



Editor's Introduction

Logan Paul Gage

Guest Editor

It is with great pleasure that I bring you this special issue of *Quaestiones Disputatae* (*QD*). Looking back upon previous issues of this journal, what strikes one most is the sheer diversity of topics covered: the thought of fascinating figures such as phenomenologist Edith Stein and Thomist W. Norris Clarke, historical essays on Neo-Platonism and Aristotle's categories, and discussions of distributism and Catholic bioethics. With this new set of essays, *QD* explores yet another branch of philosophy: that of contemporary epistemology in the analytic tradition.

Analytic philosophy is still thought by many to ignore the deepest concerns of the Western philosophical tradition; it is thought to be obsessed with linguistic analysis rather than with being, meaning, and truth. To be fair, much of early analytic philosophy could easily have given rise to these stereotypes. Yet anyone familiar with analytic philosophy over the last half century knows that this is a caricature at best. Bertrand Russell and A. J. Ayer were analytic philosophers, but so are Alasdair MacIntyre, Alvin Plantinga, and John Haldane. Contemporary work on ethics, metaphysics, and philosophy of mind has taken up perennial questions of virtue and vice, the nature of necessity, the existence of God, and free will. And the best of this work has often been clear about its debt to the great thinkers of the past, such as St. Thomas Aquinas.

Contemporary epistemology is no different. Current analytic epistemology focuses on the nature of knowledge, the nature of justification for our beliefs, testimony, *a priori* knowledge, perceptual knowledge, and the like. The present collection of essays spans a wide array of topics, but each essay touches on an issue of traditional concern either directly or indirectly. Fred Aquino explores the thought of John Henry Newman in relation to contemporary categories of religious epistemology. Tim McGrew and Calum Miller, while utilizing technical tools of probability theory, touch on issues important to philosophy of religion (namely, the fine-tuning of the laws of physics and the multiverse). The essays of Max Baker-Hyitch, Martijn Blaauw and Jeroen de Ridder, Donnie Bungum, Lydia McGrew, Tyler McNabb, Josh Orozco, and the present writer all bear on fundamental epistemological concerns such

as evidence, testimony, and important theories about knowledge and reasonable belief such as evidentialism, contextualism, proper functionalism, and virtue epistemology.

I am grateful to Alex Plato, the general editor of *QD*, for the freedom to explore the topics found in this issue and for his many helpful comments and suggestions on these essays. To Franciscan University and the readers of this journal, I am grateful for your continued support of this philosophical forum. Lastly, I want to express my deep gratitude to Baylor University for its generous support during my graduate studies, which allowed me to travel and present at numerous conferences. In reflecting upon the present volume, such support, as well as that of hosting institutions like the Tyndale House at Cambridge University, the European Epistemology Network, the American Philosophical Association, and the American Catholic Philosophical Association, has played such a vital role in connecting me with the contributors to this volume. I am grateful to these many institutions but most of all to each of the contributors for making this special issue possible.

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