

man is the measure of all things - protagoras
 so God created man in his own image; male and female
 What a piece of work man is! how noble
 man is born free, and every where
 man as a person is an individual, social, responsible
 female he created them - Genesis 1:26 - what is man
 in reason! how infinite in faculty! in form and moving
 he is in chains - Rousseau - enlightenment

MAN

IN THE LIGHT OF HISTORY AND RELIGION

Southwestern at Memphis

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 1980

MAN IN THE LIGHT OF HISTORY AND RELIGION

A SYLLABUS
TWELFTH EDITION
1980

Edited by

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PREFACE TO THE 1980 REVISION

We have discovered, in our concern to lead our students to a consideration of primary sources, that discussion was enhanced if students could bring personal copies of the source material to their colloquium sections, and that understanding was increased if wide margins on the page made possible extensive notations by the students. Experimenting first, in the Ninth edition (1967), with a few mimeographed materials added to the *Syllabus*, we published a separate volume of readings in 1973, which was extended to two volumes of readings in 1975 and revised in 1976.

The preparation of the Twelfth Edition of the *Syllabus for Man in the Light of History and Religion* has made necessary some revision in our books of readings. Some readings have been omitted. Two notable additions have been made: Chapter One, "The Historian and His Facts," from *What is History?* by Edward Hallett Carr (1961); and a translation of portions of Dante's *Divine Comedy* made especially for this edition by Professor Donald W. Tucker of the "Man" Course staff. This selection extends our study of the *Divine Comedy* beyond *Hell* to *Purgatory* and to *Paradise*.

This edition of readings, as also the accompanying *Syllabus*, is exploratory and experimental in anticipation of the publication next year of an edition to serve the course for the next five years.

Special thanks are due to Professor Tucker for his lucid translation of Dante, to Professor Wood for a helpful synopsis of Vercors', *Murder of the Missing Link*, which appears in the *Syllabus* and for a translation of a portion of Cicero's *Laws* and *The Republic* with which he is currently engaged for next year's edition.

My gratitude is also extended to Perry Dement, Lesa Halfacre, and Katherine Klyce who have put many hours preparing the edition, and to the colleagues of the "Man" staff whose creativity and loyalty make the continuing effectiveness of the "Man" course possible.

Fred W. Neal

INTRODUCTION

Just before, during, and after World War II, most American colleges and universities indulged in soul-searching, self-criticism, and investigation into the shortcomings of academic curricula. One result of this outburst of activity was a growing conviction that American education was fast becoming too fragmentized, too departmentalized and too specialized. Some sort of synthesis was essential.

This conviction, translated into working programs, found expression in a host of schemes which emphasized what have loosely and rather ineptly been called core courses, basic courses, or general education courses. Southwestern was not unaffected by this general trend. True, we had managed to preserve the general lines of essential liberal arts education--to a large degree by maintaining a formidable list of "general degree requirements"--and we had long experimented with individual tutorial instruction and with honors courses, but we felt the need of finding some sort of antidote to over-departmentalization. During the war the college experimented with a cooperative lecture series entitled "The Great Centuries," and President Diehl called in Dr. Theodore Green (then of Princeton) for a series of conferences with the faculty. By 1945 the members of the departments of history, religion and philosophy produced a syllabus for a freshman course in the humanities which we called Man in the Light of History and Religion, but which students immediately shortened into the "Man Course."

Pope's dictum that "the proper study of mankind is man" conveyed a different meaning in his day from the meaning we propose to attach to the

phrase. Pope, living in the age of reason, was saying that the best education for man is a humanistic education and as a deist he would have found small place for "revelation" (the Bible) or religion (superstition). But we maintain that a proper humanistic education entails also attention to the development of man's religious experience. We attach great importance to source readings in the hope that the course will offer the student a first-hand encounter with many great works of the mind, hand, and spirit.

This course was hopefully and enthusiastically launched in the fall of 1945 as a 6-hour, double credit course. Originally it was divided into weekly units, the first three days of the week being devoted to lectures, the last three to discussion. Almost immediately we found that the readings--the combined enthusiasm of five professors--were excessive and had to be reduced, and scheduling problems forced us to alternate lectures with discussions, and to group units into periods of three or four weeks, with greater emphasis on man and his problems as the thread of continuity. Thus this course has never become frozen. There is constantly shifting personnel on the staff, which means substituting new lectures and readings for old. The syllabi have been constantly revised and changed, (eleven editions since 1945). We have our professional critics who fail to see how one teaches in such a wide territory, but the staff still contends that the methodology, content and approach profit the student, and that they themselves profit from the weekly meetings to discuss readings, tests, revision of the syllabus, etc., in this cooperative enterprise.

John Henry Davis

INSTRUCTIONS

This course meets daily. The year's work is divided into eleven units. Four units will be covered in the first semester and seven units in the second semester.

At the beginning of each unit in the syllabus you will find a goldenrod-colored assignment sheet. The assignment sheets list the lecture and discussion topics along with the appropriate reading for the lectures and for the colloquia (discussion meetings).

The entire class will assemble at 9:10 A.M. (promptly) in Auditorium B of Frazier-Jelke Science Center on Mondays and Wednesdays for the lectures. The discussion sections meet separately for the colloquia on Tuesday and Thursday mornings at 10:20 A.M. or on Tuesday and Thursday afternoons at 1:00 P.M.

On each Friday morning at 9:10 A.M., with the exception of examination days (collections) and an occasional extra lecture or common experience, the class will divide into freely-chosen seminars on special topics connected with the current unit of study. Separate announcements of seminar topics, leaders, and meeting places are made at the beginning of the appropriate units. You will be given an opportunity to sign up for a seminar at that time.

Many of the collateral readings for the lectures are in Harrison and Sullivan, A Short History of Western Civilization, which you are required to buy. Most of the readings to be discussed in the colloquia will be found in the two volumes of Readings. Additional readings are in books which may be found on reserve at the main desk of the library. (Some of these are in

paperback editions which you may wish to purchase.) Since many of the collateral readings for lectures tie in closely with the lectures and provide useful background, you should make every effort to do the collateral reading for a lecture before the lecture. You are expected also to own a copy of a modern translation (not a paraphrase) of the Bible, in which many discussion readings in the first semester are found. If you wish to purchase a new Bible, the Oxford Annotated Bible, available in the college bookstore, is a good choice.

The syllabus provides a set of questions for each discussion reading.

These questions should be consulted as you do the reading. They may serve as a guide to some of the major topics and issues which deserve your attention. They are not, however, the only important questions which could be asked about the readings, and you should ask yourself, and try to answer, other questions as you read.

Since you may have limited experience with the reading and discussion of primary sources, and since the quality of your efforts in study, discussion and reflection will in large measure determine how much you profit from the course, some further suggestions about reading and discussion might be worth-while.

Suggestions about Reading

1. Do the reading. Without this, you are in no position to contribute to the discussion, and will find far less profit in listening to it than you would if you were prepared.

2. Consider reading an active process, not a passive one. Think of reading as an effort to dig for the meaning and to wrestle with the issues raised, not as a matter of passive absorption.
 - a. Watch for and take note of basic issues, themes, or theses, central facts, data and assumptions upon which conclusions are based, and the logical structures of arguments.
 - b. Examine critically all assumptions and arguments. Watch for questionable factual claims. Think whether there are things which the author overlooks, and think whether there are alternative viewpoints which should be considered.
 - c. Consider what relations the reading has to other readings or previous discussions. This will often shed light upon the matters listed in a and b.
 - d. Reflect about the significance of the reading for current problems.
3. You will find it useful to take notes, or perhaps, when you have your own book, to use underlining and make comments in the margins. Your notes should reflect the sort of active reading described above. It is useful preparation for discussion not only to summarize the reading, but also to make notes of passages which you do not understand, points with which you agree or disagree, questions which you would like to ask, comments which you would like to make, etc.

Suggestions about Discussion

The colloquia are not quiz sections on the material assigned. They are opportunities for exploration by the group of questions about the readings and about their implications. The following suggestions about discussion in the colloquia may be useful:

1. Be ready to express your views, try out your ideas, and raise your questions. In this way, you will derive greatest benefit from the discussion. Moreover, your willingness to speak up will add to the liveliness of the discussion, and will thus benefit the entire group.
2. Be prepared to back up your opinions with reasons. It is important not only what you think, but why you think it.
3. Stick to the question under discussion. Abruptly changing the subject spoils any co-operative effort to discuss a question.
4. Listen to others with the attention which you would like from them when you are talking. This is important not only as a matter of courtesy, but because you will be able to learn from them. Take care not to interrupt others. Do not hesitate to ask someone to explain or justify what he has said.
5. Do not expect the discussion to consider every important question, or even to answer every question taken up to your full satisfaction. Discussion for an hour and a half is meant to be a beginning, not an end, of thinking about the issues.
6. When you speak, speak loudly enough to be heard. This is an obvious point, but often forgotten.

James W. Jobes

UNIT I

INTRODUCTION

ASSIGNMENTS

1. The Nature of History

Lecture 1 What is History?

Calhoun, What is Man, Readings I, I-2-1 to 10a
Collingwood, The Idea of History, Readings I,
I-1-1ff.

Colloquium 1 The Study of the Past

Carr, "The Historian and His Facts", Readings I,
I-1-9ff.

2. The Nature of Religion

Lecture 2 What is Religion?

Calhoun, What is Man, Readings I, I-2-11ff.

Colloquium 2 Total Response

Thompson, Readings I, I-2-22ff.
Definitions, Readings I, I-2-30ff.

3. The Nature of Man

Lecture 3 What is Man?

Calhoun, Readings I, I-2-(10a-11)

Colloquium 3 Human Identity

Vercors, The Murder of the Missing Link, Chapter 1,
the last two pages of Chapter 10 (beginning at
bottom of p. 97) and Chapters 11-17.

Unit I

INTRODUCTION

"Who am I" is probably man's most persistent question. Who am I in relation to the vast world of nature in which I find myself, in relation to the other animals on this planet, in relation to other human beings, other races and cultures--not only in my own time but throughout the ages? How did I come into being, and what is my purpose and destiny, if I have one? What are the possibilities and challenges I face by just being me? In what ways am I different from other human beings who are very much like me?

A few moments reflection will clearly show that these can be most puzzling and tantalizing questions. Tristram Shandy was sitting under a tree one day musing about his own identity and place in the universe when someone came up, touched him with his foot to wake him out of his reverie, and asked, "Who are you?" To which Tristram Shandy replies, "Don't confuse me!"

However confusing the question, "Who am I," or its general counterpart, "What is Man?," may be; it has generally been agreed by our greatest minds that the question is worth looking for an answer. Perhaps it is the most important question worth asking. The author of the 8th Psalm, wondering about man's high status in the world, said

When I look at thy heavens, the work of thy fingers, the
moon and stars which thou hast established;
What is man that thou art mindful of him, and the son of
man that thou dost care for him?
Yet thou has made him a little less than God, and dost
crown him with glory and honor.

Socrates found the driving force of his life in the words of the Delphic oracle, "Know thyself." Augustine in the 5th century and John Calvin in the 16th were to find knowledge of God and the self as the most important subjects worth knowing. Rene Descartes, in the 17th century, the "father of modern philosophy," was to find knowledge of the self the keystone in his philosophic system. There were many different contexts in which these and other men asked the question and attempted their answers, but the question remained persistent, puzzling, and eminently worthy of answer.

We are now beginning a study of answers men have given to this question at various creative periods of civilization. In our inquiry we shall seek help from both the study of history and the study of religion. Who we are will become clearer as we discover more about our origins and how far we have come. Then we may see more exactly where and how we must go. Thus we start out study with a brief analysis of the nature of history and religion.

A modern philosopher, R. G. Collingwood, has observed the relationship between the study of history and human self-knowledge. As an answer to the question, "What is history?" he replies that history is a type of research or inquiry into the past actions of men by an interpretation of the remaining evidence so that men may get self-knowledge. He concludes with this striking statement:

Knowing yourself means knowing what you can do; and since nobody knows what he can do until he tries, the only clue to what man can do is what man has done. The value of history, then, is that it teaches what man has done and thus what man is.*

For Collingwood, history is very important as a resource for the understanding of man.

We also attempt to gain an understanding of the nature of religion. Our second lecture and colloquium will open up a working definition of religion enabling us to study creatively many differing forms and aspects of religion even though we may disagree radically with them. The study of religion helps us to see various ways in which men sought their own identity by relation to what they considered ultimately real and of the highest value. You may, even at this early stage of our study, begin to learn something about yourself by asking, "What do I prize the most, and what do I believe is ultimately real?"

The final part of this unit views briefly that promising and ominous moment in man's history, about the fourth millenium B. C., when urban civilization emerged in great river valleys of the world. "History," it is said, "started at Sumer" in Mesopotamia. The immense promise of that moment is finding fulfillment still today in technology, scientific thought, developing political structures. But that moment had also its ominous side, one that came to early and powerful expression in a Sumerian Babylonian work that you will be reading, the Gilgamesh Epic. Primitive men, immersed in the group, view individual death rather placidly. But the hero Gilgamesh was anguished to know that he, Gilgamesh, must die.

Our Continuing Education Course has added significant features from former Man Syllabi to the present outline of Unit I. We have lectures on the origin of life and the origin of man with fascinating readings by Vercors (The Murder of the Missing Link) and Turnbull (The Forest People). We have added a lecture on the remarkable civilization in Egypt and two lectures on the origin and nature of the Hebrew people as a transition to our next unit of study. By the end of Unit I we will have already considered many significant issues of our course and have discovered something of the fascination of that study which asks the continuing question of man, "Who am I?"

Fred W. Neal

* Collingwood, R. G., The Idea of History (New York: Oxford University Press, 1946) p. 10.

Unit I, Supplemental Reading

Historical Method

- Cantor, N. E. and Schneider, R. I., How to Study History (1967). An interesting and helpful guide to the understanding of the nature and methods of historical study.
- Gray, Wood, (et al), Historian's Handbook (1956). A pamphlet on how to study and write history.

Philosophy of History

- Butterfield, H., Christianity and History (1949). The Christian interpretation of history by a historian who writes equally as well about the history of science.
- Collingwood, R. G., The Idea of History (1946). A survey of the philosophy of history.
- Harvey, V. A., The Historian and the Believer (1966). A difficult but rewarding discussion of the relation between religious faith and history.
- Lowith, Karl, Meaning in History (1949). A highly-regarded, selective account of philosophers of history, starting with the nineteenth century and working back to ancient times.
- Stern, Fritz, (ed.), The Varieties of History From Voltaire to the Present (1956). Short selections from historians themselves about the nature of their craft.
- Walsh, W. H., Philosophy of History (1951). An account of philosophical problems involved in historical writing.

Religion

- Baillie, John, The Idea of Revelation in Modern Thought (1956). A readable treatment of the problem of religious truth.
- Braden, C. S., Man's Quest for Salvation (1940). The meaning of salvation in various religions.
- Cox, Harvey, The Secular City (1965). A treatment of religion in the contemporary world of secularization and urbanization.
- Cutler, D. R., (ed.), The Religious Situation: 1969. A collection of articles on religion in the contemporary world. Provocative, informative and thoroughly up to date. A new edition is expected annually.
- Dawson, Christopher, Religion and Culture (1948). By an eminent Roman Catholic scholar who sees important relationships between religion and culture.

Finigan, Jack, Archaeology of World Religions (1952). An illustrated account of architecture and art of world faiths.

Hastings, James, (ed.), Encyclopedia of Religion and Ethics. 12 Vols. (1908-27). A standard reference work on religious terms. (In the library reference room).

King, W. L., Introduction to Religion (1954). A thorough textbook on the study and practice of religion. Very valuable for thirty-eight pages of annotated, selective bibliography on religion, arranged according to topics.

Niebuhr, H. R., The Meaning of Revelation (1946). A discussion of the meaning of revelation in a relativistic world.

Otto, Rudolf, The Idea of the Holy (1924). One of the truly creative works in religion in the twentieth century.

Tillich, P., Dynamics of Faith (1957). A classic statement of the nature of religious faith.

Waldhout, D., Interpreting Religion (1963). A series of essays by various authors with extended introductions. Excellent bibliographies at end of each section.

Bibliography on Religion

A Theological Book List, published by the Theological Education Fund (1960) and supplement (1968). Lists important and influential works in religion under various topical headings. Comprehensive and thorough.

Gottwald, N. K. (ed.), Theological Bibliographies (1963). A helpful guide to basic books in religion, listed under topical headings and annotated. Much more brief than the Theological Book List.

King, W. L., Introduction to Religion (1954). Described above.

CHART I, FOUR EARLY RIVER CIVILIZATIONS

| | Tigris-Euphrates | Nile | Indus | Yellow or Hwang Ho |
|----------------|---|---|--|---|
| 4000-3000 B.C. | Sumer (Lower Mesopotamia) Akkad (Upper Mesopotamia) | Pre-dynastic era | | |
| 3000-2000 B.C. | FIRST DYNASTY OF UR Sumarian (2850-2450) Akkadian (Sargon, c. 2400) | OLD KINGDOM (c. 3100-2200) uniting Upper and Lower Egypt Great pyramids FEUDAL PERIOD (2200-2050) | Dravidians HARAPPA CIVILIZATION (c. 2500-1500) | Neolithic HSIA DYNASTY (c. 2200) (legendary?) |
| 2000-1000 B.C. | FIRST BABYLONIAN DYNASTY (1950-1650) Hammurabi (c. 1750) (Early Assyrian development) | MIDDLE KINGDOM (2050-1786) HYKSOS INTERREGNUM (1750-1580) (Joseph?) NEW KINGDOM (1580-1090) Ikhnaton and Aton cult Rameses II (1292-1225) (Moses & Exodus) | ARYAN INVASIONS (c. 1500) (Abrupt end by conquest) <u>Vedas</u> (1500-900) | SHANG DYNASTY (1766-1027) Bronze vessels Character writing Bone divination |
| 1000-323 B.C. | ASSYRIAN EMPIRE (c. 750-625) NEO-BABYLONIAN EMPIRE CHALDEANS (625-538) Nebuchadrezzar (605) PERSIAN EMPIRE (550-323) Cyrus (550) | DYNASTIES XXI-XXX Necho (609-543), defeated by Nebuchadrezzar (605) Persian rule (525-404) | Mahabharata War (900) <u>Brahmanas</u> , (900-500) <u>Upanishads</u> Buddha (c. 500) Buddhism, Jainism, Hindu theism flourish simultaneously (500 B.C. - 500 A.D.) | CHOU DYNASTY (1027-221) Tremendous trade, crafts, wealth Classic philosophy: Confucius (c. 551-479) Lao-tze (6th century B.C.?) |
| 333-330 | Conquest by Alexander | Conquest by Alexander (332) | Invasions of Punjab by Alexander (327-25) | CH'IN DYNASTY (221-206) HAN (206-220) |

Unit I, Lecture 1

Collingwood, R. G., "History's Nature, Method and Value," Readings I 1-1-11.
Carr, E. H., "The Historian," Readings I 1-1-9. **What Is History?**

I. In attempting to explain history as a "form of thought," what four questions are used by Carr?

I. Introduction: the problem of history and historians

II. The main elements in the study of history

2. What distinction does Carr draw between "facts about the past" and "historical facts"? Can you think of examples? Which is the more important one?

1. Leopold von Ranke: to tell it exactly as it happened

3. On what grounds does Carr criticize Ranke's position? What is the "all-historian" position?

3. The relationship of the historian and the sources

4. According to Carr, what is the relationship between the historian and his facts? Is Carr's position better than that of Ranke or Sir George Clark's?

a. History as "science"

b. History as "art"

B. Inquiring into why it happened

1. The relationship of the what to the why

2. Some problems of historical interpretation

5. Assume that each author but each being essentially a history of the early Christian Church, wrote by a different method. How would you distinguish between them?

a. The long-range sweep of things (metahistory) or the detailed investigation of individual events

6. How would you distinguish between the two? How would you distinguish between the two?

b. Heroic individual actions or the combined weight of innumerable individual actions, no one of which is decisive in itself

7. How would you distinguish between the two? How would you distinguish between the two?

c. The influence of vast, irresistible, impersonal forces, the effects of which can be scientifically established and verified?

8. What differences of emphasis would you expect to see in the different accounts?

C. Exploring the consequences of its having happened

1. Dates: the significance of the chronological order of events

9. How would you distinguish between the two? How would you distinguish between the two?

2. Immediate consequences: making value judgments

3. Long-term consequences: learning from history

10. Let's suppose that you were a high school teacher. How would you distinguish between the two? How would you distinguish between the two?

4. The problem of "historicism"

III. Conclusion: the value of the study of history in the contemporary world

a. What information (facts) would you need to collect and where would you expect to find it?

b. How would you attempt to verify the "truth" or "validity" of the various pieces of information you have gathered? How would you distinguish between the two? How would you distinguish between the two?

c. Assuming that you collect more verified information than you are able to include in your account, how do you decide on what to include and what to leave out?

d. Once you have written your account, how would you distinguish between the two? How would you distinguish between the two?

1. How many of your close friends would agree that you have written the history of the last three years?

2. Would the principal of your school agree?

3. The teachers?

The Study of the Past

Collingwood, R. G., "History's Nature, Method and Value," Readings I, I-1-1ff.
Carr, E. H., "The Historian and his Facts," Readings I, I-1-9ff.

1. In attempting to explain history as a "form of thought", what four questions are used by Collingwood and what answers does he give?
2. What distinction does Carr draw between "facts about the past" and "historical facts"? Can you think of examples of each kind? Is the distinction an important one?
3. On what grounds does Carr criticize Collingwood's contention that "all history is contemporary history"?
4. According to Carr, what is the proper relationship between the historian and his facts? Is Carr's position closer to Lord Acton's or Sir George Clark's?

* * *

5. Assume that you have four books on your desk, each written by a different author but each being essentially a history of the early Christian Church. Assume also that you know the following information about the four historians: historian number one claims to be wholly neutral and totally objective in his treatment of the subject; historian number two is an avowed atheist; historian number three is a "born again" evangelical Christian; and historian number four identifies himself within the main stream of Roman Catholic tradition and doctrine. On the basis of these assumptions:
 - a. What differences of emphasis would you expect to see in the different accounts?
 - b. How do you explain these differences?
 - c. Which of these accounts, if any, are valid histories of the early Church?
 - d. Which ones, if any, are "true"?
 - e. On points of difference, how do you decide which is correct?

6. Let's suppose that you want to write an historical account of the last three years of your high school experience.

- a. What information (facts) would you need to collect and where would you expect to find it?
- b. How would you attempt to verify the "truth" or "validity" of the various pieces of information you have gathered?
- c. Assuming that you collect more verified information than you are able to include in your account, how do you decide on what to include and what to leave out?
- d. Once you have written your account,

1. how many of your close friends would agree that you have written the history of the last three years?
2. Would the principal of your school agree?
3. the teachers?

Unit I, Lecture 2

What Is Religion?

- I. The difficulty of defining religion
- II. The nature of religious experience
 - A. Provisional definition: "Religious experience is a total response of the total being to what is apprehended as ultimate reality." J. Wach
 - B. Analysis of the definition
 1. A response
 - a. Objective or subjective
 - b. To what: person, impersonal process, sheer power, plural or singular
 - c. As developed by Rudolf Otto
 - (1) Mysterium tremendum
 - (2) Mysterium fascinans
 - (3) Mysterium horribilem
 - d. As moral imperative
 - e. As reality and value
 2. Apprehended
 3. A total response of the total person involving intellect, will, emotions, morals, ritual acts
 - C. Application of the definition
 1. Religion and magic
 2. High and low religion
- III. The expression of religion
 - A. Intellectual: creed
 - B. Sociological: clergy
 - C. Moral: code
 - D. Ceremonial: cultus
- IV. The study of religion and religious living
 - A. The history, psychology, sociology and philosophy of religion
 - B. Theology

Unit I, Colloquium 2

Total Response

Thompson, S. M., A Modern Philosophy of Religion, Readings, I-2-22ff.
Various definitions of religion, Readings, I-2-30.

1. Evaluate each of the sample definitions of religion in light of your reading and Lecture 2. Do the definitions tell you more about the nature of religion or more about the religious attitude of the definer? If someone told you only the predicate of the definition, would you be able to identify the subject? Does the definition consider the essential characteristics of religion? Is the definition too broad? too narrow? too vague?
2. Is religion an escape from reality? Is it wishful thinking? What does Thompson mean by saying, "the fact is that irreligion is more likely than religion to be an escape." (I-2-25)
3. Can an atheist be religious? Can a Communist? What kind of a person would an "absolute atheist" be?
4. How do you distinguish genuine religion from idolatry?
- * * *
5. Can a person have a "scientific approach" to religion? Is it desirable that he should?
6. What religion does one's religious beliefs bear to his daily life? Does religion make a difference in what a person is? Does a religion make a difference in the society in which it is practiced? (See Calhoun I-2-14 through 20).
7. Can an ideal rather than an existing thing be a legitimate object of religious devotion? Can something that is a value but not a power? A power but not a value? Can humanity? Consider the views of Thompson, especially pp. I-2-26 through 29, and Calhoun, especially I-2-11 through 14.

What Is Man?

I. Obstacles to a single definitive answer

- A. The legitimacy, in their own terms, of partial answers
- B. The irreducible pluralism of approaches to the question
 - 1. Verbal, conceptual
 - 2. Visual, sensual
 - 3. Mythical, existential

II. Efforts to answer the question genetically

- A. The nature of the species and methods for its study
 - 1. Behavior somatically based
 - 2. Comparison between closely related species
 - 3. Universality of behavior traits within the species
 - 4. Persistence of behavior traits despite low or negative social conditioning
- B. The degree of predictability of human behavior resulting from membership in the species
- C. Predictability and human freedom
- D. Human nature as a characteristic found only in man, or as a unique combination of traits each of which may be shared with other species

III. Human existence: the view from within

- A. Authentic/inauthentic existence
- B. Freedom, death
- C. Revelation, ground, parousia
- D. Sociality

IV. The question "What is man?" and the "Man" Course

Unit I, Colloquium 3

What Is Man?

Jean Bruller (Vercors), The Murder of the Missing Link, Chapter 1 (pp. 1-6), the last two pages of Chapter 10 (begin bottom p. 97) and Chapters 11-17 (pp. 97-196)

Prof. Wood's synopsis of the novel, which begins on the opposite page

1. Drawing on various theories of what constitutes humanness, Bruller (Vercors) neatly balances the various physical and behavioral traits that appear to characterize the tropis first as human, then as simian. Make a list of the various characteristics which appear to point towards humanness
2. Judge Draper makes much of the fact that man asks himself questions. What kind of questions was the judge talking about? See 133-134, 172-176, 178-179.
3. Evaluate the parliamentary definition of man.
4. Some by-ways of inquiry, prompted by casual references in the book:
 - a. Re Piltdown man (115): What do we now know about this specimen that Bruller (Vercors) didn't know?
 - b. Re the casual references to "the most primitive human intelligence" (130) or "the brain connections of the Negrillo as the lowest human minimum" (132): Is any actual race of human beings **biologically** provided with an inferior or superior intelligence? If you don't know the answer, what kind of evidence would you look for, or be willing to accept, as providing an answer?
5. This novel centers on defining man. Is it important to achieve such a definition? Would it become "a yardstick for all your actions" (105; and compare 159, bottom)?
6. Will advancing knowledge of human genetics help us towards a definition of man? Will it help us to be more human?
7. The French title of the novel is Les Animaux Denatures. What does it mean to call man a denatured animal? Is it a mark of man's glory or of man's despair?
8. Do we discover what we are or decide what we are to be? For illustrations in this book of the second position, see 171-72 and especially 188-89.
9. Bruller (Vercors) was a French underground resistance fighter during World War II and an associate of Sartre. Within that context, what do you think his "message" was in this novel?

THE MURDER OF THE MISSING LINK

by

VERCORS

JEAN BRULLER (1902--), known in his writings as "Vercors," is a French novelist and artist. Trained as an electrical engineer, he discovered early his talent for graphic art and engraving, a career he followed under his own name. At the time of the fall of France in World War II, Bruller was a Lieutenant stationed in Switzerland. He began to write as part of the French Resistance movement under the pseudonym, Vercors, taken from the name of a Swiss plateau near which his regiment had been stationed. His works were smuggled out of France and became widely known. Les Animaux Denatures, which was translated by his wife and first published as You Shall Know Them and later as The Murder of the Missing Link, shows both clarity in style and philosophic concern with the nature of Man.

SYNOPSIS by RICHARD C. WOOD

A village doctor is awakened at five of a morning by a call from one Douglas Templemore, summoning the good doctor to the bedside of a sick child. When the doctor arrives, the child is dead. Templemore coldly confesses that he has killed it with "a shot of strychnine clorhydrate." The doctor calls the police; an inspector comes to question the murderer. He inquires about the child's mother. Templemore says his wife is asleep upstairs; she is not the mother. He explains that the mother is in the zoo. "The mother is not a woman, properly speaking. She is a female of the species Paranthropus Erectus." He asks the doctor to examine the child's body closely. The doctor's scrutiny erupts in the cry that the "child" is not human but a monkey!

Templemore shows the inspector a paper signed by an Austrailian medical scientist declaring that the infant was the "result of an artificial insemination carried out by me in Sydney on December 9, 19__ for the purpose of scientific investigation, the donor being Douglas M. Templemore."

The doctor and the inspector are convinced the dead creature was a monkey, but Templemore insists they are wrong. He has had the baby christened and registered under the name of Garry Ralph Templemore. He insists that experts do not know the species-identity of the mother:

It's an intermediate species: man or ape? It resembles both. It may well be that (the mother) is a woman after all. It's up to you to prove the contrary, if you can. In the meantime her child is my son, before God and the law.

He insists that he be arrested for the crime.

The author does not bring his tale back to the fatal injection until the end of the tenth chapter. He begins the second chapter by introducing Frances Doran, a fiction writer, and Douglas Templemore, a journalist, having them meet while strolling through a park in London and quickly become friends. In the third chapter Douglas and Frances are in love but cannot bring themselves to speak of it. There are uneasy silences between them, and during one of these Douglas blurts to Frances that he has been invited to join a pair of scientists, sixty-five year old Cuthbert Greame and his young wife Sybil, on an exhibition to New Guinea. Greame, a famous paleontologist, wishes to investigate a recent discovery--the mandible (jawbone) of a creature half-man and half-ape. Frances, trying to hide her feelings for Douglas, insists he accept and go. She has him call the Greames from her house; she pushes him out the front door to visit the Greames and settle his part in the trip with them. Sybil has never met Douglas. She finds him dim about paleontology, but she likes him and tells her husband that Douglas will go along. Cuthbert, vague about having asked Douglas earlier (while standing at a bus-stop), is cheered by his wife's enthusiasm and welcomes the young journalist to the expedition. Through all this Douglas is bumbling; he does not want to go, but he thinks Frances wants to get rid of him.

Just before leaving England Douglas writes Frances a letter, telling her that he does not want to leave her. She is on the dock to wave goodbye. Accompanying Douglas and the Greames is a Benedictine monk who holds an "orthogenetic" view of evolution. Sybil explains this to Douglas:

He thinks that mutations don't happen by accident, by natural selection, but that they are purposive, directed: that they obey an urge towards self-perfection...He thinks there's a plan and a planner. That God knows beforehand what He is after.

Sybil call this "poppycock" and explains that she is in the main a Darwinist, while believing that certain "internal factors" are involved in natural selection of forms. "They are the forces of transformation that spring from a sort of collective will of the species, a common urge towards self-improvement." Douglas accuses her of having mystical leanings. She will only say that some things elude human understanding for the time being. Douglas asserts his own conviction that the gulf between man and ape is so great that man has to be unique, a creature with a "soul," a term he does not wish to associate with religion. They are joined by a fourth male member of the party, an elephantine Prof. Kreps, a geologist who will determine the route and the destination in the New Guinea jungle.

In Chapter Five the expedition has covered six hundred miles without incident or detail. But at that distance the camp is pelted one night with stones, supposedly by orang-outans. The next day Prof. Kreps discovers an intact Hominid skullcap, evidence (to him) of hitherto unknown prehistoric man. Everyone stares at the find. The chapter ends: "What happened next defies all description."

Chapter Six explains the case in a letter from Douglas to Frances. It has turned out that Krep's discovery was not (as he believed) a fossil. The Greames realize immediately that the skull is not ancient. The priest remembers the stones hurled at the camp and finds them chipped like the arrowheads and axes in the soil of the Stone Age. Now the question is whether the expedition has encountered man-like apes or ape-like men.

For it seems beyond doubt, too, that by their zoological structure the creatures who pelted us with those chipped pebbles are not men, but apes. Greame, Pop, and Sybil have already been able to study them pretty closely--I'll tell you how presently. I leave you to imagine how excited they are! The fact is--so am I! To have found the ape man, the missing link--and to have found it alive! We've since unearthed hundreds of skulls like the ones Kreps brought back--for it turns out that these strange apes bury their dead. We have discovered a real necropolis--rough and primitive, of course, but its funerary character is certain. All the same, they are apes. Of course, I don't know much about it, but you have but to look at them. They have very long arms, and though they generally hold themselves erect, they do at times, when running fast, use the back of their fingers as a support, the way chimpanzees do. Their body is covered with hair, but I must say that there is something disturbing about it, especially with the females. They are sligher than the males, their arms not so long, and they have real hips and very feminine breasts. Their fur is very short and soft, a little like that of moles. All this gives them a graceful, delicate appearance--rather appealing, almost sensual; but the face is terrible....

As you see, I speak of them as apes--male and female. But it's very tempting to speak of them as human beings, since they chip stones, make fire, bury their dead, and even communicate with each other by means of a sort of language--a small number of articulate cries which Pop estimates at about a hundred!

They finally call the creatures "tropis" (contradiction of anthropus and pithecus). Douglas ends his letter,

"It will jolly well have to be decided one day whether they are apes or men."

Chapter Seven focusses on the dilemmas in the mind of the Benedictine (whom Douglas calls "Pop"). If, he reasons, the tropis are human, they have souls in need of sacraments. He imitates the tropis' cries and gets response. A few of the creatures, lured by pieces of ham, learn to say "ham" and "zik" (radio), but the scientists hasten to say that oranges can speak as well. Tropis laugh, however, like humans. The tamed ones gobble ham without ceremony, but the wild ones in the cliffs smoke their meat over fires, but not so as to cook it. They bear their dead to places they seem to have reserved for burial under stones. But the scientists still cannot determine whether these acts are done by instinct or intelligence. They chip stones, but they do not decorate their caves. Douglas asks Sybil if she would, on pain of starvation, eat a tropi. She will not answer, although she has mocked Douglas' preoccupation with the (to her) journalistic question: are the tropis human?

Behavioral evidence remains mixed. Certain tropis seem to act alone, as if guided by individual intelligence. The priest theorizes that one sound they make stands for the self and another stands for a different tropi. The cliff-dwellers pay calls on the camp, showing dignified signs of friendliness. But other scientists and their Papuan bearers have arrived, having got news from radio reports to Sydney. The tropis and the Papuans (native New Guineans) are not friendly. The tropis bristle and snarl at them. One night the Papuans seize some tropis and kill them for meat. As the Papuans are Christian converts, the priest worries whether they have committed mortal sin.

As the camp expands to include television and camera crews, helicopters and mechanics, tropis are enlisted to carry out mechanical tasks. Soon they show more skills than the agile chimpanzees have ever demonstrated. An Australian tycoon becomes interested in them as a possible source of cheap labor. He claims ownership of the territory where the tropis live, and if they are not human beings with human rights, then they are his. He plans to build a huge steel mill, operate it with tropi labor. He has ideas of gelding temperamental males and of going in for selective breeding with others. The members of the original expedition, having spent eight months in the jungle, take thirty tropis, male and female and some little ones to the Natural History Museum in Sydney. The question of the tropis' "humanity" vexes them. Greame says that anthropologists have had an easy time distinguishing between apes and men; no precise definition has been forced upon them.

Thus our minds were lapped in a deceptive tranquility. From that point of view...the survival of the tropis is a calamity. It urgently poses a problem, which, in our laziness, we've always been able to shelve. Namely, to qualify, precisely and incontrovertibly, the specific traits of what we call Man...So if you can tell us where ape ends and man begins, we'll be very much in your debt.

Fearing the threat of the commercial use of the tropis, which will follow if they are not human by law, it is decided to try the experiment of cross-breeding a few females with human sperm. At this suggestion the priest is horrified. He considers mating of man and beast sodomy, artificial insemination of man and woman morally questionable. He is not calmed by any of the cool rejoinders of the scientists. He fears some monstrosity of hybridization will result. He leaves the company.

In Chapter Nine Douglas cables Frances a proposal of marriage. Then he writes her a letter making some confessions she must accept before deciding to marry him. He has been seduced by Sybil in camp; he has become the prospective father of four "troplets," whose births will take place in London. He says that the museum in Sydney has been sued by the corporation owning the New Guinean land for possession of all the tropis. A rival tycoon has planted an article in a magazine "proving" the tropis a very primitive, inferior species of humankind.

The appearance of the tropis, he concludes, proves that the oversimple notion of the oneness of the human species is inept. There is no human species; there is only a vast family of hominids, in a descending color scale, with the White Man--the true Man--at the top of the ladder, and at the bottom the tropi and the chimpanzee. We must abandon our old sentimental notions, and at last establish scientifically the hierarchy of the intermediate groups "improperly called human."

Shuddering at the racialism such a triumphal position poses, Douglas tells Frances that the business has gone beyond any scientific experiments, such as testing tropi females with human insemination.

It's a question of doing something that will force the whole of mankind at last to define itself, once and for all. To define itself unequivocally, irrefutably and definitively. In such a way that its rights and duties towards its members will cease to be vaguely founded on some debatable traditions, transitory sentiments, religious commandments or sectarian obligations, which can at any moment be attacked or denied; but firmly based on the clear notion of what really distinguishes man from the rest of creation....

I am in a position, Frances, to demand--no, that isn't the right word: I am in a position to compel the vast and solemn institution of the British judicature to reply.

In Chapter Ten Frances is seen struggling with the emotions aroused by the letter. Mostly, she is angry about Sybil; the rest she does not understand. Nevertheless, she emerges from her tangled feelings with a decision to marry Douglas. He arrives at London with a female tropi, whom he calls "Derry." He explains that Derry is to live for a time with him and Frances. Douglas and Frances get married at once. Derry manifests jealousy toward Frances and cannot be kept from sleeping in the same room with the newly married couple. Yet she is happy if she stays in the company of either of them. Frances amuses herself by making clothes for Derry, even trying make-up on her lipless face. The Greames return. Frances meets Sybil and finds her too high-spirited and objective to dislike her. The confinement of the "tropiettes" is near. The Greames have managed to arrange it in secret. When Derry's "child" is born, Douglas has the creature christened and its name "Garry Ralph Templemore" registered, despite some doubt in the mind of the vicar regarding the mother, whom Douglas calls "a native woman." He brings the little thing home to Frances, feeds it a formula, nestles it in a crib. Long after Frances has gone to bed, he telephones the local doctor. Then he administers the fatal drug.

The remaining seven chapters deal with Douglas' trial, at which conflicting opinions are set forth by a large number of expert witnesses. In the end the jury will not decide the case; it is hung on the issue of the nature of the thing Douglas has killed. The judge discusses the issue with learned acquaintances. He decides to see the matter brought up before Parliament. The world's newspapers comment jokingly. Commons forms a "Committee for the Study of a Specification of the Human Species with a View to the Legal Definition of Man."

The arguments within the committee tend toward blusterings about God. Man is a creature of belief; animals are not believers. The agnostics snort, but finally the judge (now removed from Douglas' case) makes an observation that seems to bemuse if not satisfy the others:

Intimately bound up with nature, the animal cannot question it. That seems to be the point we are seeking. The animal is one with nature, while man and nature make two. To pass from passive unconsciousness to questioning consciousness, there had to be that schism, that divorce, there had to be that wrenching way from nature. Is not that precisely the borderline? Animal before the wrench, man after it? De-natured animals, that's what we are.

Man, the judge says, in his terror of nature, invents myths, fetishes and charms to calm his fears and fill his emptiness. Still, the judge does not end with this position. He asks by what signs we are able to tell that a beast has suffered the wrench and become a candidate for the community of mankind. Nobody replies.

Parliament finally makes a declaration:

Section 1. Man is distinguished from the Beast by his spirit of religion.

Section 2. The principle signs of a spirit of religion are, in decreasing order of importance: faith in God, science, art, and all its manifestations; ritual cannibalism and its manifestations.

Section 3. Any animate being that displays one or more of the signs mentioned in Section 2 is admitted to the human community, and its person protected throughout the United Kingdom, the British Commonwealth, and Her Majesty's colonies across the seas, by the various provisions figuring in the last Declaration of the Rights of Man.

A member arises to ask how this will affect the tropis. The answer is that the case of the tropis is tied in litigation involving the Austrailiam corporation which claims ownership of them. But other members arise to argue the moral authority of Parliament in the United Nations and press for a vote that will protect the tropis from private commercial interests, whether they are in fact animals or men.

Later, members of the Committee, charged with "the defining of the tropis' nature," take up the matter of "ritual cannibalism." The Papuans had eaten, under conditions of secrecy, certain of the tamed tropis, but had shunned the cliff-dwelling tropis, those that smoked meat. They come to the private conclusion that the Papuans had a kind of instinct themselves that the meat-smoking tropis were "men" and the others "apes," and thus discriminated between them, committing no act of cannibalism in their own view of things.

It is argued in Douglas' second trial that his act of "murder" had precipitated legislation to define man and to admit tropis (in a second piece of legislation) to something like human status under legal protection. As Douglas' act had led to these determinations, only an ex post facto law could fix his guilt. Thus British common sense prevails in the trial, and Douglas' case is dismissed with a verdict of Not Guilty.

UNIT II

THE HEBREWS

ASSIGNMENTS

1. The Beginnings of Civilization

Lecture 1 The Rise of Early River Civilizations

Harrison and Sullivan, A Short History of Western Civilization (hereafter referred to as Harrison and Sullivan), Introduction and Chapter 1, "Mesopotamian Civilization, 4000-1750 B. C.," 3-17 (3-25).

Colloquium 1 The Gilgamesh Epic

Heidel, A. (ed.), The Gilgamesh Epic, p. IX and 64-68.
Sanders, N.K. (trans.), The Epic of Gilgamesh, 61-117.

2. The Sovereignty of God

Lecture 2 Creation

Anderson, B., Introducing the Old Testament, 2nd. edition, 15-19, 172-179, 382-387 (3rd. edition, 17-23, 210-216, 425-429).

Colloquium 2 Maker of Heaven and Earth

Psalms 8, 19 and 104.
Genesis 1:1-3:24.
Heidel, The Babylonian Genesis, 3-17, 25-48 (starting at tablet II).

3. Historical and Ethical Aspects of Israel's Faith

Lecture 3 The Covenant

Anderson, 36-65 (3rd. ed., 48-74, 85-97).

Colloquium 3 Covenant and Law

Exodus 1-3, 19-23, 34
Deuteronomy 5:1-6:15

4. From Confederation to Monarchy

Lecture 4 King

Anderson, 94, 129-150 (130-131, 167-188)

Colloquium 4 David the King

II Samuel 5:1-7:29, 11:1-12:31

I Kings 1:1-3:28

Psalms 78 and 89

5. Covenant and Crisis

Lecture 5 Prophet

Anderson, 244-254 and 263-277 (283-295 and 302-315)

Colloquium 5 Troublers of Israel

Amos 1:1-9:10

Hosea 1:1-6:6, 11:1-12

Isaiah 5:1-7:25

6. Meaning in Worship and Wisdom

Lecture 6 Priests

Anderson, 457-458, 506-518 (499-500, 548-560)

Colloquium 6 The Search for Meaning in Job

Job 1-14, 38-42 (see also outline in Readings I, II-10-1ff.)

7. The Hebrews and the Future

Lecture 7 The Exile: Despair, Promise, Hope

Anderson, 395-427 (437-468)

Colloquium 7 The Prophet of Hope

Isaiah 40-55

UNIT II

The Hebrews: Life in Covenant

Something of the distinctiveness of the Semitic peoples, to use a term that includes Hebrews and other kindred nations, can be seen in their robust and aggressive zest for life--and this-worldly life at that. Their scriptures abound with references to pain and suffering, but these are viewed as only a part of an otherwise "good" world, not as cause to withdraw in contemplation or to seek escape from this world's involvements.

In fact, man in the Old Testament is aware of himself only in the context of his community and its ongoing life. He is first a tribesman or Israelite, and secondarily an "individual" (if indeed we can legitimately use the term at all). So important to his sense of identity is this social or ethnic solidarity, that it also extends temporally into his past and future--hence, his "contemporaneity" with forebears in the exodus from Egypt.

But this social solidarity is in turn founded upon a distinctive understanding of human existence, which we may call dialogical or, as the Old Testament itself calls it, life in covenant. Man's fundamental posture is that of responder to a summons or participant with the Summoner in an ongoing dialogue. In Old Testament language, the Lord God had entered into covenant with the people of Israel, had sealed this covenant with them in the exodus and the giving of Torah (law), and every subsequent event in their national history was but another "word" in the continuing dialogue with God. It is this sense of divine vocation and destiny that binds the people together through the centuries, repeating for each generation the call to respond to God's word and to renew the covenant.

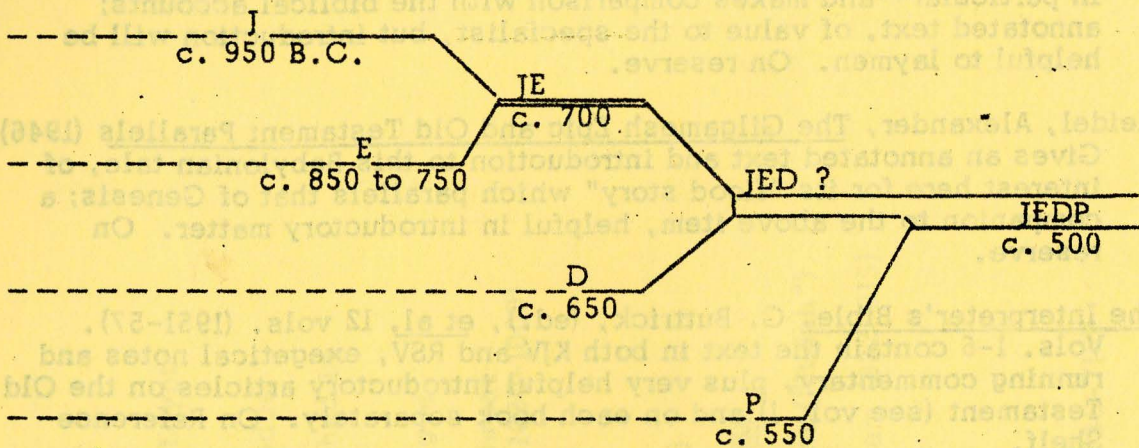
Several results flow from this. (1) Old Testament man never identifies himself in terms of some natural quality, such as a potential for rational thought. Nor does he ever consider his identity a finished product. Rather, man in dialogue must initially become himself in a decision of response, and then ever anew become himself in his continuing decisions. (2) Another result is that the self as a whole transcends any particular part, such as the mind, or even will. In Old Testament understanding, the self can know the right and do the wrong, a somewhat more pessimistic assessment of rational control of behaviour than we will note later among the Greeks. Again, the self can will one thing and do another, that is, it can have conflicting wills within itself. Nevertheless, the self is no mere basket of fragments. Somehow transcending all its parts and accepting responsibility for them, it stands as a whole. (3) Again, man in dialogue never questions the reality of the dialectical Other. How could he, when the relation to the Other initiates his own existence? Thus, Old Testament man continually seeks to know God, or hear God, or obey God, or flee God, but never argues the existence of God. (4) Finally, the decision in response to a divine Other crucially affected the Hebrew understanding of the appropriate relations of man to other human beings. Jesus was enunciating fundamental Old Testament convictions when he designated the two commandments that he called great. For Hebrew man, unless love of God entails and expresses itself in love of neighbor, it is merely disguised idolatry.

The serious student of the Hebrews and their writings will find that modern understanding of the Bible is very much indebted to specialists in Pentateuchal Analysis, that area of biblical scholarship devoted to the study of the Pentateuch (=first five books of the Old Testament = "five books of Moses" = Torah) and its sources. These scholars, facing the difficulties of taking the five books as the work of Moses (or of any one author), applied the tools of literary criticism and found numerous clues to indicate the composite nature of the Pentateuch--i.e., that it was the product of many centuries, first, of orally transmitted traditions and, then, of written and repeatedly revised records. As their findings were more and more accepted, it became possible to give reasonable explanations for many previously baffling phenomena--e.g., two or more names for the same person or place, historical inconsistencies, duplicate stories, anachronisms and the like. The new data also suggested that locality, perhaps the division of the northern and southern kingdoms, must have accounted for variations or modifications in certain traditions.

The emerging theory came to be known as "the documentary hypothesis," because of a consensus that lying behind the Pentateuch were (at least) four main sources, presumably separate documents. Although the "documentary" character of these sources and their precise definition are still matters of some dispute, the four distinctive traditions which appear to be interwoven to form the Pentateuch can be summarized as follows:

1. "J" (for Jahveh, the German spelling of Yahweh), so named because of its preference of YHWH for God's name; reflects interests of Judah, the southern kingdom, from ca. 950 B.C.; prefers "Sinai" for the holy mount; traces history back to Creation; and is highly anthropomorphic in references to deity.
2. "E" (for Elohim, most frequent term for God) shows ties with Ephraim or Israel, the northern kingdom, from ca. 750 B.C.; prefers "Horeb" for the holy mount; begins with the story of Abram (Gen. 11); stresses the miraculous and uses an epic, repetitious style.
3. "D" (for Deuteronomic, being the dominant source of Deuteronomy) dates from ca. 650, but shows affinities for "E"; stresses unity of the elect people; is moralistic and hortatory in style.
4. "P" (for Priestly) reflects dominant concerns of the cultus, such as proper offerings, ritual purity, genealogies; dates from ca. 500, serving to combine and re-edit older sources; stresses the holiness and transcendence of God; has formal and schematic style.

It should be noted that none of these sources corresponds to any extant manuscript; they are hypothetical, and ought to be imagined as early "editions" or, better, as stages in the formation of the Pentateuch, whereby "J" and "E" were probably combined by 700 B.C., and the additions of "D" and "P" represent revisions of the whole. The process may be diagrammed thus:



(Broken lines = oral traditions; solid lines = written form)

Milton P. Brown

UNIT II, Supplemental Reading

- Baab, O. J., The Theology of the Old Testament (1949). Deals thematically with "the meaning of God," "the nature of man," and concepts of sin and salvation in the Old Testament: concise, yet fairly thorough, and clearly written.
- Buber, Martin, The Prophetic Faith (1949). Deals with major Old Testament themes such as Yahwism in conflict with Baalism and the meaning of suffering, emphasizing the existential character of the biblical dialogue; very fresh and lively reading.
- Heidel, Alexander, The Babylonian Genesis (1942). Studies the religious and social significance of the Enuma elish--the account of creation in particular--and makes comparison with the biblical accounts; annotated text, of value to the specialist, but introduction will be helpful to laymen. On reserve.
- Heidel, Alexander, The Gilgamesh Epic and Old Testament Parallels (1946). Gives an annotated text and introduction to this Babylonian tale, of interest here for its "flood story" which parallels that of Genesis; a companion to the above item, helpful in introductory matter. On reserve.
- The Interpreter's Bible, G. Buttrick, (ed.), et al. 12 vols. (1951-57). Vols. 1-6 contain the text in both KJV and RSV, exegetical notes and running commentary, plus very helpful introductory articles on the Old Testament (see vol. 1) and on each book separately. On Reference Shelf.
- Meek, T. J., Hebrew Origins (1950). Traces the beginning of the Hebrew people, the Law, God, the priesthood, prophecy and monotheism; full of scholarly debate, yet clear and provocative for the novice as well as veteran.
- Minear, P. S., Eyes of Faith (1946). Has as subtitle "A Study in the Biblical Point of View," and tries to help readers of the Bible remove modern "blindness" and empathetically understand the ancient texts; artfully expresses and relevantly explains major Old Testament motifs.
- Napier, B. D., Song of the Vineyard (1962). Surveys the theological implications of Old Testament faith in a fresh and provocative fashion, treating the material chronologically, rather than topically; very useful exegetically, less so in historical background.
- Pritchard, J. B., Ancient Near Eastern Texts Relating to the Old Testament (1958). Contains vast collections from all lands of the ancient East, with notes and commentary; technical but still helpful for laymen, throwing light on many problematic Old Testament loci.
- Pritchard, J. B. Archaeology and the Old Testament (1958). Condenses much data in small space and provides handy guide to major discoveries and their relevance for study of the Old Testament; highly recommended.

CHART II. HEBREW HISTORY

| <u>Period</u> | <u>Hebrew History</u> | <u>Related Events in Mesopotamia, etc.</u> |
|--|--|--|
| <u>Middle Bronze</u> (2000-1500) | Patriarchal Period Abraham (1750) Jacob's family to Egypt (c. 1650) | Autonomous city states in Canaan, Egyptian hegemony Hyksos rulers in Egypt, (1750-1580) |
| <u>Late Bronze</u> (1550-1200) | Moses and the Exodus (c. 1290) Israelites established in the land by 1220 | Ramases II (1290-1224), probably the Pharaoh of the Exodus Merneptah's stele, 1220, mentions "Israel" in Canaan |
| <u>Iron I</u> (1200-1000) | Israel's Tribal League ("Judges") Rising Philistine threat Samuel, Saul (c. 1020-1000) | Philistines, "sea peoples," refugees from Aegean, settled in Canaan and began use of iron weapons |
| <u>Iron II</u> (beginning c. 1000) | UNITED KINGDOM (1000-922) David (1000-961) Solomon (961-922) | Time of relative freedom from foreign domination in Canaan |
| | <u>DIVIDED KINGDOM</u> | |
| | Northern ("Israel") | Southern ("Judah") |
| | Jeroboam (922-901) Omri (876-869) Elijah, (c. 850) Elisha | Rehoboam (922-915) |
| <u>Assyrian Empire</u> (expansion began c. 750) | Jeroboam II (786-746) Amos (c. 750) and Hosea (c. 745) SAMARIA FALLS (722-21) | Assyrian empire: Tiglath-pileser III (745-727) Sargon II, to whom Samaria fell (722-705) |
| | Hezekiah (715-687) Isaiah, (c. 742-700) Micah, (before 722-c. 701) Invasion of Palestine by Sennacherib (701) | Sennacherib (705-681) |

(CONTINUED)

CHART II. HEBREW HISTORY (CONTINUED)

Manasseh (687-642)

Josiah (640-609)

Deuteronomic Reformation,
(621)

Jeremiah, (c. 626-587)

Battle of Megiddo,
(605)

Pharaoh Necho defeated and
killed Josiah, (605)
FALL OF ASSYRIA, Battle of
Carchemish, (605)

Babylonian
Empire
(605-539)

First deportation to Babylon, (597)

FALL OF JERUSALEM, Second deportation, (587)

Nebuchadrezzar, (605-562)

BABYLONIAN EXILE OF THE JEWS

Jeremiah, (c. 626-587), in Judah, Egypt
Ezekiel, (c. 593-573), in Judah, Babylon
II Isaiah, (c. 540), in Babylon, Judah?

FALL OF BABYLON, (539)

Persian
Empire
(c. 550-
331)

Cyrus' Edict of Restoration, (538)

Rebuilding of temple (520-515)

Haggai

Zechariah

Nehemiah (445)

Ezra (date uncertain)

Malachi, Ruth, Jonah

Cyrus, (550-530)

EMPIRE OF ALEXANDER THE GREAT, 336-323

Wisdom literature

Proverbs, Ecclesiastes, Job

Palestine generally under Egypt

Came under Syrian control, (c. 200)

Maccabean Revolt, (167)

Judas Maccabeus, (166-100)

Daniel

In Egypt, the Ptolemies
In Syria, the Seleucids
Antiochus IV, "Ephiphanes,"
(175-163)

Hellenistic
Empires
(323 to
c. 100)

Occupied Syria, (63)

Captured Jerusalem, (63)

Occupied Egypt, (30)

Empire of Rome:

For detailed tables see Anderson, B., Understanding the Old Testament

Unit II, Lecture 1

The Rise of Early River Civilizations

- I. Rivers and civilizations
- II. The geography of the Middle East
- III. Sumer and Akkad
 - A. The rise of cities
 - B. Characteristics of their civilization
 - C. Factors in its decline
- IV. Babylon
 - A. Characteristics of its civilization
 - B. Hammurabi
 - C. Achievements in art, literature, and science
- V. Palestine and Asia Minor
 - A. The Hittites
 - B. The Phoenicians
 - C. The Hebrews
- VI. The rise of Assyria
- VII. The fall of Assyria and the rise of new states
 - A. The Chaldeans or New Babylonians
 - B. The Medes and Persians
- VIII. Egypt
 - A. Its geography
 - B. The rise and fall of Egypt
- IX. Contributions of the Middle East to Western Civilization

Unit II, Colloquium 1

The Gilgamesh Epic

Heidel, A. (ed.), The Gilgamesh Epic, pp. IX and 64-68.

Sanders, N.K. (trans.), The Epic of Gilgamesh, pp. 61-117.

1. Compare the text of Tablet IX (starting p. 64 in Heidel) with the translation in Sanders (pp. 64-68). The purpose of this short reading is to illustrate how the translator must deal with broken and missing tablets, must piece together the story from versions in different languages, and must deal with an imperfect understanding of the original languages.
2. What evidence of civilization can be seen in the epic? Where would you draw the line between being "civilized" and "uncivilized"?
3. How are gods and heroes characterized in the Epic of Gilgamesh?
4. What is the symbolism of the Enkidu-Gilgamesh relationship? Can you think of parallels in the Old Testament or in other epic or traditional literatures?
5. Starting with the attitude expressed by Gilgamesh on page 71 and page 81, trace the changes in his attitude towards death.
* * *
6. How do you imagine the original readers of Gilgamesh reacted to the story? Were they searching for answers to important questions?
7. From your knowledge gained from The Gilgamesh Epic, how would you characterize Sumerian (Babylonian) religion?

Unit II, Lecture 2

Creation

- I. Introduction: the character of the biblical literature
 - A. Genesis as a composite book: evidence of multiple sources
 1. The Yahwist account (J)
 2. The Elohist narrative (E)
 3. The Priestly redaction (P)
 - B. The cultural context: Middle Eastern "myth" and cosmology
 - C. The theological purpose of "creation" stories in Genesis
- II. The Hebrew view of mankind (Heb. 'adham)
 - A. Man as creature of God
 1. Formed from 'adhamah (ground), animated by the "breath" of God (J)
 2. Created "in the image of God" (P)
 - B. Man as sexual being
 1. The ancient etiology of marriage: "Adam's rib" (J)
 2. Created "male and female" (P)
 - C. Man's dominion under God: responsibility for the other creatures
 - D. Man as sinner: failure and alienation
- III. Israel's view of nature (Heb. "heaven and earth")
 - A. Compared with the concepts of other cultures
 1. De-sacralized in a vigorous monotheism
 2. Dynamic, not static, and subject to the will of God
 3. Pronounced "good" by God, yet likely to be spoiled by man
 - B. Subsumed under history: devastation and renewal
- IV. The Lord of creation: the concept of God in Genesis
 - A. Creation seen in the light of redemption
 1. God known by (revealed in) His "mighty acts"
 2. The movement from chaos to cosmos (order out of disorder)
 - B. Sovereign Lord, King of the universe
 1. Who creates (and sustains) by his Word
 2. Who is incomparable and without rival in majesty
 3. Whose "rest" provides the paradigm of nature's perfection

Unit II, Colloquium 2

Maker of Heaven and Earth

Psalms 8, 19, & 104; Genesis 1:1--3:24

Selections from Heidel, The Babylonian Genesis, pp. 3-17, 25-48 (start at Tablet II)

1. Note the references to acts of creation in the Psalms. Which aspects of creation or which attributes of God seem to be most important for the worshipper as he used such songs of praise? Why so?
2. What is an etiology? Cite two or three examples from Genesis. Why were such stories important to the ancients?
3. Describe and evaluate the concept of gods and mankind reflected in the Enuma elish. For what was mankind created? Compare with the understanding of human existence reflected in Genesis.

* * *

4. Are the Yahwist (J) and Priestly (P) accounts in Genesis 1-3 very far apart in regard to their theological claims? Wherein do they agree? Where do they disagree?
5. Obviously modern science has provided ways of accounting for the formation of the physical universe in far different terms from those of Genesis. Does a scientific account compete with, or contradict, what the stories of Genesis say? Why, or why not?

1. De-sacralized in a vigorous monotheism
 2. Dynamic, not static, and subject to the will of God
 3. Pronounced "good" by God, yet likely to be spoiled by man

B. Subsumed under history: devastation and renewal

IV. The Lord of creation: the concept of God in Genesis

A. Creation seen in the light of redemption

1. God known by (revealed in) His "mighty acts"
2. The movement from chaos to cosmos (order out of disorder)

B. Sovereign Lord, King of the universe

1. Who creates (and sustains) by his Word
2. Who is incomparable and without rival in majesty
3. Whose "rest" provides the paradigm of nature's perfection

Unit II, Lecture 3

The Covenant

- I. Introduction
- II. Levels of hermeneutical concern
 - A. Bruta facta
 - B. Israel's historiography
 - C. Historico-critical research
 - D. Heilsgeschichte school
 - E. Old Testament theology
- III. The Exodus event
 - A. What really happened?
 - B. Significance for Israel's self-understanding
 - C. How interpreted?
- IV. The God of history
 - A. Covenant maker
 - B. Meaningful time
 - C. Lord of nature
- V. The Covenant people
 - A. The Mosaic faith
 - B. Life in community
 - C. Tribal confederation
- VI. The law
 - A. Ethical demands
 1. Apodictic
 2. Casuistic
 - B. Social Justice
 - C. Regulations for worship
- VII. Promise and fulfilment

Unit II, Colloquium 3

Covenant and Law

Reading: Exodus 1-3; 19-23; 34
Deuteronomy 5:1-6:15

1. In the story of the call of Moses, what understanding of God is expressed?
 2. What is the significance of Yahweh's appearing in a burning bush?
 3. Why should such importance be attached to God revealing his name to Moses?
 4. Distinguish between apodictic and casuistic laws. Is one more important than the other? Why?
- * * *
5. What understanding of the nature and purpose of "miracle" is expressed by the narratives about the plagues? Does Yahweh's treatment of the Egyptians appear to be harsh? Explain.
 6. Are the Ten Commandments valid ethical norms for present society?
 7. What understanding of justice and the humanitarian rights lies behind the covenant code in Exodus 20:22-23:33?

Unit II, Lecture 4

King

I. The historical situation (c. 1000 BC)

A. Israel in the land of Canaan

1. Tribal amphyctyony (federation)
2. Shophetim ("judges") (singular=shophet)

- B. The occupation of the land that had occurred
- C. The promise of Yahweh to the fathers

1. The exodus theme
2. The patriarchal theme

II. Rise of the kingship

- A. Samuel, Saul, and David: from chaos towards order
- B. David, Uriah, and Absalom: in faithlessness, chaos reappears
- C. David, Solomon, and the Kingdom: the promise of final order

III. The place of the ideal king in Israel's later history

- A. Charismatic traditions in Ephraim and the North
- B. Loyalty to David in Judah and the South
- C. The Davidic kingship becomes part of the saving history
- D. Israel "like the nations": the incarnational dimension

Unit II, Colloquium 4

David the King

II Samuel 5:1-7:29, 11:1-12:31

I Kings 1:1-3:28

Psalms 78 and 89

1. Locate Hebron (map in Anderson, 179 and in OAB Map 4). When the people say, "We are your bone and flesh" (II Samuel 5:1), does it mean all Israel or Judah alone? How important was this distinction? (Compare footnote to Psalm 78:67-72 in OAB.)
2. Interpret the following actions as calculated politics (David's devotion to David) and as statesmanship and righteousness (David's devotion to Israel and to Yahweh): capture of Jer. (II Sam. 5), rejection of Michal (II Sam. 6:23) ark to Jerusalem (II Sam. 6), mourning Bathsheba's child (II Sam. 12)
3. Study the various meanings for "house" in II Sam. 7.
4. Solomon asked for understanding or wisdom (I Kings 3). Characterize the kind of wisdom meant.
5. In Psalm 78, look for two themes: (1) the theme of Israel's sinfulness displayed in her history. (Earlier accounts stressed God's saving deeds.) (2) The theme of post-conquest events now just beginning to be recognized as part of saving history. Pre-conquest events occupy vv. 12-55. Post-conquest events named are fall of Shiloh (60), Jerusalem (Zion, 68), temple (69), David (70).
6. Psalm 89 gives a much more prominent position to David as covenant figure. Note relationship between II Sam. 7:12-16 and Psalms 89:29-37.
* * *
7. The author of II Sam. 7:12-16 probably knew that David's line had not lasted forever. How would he understand the apparently unkept promise that it would last forever? How should we understand it?
8. How is the understanding of kingship, expressed in II Sam. 7:12-16, uniquely Israelite to contrast to neighboring empires of the time? How did David help to bring about the acceptance of such an understanding?
9. As David came to be seen as a covenant figure (e.g., Psalms 78, 89), how was the covenant between Yahweh and David related to the covenant made between Yahweh and Israel at Sinai?
10. Do the stories of Israel's monarchy suggest to us possible criteria for evaluating the kingdoms of men? Does one's theology, even now, have any bearing on the kind of political system he adopts?

Unit II, Lecture 5

Prophets

I. Prophecy and the prophets of Israel

A. Prophecy as a universal phenomenon

1. Ancient examples and modern counterparts
2. Antecedents to Hebrew prophecy in the Middle East
3. Early examples in Israel

B. Distinctive features of prophecy in Israel

1. From ecstasy to ethics
2. From group to individual
3. From cult-functionary to charismatic
4. The element of prediction

II. Ninth-century representatives

A. Elijah the Tishbite

1. The cultural conflict
2. The theological issue

B. Micaiah ben Imlah vs. Ahab's four-hundred

C. Elisha and the fall of the "house of Omri"

III. The eighth-century prophets

A. The rise of the Assyrians

B. Prophetic voices in Israel

1. Amos, the herdsman of Tekoa (Judah)--a call for justice
2. Hosea, the unloved lover--a call for "leal-love" (Heb. chesedh)

C. Prophecy in Judah

1. Isaiah of Jerusalem--fear "the Holy One of Israel"
2. Micah of Moresheth--"Zion shall be plowed like a field"

IV. Seventh-century prophets

A. Zephaniah, Habakkuk, Nahum

B. Jeremiah and the downfall of Judah

V. Conclusions and projections

Unit II, Colloquium 5

Troublers of Israel

Amos 1:1--9:10; Hosea 1:1--6:6, 11:1-12; Isaiah 5:1--7:25.

Anderson, 244-254 and 263-277 (283-295 and 302-315)

1. Comparing the selections from the three eighth-century prophets, what do you find that they all have in common? In what respects are they different from each other?
 2. To what do the prophets appeal, as the grounds of their conviction and source of their message? What function, if any, does their individuality have in determining the shape of their prophecy? For example, does Amos' personal status as a Judean shepherd and dresser of fruit trees have any bearing on his message to Israel? Does Hosea's marital experience with Gomer shape his prophetic message?
 3. Consider the element of prediction in the excerpts you have read: how dominant is it? is it conditional, or not?
 4. Notice Isaiah's use of parable in ch. 5. Compare this with earlier instances of prophetic parable (e.g., Nathan's in II Sam. 12), or with those of Jesus in the New Testament. How do you account for the strange "commission" given to Isaiah in 6:9-10?
- * * *
5. What does "justice" mean in Amos? in Isaiah? What has this to do with the proper worship of Yahweh? What possible relevance do you see here for the twentieth-century scene? Imagine, if you can, a modern-day Amos assessing the "righteousness" of our society; then imagine what our modern-day Amaziahs (cf. chapter 7) would have to say to him.
 6. Does Hosea's emphasis on the "mercy" or "steadfast love" of God contradict the emphasis on God's justice (Amos)? Why, or why not? What does Hosea mean, when he points to the "lack of knowledge" of God in Israel (Hosea 4:1-6)?
 7. What is the political situation behind Isa. 7:1-16? Why does the king refuse to "ask a sign" from God? (And what is meant here by "sign"?) What was the outcome of the king's decision?

Unit II, Lecture 6

Priests

- I. Introduction
 - A. Tent of meeting
 - B. Ark of the covenant
 - C. Aaron, the brother of Moses
- II. David establishes Jerusalem as the Holy City
- III. Solomon builds the Temple
- IV. Josiah centralizes worship at the Temple
- V. Temple worship
 - A. Theological perspective
 1. View of God
 2. Understanding of holiness
 - B. Cultic practices
 - C. Temple Psalms
- VI. Destruction of the temple
 - A. Exile
 - B. Worship without the Temple
 - C. Preservation of tradition
 - D. Priestly point of view
- VII. The Second Temple
- VIII. Conclusion

Unit II, Colloquium 6

The Search for Meaning in Job

Reading: Job 1-14, 38-42. (see also outline in Reading I, II-10-lf.)

1. As the discussion progresses, is Job more or less ready to admit his guilt? Is he more or less interested in finding God?
2. What are the major points of the debate between Job and his "friends?"
3. Is Job primarily interested in the problem of suffering or does his concern focus on a deeper human quest? If so, what?
- * * *
4. In the opening two chapters what function does the Satan serve in relation to God and Job? Why is the Satan admitted to the "Heavenly Council?"
5. Consider various answers given to the mystery of suffering with supporting passages from the text of Job. Which do you find most adequate?
6. What reasons can you give for Chapter 42: 7-17 being a later addition to the Book of Job as originally composed? What reasons can you give for Chapter 42:7-17 being a part of the original? What difference does this passage make in understanding the book?
7. What is the meaning of the Voice from the Whirlwind? (Chapter 38-41)

Unit II, Lecture 7

The Exile: Despair, Promise, Hope

Isaiah 40-55

- I. Israel's history 600-100BC: Jehoiakim to the Maccabean era
- II. Challenge to the Deuteronomic doctrine
 - A. Job
 - 1. Do the righteous prosper and the wicked perish?
 - 2. Will a person love and serve God without seeking reward?
 - B. II Isaiah
 - 1. Redemption from bondage
 - 2. A new exodus
 - 3. The suffering servant of the Lord.
- III. The rise of apocalyptic
 - A. The disclosure of "that side" to "this side"
 - B. The rise of eschatological expectation
- IV. The Maccabean period: the book of Daniel

Life Interpreted by Drama

Lecture 4

Greek Tragedy and Comedy

Rowan, Chapter 10, "Imagination and Reality"

Hamilton, F., The Greek Way, Chapter IX, "The Idea of Tragedy"

Unit II, Colloquium 7

Isaiah 40-55.

1. How did Israel's past serve as a guide for her present and her future? Think specifically about Israel's election, the original Exodus, the Sinai covenant, Israel's creation stories.
2. How would an Israelite in Babylonian captivity "hear" and understand II Isaiah's metaphors suggesting a "new creation" (see Isaiah 40:12-31, God the Creator; Chapter 45, God the Creator and Savior; Chapter 44: 24-28, A New Creation) and a "New Exodus" (Isaiah 40:1-11; 43:1-7; 49:7-26; 52:1-12; 55:12-13)? How would this Israelite interpret and apply the meanings of these passages to Israel as a people and to his or her own individual life?
3. The four "servant songs" of II Isaiah are found in Isaiah 42:1-4; 49:1-6; 50:4-11; 52:13-53:12. Is "The Servant of the Lord" the whole people of Israel, a faithful few, or an individual? Or all three at different times in the mind of the prophet-poet? Or all three at once?
4. What is the character of the servant? What are the several aspects of the servant's role or function?
* * *
5. Do the passages listed in question 2 have any relevance to a modern secular state such as the U. S. A. ? If not, why not? If so, what is this relevance?
6. Is Israel in Isaiah (in fact, in the whole Old Testament) a state or a "church" or both? Is it accurate to compare modern America with Ancient Israel?
7. In what ways is America, or the Jewish Synagogue, or the Christian Church presently in "Babylonian Captivity"? What is needed for them to experience a "New Exodus" and a proper "restoration" to their definitive "homelands"?
8. Who is the servant? Is he a person in the past, present, or future?
9. What is the meaning of "vicarious suffering"? Is it a valid concept? Are there any illustrations of "vicarious suffering" in modern history? In our present time?

UNIT III

THE GREEKS AND THE ROMANS

ASSIGNMENTS

1. The History of the Greeks

Lecture 1 The Rise of the Greeks

Harrison and Sullivan, Chapter 5, "The Origins and Development of the Greek City-State Polity," 56-69 (53-66)

Bowra, C.M., The Greek Experience, Chapter II, "The Heroic Outlook"

Colloquium 1 The Unifying Experience of the Greeks

Homer, Odyssey, Books 1-2, 5-6, 8-13, 21-22

2. The Reflective and the Active Life

Lecture 2 The Genius of the Greeks and Romans

Plato, Apology, (Works of Plato)

Barrow, R.H., The Romans, Chapter I, "What Manner of Men?" and Chapter VI, "The Roman Practical Genius"

Colloquium 2 Justice

Plato, Republic, Book II, 44-57 (Cornford's trans. 41-53)
Book IV, 160-165 (Cornford 139-143)

3. The Philosophy of Plato

Lecture 3 Plato and Greek Philosophy

Review Bowra, Chapter II, "The Heroic Outlook"

Colloquium 3 The Good

Plato, Republic, Books VI-VII, 240-262 (Cornford 211-235)

4. Life Interpreted by Drama

Lecture 4 Greek Tragedy and Comedy

Bowra, Chapter VII, "Imagination and Reality"

Hamilton, E., The Greek Way, Chapter XI, "The Idea of Tragedy"

Colloquium 4 The Tragic Aspect of Life

Sophocles, Oedipus Rex, (The Complete Greek Tragedies, Vol. III, 15-90)

Aristotle, Poetics, Chapters 6-11, 13, (McKeon, ed., Introduction to Aristotle)

5. Order and Disorder

Lecture 5 The Importance of Order

Bowra, Chapter V, "The Good Man and the Good Life"

Colloquium 5 The Greeks Against Themselves

Thucydides, History of the Peloponnesian War, Readings I, V-4-1ff.

Harrison and Sullivan, Chapter 6, "The Failure of the Greek City-State Polity," 70-78, especially sections 2-5 (Chapter 5, 67-75, sections 2-5)

Euripides, The Trojan Women, (The Complete Greek Tragedies, Vol. VI, 210-264)

6. The Story of Rome: Republic

Lecture 6 The Roman Republic

Harrison and Sullivan, Chapters 9 and 10, "The Rise of Rome to Domination of the Mediterranean World" and "The Failure of the Roman Republic, 133-31 B.C.," 103-111, 112-118 (Chapters 8 & 9, 102-112, 113-121)

Colloquium 6 The Genius of the Roman Republic

Polybius, The Histories, Readings I, V-5-1ff.

7. The Story of Rome: Empire

Lecture 7 The Roman Empire

Harrison and Sullivan, Chapter 11, "The Roman Empire, 31 B.C. -A.D. 180," and "Retrospect," 119-127, 136-137 (Chapter 10, 122-131, 140-141)

Colloquium 7 The Epic of Rome

Vergil, Aeneid, Books I-IV (Mandelbaum trans. 1-104) and parts of Book VI (Mandelbaum, 157-162). (See synopsis of Books V-XII in the syllabus)

Eclogue IV, Readings I, V-7-1ff.

8. The Practice of Reason

Lecture 8 Roman Philosophy

Barrow, Chapter VII "The Roman Attitude to Religion
and Philosophy" and Chapter XI "Roman Law"

Colloquium 8 The Practical Philosophies of Rome

Lucretius, On the Nature of Things, Readings I, V-6-1ff.

Epictetus, Enchiridion, Readings I, V-6-9ff.

Marcus Aurelius, Meditations, Readings I, V-6-13ff.

Epicurus, Diogenes Laertius on Epicurus, Readings I,
V-6-18ff.

Cicero, Selections from Laws and Republic, Readings I,
V-6-20ff.

UNIT III

REFLECTIVE MAN: THE GREEKS

One persistent Greek accomplishment was to objectify reality, i.e., to "set it at arm's length" and categorize it. If the Buddhists sought by meditation to escape existence, and if the Hebrews sought by decision to respond to the call of existence, the Greeks sought by reflection to discover the nature of man and to order the self and live in the light of that nature.

For instance, early in this unit you will be able to see how Homer's treatment of the gods in a certain sense objectifies them. He did not deny their existence. Far from it--the gods play important roles in Homeric man's affairs. But the objectivity gives subtle detachment to Homer's treatment. The gods, portrayed in human form and with touching human foibles, no longer inspire the numinous dread that previously marked men's relationships with gods.

The same fact appears in Greek statues of the gods: the idealized human forms are magnificent, but the terror of gods has been brought under control. The temples, too, convey balance and humane dimensions, rather than the terror of the holy or aspirations towards the sacred.

Greek political life had at its peak a sense of the divine origin of the city and a strong sense of corporate identity and responsibility. But this was followed by a decline of the old pieties and by the rise of a self-interested sort of individualism. The choruses in the tragic dramas of Aeschylus and Sophocles had warned the citizens of the danger of abandoning piety. But fifth century sophists ignored their warnings and brought a self-serving rationalism to a peak.

Socrates, like the sophists, subjected all conventional judgments to rational criticism. Nevertheless, he opposed the sophists, for he held that true rationality must go beyond mere individual whim. The oracle had told him, "Know thyself," and so Socrates set out to know those norms, those logoi, which would define his humanity.

When we speak of the Greek view of life, then, we have in mind largely a legacy from Socrates, and from men such as Plato and Aristotle who revered him as their teacher. They were at one in seeing man as a part of the universe, and in that sense at home in it. The reality which constitutes the universe equally constitutes human existence. This reality is rationally structured, and is finally knowable to determined human inquiry. To apprehend the form of reality, and to attune the self to the universal and eternal, is the reasonable life. And man has the freedom to do so, for he is a rational being.

PRACTICAL MAN: THE ROMANS

When Rome succeeded Athens as the center of the Mediterranean world, it had already enjoyed a long period of relative isolation in which to develop its own distinctive character. The Roman citizen of the Republic (510-27 B.C.) was fundamentally a farmer and a family man, and also a soldier trained to a routine of self-discipline. The "Roman virtues," admired by many to this day, were pietas, a devotion to family and to the gods; gravitas, a dignified and serious approach to others; severitas, an attitude of sternness toward himself and his duty, which would undoubtedly include disciplina, self-discipline, and frugalitas, simple living. With these as the traditional virtues, it is no wonder that the austere and morally demanding wisdom of Stoicism came to be widely admired in later Rome.

The essence of the Roman way of life has sometimes been characterized as practicality, and this feature appears in those aspects of Roman culture that have most influenced later periods. Roman accomplishments include the Roman law, development of the concept of natural law, use of the army as a civilizing agency, development of effective political structures for the administration of large and diverse areas, Roman architecture, especially in public buildings, and other engineering accomplishments such as the famous Roman roads.

ALIENATED MAN: THE HELLENISTIC AND IMPERIAL ROMAN PERIOD

In the Hellenistic empires after Alexander died (323 B. C.), and also in Rome during the turbulent first century, B. C., especially after the establishment of the empire (27 B. C.), a full turnabout gradually took place in men's fundamental view of existence. The political upheavals which destroyed first the ancient city-states and later the Roman Republic left individuals utterly bewildered and helpless. Continuing upheavals, collapse of empires, and civil wars led men first to a feeling of helplessness at the hands of fate, and then to doubt as to whether men can be at home in the world at all. In contrast to the fundamental optimism of the earlier Greeks and Romans, men now came to see the world as a hostile, alien place.

Several developments in Rome during the first few centuries of the Christian era reflected this new mood. (1) One was astrology: granting life to be determined by fate, this was an attempt to interpret that fate by a pseudo-science of the movable stars. (2) Another was the growth of the mystery religions: displaced vegetation cults from the Near East and Egypt (e.g., Isis, Adonis, Attis, and somewhat distinct, Mithra) that became initiatory rites conveying death to this world and resurrection to an eternal world. (3) Another was the growth of gnostic cults: redemptive religions based on a dualistic understanding of reality. Men's souls are sparks of light from on high that have fallen into a world of darkness. Unable to save themselves from their fate, men are now called to hear that a new light has shined in the darkness, a light sent from God, a Savior, who in returning to God will prepare a place for his followers and will receive them unto himself. (4) Finally, some have seen the rapid growth of Christianity as another reflection of the new mood. A movement clearly having affinities with gnosticism, Christianity also opposed it at certain fundamental points, as we will see more fully in the next unit.

UNIT III

Supplemental Reading

Bulfinch, Thomas, The Age of Fable (1959). A concise explanation of the Greek and Roman myths and an identification of the principal figures of mythology.

Hadas, Moses, Ancilla to Classical Reading (1954). An historical and critical account of classical literature by an acknowledged master.

Plutarch, Lives. Although historically limited, a flowing style makes these biographical sketches highly readable. Especially recommended: Lycurgus, Alcibiades, Caesar, Alexander, and Marcus Brutus.

Greece

(Above all, it would be well to read more of the work of the Greek authors included in our readings and some of the work of other Greek authors, e.g., Herodotus.)

Agard, Walter R., What Democracy Meant to the Greeks (1960). A study of the human values realized in the Greek political system.

Andrewes, A., The Greek Tyrants (1956). A short but comprehensive study of early Greek history.

Barr, Stringfellow, The Will of Zeus (1961). A history of Greece. Readable, interesting, and probably controversial in places.

Burn, A.R., Alexander the Great and the Hellenistic World (1948). A spirited account of Alexander the Great: his driving energy, his bloody military campaigns, and his extensive empire building.

Germain, Gabriel, Homer (1961). A review of the background from which the Iliad and the Odyssey came. Excellent illustrations.

Grene, David, Greek Political Theory (1950). Leo Strauss has said that the author "makes his readers see many things in Thucydides and Plato which would escape the large majority."

Hutchinson, R.W., Prehistoric Crete (1962). A complete account of Minoan Civilization, believed to have been the beginning of civilization in Europe.

Strauss, Leo, The City and Man (1964). On the political thought of Thucydides, Plato and Aristotle.

Strauss, Leo and Cropsey, Joseph (eds.) History of Political Philosophy (1963). See the chapters on Plato and Aristotle.

Unit IV Supplemental Reading

Rome

- Barr, Stringfellow, The Mask of Jove (1966). A history of Graeco-Roman civilization from the death of Alexander to the death of Constantine. A continuation of The Will of Zeus.
- Charlesworth, M. P., The Roman Empire (1951). A good brief treatment of the empire from Augustus to Constantine. Includes a good bibliography.
- Cowell, F. R., Cicero and The Roman Republic (1948). Excellent account of the last hundred years of the Republic.
- Declareuil, J., Rome the Law-Giver (1927). A discussion of Roman law. Not easy.
- Gibbon, Edward, The Decline and Fall of the Roman Empire (1880). Few histories written in the 18th century are still quoted today. This one is, thanks to its graceful style and competent scholarship.
- Hargreaves, Reginald, Beyond the Rubicon: A History of Early Rome (1967). A lively record of early Rome, with copious quotations from ancient writings.
- Rostovtzeff, M., A History of the Ancient World, Vol. I, Greece (1962), Vol. II, Rome (1927). Now dated but well-known interpretation of Greek and Roman history by an eminent scholar.
- Scullard, Howard H., A History of The Roman World (1953). One of the best surveys of Roman history, with balanced interpretation.

CHART VI. GREECE

Events

Culture

1000 B.C.

Rise of Greek states c. 900-500
Aristocratic society (Homeric)

Absorption of Mycenaean culture

800

Colonization 800-600

Homer c. 800
Hesiod c. 700

First Olympiad 776

Development of Athenian constitution
Solon c. 594
Cleisthenes c. 510

Early lyric poetry:
Archilochus c. 670
Sappho c. 610-595

Spartan militarism

Rise of philosophy (Asia Minor):
Thales c. 585
Pythagoras c. 535
Heraclitus c. 500
Parmenides c. 485

500

The Golden Age

Persian wars 490-70
Miltiades
Themistocles

Drama
Aeschylus 525-456
Sophocles 496-406
Euripides 480-406
Aristophanes (comedy) c. 445-400

Delian League

Athenian empire
Pericles 461-29

History
Herodotus c. 484-425
Thucydides c. 460-400

Peloponnesian War 431-404

Art (ideal)
Myron c. 5th century
Phidias c. 5th century

Philosophy
Anaxagoras, 500-428?
Democritus, 470-370?
Sophists
Socrates, c. 469-399

400

Spartan supremacy

Theban supremacy
Epamanondas

Plato c. 427-347
Aristotle c. 384-322

Rise of Macedon
Philip II 359-336
Alexander 336-23

Realistic art
Oratory - Demosthenes c. 384-322
Mathematics and science in Alexandria
Archimedes c. 287-212

300

Hellenistic monarchies in the east
300-30

Philosophies of life
Cynics - Diogenes c. 412-323
Stoics - Zeno c. 334-262
Epicureans - Epicurus c. 341-270

Rise of Roman power

CHART VII, ROME

| | |
|----------------|--|
| 2000-1000 B.C. | Migration of Indo-Europeans to Italy |
| 1000-800 | Etruscan immigration Rome founded (753) Period of Kings (753-509) Etruscans dominate Rome (600-509) |
| 500 | The Republic (504) Struggle of patricians and plebs XII Tables (451) |
| 300 | The conquest of Italy brings war against Greeks and Carthaginians The Punic wars: (264-41, 218-201, 199-196) Hannibal; Fabius, Scipio Africanus Greek influence begins to be felt in religion and literature: Ennius, Cato |
| 200 | Roman wars in the East Carthage destroyed (146) Early plays: Plautus (254-184), Terence (195-159) The growth of social and economic evils: Reforms of Gracchi, (133-21) Senatorial power - rise of the military |
| 100 | Marius vs. Sulla Civil war The first triumvirate: Pompey's conquests in the East Julius Caesar in Gaul, Britain The death of Julius Caesar (44) Struggles between Antony and Brutus; Octavius and Antony |
| 31 | Battle of Actium 31 B.C., the advent of Augustus Caesar During the first century B.C. Rome adopts Greek philosophy: Stoicism - Cicero; Epicureanism - Lucretius Roman literary style is developed by such writers as Sallust, Cicero, Caesar, Catullus |

CHART VII, ROME (CONTINUED)

| | | |
|----------|---|--|
| 31 B.C. | <p>Augustus (27 B.C. - 14 A.D.) (Jesus born) Julio-Claudian line to 68 A.D. Tiberius Caligula Claudius Nero Flavians (69-96) Vespasian Titus Domitian</p> | <p>Altar of Peace Division of power with Senate Moral and governmental reforms The golden age of literature Vergil, Horace, Ovid; Livy Realistic portrait sculpture (Paul's missionary work) (Destruction of Jerusalem) Beginnings of the "silver age" Seneca, Petronius, Pliny the Elder</p> |
| 100 A.D. | <p>The Antonines to 192 Trajan Hadrian Antoninus Pius Marcus Aurelius Commodus</p> | <p>Continuation of silver age Juvenal, Tacitus Plutarch, Lucian</p> |
| 200 A.D. | <p>The Severi to 235 Age of civil wars "Barracks emperors" Diocletian (285-305) Restores order Divides the empire Oriental monarchy Persecutes Christians</p> | <p>Early Christian writers Origen, Clement, Tertullian Growing influence of oriental religions Roman citizenship extended The great age of Roman law: Gaius, Ulpian, Papinian Neo-Platonism; Plotinus Mystery cults: Isis, Mithra, Cybele</p> |
| 300 A.D. | <p>Constantine (d. 337) Julian - the last pagan reaction (361-363) Theodosius Final separation of East and West His clash with Ambrose</p> | <p>Building of the new Rome Toleration of Christianity Council of Nicaea 325 Last pagan writers: Symmachus, Ammianus Marcellinus Christian writers: Eusebius, John Chrysostom, Lactantius</p> |

Unit III, Lecture I
Unit III, Colloquium I

The Rise of the Greeks

The Unifying Experience of the Greeks

I. Introduction

II. The Homeric Age, c. 1200-800 B.C.

- A. The rule of the tribal kings
- B. Homer

- 1. "Schoolmaster of the Greeks"
- 2. "Bible of the Greeks"

III. The Age of the Tyrants, c. 800-500 B.C.

- A. The rise of the landed nobility
- B. The tyrants as champions of the people

IV. The era of the city-states, c. 500-362 B.C.

- A. Emergence of Athens
- B. Rivals of Athens

V. Fifth century conflicts

- A. The Persian War, 494-490 B.C.
- B. The prosperous interlude, 479-431 B.C.

- 1. Growth of Athenian imperialism
- 2. Age of Pericles

C. The Peloponnesian War, 431-404 B.C.

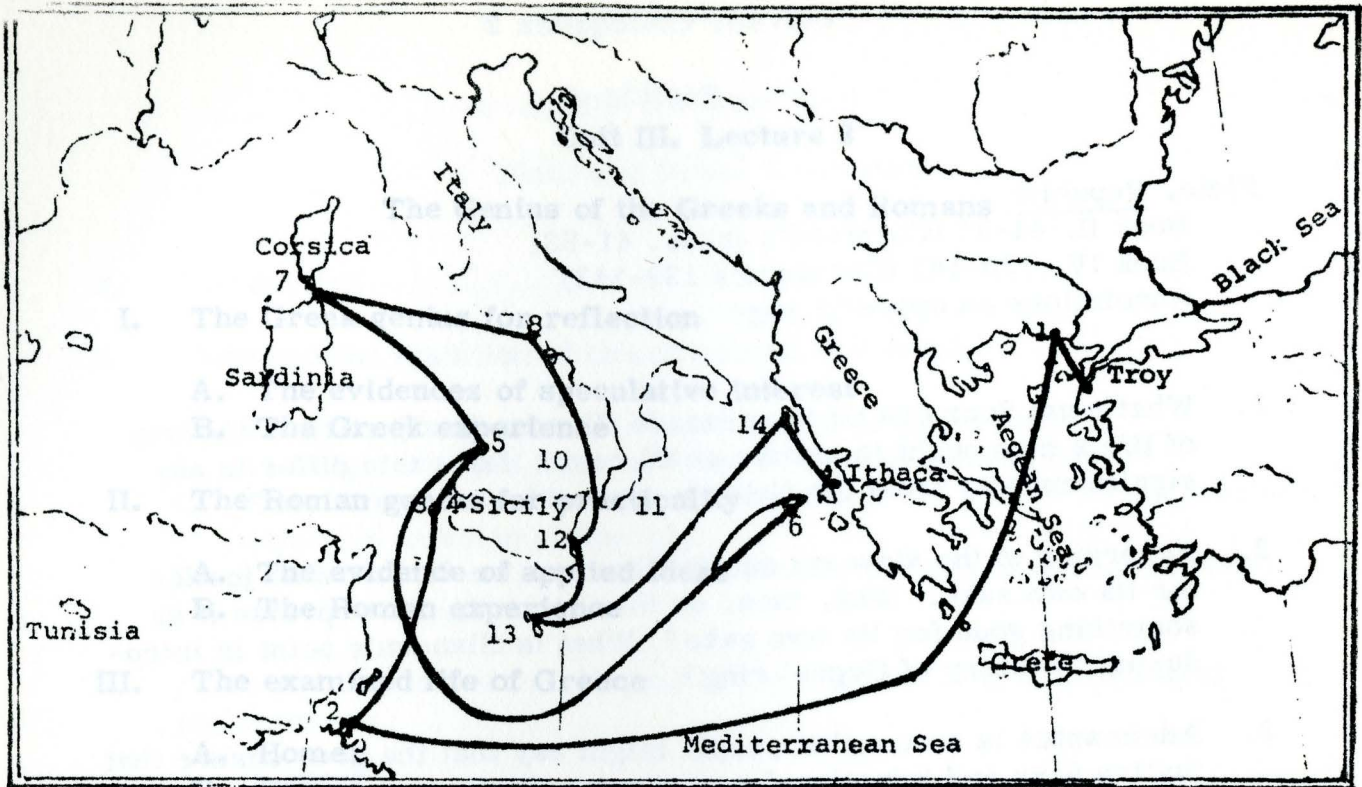
- 1. ...
- 2. ...
- 3. ...
- 4. ...
- 5. ...
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- 9. ...
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- 11. ...
- 12. ...
- 13. ...
- 14. ...
- 15. ...

Unit III, Colloquium 1

The Unifying Experience of the Greeks

Homer, Odyssey, Books 1-2, 5-6, 8-13, 21-22

1. Study the voyage of Odysseus by looking at the map to identify places where events of the Odyssey occurred.
 2. What image of the hero do you find in Odysseus? How is Odysseus different from Gilgamesh? from Moses?
 3. Why was Odysseus called the "wisest man alive"? Why did it take "the wisest man alive" ten years to get home from Troy?
 4. What does the Odyssey reveal about Greek values?
 5. What is the Homeric attitude toward religion? Comment on the Odyssey as a "Bible for the Greeks"
- * * *
6. Do modern men ever encounter a lotus-land, a Circe, a Polyphemus, or a Scylla and Charybdis?
 7. Plato argued that Homer would prove harmful to the young from a moral and religious standpoint. Do you agree or disagree with Plato?
 8. Will Odysseus stay home? See Teiresias' predictions in Book 11 and, if you wish, the references back to them in Book 23.



THE VOYAGE OF ODYSSEUS

This reconstruction of the voyage of Odysseus is based on the account in Homer's Odyssey and on geographical and nautical observations made in an effort to re-sail Odysseus' voyage (see "Voyage in Search of Fabled Lands," by Ernle Bradford in Greece and Rome, a publication of the National Geographic Society).

Notes:

1. Ismarus, city of the Cicones; Odysseus gets wine here that he later gives to Polyphemus.
2. Jerba Island; land of the Lotus-Eaters (?).
3. Favignana; known in classical times as "Goat Island."
4. Mount Eryx; Odysseus encounters the Cyclops Polyphemus near here (?).
5. Ustica; a solitary island thought to be location of the land of Aeolus in the Odyssey. The land of Aeolus is usually identified with the Aeolian Islands further east.
6. Unleashed winds drive Odysseus away from homeland back to the land of Aeolus.
7. Bonifacio; location thought to be where Odysseus encounters the savage Laestrygonians who "bombed" Odysseus' ships with boulders.
8. Monte Circeo; Circe's Mountain. At this point in his voyage Odysseus journeys to Hades. According to reckoning in classical times this trip would have taken him towards the pillars of Hercules, off the map.
9. Gulf of Salerno; near here Odysseus encounters the Sirens (?).
10. Strombolic and Strombolicchio, volcanic islands; thought to be the Wandering Rocks where Odysseus encounters waves and whirlwinds of fire.
11. Scylla and Charybdis.
12. Taormina, Thrinacia (?); land of the cattle of the sun-god Helios.
13. Malta, Ogygia (?); home of Calypso.
14. Corfu, the isle of the Phaeacians; location of the palace of king Alcinous.
15. Ithaca; homeland of Odysseus.

Unit III, Lecture 2

The Genius of the Greeks and Romans

I. The Greek genius for reflection

- A. The evidences of speculative interest
- B. The Greek experience

II. The Roman genius for practicality

- A. The evidence of applied ideas
- B. The Roman experience

III. The examined life of Greece

- A. Homer
- B. Drama
- C. History: Herodotus and Thucydides
- D. Philosophy: Socrates, Plato, Aristotle
- E. Art

IV. The active life of Rome

- A. Military mastery
- B. Government, law, engineering, art

V. Complementary roles of Greece and Rome

- A. The contributions of Greece
- B. The contributions of Rome

6. Suppose someone argued that the crucial thing is to have some part of the soul clearly in charge, but that a man would do as well with spirit or passion in charge, or with desire or appetite in charge, as he would with reason in charge. How could Socrates reply?
7. Would Socrates agree with Glaucon's claim (48, Cornford 45) that the just and the unjust man, if given magic rings, would both behave in the same unrestrained way? Would you agree? Might Glaucon's claim hold true for some men who are ordinarily just but not for all such men? If so, what would account for the difference in behavior?
8. How do you distinguish between the ideally unjust man sketched by Glaucon (48-49) and the ideally just man sketched by Socrates (160-162)? (Cornford 45-46 and 139-142)
9. Does Socrates' theory of the just man satisfy the demands made by Glaucon in Book II?

Justice

Plato, Republic

Book II, 44-57 (Cornford's trans. 41-53)

Book IV, 160-165 (Cornford's 139-143)

Annotations on opposite page

1. What must Socrates do to persuade Glaucon that justice is the way of life a man ought to choose at all cost? Does this differ in any significant way from the Hebrew approach to the problem?
2. According to the view set out by Glaucon, we do not value justice for its own sake. Why, then, on this account, do we praise it as something good for its own sake? What is Glaucon's point in introducing the story of Gyges' ring?
3. Adeimantus is aware that people might say that the gods ensure that justice pays and injustice does not pay. But how does he reply to this? (55, Cornford 51)
4. What, according to Socrates, is justice in the state? What is justice in the individual? What is the relation between justice in the state and justice in the individual?
* * *
5. Socrates suggests that a man who was just in the sense of having a rightly ordered soul (each part of the soul serving its proper function of "ruling or being ruled") would also be just in the sense of acting justly, and no one objects. (162, Cornford 141) But what if Socrates were asked to justify more clearly his suggestion that the right order of the soul ensures or at least promotes just action? How could he argue for this? (Reflect about what kinds of things motivate unjust acts.)
6. Suppose someone argued that the crucial thing is to have some part of the soul clearly in charge, but that a man would do as well with spirit or passion in charge, or with desire or appetite in charge, as he would with reason in charge. How could Socrates reply?
7. Would Socrates agree with Glaucon's claim (48, Cornford 45) that the just and the unjust man, if given magic rings, would both behave in the same unrestrained way? Would you agree? Might Glaucon's claim hold true for some men who are ordinarily just but not for all such men? If so, what would account for the difference in behavior?
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9. Does Socrates' theory of the just man satisfy the demands made by Glaucon in Book II?

Unit III, Lecture 3

Plato and Greek Philosophy

I. Introduction

II. Plato and the tradition of Greek natural philosophy

- A. The naturalists and their objective in doing philosophy
- B. The logicians and their critique of the early naturalists
- C. The critical naturalists and their attempt to revive the naturalist's objective in doing philosophy
- D. The influence on Plato (and Socrates): the use of critical reason and the dialogue

III. Plato and the Socratic critiques of the sophists and of the natural philosophers

- A. The relationship of the competitive and the co-operative virtues
- B. Socrates' critique of the sophists
- C. Socrates' dissatisfaction with the method of the natural philosophers as a means of final explanation
- D. The influence on Plato: the need of a synthesis, if possible, of the aims of a natural philosophy and an understanding of what is good (the doctrine of form)

IV. Two major ideas in the philosophy of Plato

- A. The Platonically just man
 1. The competitive virtues
 2. The co-operative virtues
- B. The idea of the Good
 1. The aims of natural philosophy
 2. An understanding of what is good

Unit III, Colloquium 3

The Good

Plato, Republic, Books VI-VII, 240-262 (Cornford 211-235)

See also the chart opposite Lecture 3

1. According to Socrates, where do men spend most of their time, above or below the major division of the divided line? Why?
2. According to Socrates, what is the proper life for man on the scale of the divided line? Why?
3. Compare the analogy of the sun and the Good, the divided line and the allegory of the cave.
4. According to Socrates, in the allegory of the cave, is the search for wisdom an affair of the intellect alone or for the whole man? Explain. What implications does the allegory of the cave have for a theory of education?
5. Do you agree with the views or suggestions of Socrates that were mentioned in Questions 1, 2 and 4 above?
6. The previous reading from the Republic suggested that wisdom, justice and happiness are connected. What further suggestions can you find in the present reading about connections among these things? For example, what can you find that suggests a reason for supposing (a) that a wise man will act justly, and (b) that only a wise man can be fully happy?
7. What is your understanding of the three images mentioned in Question 3 above and of the relationship of the three images? As you understand them, are you prepared in some way to accept those images, or not?

7. Would Socrates agree with Glaucon's claim (43, Cornford 45) that the just and the unjust man, if given magic rings, would both behave in the same unrestrained way? Would you agree? Might Glaucon's claim hold true for some men who are ordinarily just but not for all such men? If so, what would account for the difference in behavior?

8. How do you distinguish between the ideally unjust man sketched by Glaucon (43-49) and the ideally just man sketched by Socrates (160-162)? (Cornford 43-48 and 139-142)

9. Does Socrates' theory of the just man satisfy the demands made by Glaucon in Book II?

Unit III, Colloquium 3

Annotations

The following sketch of what goes on in the Republic between the first and second selections you read from Books II and IV may be helpful for understanding the second selection.

At the end of the first selection, Socrates is asked to show that justice is intrinsically better for its possessor than injustice. Socrates then suggests that it might be easier first to examine justice in the state, where it will appear on a larger scale, and then to turn to a comparison with justice in the individual. He goes on to construct an imaginary just state, or at least a state as just as is compatible with the pursuit of certain luxuries.

The organizing principle of the state is that each will do his own work, in accordance with his aptitudes. Three classes of citizens are distinguished:

1. a special class of philosophical rulers, chosen from the guardians;
2. The guardians, a military class;
3. The artisans or producers, the largest class.

The rulers of the just state require wisdom. The guardians require courage. Temperance or moderation is found in the whole state. It makes for the right relationship and subordination among the classes. Justice is then seen to be each man or class doing "one thing only, the thing to which his nature was best adapted" and "doing one's own business."

Socrates next proposes that the individual soul, like the state, has three "parts": 1. reason; 2. spirit, or passion; 3. desire, or appetite. He is then ready to propose, in the second selection we read, that the virtues are related to the "parts" of the individual soul in the same way in which they were related to the parts or classes of the state.

BRING

KNOWLEDGE
B

BECOMING

OPINION
A

Notes: 1. A/B=C/D=E/F.
2. Bear in mind that terms may not be translated in the same way in the translation you read as they are in this diagram.

PLATO'S DIVIDED LINE

States of mind

Objects corresponding to states of mind

The Good

B
KNOWLEDGE

BEING

NOESIS (intuitive grasp or direct apprehension of the object of knowledge), **EPISTEME** (broadly, understanding), use of the **dialectical method**

F

Forms (including ethical, aesthetic and natural forms)

DIANOIA (discursive thinking or reasoning from hypothetical premises to conclusions)

E

Mathematical objects (mathematical concepts and truths, scientific models)

PISTIS (conviction or belief)

D

Physical objects (such as animals, trees, artifacts)

A
OPINION

BECOMING

EIKASIA (conjecture)

C

Images (such as shadows, reflections)

- Notes: 1. $A/B=C/D=E/F$.
 2. Bear in mind that terms may not be translated in the same way in the translation you read as they are in this diagram.

Unit III, Lecture 4

Greek Tragedy and Comedy

I. Greek Tragedy

A. Origin and connections with religion

1. Original link with Dionysus
2. Other connections with religion
3. Is Greek tragedy "Dionysian"?
 - a. Association of Dionysus with rebirth, ecstasy and "enthusiasm"
 - b. "Apollonian" and "Dionysian"
 - c. The "Dionysian" or "daimonic" in personality
 - d. Tentative answer to the question

B. Development and form

1. Choral song
2. Actors separated from chorus
3. Based upon legends of gods, heroes, kings
4. Performance
5. Civic character of tragedy

C. Nature

1. Aristotle on tragedy: some interpretations
2. A further look at the tragic situation: three views of the hero's downfall
 - a. Due to a moral fault
 - b. Due to a piece of bad luck
 - c. Due to blind or malevolent forces or to conflicts of values or forces

D. The dramatists

1. Aeschylus, 525-456 B.C.
2. Sophocles, 496-406 B.C.
3. Euripides, 484-406 B.C.

II. Greek comedy

- A. Origin and form
- B. Comedy of ideas: Aristophanes
- C. Comedy of situation or manners: Menander

Unit III, Colloquium 4

The Tragic Aspect of Life

Sophocles, Oedipus Rex (The Complete Greek Tragedies, Vol. III, 15-90)
Aristotle, Poetics, Chapters 6-11, 13. (McKeon, ed., Introduction to Aristotle)

1. There have been various interpretations of the cause or causes of Oedipus' downfall. Some possibilities are: 1) that his downfall is the result of his own actions, actions stemming from his character; 2) that it is the result of a mistake not deeply rooted in his character or of plain bad luck; 3) that it is the work of the gods; 4) that it is the consequence of fate; 5) that it is the result of a combination of factors. What do you think? (As you read, watch for things that might count for or against various interpretations.)
2. Would our understanding of the cause or causes of Oedipus' downfall make a difference for what we might think is the point or moral of the play? Explain.
3. How does Aristotle understand the nature and function of tragedy, the nature of the tragic hero, and the cause of the tragic hero's downfall? (As you read Aristotle, recall questions of interpretation raised in lecture.)
4. How well does Oedipus Rex illustrate or exemplify Aristotle's view of tragedy and of the tragic hero? (In considering this question, we must take account of two problems: 1) how to interpret Aristotle's views--compare question 3 above, and 2) how to interpret Oedipus Rex--compare questions 1 and 2 above.)
5. Few mystery stories are interesting if you know "how they come out." If you had known beforehand the ending of Oedipus Rex, as all Greek audiences did, would this have spoiled the play for you?
6. Does this play encourage or discourage your asking the questions: "Who am I? Where am I going?"

Notes: 1. A/B=C/D=E/F.

2. Bear in mind that terms may not be translated in the same way in the translation you read as they are in this diagram.

Unit III, Lecture 5

The Importance of Order

I. The Pythagoreans

A. The musical scale

1. Logos (ratio)
2. Peras (limit or measure) imposed upon the apeiron (unlimited) to produce an ordered whole
3. Harmonia (harmony)

B. Nature

1. Conception of nature as kosmos (ordered whole)
2. Implications of the term kosmos: goodness, intelligibility, beauty
3. Ethical value of the study of nature

C. Medicine--harmonia as a right balance of elements

II. "Nothing in excess"

III. Plato

A. Philebus

1. Order in the cosmos
2. Order in human life

B. Republic

1. Order in the state
2. Order in the soul

IV. Aristotle

- A. Virtue as a mean
- B. Order in the state

V. The importance of order in Greek art

Compare the United States in the present day with Athens and with Sparta. Would you rather live like an Athenian, or a Spartan?

VII. Foreign expeditions

Unit III, Colloquium 5

The Greeks Against Themselves

Thucydides, History of the Peloponnesian War, Readings, V-4-1ff.
Harrison and Sullivan, Chapter 6, "The Failure of the Greek City-State
Polity," 70-78, (67-75) especially sections 2-5

Euripides, The Trojan Women (The Complete Greek Tragedies, Vol. VI,
pp. 210-264)

1. What were the ideals of Athens and Sparta and how did their ideals differ? What strengths and weaknesses do you see in the respective ideals? A further question might be raised as to whether the Athenians ever fully lived up to the ideals that Pericles boasts of in his "Funeral Oration." Are there any things in the "Funeral Oration" itself that might make us wonder about this? In any case compare the picture Pericles paints in the "Funeral Oration" with the passage in Thucydides quoted in the Readings I, V-4-16a.
2. Compare and contrast the spirit of the "Funeral Oration" with that of the "Melian Dialogue." Note the following passage from Bowra, with its quotation from Xenophon about an event near the end of the war. (Our underlining)
When in the summer of 405 BC Athens lost her fleet at Aegospotami, there was no more hope of resistance. The news was brought by the galley Paralus, and Xenophon tells how, as one man told the news to another, a sound of wailing went up the long walls from the Piraeus to Athens: "That night no one slept. They wept not only for the dead, but far more for themselves, thinking that they would suffer what they had done to the people of Melos, who were Spartan colonists, when they reduced them by siege, to the people of Histiaea and Scione and Torone and Aegina and many more of the Greeks."
3. Euripides (in The Trojan Women) and Thucydides are critical of Athens. What is it that each finds to criticize? What might be the purpose of this criticism?
* * *
4. "The meaning of words had no longer the same relation to things, but was changed by them as they thought proper." (p. V-4-8) Give modern illustrations of how war and revolution can make words change their meaning, e.g., "democracy," "freedom."
5. The Trojan Women was produced during a period of uneasy truce in the Peloponnesian War, and shortly after the Athenians had captured Melos. What would you imagine the Athenian audience's reaction might have been to such lines as: "What shall the poet say, what words will he inscribe upon your monument? 'Here lies a little child the Argives killed, because they were afraid of him.' That? The epitaph of Greek shame."? What would public reaction be today to a similar sort of play produced in wartime?
6. Compare the United States in the present day with Athens and with Sparta. Would you rather live like an Athenian, or a Spartan?

Unit III, Lecture 6

The Roman Republic

I. Background

- A. Legend of Romulus and Remus
- B. Etruscan influence

II. Constitution

- A. The Senate
- B. Consuls
- C. Tribal Assembly

III. Early problems

- A. Rome sacked by Gauls
- B. Conflict between Patricians and Plebeians

IV. Expansion within the peninsula

- A. Italian wars
- B. Pyrrhus of Epirus

V. The Punic Wars

- A. First Punic War
- B. Second Punic War

1. Hannibal
2. Battle of Cannae
3. Hasdrubal
4. Publius Cornelius Scipio ("Africanus")

C. Third Punic War

1. Cato the Elder as exemplar of Roman virtue
2. Destruction of Carthage

D. Economic and political effects of Punic Wars

1. Latifundia
2. Gracchan reforms
3. Emergence of Equestrian Order

VI. Jugurthine War

- A. Marius and military reform
- B. Sulla and conservative reaction

VII. Foreign expansion

Unit III, Colloquium 6

The Genius of the Roman Republic

Polybius, The Histories, Readings I, V-5-1ff.

1. Polybius suggests that the true test of a constitution is the strength it demonstrates during violent changes of fortune. Can it be said that the Roman constitution scored high on this test?
 2. Explain the Roman system of "mixed government." What advantages does Polybius see in this system? Are there disadvantages?
 3. What admirable traits does Polybius find in the Roman People?
 4. What does Polybius see as the cause of a state's decline?
 5. What danger does Polybius see for the future of Rome?
 6. Polybius asserts that "there is in every body, or polity, or business a natural sense of growth, zenith, and decay. . ." Evaluate this statement as an historical principle.
- * * *
7. How much importance for the preservation of a state does Polybius attach to good political institutions, and how much does he attach to good citizens and good moral and social traditions? In the light of your knowledge of history and of the present day American situation, how would you estimate the relative importance of these factors?

8. Compare the United States in the present day with Athens and with Sparta. Would you rather live like an Athenian and military reformer or like a Spartan and conservative reaction?

Unit III, Lecture 7

The Roman Empire

I. The Senate and Julius Caesar

- A. Caesar's crossing the Rubicon
- B. Pompey
- C. Cleopatra
- D. Caesar's reforms and death

II. Mark Antony

- A. Battle of Actium
- B. Cleopatra

III. Octavian (Caesar Augustus)

- A. Character
- B. Principate
- C. Reform within tradition

IV. Caligula as exemplar of a degenerate princeps

V. Trends

- A. Political role of army and Praetorian Guard
- B. Economic stagnation
- C. Humanitarian reforms

VI. The five good emperors

VII. Military despotism: Septimius Severus

VIII. Diocletian

- A. Dominus et Deus
- B. Economic measures
- C. Persecution of Christians
- D. Tetrarchy

Unit III, Colloquium 7

The Epic of Rome

Vergil, Aeneid, Books I-IV (Mandelbaum translation, 1-104) and part of Book VI, (Mandelbaum, 157-162) (See synopsis of Books V-XII on the back of the opposite page.)

Vergil, Eclogue IV, Readings I, V-7-1ff

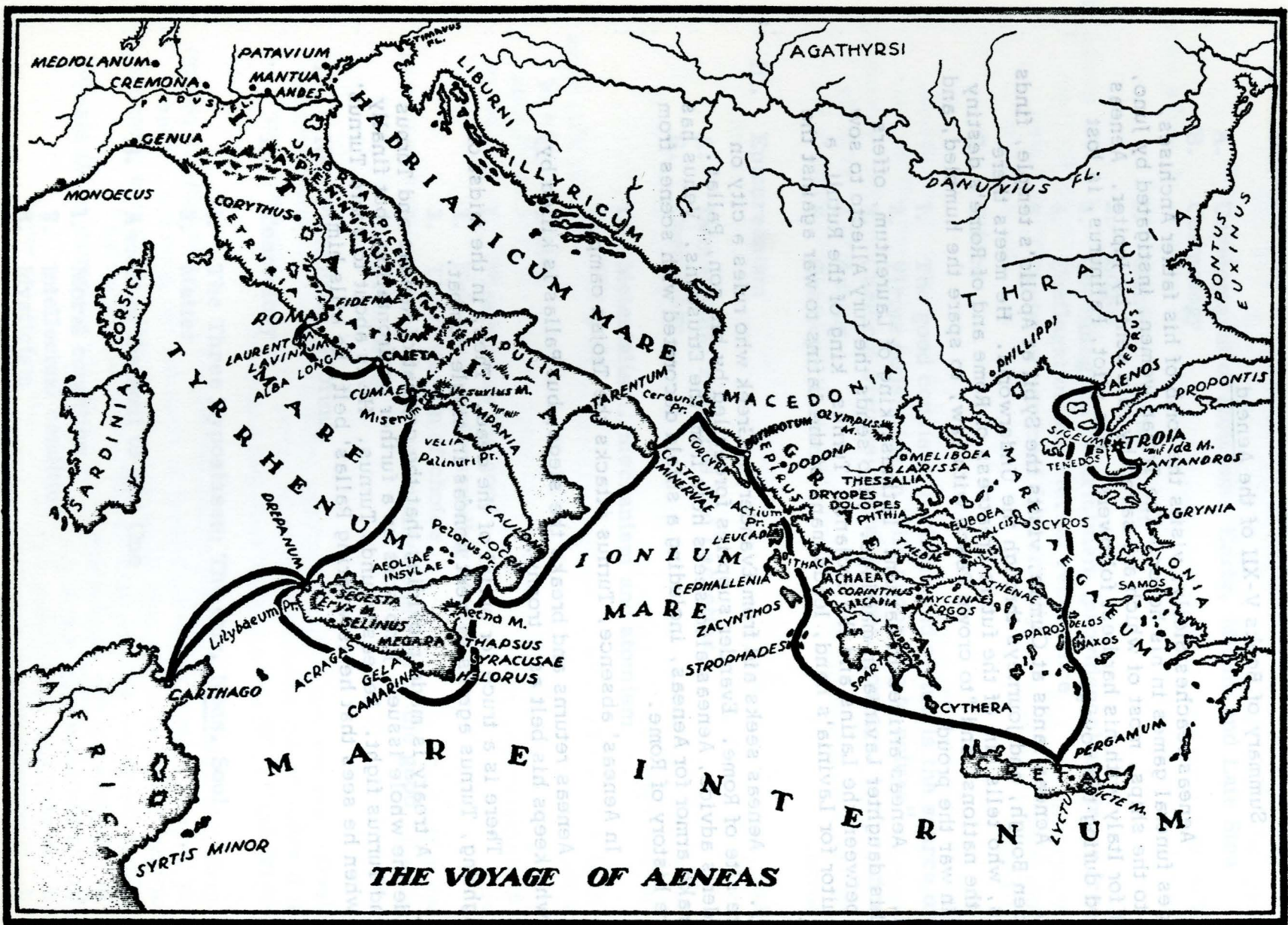
1. What is Vergil's debt to Homer? Does the extent of this debt justify calling Vergil a second-rate poet? In what ways does Vergil's epic differ from Homer's?
2. Why should an epic recounting the adventures of a remnant of Troy be called an epic of Rome?
3. Which leader, Aeneas or Odysseus, appeals to you most? Why?
4. How well does Aeneas exemplify Roman virtues?

* * *

5. "Throughout their history the Romans were acutely aware there is 'power' outside man, individually or collectively, of which man must take account. He must subordinate himself to something. If he refuses, he invites disaster; if he subordinates himself unwillingly, he becomes the victim of superior force; if willingly, he finds that he may be raised to the rank of cooperator; by cooperation he can see something of the trend, even the purpose, of that superior power. Willing cooperation gives a sense of dedication; the purposes become clearer, and he feels he is an agent or an instrument in forwarding them; at a higher level he becomes conscious of a vocation, of a mission for himself and for men like him, who compose the state. . . The sense of dedication at first reveals itself in humble forms, in the household and in the family; it is enlarged in the city-state and it finds its culmination in the imperial idea." (Barrow)

How could these remarks be illustrated by reference to the Aeneid?

6. Analyze and compare the pictures of the Romans' future and destiny found in Jupiter's assurance to Venus in Book I (end 9-10), in different parts of Anchises' prophecy in Book VI (the passage assigned above), and in Eclogue IV. Do you detect any differences among these pictures? If so, how might they be explained? Compare these pictures of a great age to come with pictures of an age to come found in the Old Testament.



Unit V, Colloquium 7

Summary of Books V-XII of the Aeneid

Book V. Aeneas reaches Sicily, visits the tomb of his father Anchises, and stages funeral games in his honor. The Trojan women, instigated by Juno, set fire to the ships, most of which are saved by rain sent by Jupiter. Aeneas sets out for Italy with his hardest followers. His pilot, Palinurus, is lost overboard during the voyage.

Book VI. Aeneas lands at Cumae, visits the Sybil at Apollo's temple, finds the Golden Bough, and journeys through the Underworld. He meets there Anchises, who tells him of the future greatness of Rome and of Rome's destiny "to rule the nations" and "to crown Peace with Law, to spare the humbled, and to tame in war the proud."

Book VII. Aeneas arrives in Latium. Latinus, king of Laurentum, offers Aeneas his daughter Lavinia in marriage. Juno sends the fury Allecto to sow discord between the Latins and the Trojans. Turnus, king of the Rutuli, a former suitor for Lavinia's hand, leads many of the Latins to war against the Trojans.

Book VIII. Aeneas seeks aid from Evander, a Greek who rules a city on the future site of Rome. Evander supplies forces led by his son, Pallas. On Evander's advice, Aeneas also seeks help from the Etruscans. Venus has Vulcan make armor for Aeneas, including a shield decorated with scenes from the future history of Rome.

Book IX. In Aeneas' absence, Turnus attacks the Trojan camp.

Book X. Aeneas returns and breaks the siege, but Pallas is killed by Turnus, who keeps his belt as a trophy.

Book XI. There is a truce for burial of the dead. Then, in the midst of further fighting, Turnus agrees to meet Aeneas in single combat.

Book XII. A treaty is made providing that the combat of Aeneas and Turnus will decide the whole issue. Juno stirs up a further confrontation, but finally Aeneas and Turnus fight. Aeneas wounds Turnus. He is about to spare Turnus' life, but when he sees that he is wearing Pallas' belt, he kills him.

Roman Philosophy

- I. Roman philosophy: Roman genius at work with some Greek ideas
- II. Stoicism
 - A. Development of Stoicism: Early, Middle and Late Stoa
 - B. Cosmology
 - 1. Monistic "materialism"
 - 2. Logos
 - 3. Cosmological determinism (providence) and inner freedom
 - 4. Conflagration and eternal recurrence
 - 5. Denial of personal immortality
 - C. Ethics
 - 1. The good consists in virtue and virtue is the source of happiness
 - 2. Virtue consisting in "life according to nature"
 - 3. Cardinal virtues: moral insight, courage, temperance, justice
 - 4. Apathy
 - 5. Cosmopolitanism
- III. Epicureanism
 - A. Democritus, Epicurus and Lucretius
 - B. Cosmology
 - 1. Materialism, mechanism and atomism
 - 2. The gods
 - C. Ethics
 - 1. Pleasure as the good
 - 2. Epicurean understanding of pleasure
 - 3. The criterion of choice
 - 4. Virtue as the necessary condition of the good
 - 5. Friendship
- IV. Neo-Platonism: Plotinus
 - A. Cosmology
 - 1. The Three Hypostases: The One, Nous, Soul
 - 2. Matter
 - B. Ascent of the soul to The One
 - 1. Moral condition
 - 2. Intellectual condition
 - 3. Mysticism
 - C. Plotinus and St. Augustine

Practical Philosophies of Rome

Lucretius, On the Nature of Things, Readings I, V-6-1ff.

Epictetus, Enchiridion, Readings, V-6-9ff.

Marcus Aurelius, Meditations, Readings I, V-6-13ff.

Epicurus, Diogenes Laertius on Epicurus, Readings I, V-6-18ff.

Cicero, Selections from Laws and Republic, Readings I, V-6-20ff.

1. What is Lucretius' strategy for dispelling the basic grounds of man's worst fears? How does this relate to his concern for the good life?
2. What are the premises of Lucretius' argument that "nothing can be produced out of nothing" (V-6-2)? Does this conclusion follow necessarily from the premises? Are the premises known to be true? Consider also Lucretius' argument that "the nature of the mind and soul is bodily" (V-6-5)
3. Explain what Epictetus means by something being within your control. What is the appropriate kind of involvement with things not within your control? Does this permit satisfactory personal relationships? According to Epictetus, what are the bad consequences of being inappropriately involved with things not within your control? Explain and evaluate his claims.
4. What, according to Epictetus, is true piety? What are some of the necessary conditions for attaining the state of piety? Evaluate.
5. How is Stoicism of Marcus Aurelius similar to and how (if at all) is it different from that of Epictetus?
6. In what ways do Epicurean and Stoic ethical views differ, and in what ways are they alike? For example, compare their views about the nature of morality or moral obligation, their attitudes toward outward conditions or circumstances, and their views about what sort of life can be a happy life.
7. What is the basis of Cicero's assertion: "Hence we must now conceive of this whole universe as one commonwealth of which both gods and men are members." (V-6-2)
8. Lucretius argues that if death involves the annihilation of consciousness then it would be irrational for us to be bothered by the thought of our eventual death. What do you think of this argument?
9. According to Epicurus the right action (or policy) is that action (or policy) which is most helpful to the individual in attaining the good life. Also according to Epicurus the only thing that is intrinsically good is pleasure. In light of the above what is your opinion about the following?
 - a. Is pleasure the good which determines the goodness of all else?
 - b. Is pleasure only one of the goods in life?
 - c. Is pleasure sometimes a good and sometimes an evil?
 - d. If something is pleasurable, is there something wrong with it?

UNIT IV

THE CHRISTIANS

ASSIGNMENTS

1. The Center of Christian Faith

Lecture 1 Jesus of Nazareth

Kee, Young and Froehlich, Understanding the New Testament, (hereafter referred to as KYF)
22-64 (37-67)

Mark 1:14-15, 1:16-3:35, 4:21-34, 6:1-13, 7:1-23,
8:11-13, 10:13-31, Chapters 11-16

Matthew 5-7

Luke 10:25-11:13, 12:1-56, 15:1-32, 6:17-49

Colloquium 1 The Meaning of Jesus

KYF, Passages as listed in Syllabus
The Bible, Passages as listed in Syllabus

2. The Proclamation: Good News

Lecture 2 The Gospel in the Gospels

KYF, 74-92 (74-93)

Colloquium 2 Samples of the Synoptic Redactions

Mark 4:1-20, 10:1-45, 15:1-16:8

Matthew 5:1-7:27, 13:1-23, 16:13-26

Luke 6:20-49, 8:4-15, 11:1-13, 15:1-16:15

3. The Gospel According to Paul

Lecture 3 Freedom in Faith: Paul

KYF, 191-213

Colloquium 3 The Letter to the Romans

Romans 1-15

4. John's Gospel

Lecture 4 Life in the Light of God's Love: John

KYF, 323-354

Colloquium 4 Authentic Living

Gospel of John
I John

5. Special Lecture Option to be Announced

6. The Establishment of Christianity

Lecture 6 The Church Develops its Institutions

Barrow, The Romans, Chapter IX, "Christianity and the Roman Empire" and Chapter X, "The Fifth Century"

Colloquium 6 The Church in the World

Bettenson, Documents of the Christian Church, pp. 3-7, 19-27, 31-32 (Part I, Sec. I: I a, b, c, and III f, g, i, k, l, m, n, and t), and p. 34 (Part I, Sec. II: I a), and pp. 40-41 (Part I, Sec. III: III), and pp. 49-53 (Part I, Sec. IV: VII a, b)

Augustine, The Confessions, Readings I, VII-1-1ff., The City of God, Readings I, VII-1-7ff. (selections from Book 14th and Book 19th only)

UNIT IV

Faithful Man: The Christians

When Alexander the Great marched eastward with his armies to India, he carried with him Greek culture and established a number of Greek colonies on conquered soil. These colonies disseminated Greek modes of life and thought which mingled with local customs and in time grew to form a new Hellenistic culture. This hybrid culture challenged local customs and religions. Indigenous beliefs were altered through syncretism with Greek myths and gods. The result of this disruption was a wide-spread sense of frustration and despair -- a mood of pessimism and uncertainty.

In Judaism this somber mood found expression in apocalyptic thought which abandoned the former confidence that God was providentially in control of human history. Indeed, history and human existence seemed to be dragged down by evil forces. History no longer appeared to be progressing toward the new age anticipated by prophets like Deutero-Isaiah. Rather the apocalyptists longed for a divine in-breaking of God into history in order to dramatically crush the controlling evil powers. Then the new age could arrive. A similar pessimism permeated the Hellenistic religions. The Gnostics identified the locus of evil with matter and the material world, which they taught had been created by a demon. They offered escape and salvation for the human spirit through esoteric knowledge (gnosis). Numerous mystery religions held forth the promise of immortality to those initiates who united their lives to the life of the deity and, thereby, eluded the finality of death. Ancient and honored Roman religions were also eroded by influences from the East; Rome instituted the practice of emperor worship throughout the empire in order to bolster a sagging patriotism.

The early Christians proclaimed a word of hope to this disturbed world. They took the cross on which criminals were executed and made of it a symbol of freedom and life. For they believed that in the ministry, death, and resurrection of Jesus of Nazareth God had decisively defeated the evil forces thwarting human existence and that the sovereignty of God's love had been revealed. Man must trust God to bring the final victory.

Christian man's existence is then conceived as being dialectical; a decisive event has occurred in the cross, but the full implications of this event are yet to be experienced. Man stands "between the times" or at the dawn of a new age. The Christian dialectic has further significance: evil has been defeated but not annihilated and the Christian must continue to struggle against evil as he encounters it within himself, society, and nature. However, the Christian is confident that he is fighting on the winning side. Since the victory is not yet completely won, he must have faith that God is sovereign over all evil and accepts the man who abandons self trust and depends upon God for authentic life.

UNIT IV, Supplemental Reading

Life of Jesus

Bornkamm, Gunther, Jesus of Nazareth (1956). The best work on Jesus produced by the recent research into the problem of the historical Jesus. Readable.

Bultmann, Rudolf, Jesus and the Word (1934). A classical examination of Jesus as seen through the eyes of his followers.

Kee, Howard Clark, Jesus in History (1970). Excellent up to date treatment.

Saunders, Ernest, Jesus in the Gospel (1967). A textbook treatment of the gospel materials.

Pauline Christianity

Bultmann, Rudolf, Theology of the New Testament, Vol. I, Part 2 (1951). A mature analysis of Paul's theology in existentialist philosophical terms.

Furnish, Victor Paul, Theology and Ethics in Paul (1968). An up to date interpretation of Paul's ethical teachings in the light of their historical context.

Selby, Donald, Toward the Understanding of St. Paul (1962). An adequate textbook treatment of Paul's life and gospel.

Johannine Christianity

Bultmann, Rudolf, Theology of the New Testament, Vol. II, Part 3 (1955). An advanced interpretation of the thought of the Fourth Gospel.

Cowell, E. C. and Titus, E. L., The Gospel of the Spirit (1953). A brief and topical development of the theology of the Gospel of John.

Kasemann, Ernest, The Testament of John (1966). This book is based on the Schaeffer Lectures at Yale, April, 1966. It analyzes major aspects of Johannine thought found in Chapter 17, Jesus' "high priestly prayer."

* * * * *

For additional bibliographical information, see KYF, pp. 455-463.

CHART V. INTERTESTAMENTAL AND NEW TESTAMENT HISTORY

| <u>Dates</u> | <u>Political Events</u> | <u>Jewish and Christian Events</u> | <u>O.T. and Christian Writing</u> |
|--|---|---|---|
| LATE O.T. AND INTERTESTAMENTAL PERIOD | | | |
| 538 B.C. | Cyrus permits Jews to return | Building of Zerubbabel's temple Ezra (c. 450) Emergence of the synagogue and the Torah | Torah canonized |
| 333-23 | Alexander Hellenistic Empires to 30 B.C. | | |
| 175-63 | Antiochus IV, "Epiphanes" | Maccabean Revolt (167) Qumran sect at Qumran (c. 105-66) | Daniel Qumran literature |
| 63 | Pompey | Pompey takes Jerusalem | |
| 64-30 | Civil wars in Rome | | |
| 30 B.C.--- | | | |
| 14 A.D. | Augustus Caesar | | |
| JESUS OF NAZARETH, 6 B.C. - 33 A.D. (?) | | | |
| 14-37 | Tiberius Pontius Pilate Procurator (26-36) | Preaching of John Baptist (c. 27-29) Ministry of Jesus (c. 29-33) | |
| FIRST GENERATION CHURCH (33-64: Death of Jesus to Deaths of Peter and Paul) | | | |
| 37-41 | Caligula | Conversion of Paul (c. 34-39) | |
| 41-54 | Claudius | Paul's first journey (c. 48) Apostolic council (49) Paul's second journey (49-52) | I, II Thess. Galatians Romans |
| 54-68 | Nero | Paul's third journey (52-56) Return to Jerusalem, arrest (56) Journey to Rome (58-9) Paul in Rome (60) Martyrdom of James at Jerusalem (62) | I, II Cor. Other Pauline epistles. |
| 64 | Nero persecutes Christians in Rome | Deaths of Paul, Peter (64) | |
| EXPANDING CHURCH IN THE SECOND GENERATION AND BEYOND | | | |
| 66 | | Outbreak of Jewish war with Rome, Christians flee to Pella (66) Fall of Jerusalem, temple destroyed (70) | Synoptic Gospels |
| 81-96 | Domitian persecutes Christians in Rome and Asia Minor | Jewish Council of Jamnia (final canon of O.T.) (90) Clement, Elder of Rome (c. 90) | Persecution Lit (Rev., Heb., I Clement Gospel of John I, II, III John Ignatian epistles Jude II Peter |
| 98-117 | Trajan - Pliny correspondence about Christians | Ignatius martyred (c. 117) | |

Unit IV, Lecture 1

Jesus of Nazareth

I. The question of the "Jesus of History" and the "Christ of Faith"

II. The sources

A. Extra biblical sources

1. Jewish

- a. Josephus (c 37-95 AD)
- b. Talmud (1st. and 2nd. centuries AD)

2. Roman

- a. Tacitus (c 115 AD)
- b. Suetonius (c 65-135 AD)
- Pliny the Younger (c 110-115)

B. Biblical sources (The New Testament)

1. The nature of the biblical sources: "fact" and "faith"
2. Paul
3. John
4. The synoptic gospels (Matthew, Mark, Luke)
 - a. The formation of the synoptic gospels
 - b. The analysis of the synoptic gospels
 - (1) Literary criticism (Source criticism: Mark, "Q", Matthew, Luke)
 - (2) Form criticism
 - (3) Redaction criticism

III. Jesus of Nazareth

- A. A narrative outline of "his-story"
- B. Jesus: A Jew from Galilee in Palestine in the Roman Empire, c 30-33 AD
- C. Characteristic words of Jesus
- D. Characteristic deeds of Jesus

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Unit IV, Colloquium 1

The Meaning of Jesus

Key, Young and Froelich: Passages listed below

The New Testament: Passages listed below

1. Under each title given to Jesus by the New Testament writers and listed below are references to Key, Young and Froelich and to the New Testament. Look up these references to discover what is the historic meaning of these titles and the particular meaning given in the New Testament when applied to Jesus. Be able to state succinctly the Old Testament, Jewish and Hellenistic meanings.

A. Christ (Messiah), KYF, 101-103, 202, 256-261 (3rd ed., 50-52, 54-57, 65-66)

Old Testament, ("The Lord's Anointed") I Samuel 16:6ff.

New Testament, Mark 8:27-31; 14:53-65; 15:25-32 (cf. 15:2, 9, 12, 18)

Jesus the Christ as "the exalted Messiah": Matt. 22:44; Mark 12:36;

Acts 2:34; I Cor. 15:25; Ephesians 1:20

B. Son of God, KYF, 100-101, 201-202 (3rd ed., Mark, 117-118, 122-123, 139-141; Paul, 216-217; John, 349-356)

Old Testament, Israel as "Son of God", Exodus 4:22; Hosea 11:1-9; The King as "Son of God" Psalm 2

New Testament, Mark 1:1, 1:9-11, 3:7-12, 5:1-13, 9:2-3, 13:32-37, 14:53-65, 15:33-39, Matt. 16:13-17 (Compare Mark 8:27-30 and Luke 9:18-20)

C. Son of Man, KYF, 103-107, 256-270 (3rd ed., 105-113, 121-122, 127-129, 331-335, 349-351)

New Testament, Mark 2:1-12, 2:23-28, 8:27-9:1; Matt., 24-25; John, 3:1-14

D. Lord (kyrios), KYF, 103, 200-201 (3rd ed., 215-216)

New Testament, Mark 1:1-3, Philipians 2:1-11

E. The Word (logos), KYF, 329-332 (3rd ed., 343-345)

New Testament, John 1:1-18

* * *

2. Compare the New Testament use of the titles listed above with their use in the Old Testament, Jewish inter-testamental, and Hellenistic literature. What has happened to the meanings of these titles as they are applied to Jesus within the light of his life, death and resurrection, and in the light of New Testament faith about his significance?
3. How might the first-century Christian interpretations of Jesus (reflected in the application of these titles to Jesus by the New Testament writers) be appropriately "translated" into concepts, words and experiences which are understandable and meaningful for persons in our present time--retaining the essential, original meaning of these titles as they were applied to Jesus?

Unit IV, Lecture 2

The Gospel in the Gospels

I. The formation of the synoptic witness

- A. Kerygma of Jesus and kerygma about Jesus
- B. The role of the redactors (gospel-writers)
 1. Faithful transmitters of tradition
 2. Creative preacher-theologians

II. Varieties of testimony to the "One Faith"

A. According to Mark and the church under fire

1. Background of persecution, possibly at Rome
2. Jesus as Christus Victor
3. Call for steadfast discipleship

B. According to Matthew and a church in transition

1. Background of growing tensions within
2. Jesus as the New Moses: the higher righteousness
3. The church as the New Israel

C. According to Luke and a church in world history

1. Luke's apologetics and expanded vision
2. Jesus the compassionate, Savior of Mankind
3. The church and its role in "salvation-history"

III. Conclusions

Samples of the Synoptic Redactions

Mark 4:1-20; 10:1-45; 15:1--16:8.

Matthew 5:1--7:27; 13:1-23; 16:13-26.

Luke 6:20-49; 8:4-15; 11:1-13; 15:1--16:15.

1. Compare the material of "the Sermon on the Mount" (Matt. 5-7) and "the Sermon on the Plain" of Luke 6:20-49. Assuming both "sermons" derive from the teachings of Jesus, how do you account for the differences? How might one decide which set of Beatitudes (statements beginning "blessed...") represents the "authentic words" of Jesus?
2. What did Jesus teach about marriage and divorce? Note especially the teaching in Mark 10:11-12, and observe the evidence of redactional expansion in verse 12. What other indications can you find that the church adapted sayings of Jesus to meet the demands of changing situations?
3. Compare Matt. 19:17 with Mark 10:17-18. Assuming that Matthew depends on Mark for this story as a whole, how would you account for his change of wording here? Could it be theologically motivated? How so? (It might be instructive also to compare the two on the baptism of Jesus: Mk. 1:9-11//Matt. 3:13-17.)
4. What distinctive emphasis of Matthew appears in his account of Peter's confession at Caesarea Philippi (16:13-26)? Of what significance is this emphasis? What does it say for problems in the church of Matthew's time? Relate to other distinctive features in Matthew.
5. Characterize the special interest of Luke expressed in his ch. 15. Relate to other distinctive features of Luke. Examine Luke 16:1-13 and observe the signs of re-interpretation in verses 10-13. What do you think the point of the parable is? Why?
6. Compare Mark 4:1-20 and Matt. 13:1-23. Do you see any indication here of divergent views as to the purpose of Jesus in using parables? What does Mark seem to imply in his direction between "you" (the twelve) and "those outside"? Analyze the "private explanation" (Mk. 4:13 ff//Matt. 13:18 ff) and observe the signs of allegorizing. What new situation in the church might this explanation be meant to address?

* * *

7. When the second-century writer, Tatian, produced his Diatessaron, harmonizing the four gospels into one continuous narrative (and eliminating the obvious disagreements among them), it was met with massive resistance. Christians overwhelmingly favored the four separate books over Tatian's harmony. Why? What was to be gained or lost here?
8. In "tracing the history of relevance," as one scholar describes Redaction Criticism we "look in on the early Church as it kept relating its life to the life of Jesus." What does this suggest to you, as to the value assigned by the Church to the earthly career of Jesus? What does this suggest to contemporary Christians, as to the way of finding Jesus' relevance for today?

Freedom in Faith: Paul

- I. Introduction
 - A. Interpreting Paul's Gospel
 - B. The theme of Romans (1:16, 17)
- II. Mankind under the wrath of God (Romans 1:18-3:20)
 - A. The unrighteous man--Gentiles (1:18-20)
 1. Knowledge of God is possible (1:18-20)
 2. God is not acknowledged (1:21-23)
 3. Estranged existence (1:24-32)
 - B. The self-righteous man--Jews (2:1-3:20)
 1. Self-righteous critics (2:1-25)
 2. The Law offers knowledge of God (3:1-8)
 3. The Law reveals man's estrangement (3:9-20)
- III. Righteousness as a gift to sinners (Romans 3:21-5:11)
 - A. For all who trust God in Christ (3:21-26)
 - B. Apart from the Law (3:27-31)
 - C. The covenant fulfilled (4:1-25)
 - D. The peace of reconciliation (5:1-11)
- IV. The creation of a new humanity (Romans 5:12-8:27)
 - A. Christ as the new Adam (5:12-21)
 - B. Baptism as death and resurrection (6:1-14)
- V. The new life as freedom (Romans 6:15-8:27)
 - A. Freedom from "freedom" (6:15-23)
 - B. Freedom from law (7:1-12)
 - C. Freedom from anxiety (7:13-25)
 - D. Freedom in the Spirit (8:1-27)
- VI. Freedom dependent on God's sovereign love (Romans 8:18-11:36)
- VII. Freedom acts in love (Romans 12:1-15:13)
 - A. Toward God (12:1, 2)
 - B. Toward brethren (12:3-13)
 - C. Toward persecutors (12:14-21)
 - D. Toward authorities (13:1-7)
 - E. Toward law (13:8-14)
 - F. Toward the weak (14:1-15:13)

Unit IV, Colloquium 3

The Letter to the Romans

Romans 1-15

1. What is Paul's understanding of the nature of man? Note especially Romans 7 and Romans 1:18-32. Compare with the Greek understanding of man (e.g. in the Republic, Pericles' Funeral Oration).
2. What is the meaning of "faith"? What does justification by faith mean? (Romans 1:17) Paul says that justification brings peace with God. What kind of peace is it? (Romans 5:1ff.) What illustrations does Paul use to explain what God has done in Christ? (Romans 3:23-26)
3. What is the nature of Christian love (agape)? See Romans 12. I Corinthians 13. How does love fulfill the Law? How does love fail to fulfill the Law?
4. Why does Paul admonish obedience to civil authorities? Remember he lived under the rule of pagan Rome.
5. What does salvation consist of for Paul? What is the relation between past, present and future in Paul's view of salvation?
* * *
6. Do people have a moral sense which tells them right from wrong? (Romans 1:18-20) What is man's moral dilemma according to Paul? Do you agree with Paul that all men have sinned? (Romans 3:23)
7. Does the idea of reconciliation carry special significance in our day? (Romans 5:9-11; II Corinthians 5:14-19) How might the idea bring meaning to modern men who, we are told, feel estranged, alienated, lost, alone, anxious? Does estrangement from God bring with it estrangement from men? Does reconciliation with God bring reconciliation with man?
8. "One body . . . many members." How might this idea provide an answer to the problem of unity and diversity in the community? How does the "solidarity of sin" seen in the sinfulness of all men relate to the solidarity of the Christian community?
9. How does Paul's teaching concerning the treatment of enemies differ from passivism?

Unit IV, Lecture 4

Life in the Light of God's Love: John

I. Introduction

- A. Author of the Fourth Gospel
- B. Purpose and composition
- C. Leading ideas
- D. The prologue (John 1:1-18)

II. Apologetic concerns

- A. Jesus and John the Baptist's disciples (Mandaeans)
- B. Essenes and Qumran Community
- C. "Orthodox" Judaism
- D. Gnostics

III. The Signs Source

- A. Interpreting the signs
- B. The "seven" signs
 1. Turning water into wine (2:1-11)
 2. Healing Roman official's son (4:46-54)
 3. Healing a lame man (5:1-18)
 4. Feeding the five thousand (6:1-14)
 5. Walking on the water (6:16-24)
 6. Healing man born blind (9:1-41)
 7. Resurrection of Lazarus (11:1-53)

IV. The Farewell Discourse (John 13-17)

- A. Setting at the last supper
- B. The new commandment
- C. "Peace I leave with you"
- D. The messianic community
- E. The high-priestly prayer

V. The Johannine Passion Narrative

- A. Triumphal entry into Jerusalem
- B. Last supper
- C. From Gethsemane to Calvary
- D. Appearances of the risen Lord

Appendix: "Do you love me?" (John 21)

Unit IV, Colloquium 4

Authentic Living

Gospel of John, I John

1. What does "word" appear to mean in the prologue? (1:1-18)
2. What is the role of John the Baptist in the Fourth Gospel?
3. "The Gospel of John is anti-Semitic!" Evaluate this charge.
4. How does the author of John understand "true life," "resurrection," and "judgment"? How does his understanding differ from traditional Jewish concepts? (See especially chapter 11)
5. List the words in the Fourth Gospel that are deliberately ambiguous. What does this indicate about the author's mode of thought? Is not his reader likely to be misled?
6. How are the "signs" of Jesus to be interpreted?
7. Take the pastoral imagery of chapter ten and analyze its linguistic function and theological significance. How does this imagery prepare the reader for the passion narrative?
* * *
8. The Gospel of John is frequently characterized as "the Gospel of the Spirit." Evaluate the aptness of this description.
9. What does Jesus mean when he says, "You shall know the truth and the truth will make you free."?
10. What do the last words of Jesus on the cross, "It is finished," mean?

Unit IV, Special Lecture 5

The Church Under Fire

I. Developments in church-state relations

- A. The situation in Paul's time (up to AD 65)
- B. Growing conflict with the Romans

- 1. Reasons for suspicion and persecution
- 2. Reactions of Christians

II. The response of Christian apocalypticism

- A. Motives and method
- B. Founded in Jewish apocalyptic thought

- 1. Old Testament prophecy and apocalyptic visions
- 2. This age and the age-to-come
- 3. History and catastrophic eschatology

C. The Apocalypse of John

- 1. Occasion: (most likely the reign of Domitian (81-96))
- 2. Predominant themes
- 3. The enduring value

III. The transition from persecuted sect to only official religion of the Empire

A. Changing church-state relations from Diocletian to Theodosius (285-395)

B. Factors leading to the prominence of the church at Rome

IV. The development of the Christian intellectual heritage: Justin Martyr to Augustine.

The Church Develops its Institutions

- I. The "first generation" church
 - A. Its dynamic witness of fellowship and love
 - B. Its sense of urgency
 - C. Its informality of organization
- II. The problems of the "second generation" and after
 - A. To continue a vital witness in the absence of apostles and eye-witnesses
 - B. To curtail dangerous developments within the church
 - 1. An official canon to counter new "scriptures"
 - 2. An official creed to counter dangerous interpretations of canonical texts
 - 3. Bishops as preservers of the Apostolic traditions and the development of church polity
 - C. To meet threats from Roman persecution
 - 1. Roman imperial policy toward religion
 - 2. Persecutions under Nero, Domitian, Decius and Valerian, and Diocletian
 - 3. Christian reactions to persecution
- III. The transition from persecuted sect to only official religion of the Empire
 - A. Changing church-state relations from Diocletian to Theodosius (285-395)
 - B. Factors leading to the prominence of the church at Rome
- IV. The development of the Christian intellectual heritage: Justin Martyr to Augustine.

Unit IV, Colloquium 6

The Church in the World

Bettenson, Documents of the Christian Church, pp. 3-7, 19-27, 31-32 (Part I, Sec. I: Ia, b, c, and III f, g, i, k, l, m, n, and t), and p. 34 (Part I, Sec. II: Ia), and pp. 40-41 (Part I, Sec. III: III), and pp. 49-53 (Part I, Sec. IV: VII a, b)

Augustine, The Confessions, Readings, VII-1-1ff. The City of God, Readings, VII-1-7ff.

1. Point out some of the pagan impressions of and charges against Christians and Christianity.
2. Analyze the Edict of Toleration, 311, and the Edict of Toleration, 313. What seems to have motivated Constantine in his decision to grant Christianity toleration? What rights did these edicts grant the church? How did Constantine's favors to the church grow during the next eight years?
3. In the "Old Roman Creed" notice the emphasis on the manhood and the death of Jesus. What heresy does this seem to be designed to combat? Compare the selections in Bettenson, pp. 49, 52, 53.
4. How does Augustine describe the two 'cities' whose conflict gives rise to the movements of history? What is the relation of these two 'cities' to the empire and the church?
5. What is a "Confession"?
6. How do you think a modern psychiatrist would describe Augustine?
7. What connection does Augustine make between the Scriptures and his interpretation of his religious experience?
8. How can one explain the fact that the Roman Empire was strong while worshipping pagan gods and became weak after turning to Christianity? (See Augustine's letter to Marcellinus, Readings I, III-9-11ff.)

UNIT V

MEDIEVAL EUROPE

ASSIGNMENTS

1. Transfer of Empire

- Lecture 1 The Imperial West: From Diocletian to Charlemagne
- Barrow, Chapter VIII, "The Age of Crisis and Rescue: Diocletian and Constantine"
- Einhard, The Life of the Emperor Charles, Readings I, VII-2-7ff. (secs 15-30)
- Colloquium 1 Rome's Fall and its Aftermath
- Juvenal, "The Perils of Life in Rome," from The Satires of Juvenal, c. 110 A.D., Readings I, III-9-1ff.
- Symmachus, Memorial to Valentinian II, 384 A.D., and "Reply" of Ambrose, Readings I, III-9-7ff.
- Letters of Marcellinus to Augustine and of Augustine to Marcellinus in reply, 412 A.D., Readings I, III-9-11ff.

2. The Organization of Christendom

- Lecture 2 The Medieval Papacy and the Empire
- Harrison and Sullivan, Chapter 18, "The Feudal and Manorial Systems," 196-204 and Chapter 20 "Political Revival: The Holy Roman Empire," (parts 1-4) 218-225 (Ch. 17, 207-216, Ch. 19, 231-240)
- McNeill, J.T., Makers of the Christian Tradition, Chapter III, "Papal Rulers of the West" (optional)
- Colloquium 2 Sword and Crozier
- Documents relating to the conflict between Gregory VII and Henry IV, Readings I, VII-3-1ff.
- Boniface VIII, Unam Sanctam, Readings I, VII-3-10ff.

3. The Christian Life in the Middle Ages

Lecture 3 Medieval Faith

Harrison and Sullivan, Chapter 23, "The Revival and Triumph of the Church," 250-259 (Ch. 22, 264-274)
McNeill, J. T., Makers of the Christian Tradition, Chapter IV, "Brothers and Sisters of the Poor"

Colloquium 3 The Structure of Piety

Benedict of Nursia, The Rule, Readings I, VII-4-1ff.
Documents relating to the Life and Character of St. Francis, Readings I, VII-4-9ff.
Eugenius IV, The Seven Sacraments (Exultate Deo), Readings I, VII-4-15ff.

4. Medieval Christian Thought

Lecture 4 The Medieval Synthesis

McNeill, J. T., Makers of the Christian Tradition, Chapter V, "The Glorious Company of Teachers," 101-136

Colloquium 4 Scholasticism--Thomas Aquinas

Thomas Aquinas, Summa Contra Gentiles, Book I, Chapters 3-7; Book III, Part I, Chapters 1 and 37j and Book IV, Chapter 54, Readings I, VII-5-1ff.
Thomas Aquinas, Summa Theologica, First Section of Second Part, Q. 91, articles 1-4, Readings I, VII-5-16ff.

5. A Medieval Interpretation of the World

Lecture 5 Dante

Colloquium 5 The Divine Comedy

Dante, selections from the Divine Comedy, Readings I, V-5-1ff.

6. The Close of the Middle Ages

Lecture 6 The Erosion of the Medieval Ideal

Harrison and Sullivan, Chapter 25, "Political,
Economic and Social Tensions," 276-287 and
Chapter 26, "The Decline of the Church," 288-296
(Ch. 24, 294-306 and Ch. 25, 307-314)

Colloquium 6 To be announced

UNIT V

MEDIEVAL MAN: EUROPE IN THE MIDDLE AGES

Early historians, who first made the familiar divisions, Ancient, Medieval, and Modern were generally prepared to concede greatness to the ancients and to modern man, but they looked condescendingly upon the long period that separated them (500-1500) as a dark and barbaric age. Sometimes they experienced their disdain for the period by describing it as "Gothic." Later, the Romantic movement of the nineteenth century dressed the Medieval period in a chivalric and battlemented glory that gave it an aura that was far more mystical than historical. Only since the late nineteenth century has the Middle Ages been studied with sufficient care to assess its importance and to discover its true significance.

Between 300 and 600 A. D. the Roman Empire (to use a political term) or Graeco-Roman civilization (to use a cultural one) encountered two tremendous forces, the Christian religion and the Germanic migrations. The period of amalgamation of these three diverse forces was, naturally, one of profound upheaval and uncertainty. Ancient political and economic institutions crumbled, central government and organized trade disappeared, and in their stead a new type of government, based on the holding of land, the one stable form of wealth in a disintegrating society, began to emerge. The conditions out of which feudalism arose were beginning.

The Christian church, when tolerated by the Roman emperors, quickly became a dominant force in the fourth century. It then had to formulate its creeds, and its dogmas, expand its liturgy and enlarge its organization. The flood of new converts brought with them ideas and philosophies which affected and modified earlier forms. It was essential to define and to formulate doctrine; to distinguish what was "orthodox" from what was "heretical." This was largely the task of the Church Fathers, both Latin and Greek, and of the Ecumenical Councils which began at Nicaea in 325. After the fall of the last Western Roman emperor (476) and the influx of Germanic tribes into the empire, the bishop of Rome began to assume both spiritual and political leadership in the West. By the time of Gregory the Great (590-604) one may say that the power of the papacy was clearly established. Other institutions which emerged during this early epoch of the middle ages and which had lasting effects are monasticism, the Byzantine empire, and Islam.

After Christians ceased to be persecuted, one of the major problems was, "What is the highest form of Christian life?" Martyrdom had early become the crowning achievement of Christian confession. Now it was almost universally agreed that it was devotion to contemplation and overcoming the temptations of "the world." First there was a great exodus to the Egyptian and the Syrian deserts of the hermit type monk. Later certain leaders saw the necessity of community or cenobitic life, and the era of "rules" for religious communities began. The men whose ideas have dominated the monastic life of East and West to this day are Basil of Caesarea and Benedict of Nursia. Though the West was later to produce many religious orders, nearly all are but modifications and reforms of the practical and noble rule of St. Benedict.

The Byzantine or the Eastern Roman empire, thanks to the impregnable position of Constantinople, survived the fall of the West by a thousand years. Cut off from the Latin world, it assumed Greek and oriental cultural traditions and became the focal point for Greek Christianity. Thus the adjective Byzantine has many nuances. It implies the inheritance of Roman government and law, but in Greek dress; a church in which the emperor dominated the clergy, but a church with an ancient and beautiful liturgy, whose theologians were given to intricate theological arguments; and an architecture, exemplified by Hagia Sophia with its Greek cross plan, its dome on pendentives, its glistening mosaics.

Islam signifies both a religion and also lands embraced by the religion. Mohammed united the Arab tribes, and their great conquests (ca. 640-740) extended from India to the Pyrenees and formed a serious threat to Europe. It was a region that inherited Greek, Roman, and Byzantine traditions, and the unifying forces of Islam and the Arabic language enabled it to produce a new culture, called Saracenic in the Middle Ages, and later to transmit to Europe much Greek learning and literature.

II.

After 800 it seemed that in western Europe a synthesis of the ancient world, Christian and German, was about to be accomplished by the Franks under Charlemagne. Then three new threats confused the picture and again plunged Europe into disruption and turmoil during the ninth and tenth centuries. This central period (850-1050) was perhaps Europe's darkest age.

The triple threat of this period, the Vikings, the Magyars, and the internecine strife between the grandsons of Charlemagne ravaged western Europe. The Vikings in their dragon ships raided and plundered from Russia and the Baltic to Constantinople. Almost simultaneously the Magyars moved from the Balkans and overran eastern and central Europe. Meanwhile the French and German sons of Louis the Pious were struggling over the middle kingdom, lying between their lands. Life was unsafe, the weak sought protection of the strong, and the resultant breakdown in government and trade fixed feudalism on Europe. It was done from practical, not theoretical motives. Bishopricks and monastic lands fell into the pattern, and at this time the papacy reached a low ebb. Two permanent hostilities, which have embittered and torn Europe since, came from this time of trouble: the Franco-German and the German-Slav.

III.

By 1050 A. D. the last barbarian invasions were over, and in the eleventh century Europe began a counter-attack. The Arabs were driven from Sicily; Christian knights fought the Moors in Spain; and finally came the First Crusade (1095) when French knights carved out kingdoms in the east. These events may be said to usher in the High Middle Ages, the period from 1100 to 1350 which saw the rise of modern European states and the flowering of medieval civilization.

The accomplishments of medieval civilization were manifold. During these years towns emerged giving birth to a new class, the bourgeoisie, and to a new economic force, capitalism. Again, the middle ages saw the beginnings of national development that would challenge and overturn the internationalism of the papacy. During the last period of the Middle Ages secular literatures, written in the vernacular, began to challenge the ascendancy of Latin and of devotional topics. The feudal epic, the troubador song, the chivalric romance as well as the popular ballads and bourgeois fables were in the common tongue. By the end of our period many countries produced poets who stood beside the ancient, such as Chaucer, Dante, and Jean de Meun.

To speak of economic, of political, or of secular literary accomplishments in the middle ages is to recognize the beginnings of movements that were to flower in later periods. The emphasis in the Middle Ages on the hierarchical orchestration of faith in life eternal with the ongoing processes of life temporal hardly explains the greatness of the period to modern man. However, the importance of Christian social and intellectual unity requires that we consider some of the medieval achievements that have made permanent contribution in this area.

- 1) The cathedral schools, revitalized by the recovery of Greek philosophy and logic, and by Arab science and mathematics, developed into the universities. These institutions in turn produced the great medieval schoolmen and the great thinkers and theologians whose systems are still impressive.
- 2) This was an age of great religious architecture, of the Romanesque and Gothic styles. Religious sculpture, stained glass windows and plainsong music, brought life and depth and meaning to the great architectural accomplishments which have hardly been surpassed.
- 3) This was an age of Christian unity. From the depths of the tenth century, the monastery of Cluny led a movement which revived monasticism, and eventually achieved papal absolutism, a doctrine of the supremacy of church over state which led to bitter struggles. By 1215 (Innocent III) the church seemed to have triumphed. Medieval Christian unity was not monolithic, but the loss of such unity as there was with the rise of modern nationalism, would lead some in later ages of divisiveness to look back nostalgically.

Early Christianity had come into the pagan world proclaiming that the end of the age was near at hand. One of Augustine's contributions, in The City of God, had been to stretch out the time line, to show that there could be a Christian understanding in historical perspective. In the centuries that followed, catholic faith was able to convert the barbarians, confront emerging national states, make a place within its structure for the mystical impulse, and adapt Arab science and philosophy to its own uses. It built an intricate and interrelated structure, incorporating church and state, secular and sacred, mason and monk, teacher and mystic, Rome and Jerusalem, time and eternity.

However, by 1300 new movements were afoot that would lead to the breakdown of the unity of the high Middle Ages and the ushering in of the Renaissance and the Reformation.

J. H. D.

Unit V, Supplemental Reading

Armajani, Y., Middle East Past and Present (1970). A brief but useful survey.

Aston, M., The Fifteenth Century (1968). An excellent account of the period of transition between the Middle Ages and modern times.

Russell, J. B., Dissent and Reform in the Early Middle Ages (1965). A good account of the development of the church and the problems it encountered in the early Middle Ages.

Russell, J. B., A History of Medieval Christianity (1968). A concise and readable survey.

Sawyer, P. H., The Age of the Vikings (1962). Good coverage of the darkest period of the Middle Ages.

Thrupp, S. L., (ed), Change in Medieval Society (1964). An informative series of essays on northern Europe from the end of the barbarian invasions to the close of the Middle ages.

Trevor-Roper, H., The Rise of Christian Europe (1965). Provides a balanced account based on the latest scholarship.

Following each chapter, Harrison & Sullivan has an excellent annotated bibliography.

CHART VIII. THE MEDIEVAL PERIOD

| | | |
|---|---|---|
| 300 A.D. | <u>Edict of Milan</u> 313 Council of Nicea (325) | |
| Barbarian Migrations c. 350-550 | Ambrose Jerome, <u>Vulgate</u> | |
| 400 | Augustine, <u>City of God</u> Leo I (440-61), rise of papal power 432-61, Patrick in Ireland 451 Council of Chalcedon | |
| 476, last Roman Emperor in West | | |
| 500 | Boethius Cassiodorus Benedict of Nursia Augustine of Canter- bury 500-800 Irish monastic scholarship | Justinian (527-565), <u>Corpus Juris Civilis</u> . |
| Theodoric (489-526) Ostrogothic kingdom in Italy | | |
| 600 | Papal power supported by Franks | Mohammed, c. 570-632 The Hegira, 632 632-732 Conquest of Persia, Egypt, Syria, N. Africa, Spain |
| Lombards in Italy c. 586-774 Decline of Merovingians in France | | |
| 700 | Boniface in Germany Alcuin; Einhard Charlemagne crowned in Rome, 800 | Battle of Tours (732) |
| Rise of Carolingians Charles Martel (714-41) Pepin (747-68) King (751) Charlemagne (768-814) | | |
| 800 | Iconoclastic controversy | Harun al Rashid, Abbasid Caliphate, 750-1258 |
| <u>Division of Carolingian Empire, 842</u> Civil War between grand- sons of Charlemagne | | |
| Ninth century invasions; Vikings, Magyars | | Kiev dominant in Russia c. 880-1240 |
| 900 | 911 Cluny founded 987 Hugh Capet, King of France | Islamic art flourishes Greek philosophy and science revived by Arabs c. 990 Russia Christian |
| 936-73 Otto I 962 Otto crowned Holy Roman Emperor | | |

CHART VIII. THE MEDIEVAL PERIOD (CONTINUED)

1000 A.D.

| | | |
|---|---|--|
| Emperor Henry II reforms German church and the papacy | Leo IX (1049-54) | Separation of Eastern and Western churches (1054) |
| Norman conquest of England (1066) | Cardinal College (1059) | Cluniac reforms |
| Rise of towns | Struggle between Hildebrand (Pope Gregory VII, 1073-85) and Henry IV and other kings over investiture | Cluniac reforms Romanesque art flourishes Plain song music perfected <u>Song of Roland</u> Developing scholasticism: Anselm of Canterbury (d. 1109) <u>Cur Deus Homo?</u> |

1100

| | | |
|---|-------------------------------|---|
| Crusades (1096-1204) Kingdom of Jerusalem | Monastic revival: Cistercians | Abelard (d. 1142) <u>Sic et Non</u> Beginning of Universities |
| Henry II of England develops jury, common law | St. Bernard (d. 1153) | Revival of Roman Law Canon Law |
| Philip Augustus establishes power of Medieval French Monarchy | Crusading orders | Gratian - Decretals 1140 Rise of Gothic architecture |
| Guelf vs. Hohenstauffen struggle in Germany | | Troubadors Goliardic poetry |

1200

| | | |
|--|--|---|
| Fourth crusade, 1204 Capture of Constantinople Latin kingdom in Greece till 1264 | INNOCENT III (1198-1216) zenith of the papacy Fourth Lateran Council | Arthurian romance Height of scholasticism: Albertus Magnus, d. 1280 Thomas Aquinas, d. 1274 <u>Summa Theologica</u> <u>Summa Contra Gentiles</u> |
| John of England (1199-1216) lost Normandy (1215) | Albigensian heresy | Protest of Roger Bacon Beginning of polyphonic music Age of Gothic building <u>Romance of the Rose</u> |
| Edward I (1272-1307) Conquers Wales, Scotland Great Parliament, 1295 | Francis (1182-1226) Dominic (1170-1221) | |
| Frederick II, Holy Roman Emperor, (1194-1250) last great medieval king | | |

1300

| | | |
|---|---|---|
| FOR 14th AND 15th CENTURIES SEE NEXT CHART | FOR ITALIAN RENAISSANCE CHURCH DEVELOPMENTS, SEE NEXT CHART | Dante, (1265-1321) <u>Divine Comedy</u> , 1300f Chaucer |
|---|---|---|

The Imperial West - From Diocletian to Charlemagne

I. The "Fall of the Roman Empire"

- A. The Roman Empire in world civilization
- B. Did the Roman Empire "fall?"--the historical problem

II. The decline of late Roman imperial power

- A. Political problems after Diocletian
- B. Social problems
- C. Military problems

- 1. Imperial defense
- 2. Barbarian invasions

III. The Division of the Empire

- A. The sack of Rome, 410
- B. The "end" of the Roman Empire in the West

IV. Religion in the Roman Empire

- A. Rival religions in the Greco-Roman world
- B. The emergence of Christianity

- 1. The imperial East
- 2. The papal West

V. Christianity and the West

- A. Alliance of the papacy and the Franks
- B. Charlemagne and the "Holy Roman Empire"

10. What differences are there between the coronation of Charlemagne and the coronation of Lewis, his son? What significance might these differences have? (See collateral reading for Lecture I)

Unit V, Colloquium 1

Rome's Fall and its Aftermath

Juvenal, "The Perils of Life in Rome," from The Satires of Juvenal, 110 A.D.
Readings I, III-9-1ff.

Symmachus, Memorial to Valentinian II, 384 A.D., and "Reply" of
Ambrose, Readings I, III-9-7ff.

Letters of Marcellinus to Augustine and of Augustine to Marcellinus in reply,
412 A.D., Readings I, III-9-11ff.

1. What were some of the conditions in Rome that made life there so unpleasant that the friend would leave Rome to find a home elsewhere?
2. What does Juvenal believe to be a major factor contributing to the unpleasant life in Rome? What kind of life does he long for?
3. Why does Symmachus petition to have the altar of Victory restored to its place in the Senate house at Rome? Note especially paragraph 6, and recall Barrow's discussion of the sense of dedication which characterizes the Roman.
4. What are the major points in the reply of Ambrose to Symmachus' position? What is the position of Ambrose in paragraph 7? How does it differ from the position expressed in paragraph 8? from the position expressed in paragraph 30?
5. Marcellinus records in his letter to Augustine two objections to the Christian religion put by Volusianus. What are these objections, and why do they merit attention? What response does Augustine make to these objections?
6. Augustine says the State is "... a multitude of men bound together by some bond of concord." How can the Christian religion, according to Augustine, strengthen, not destroy, such bonds of concord?
* * *
7. Notice the time-span of the readings. How would this time-span compare in a chronological way to documents from our own time?
8. Did the Rome of Juvenal differ significantly from that of Symmachus and Augustine? What sort of shift do you detect in the focal point of their discussions?
9. What evidence of decline or fall do you see in these documents?
10. What differences are there between the coronation of Charemagne and the coronation of Lewis, his son? What significance might these differences have? (See collateral reading for Lecture 1)

Unit V, Lecture 2

The Medieval Papacy and the Empire

I. The origins of the medieval papacy

A. The separation of papal and imperial power

B. The relation of the papacy to western peoples

C. The alliance with the Franks

1. Establishment of a new papal-imperial relationship

2. Creation of the Holy Roman Empire

D. The origins of the reform movement in the West

1. Gregory VII and the investiture controversy

2. New concepts of papal government

3. The papacy in the twelfth and thirteenth centuries

II. The crisis of the medieval papacy

A. The rise of new monarchies

B. The challenge to papal power

C. The Babylonian Captivity

D. The Great Western Schism

E. The failure of the conciliar movement

III. The emergence of a new papal monarchy

1) The Papal curia

2) Administrative

C. The discipline of church members--penance, excommunication,

interdict, canon law, ecclesiastical courts

D. The religion of the common man

Unit V, Colloquium 2

Sword and Crozier

Documents relating to the conflict between Gregory VII and Henry IV,

Readings, VII-3-1ff.

Boniface VIII, Unam Sanctam, Readings, VII-3-10ff.

1. List reasons in favor of clerical celibacy in the time of Gregory VII. Are these reasons valid today?
 2. What issues were involved in the dispute over investitures? Why was the matter so important to the pope and to the emperor? Interpret the relationship between Emperor Henry IV and Pope Gregory VII by using the theory of the "two swords."
 3. Should the freedom and independence of the church be guaranteed even if it takes a stand contrary to public policy?
 4. Indicate the dangers involved in the deposition and banning of Henry IV by Gregory VII. Who was the victor in the struggle?
- * * *
5. What political, ecclesiastical and social effects could be expected from the use of principles of government which were declared by Gregory VII in the dictate of the Pope?
 6. The aims of Gregory VII were to reform the church and to build a Christian society. What do you think of Gregory's purposes and methods? What are the proper ways the church can use to bring about a Christian society?

Unit V, Lecture 3

Medieval Faith

I. The medieval perspective

- A. The boundaries of the medieval outlook
- B. The pre-eminence of the church

II. Religious life as directed by the church

A. The sacraments

1. Baptism
2. Confirmation
3. Eucharist
4. Penance
5. Extreme unction
6. Marriage
7. Ordination

B. The organization of the church

1. The clergy: regular and secular

a. Monasticism

- 1) The monastic ideal
- 2) The chief orders: Benedictine, Cluniac, Cistercian
- 3) The friars: Dominican, Franciscan
- 4) The decline of the other-worldly ideal

b. The secular hierarchy

- 1) The Papal curia
- 2) Administrative divisions

C. The discipline of church members--penance, excommunication, interdict, canon law, ecclesiastical courts

D. The religion of the common man

Unit V, Colloquium 3

The Structure of Piety

Benedict of Nursia, The Rule, Readings, VII-4-1ff.

Documents relating to the Life and Character of St. Francis, Readings, VII-4-9ff.

Eugenius IV, The Seven Sacraments (Exultate Deo), Readings, VII-4-15ff.

1. What are the seven sacraments? Are all the sacraments relevant to every good catholic christian?
2. What is the purpose of each of the sacraments? Which sacraments cannot be repeated? Why not? Distinguish the material, form and ministrant of each sacrament. If communicants receive only the bread and not the wine, when they partake of communion at the Mass, are they receiving only partial communion? Explain.
3. The basic monastic vows were of poverty, chastity and obedience. How relevant are they to basic temptations of man's life?
4. List the steps on the ladder of humility. How do they point to the ideal of monastic life? What is the result of climbing the ladder of humility? How does your reading from the Rule of St. Benedict illustrate to you why Benedict was called an exponent of moderate asceticism? What indications did you find in your readings to illustrate how Benedict made monasticism into a constructive force in western society?
5. What was St. Francis' understanding of discipleship?

* * *

6. What do you think would be the psychological effect of being excommunicated? What would be the effect of excommunication upon the excommunicated person's social, civic and economic relationships? What is your opinion about the use of ecclesiastical penalties such as the interdict for secular purposes?
7. How important, do you believe, were the sacraments to the structure and power of the medieval church? to the piety of the individual believer? How valuable do you feel they are today? How many sacraments do you believe a church should have?

Unit V, Lecture 4

The Medieval Synthesis

I. The impact of Aristotelianism

- A. The Islamic and Jewish Aristotelians
- B. The introduction of Aristotle into the West
- C. The Latin Averroists
- D. Reaction against Aristotelianism
- E. The attitude of Aquinas towards Aristotle

II. The Thomistic synthesis

- A. Nature and grace
- B. Faith and reason
- C. The existence of God
- D. The nature of God
- E. Creation

III. Some critical questions about the Thomistic synthesis

IV. The medieval synthesis in the writings of Dante

8. A. C. Pegis says that *Summa Contra Gentiles* is a "manual of Christian doctrine intended for the use of Christian missionaries in Spain." (where there were Muslims often well-versed in Aristotle). If this is correct, does it help to explain the following facts: (1) that biblical citations come toward the ends of the chapters in Book I, (2) that Thomas discusses sin and stonement only toward the end of his treatment of the Incarnation in Book IV, Chapter 54?

Unit V, Colloquium 4

Scholasticism - Thomas Aquinas

Thomas Aquinas, Summa Contra Gentiles: Book I, Chapters 3-7; Book III, Part I, Chapters 1 and 37 and Book IV, Chapter 54, Readings I, VII-5-1ff.

Thomas Aquinas, Summa Theologica: First section of Second Part, Q. 91, articles 1-4, Readings I, VII-5-16ff.

1. Thomas speaks of divine truth which natural reason can attain and divine truth which natural reason cannot attain. What questions about these two sorts of truth and about their relation does he raise, and how does he answer these questions?
 2. In what sense is Thomas trying to argue, in S.C.G. I, 6, for the "reasonableness" of Christian faith? How well does he succeed?
 3. What does Thomas mean in saying that God is the "Maker and Lord" and the "End and Ruler" of all things? "Of course, the result of this rule" (rule of God) "is manifested differently in different beings, depending on the diversity of their natures." Explain.
 4. What does Thomas hold to be the ultimate human good? How does he argue for his view? What does he hold to be the relation of other human goods to the ultimate one? Compare Thomas's view of the ultimate good with the view of Aristotle, and with views found in the Bible.
 5. According to Thomas, what things were accomplished by the Incarnation?
 6. What does Thomas understand to be the nature of eternal law, natural law, human law and divine law? How are the four related? What parallels can you find in the selection on divine truth from the Summa Contra Gentiles and the selection on law from the Summa Theologica? Do both selections illustrate the theme, "grace perfects nature"? How?
- * * *
7. There are a good many philosophers and theologians even today who can be called Thomists or Neo-Thomists because their work continues in the tradition of Thomas Aquinas' thought. This latter-day "Thomistic" thought often tries to make adjustments to accommodate ideas and knowledge that have come to light since Thomas' day. What element or elements do you find in what you have read that could make Thomas' work still relevant, (perhaps with adjustments) even today?
 8. A. C. Pegis says that Summa Contra Gentiles is a "manual of Christian doctrine intended for the use of Christian missionaries in Spain," (where there were Muslims often well-versed in Aristotle). If this is correct, does it help to explain the following facts: 1) that biblical citations come toward the ends of the chapters in Book I, 2) that Thomas discusses sin and atonement only toward the end of his treatment of the benefits of the Incarnation in Book IV, Chapter 54?

THOMAS AQUINAS

Commentary on Boethius'

"On the Trinity"

A Selection.

"The gifts of grace are added to nature in such a manner that they do not remove it but perfect it. So it is with the light of faith that is infused in us gratuitously: it does not destroy the light of natural knowledge with which we are by nature endowed. Now, although the natural light of the human mind does not suffice for the manifestation of the things that are made manifest by faith, yet it is impossible that what is divinely taught to us by faith, be contrary to the things with which we are endowed by nature. For one or the other would then have to be false, and, since both come to us from God, God would be to us an author of falsehood, which is impossible. Rather, the situation is this. Since within the imperfect there is a certain imitation of what is perfect, though an incomplete one, in what is known through natural knowledge there is a certain likeness of what is taught to us by faith.

"Now just as Sacred Teaching is founded on the light of faith, so philosophy is founded on the natural light of reason. It is therefore impossible that what belongs to philosophy be contrary to what belongs to faith; it rather falls short of it. It contains, however, certain likenesses of what belongs to faith, and certain preambles to it, as nature is a preamble to grace. And if in what the philosophers have said we come upon something that is contrary to faith, this does not belong to philosophy but is rather an abuse of philosophy arising from a defect in reason. It is therefore possible for the principles of philosophy to refute such an error by showing either that it is absolutely impossible¹ or that it is not necessary.² For just as what belongs to faith cannot be proved demonstratively, so certain notions contrary to these cannot be shown demonstratively to be wrong but can be shown not to be necessary.

"Thus, therefore, in Sacred Teaching we can use philosophy in a threefold way.

"First, we can use it to demonstrate the preambles of faith, which are necessary in the science of faith as being the things that are proved of God by natural arguments, e.g., that God exists, that God is one, or similar propositions concerning God or creatures that faith proposes as having been proved in philosophy.

"Second, we can use philosophy to make known through certain likenesses what belongs to faith, as Augustine in his book On the Trinity uses many likenesses drawn from the teachings of the philosophers to explain the Trinity.

"Third, we can use philosophy to oppose what is said against faith, either by showing that these things are false or by showing that they are not necessary.

"However, those who use philosophy in Sacred Scripture can err in a twofold way. In one way, by using the things that are contrary to faith, as did Origen, which are not a part of philosophy but are rather an error or an abuse of philosophy. In another way, so as to enclose what belongs to faith under the limits of philosophy, as if one should wish to believe nothing except what can be acquired through philosophy, when, on the contrary, philosophy should be reduced to the limits of faith, according to the words of the Apostle: 'bringing into captivity every understanding unto the obedience of Christ'" (II Corinth. X,5).

- Notes: 1) "...impossible"--i.e., prove the opposite (e.g., with would-be proof that there is no God, prove that there is a God.)
- 2) "...not necessary"--i.e., prove that the claim is not (and cannot be?) proved, without being able to prove the opposite (e.g., Aristotle claimed to prove the world had no beginning. Aquinas claims to show that there is no philosophical proof either way.)

7. There are a good many...
be called Thomists or...
tradition of Thomas Aquinas...
effort to make...
have come to light...
find in what you have...
(perhaps) in Sacred Teaching we can use...
philosophy in a threefold way.

8. A. C. Pegis says that...
doctrine intended for the pre-...
of faith which are necessary in the science...
of faith as being the things that are proved of God...
by natural arguments, e.g., that God exists, that...
God is one, or similar propositions concerning God...
or creatures that faith proposes as having been...
proved in philosophy.

THOMAS AQUINAS

Sermon on the Creed

"Why One Should Believe"

Someone may say: "Isn't it stupid to believe what is not seen; shouldn't we refuse to believe things that are not seen?"

In answering this, I say first of all that the imperfection of our understanding takes away the force of this difficulty. As a matter of fact, if man could know perfectly all things visible and invisible, it would be stupid to believe what we do not see. However, our knowledge is so imperfect that no philosopher has ever been able to make a perfect investigation of the nature of one fly. We read that a certain philosopher spent thirty years in solitude, so that he might study the nature of a bee. If our intellect is so feeble, then, isn't it stupid to refuse to believe anything about God, other than what man can know by himself? And so, against this objection it is stated in Job 36:26: Behold God is great, exceeding our knowledge.

In the second place, it can be replied that if some master teacher said something within the area of his own science and if some unlearned person said that this master's teaching was not so because he did not understand it, one might grant that this person would be considered rather stupid. Now, it is obvious that an angel's understanding surpasses the intellect of the greatest philosopher far more than does the intellect of the great philosopher in relation to that of the unlearned man. So, the reason of the philosopher is unwise if he refuses to believe what the angels say, and much more so if he refuses credence to what God says. Again, against this objection stands the statement in Eccclus. 3:25: For many things are shown to thee above the understanding of men.

Thirdly, it can be answered that if man refused to believe anything unless he knew it himself, then it would be quite impossible to live in this world. How could a person live, if he did not believe someone? How could he even accept the fact that a certain man is his father? Indeed, a man has to believe someone in regard to those things that he cannot know by himself. But no one is as worthy of belief as God is. Hence, those who do not believe the statements of the faith are not wise; rather, they are foolish and proud; as the Apostle says (I Tim. 6:4): He is proud, knowing nothing. For this reason he also said (II Tim. 1:12): I, know whom I have believed, and I am certain; and Eccclus. 2:8 reads: Ye that fear the Lord, believe Him.

In the fourth place, one may also reply that God proves that the teachings of the faith are true. Suppose a king sent a letter stamped with his own seal, no one would dare deny that this letter had been sent with the king's approval. Now, it is clear that all the things that the saints believed concerning the faith of Christ, which they have handed down to us, are marked with God's seal. This seal is manifested by those works which no mere creature can perform. These are the miracles whereby Christ confirmed the statements of the Apostles and the saints.

If you object that no one has seen miracles occurring, I can give an answer to that. It is well known, in fact, that the whole world used to worship idols and to persecute Christ's faith. To this even the histories written by pagans give testimony. Today, however, all are converted to Christ—the wise men, the nobles, the rich, the powerful, and the great—all are converted to the preaching of those who are simple and poor, of those few men who preach Christ. Now, this was either accomplished miraculously, or it was not. If done miraculously, the point is proved. If not, then I say that there could be no greater miracle than this fact, that the whole world was converted without miracles. So, we need not look for anything else. Hence, no one should doubt concerning the faith; rather, he ought to believe things pertinent to faith more than what he sees; for man's sight can be deceived but God's knowledge is never mistaken.

Thirdly, it can be answered that if man refused to believe anything unless he knew it himself, then it would be quite impossible to live in this world. How could a person live, if he did not believe some one? How could he ever accept the fact that a certain man is his father? Indeed, a man has to believe someone in regard to those things that he cannot know by himself. But no one is as worthy of belief as God is. Hence, those who do not believe the statements of the faith are not wise; rather, they are foolish and proud; as the Apostle says (I Tim. 6:4): He is proud, knowing nothing. For this reason he also said (II Tim. 1:12): I know whom I have believed, and I am certain; and Eccles. 2:8 reads: Ye that fear the Lord, believe Him.

Unit V, Lecture 5

Dante

I. Dante's roots in Florentine culture and politics

- A. The Florentine setting
- B. Literary currents affecting Dante
- C. Beatrice and La Vita Nuova

II. Scheme of the Comedy

- A. The journey
- B. Architectonics
- C. Levels of meaning

III. Moral persuasiveness of the Comedy; poetic eloquence and il ben d'intelletto

- A. Illustrations from the Inferno
- B. Illustrations from the Purgatorio
- C. Illustrations from the Paradiso

How does Dante's poem reveal the medieval attitude toward human responsibility, the order of the universe, and the need for grace?

Unit V, Colloquium 5

Dante, The Divine Comedy, Cantos 1-5, 7-8, 17 and 34 of Hell, Cantos 10-11, 30-31 of Purgatory, and Cantos 3 and 33 of Paradise, Readings I, VII-6-1ff.

1. Why was Virgil chosen to be Dante's guide and what are his strengths and weaknesses in that capacity?
 2. Why does Dante accept the existence of hell as necessary and proper?
 3. Why is Filippo Argenti (Canto 8) deeper in hell than Francesca da Rimini (Canto 5)?
 4. How is fraud symbolically depicted in hell? (Canto 17 of Hell)
 5. Why is Satan in the center of the earth? Did he choose to be there? Does Dante feel admiration or sympathy for him? Do you?
 6. Why are the Annunciation and King David's dancing nude before the ark depicted in Canto 10 of Purgatory?
 7. What evidence suggests that Oderisi of Gubbio has made progress in overcoming his sinful condition? (Canto 11 of Purgatory)
 8. How does Piccarda Donati respond when Dante asks whether she would like to be higher in paradise? (Canto 3 of Paradise)
 9. What are the two main features of Dante's vision of God in the final canto of the poem?
- * * *
10. How does Dante's poem reveal the medieval attitude toward human responsibility, the order of the universe, and the need for grace?

Unit V, Lecture 6

The Erosion of the Medieval Ideal

- I. The medieval ideal
- II. Challenges to institutional unities
 - A. To the unity of the institutional church
 - 1. The Babylonian Captivity (1309-1377)
 - 2. The Great Western Schism (1378-1417)
 - 3. Conciliar theory and action
 - B. Unity of the Christian empire
 - 1. Popes versus emperors
 - 2. Rising national monarchies
- III. Challenges to the unity of thought
 - A. William of Ockham
 - B. Renaissance criticism
- IV. Challenges to unity in piety
 - A. Mysticism
 - B. Attempts at reform
 - C. Heresies

UNIT VI

RENAISSANCE MAN

ASSIGNMENTS

1. The Renaissance

Lecture 1 The Meaning of the Renaissance

Harrison and Sullivan, Chapter 27, "The Rise of Nationalism," 463-474 and Chapter 29, "The Italian Renaissance," 488-498

Colloquium 1 Renaissance Man

Cellini, B., Autobiography, Readings II, VIII-1-1ff.
Machiavelli, The Prince, Readings II, VIII-1-15ff.

2. The Renaissance Outlook

Lecture 2 The Scholar in Society

Harrison and Sullivan, Chapter 30, "The Northern Renaissance," 331-339 (Ch. 29, 351-360)
McNeill, J. T., Makers of the Christian Tradition, Chapter V, "The Glorious Company of Teachers," pp. 136-142

Colloquium 2 Renaissance Humanism

Petrarca, "The Ascent of Mont Ventoux," Cassirer, E., (ed. et al) The Renaissance Philosophy of Man, pp. 36-46
Pico della Mirandola, "On the Dignity of Man," Readings II, VIII-2-5ff.
Erasmus, In Praise of Folly, Readings II, VIII-2-8ff.
Rabelais, Gargantua and Pantagruel, Readings II, VIII-2-1ff.

UNIT VI

SELF SUFFICIENT MAN: THE RENAISSANCE

The Renaissance began in Italy. The Crusades had opened the way for an increased contact with the Byzantine empire and the Orient. This in turn facilitated commerce, which was instrumental in establishing a money economy and in causing an increased development of cities in the Italian peninsula. Italian city-states were sources for Renaissance ideas. As the wealth and power of the urban merchant class increased, the influence of the ecclesiastical hierarchy was diminished. Schism in the church and political maneuvers, leading even to the captivity of the Pope, hurt the prestige of the Papacy. As corruption within the church became more widely known, Europeans felt justified in embracing a growing spirit of secularism and nationalism.

The interest of scholars turned to the writings of antiquity, in which they found an approach which came to be called humanism. Since men of wealth served as patrons for their work, scholars were enabled to move out of the more rigid framework of church-oriented activities, and, in particular, to leave the philosophical viewpoint of medieval scholasticism. This new freedom gave opportunity to a man like Boccaccio to produce a light-hearted and rather coarsely realistic secular literature. That was but one form of humanism, however. Petrarch represents another humanistic response. He found in the classical writers paragons of literary excellence, but he stayed close to the Christian ideals and tradition. To all inquiring minds of the period, the classical influence opened whole new fields of knowledge. Some, of course, became such slaves to the new fad that their reliance upon antique form and content throttled their creativity. By and large, however, the result was originality; for Renaissance man, having been released from restrictions, was not easily bound for long to the cultures of ancient Greece and Rome.

Artists of the period moved from the symbolic, more abstract characteristics of medieval representation to a newly realistic portrayal of man and nature. A religious motif continued to dominate their work, but the emphasis upon naturalism at times overshadowed the religious themes. Giotto, a contemporary of Dante, foreshadowed the new art. Masaccio (1402-29) led the way in solving the problems of perspective and color; but it was in the early part of the sixteenth century that the highest point of Renaissance art was reached. Leonardo da Vinci, Raphael and Michelangelo are the brightest luminaries in a century of artistic greatness. Their guiding principles were beauty and harmony, and they utilized these to depict the glory of nature and of man. In sculpture also these principles were employed. Donatello's St. John the Baptist and Michelangelo's Moses illustrate the vibrant realism sought by the Renaissance sculptors.

The Renaissance was more slow in coming to Northern Europe. Its flowering there in the sixteenth century was due to the influence of Italian humanists. The Northern humanism, however, did not go so far in moving away from the Christian faith as did the Italian. Interest in the North centered in a return to the original languages of the Scriptures. Men like Reuchlin, LeFevre d'Etaples, Colet and Erasmus led in attacking the now sterile scholastic theology and the various forms of corruption of the ecclesiastical establishment. In France Calvin and Montaigne, though quite different theologically, both united humanistic learning with religious fervor. Rabelais followed more the pattern set by Boccaccio. Spenser's Faerie Queen and Shakespeare's dramas marked the high point of the English Renaissance.

In Northern art, the works of Flemish painters of the fifteenth century were outstanding contributions. Among those who made the Netherlands famous for its paintings were the Van Eycks, Rogier van der Weyden, and Hugo van der Goees. The influence of Italian painters was strong in the North in the sixteenth century, although the wood cuts as well as the paintings of such artists as Albrecht Dürer and Hans Holbein reflect their own distinctive German characteristics.

Historians have been particularly captivated by the style and achievements of the Italian Renaissance. Perhaps no clearer picture of the Italian Renaissance can be drawn than that which is suggested in its concept of the ideal man. He is motivated by two dominant ideals, individuality and versatility. In the first, which was termed virtu, the emphasis was upon the individual man as over against social institutions, including the Church. A cunning and subtle self-sufficiency would enable the ideal man to accomplish his own desires despite the opposition of custom or morals. The second touchstone of excellence was called cortesia. It demanded the "well-rounded personality" which could do all things gracefully and well. Such a man must be at home anywhere, able to converse and perform in any field and, above all, not an eccentric or a fanatic. Obviously such individuals could exist only at the top level of Italian society and were therefore a decided minority of the population. Yet, it is that group which has both fascinated and influenced succeeding generations.

W. T. R. - J. W. M.

Unit VI, Supplemental Reading

The Renaissance

The student is directed to the bibliography at the end of Chapters 29 and 30 in Harrison and Sullivan.

Berenson, Bernard, Italian Painters of the Renaissance (1967). A comprehensive account in three volumes by a renowned scholar.

Butterfield, H., The Statecraft of Machiavelli (1940). An account by an eminent historian of science and philosopher of history.

Ferguson, W.K., The Renaissance in Historical Thought (1948). A study of the meaning of the Renaissance.

Ragelais, Gargantua and Pantagruel (1669). Racy and rambling novel by one of the Renaissance makers of the French language.

Roeder, Ralph, The Man of the Renaissance (1933). Beautifully written account of four Renaissance figures who illustrate phases of the moral life of their age.

Ross, J.B., The Portable Renaissance Reader (1949). Selections from Renaissance authors.

CHART IX. ITALIAN AND PRE-REFORMATION CHURCH DEVELOPMENTS

| | <u>Politics</u> | <u>Church</u> | <u>Italian Renais- sance Literature</u> | <u>Italian Renaissance Art and Music</u> |
|------|--|---|--|---|
| 1300 | Rise of national monarchies in England and France Beginnings of the Hundred Years' War (1337-1453) Black death (1348) Peasant revolt Commercial expansion of Italy German knights in the Baltic Lithuanian-Polish state Ottoman Turks in the Balkans | Boniface VIII vs. Edward I and Philip IV Papacy to Avignon (1308) Babylonian Captivity (1308-77) John XXII (1316-1334), taxation and struggle against Emperor Marsiglio of Padua William of Ockham Mystics: Eckhart, Tauler Wycliffe - the Lollards English Bible Schism in the papacy (1378-1415) | Dante Petrarch Boccaccio | Transitional to <u>Renaissance</u> Giotto |
| 1400 | Lancastrians in England Henry V in France Joan of Arc (1430) Turks take Constantinople (1453) End of the Hundred Years' War War of the Roses in England Charles VII, Louis XI rebuild France Tudors in England (1485-1603) Portugese exploration around Africa Columbus discovers America Lorenzo de Medici (1478-1492) Charles VIII invades Italy (1494) Ferdinand and Isabella expell Moors and Jews | Conciliar movement to end Schism: Gerson, Nicholas of Cusa Council of Constance (1414-18) Burning of Huss Other councils to 1460 Thomas a Kempis, <u>Imitation of Christ</u> (1441) Savonarola (d. 1498) Some early Renaissance Popes: Nicholas V (1447-55)-Vatican library Sixtus IV (1471-84)-Sistine chapel Alexander VI (1492-1503) | Early humanists: Valla Poggio Vives Ficino Pico della Mirandola Poliziano Niccoli Florentine Academy (Plato) | <u>Developing Renaissance</u> Masaccio, Uccello, Fra Angelico, Fra Filippo Lippi, Botticelli, Verrocchio, Donatello, Piero della Francesca <u>High Renaissance</u> Leonardo da Vinci (d. 1519) |
| 1500 | FOR THE REFORMATION PERIOD, SEE NEXT CHART | | Machiavelli <u>(The Prince,</u> 1514) Castiglione Cervantes | Raphael Michelangelo Titian <u>Mannerism:</u> Michelangelo Tintoretto Palestrina (Music) |

FOR NORTHERN HUMANISM, SEE NEXT CHART

Unit VI, Lecture I

The Meaning of the Renaissance

I. Introduction

- A. The "Renaissance" scarcely a period of "rebirth"
 1. The Middle Ages not completely dark
 2. Learning not actually born anew
- B. An era of "intellectual quickening"

II. The Renaissance as a part of a general ferment

- A. A period of economic change: the Commercial Revolution
 1. The age of discovery, exploration, and colonization
 2. The expansion of trade, the use of money in exchange, and the growth of banking
- B. A period of political change: the rise of nationalism
- C. A period of religious change: the Reformation
- D. A period of intellectual change: the Renaissance

III. Man's interests during the Renaissance

- A. The shift from the Medieval religious emphasis
 1. The Commercial Revolution as evidence of interest in material things
 2. The Reformation's unintended secular emphasis
 3. The invention of printing: scholarship outside the church
- B. The development of individualism
 1. The role of Petrarch and Erasmus
 2. The growth of the spirit of confident inquiry: Copernicus and Galileo
 3. Confident self-expression in art
- C. Traits of Renaissance man

IV. The aspects of the Renaissance

- A. Regressive and progressive aspects
 1. Looking backward toward Greece and Rome
 2. Looking forward toward the modern era
- B. Medieval aspects
- C. Modern aspects

Unit VI, Colloquium 1

Renaissance Man

Cellini, Autobiography, Readings II, VIII-1-1ff.

Machiavelli, The Prince, Readings II, VIII-1-15ff.

1. Who were some of Cellini's teachers? How would you describe his attitude toward them, toward his rivals, and toward his patrons?
2. What are some of the characteristics which distinguish a Renaissance man from a Medieval or a Modern man? How do Cellini and Machiavelli exemplify these characteristics?
3. What is the purpose of Machiavelli's The Prince? How would you judge it from the standpoint of a concern for morality in government?
4. Why does Machiavelli think it is better for a prince to be feared than loved?
- * * *
5. Do you think Cellini is more proud of birth or of accomplishment? For a man of Renaissance how important was noble birth? What advantages or disadvantages does this have today? Should one be humble about one's achievements?
6. Does Machiavelli's low opinion of man's nature suggest his reasons for advocating an absolute rule? Do believers in democracy have a high opinion of man's nature?
7. Can a head of state follow the ethical code expected of a private citizen?

Unit VI, Lecture 2

The Scholar in Society

I. Humanism

A. The term defined

1. As an historical occurrence
2. As a philosophical perspective

B. The historical occurrence and its antecedents

C. Northern and Southern Humanism

II. The conflict of traditions

A. The debate of the Platonists and the Aristotelians

1. The revival of Plato (the Academy of Florence)
(a major exponent: Marsilio Ficino, 1433-1499)
2. The revival of Aristotle (the University of Padua)
(a major exponent: Georgius of Trebizond, 1396-1484)
 - a. The Averroists (an exponent: Alexander Achillini, d. 1518)
 - b. The Alexandrists (an exponent: Pietro Pomponazzi, 1462-1524)

B. The revival of other Greek philosophies

III. Humanism and church doctrine

A. Scholastic Thomism and Augustine

B. Humanism and the Reformation

IV. Themes within the humanist philosophy

A. Freedom

B. Naturalism and natural science

C. Historical perspective

D. Religion

Unit VI, Colloquium 2

Renaissance Humanism

Petrarca, "The Ascent of Mont Ventoux," Cassirer, E., et al., (eds.),
The Renaissance Philosophy of Man, 36-46.

Pico della Mirandola, "On the Dignity of Man," Readings II, VIII-2-5ff.

Erasmus, The Praise of Folly, Readings II, VIII-2-8ff.

Rabelais, Gargantua and Pantagruel, Readings II, VIII-2-1ff.

1. What lessons does Petrarca derive from his climb up Mont Ventoux? What does the account reveal about Petrarca as an example of "Renaissance man?"
 2. Compare Petrarca's view of human nature with that of Pico. Which is further removed from medieval ideas? How so?
 3. According to Erasmus, what prevents Reason from guiding men to proper action? What is Erasmus' estimate of women?
 4. List the foremost instances of Folly among men. What particular follies are found among persons of royalty? Among the ecclesiastical authorities? What do you take to be Erasmus' purpose in Praise of Folly? Compare his view with Pico's
 5. Harrison and Sullivan describe Rabelais as follows: "Rabelais was a renegade priest, a bored physician, and a loving student of the classics." (p. 335) What details for the building of the monastery reflect his critique of churchly moral standards and his admiration of classical learning?
- ***
6. Of the six representatives of the Renaissance we have read, which do you think most clearly exemplifies the Renaissance spirit? Which seems to you to be the closest to contemporary culture?
 7. How modern was the Renaissance?
 8. Is it possible to be a "Renaissance person in our contemporary world?"

UNIT VII
THE REFORMATION
ASSIGNMENTS

1. Lutheranism

Lecture 1 Martin Luther and Religious Freedom

Harrison and Sullivan, Chapter 31, "The Protestant Reformation," 340-350 (Ch. 30, 361-371)

Colloquium 1 Here I Stand: Luther's Case

Luther, M., "Address to the German Nobility,"
Readings II, IX-1-7ff.

Luther, M., "A Treatise on Christian Liberty,"
Readings II, IX-1-1ff.

2. Calvinism

Lecture 2 John Calvin: Reformed Theologian

McNeill, J. T., Makers of the Christian Tradition,
Chapter VII, "The Goodly Fellowship of the Reformers"

Colloquium 2 John Calvin: The Sovereignty of God

Calvin, J., Institutes of the Christian Religion, Book III,
Chapter VIII, "Summary of the Christian Life. Self
Denial" and Chapter X, "The Right Use of the
Present Life and Its Supports," and Book IV, Chapter
XX, "On Civil Government," Readings II, IX-2-1ff.

3. Anglicanism

Lecture 3 The English Reformation

Harrison and Sullivan, Chapter 34, "The Climax and
Decline of Absolutism in England," 377-388
(Ch. 33, 396-408)

Colloquium 3 Two Classic Statements of English Protestantism

Hooker, R., Of Laws of Ecclesiastical Polity, Columbia
Source Book (CSB), Volume I, 1st Edition, 532-539
(3rd ed., 759-766)

Bunyan, J., Pilgrim's Progress, read up to Christian's
arrival at the house of Prudence, Piety, and Charity

4. Religious Warfare and the Catholic Reformation

Lecture 4 Religious Wars and the Religious Settlement

Harrison and Sullivan, Chapter 32, "The Roman Catholic Reformation," 351-362 and "Retrospect," 362-363 (Ch. 31, 372-383)

Colloquium 4 The Renewal of Catholicism

Bettenson, Documents of the Christian Church, 363-366
The Canons and Decrees of the Council of Trent,
Readings II, IX-4-1ff.

Papal Bull approving the Jesuits, 1540, Readings II, IX-4-10ff.

St. John of the Cross, "The Nature of Union With God: An Illustration," Readings II, IX-4-13

5. Special Lecture: John Milton

Unit VII

THE REFORMATION

Like the Renaissance, the Reformation has its roots deep in Medieval Europe. In fact, it is impossible to understand either movement without taking the other into consideration. Just as modern historians have discovered "renaissance" movements far back in the Middle Ages, so church historians recognize "reformation" in the work of many leaders of Western Christianity from Augustine of Hippo and Benedict of Nursia, to Francis of Assisi and John Wycliffe. Many of these leaders were able to work within the Medieval Church, but some movements like the Waldenses, the Cathari, and the Lollards were branded as heretical and were relentlessly persecuted.

The Reformation was, in a considerable measure, a revival of the faith and vitality of early Christianity, just as the Renaissance looked for its ideals and models to the achievements of classical civilization. Significantly, when the final flowering of the Renaissance produced men like Michelangelo, Leonardo da Vinci and Erasmus, the Western Church was led in what we call "The Reformation" by towering figures like Martin Luther, Huldreich Zwingli and John Calvin.

The Protestant Reformation led to a radical break with the Roman Catholic Church, although this had not been its original intent. On the other hand, the "Counter-Reformation" within the Church of Rome sought not only to halt and turn back the advances of Protestantism but to strengthen discipline and purify morals within the framework of the traditional church.

Luther's reformation movement would become much more than a reaction against abuses of the papacy. He turned to the Scriptures as the sole basis of authority in the church. Man, he proclaimed in flaming tracts, is justified by faith alone. Good works are the result and not the source of faith. Any man may approach God directly without the assistance of a priest. Even so, Luther was very conservative on social and political issues and looked with horror on the political and religious excesses of the peasants' revolt of 1525 and the Anabaptist movement, calling down the wrath of the civil government on their heads.

While Lutheranism dominated the German and Scandinavian countries, a second tradition was to take hold among the Swiss, Dutch and Scots. This "Reformed" tradition, begun under the leadership of Zwingli, found its classic expression in the theological writings of John Calvin. Sympathetic to the Lutheran reform, it differed largely in its more radical break with the practices of Roman Catholic worship and in its adoption of a presbyterian-type ecclesiastical polity, where laity and clergy participate in a representative type of church government. Calvin's Institutes, written as was the Summa of, Thomas Aquinas to instruct the laity, ranks among the great theological treatises of the Christian church.

In England the question of church reform had become a major issue in the fourteenth century, but the reform movement led by John Wycliffe was driven

underground by severe persecution. Lollardy, as the movement was called, lived on until the sixteenth century. It combined with two major historical forces: the political reformation begun by Henry VIII which led to a permanent break with the Roman Church; and the strong influence of Calvinism, imported from the Continent, chiefly by returning exiles who had fled the brief and tyrannical restoration of Roman Catholicism under Mary Tudor. Although Calvinism was to shape the theology of Anglicanism until the nineteenth century, it was the political reformation begun by Henry and formalized by the Elizabethan Settlement that really triumphed. With the Glorious Revolution of 1688 parliamentary control of church affairs was fixed until the twentieth century.

The Reformation within the Roman Catholic Church, was stimulated though not caused by the Protestant Reformation. It saw the development of new orders such as the Society of Jesus, founded by Ignatius Loyola, and the Capuchins, begun by Matteo di Bassi. Expanded influence of mystics like St. Teresa of Avila or St. John of the Cross was instrumental in deepening the spirituality of the Roman Church. The Council of Trent demonstrated the dual purpose of the Counter-Reformation. It met for a period of eighteen years, from 1545-1563, and soon gave evidence that any hope for a common settling of the differences existing in Western Christianity was in vain. The dogma of the Roman Church was explicitly affirmed with no room for reconciliation with Protestantism. On the other hand, marked reforms were adopted which would tighten ecclesiastical control and reaffirm the high moral standard of the Roman Catholic Church.

George M. Apperson

Unit VII, Supplemental Readings

- Bainton, Roland H., Here I Stand: A Life of Martin Luther (1950).
Readable and complete life of the first leader of the Reformation.
- Collinson, Patrick, The Elizabethan Puritan Movement (1967). Outstanding research and analysis. The best work in the field to date.
- Dickens, A. G., The Age of Humanism and Reformation (1972). A brief but outstanding presentation of European history from the fourteenth through the sixteenth centuries.
- Dickens, A. G., The Counter Reformation (1968). A clear and unbiased presentation by a Protestant.
- Dickens, E. W. T., The Crucible of Love (1963). On St. Teresa and the mystics.
- Grimm, Harold J., The Reformation Era (1973). An excellent account reflecting recent scholarship.
- Haller, William, The Rise of Puritanism (1957). This book describes Puritanism by extensive use of written materials by the Puritans themselves.
- Harbison, E. H., The Age of Reformation (1955). An interpretive survey by a distinguished historian of the Reformation.
- Jeden, Hubert, History of the Council of Trent (1957, 1961). A great work of scholarship.
- Koenigsburger, H. G., Estates and Revolutions (1971). Essays on the background and consequences of the Reformation.
- McNeill, John T., The History and Character of Calvinism (1954). The outstanding work on Calvin and Calvinism.
- Pauck, Wilhelm, The Heritage of the Reformation (1950). A group of outstanding studies, chiefly on Luther, Bucer and Calvin.
- Schwiebert, E. G., Luther and His Times (1950). The best study available for understanding the reformer and the background against which he worked.
- Wendel, Francois, Calvin--The Origin and Development of His Religious Thought (1950). Essential reading for anyone interested in the mind of the reformer.
- Wilcox, Donald, In Search of God and Self, Renaissance and Reformation Thought (1974). An outstanding survey of the era that treats the Renaissance and Reformation as parallel but distinct movements, showing the interrelationships.
- Williams, George H., The Radical Reformation (1962). Thorough examination of Anabaptism and other elements of the "left-wing" of the Reformation.

CHART X. REFORMATION AND NORTHERN RENAISSANCE

Politics and Exploration

SEE PREVIOUS CHART

Balboa discovers the Pacific - 1513
Cortes in Mexico; Pizarro in Peru

Magellan circles the globe
Cabots to America

Italian Wars (1494-1556) between
Spain, France, H.R.E.
Henry VIII vs. the papacy (1536)

Religious war in Germany
(1560-95) Peace of Augsburg

Religious wars in France
(1560-95); St. Bartholomew massacre
Elizabeth of England vs. Philip II
of Spain
Henry IV (1589-1610) revives France

Ottoman Turks expand through
Balkans and Egypt

Religion

SEE PREVIOUS CHART

Julius II (1503-1513)
Leo X (1513-1521) patron of art
Reformers:
Luther 1485-1546
Melanchthon 1497-1560
Zwingli 1484-1531
Farel, Beza, Bucer
Calvin 1509-1564
Anabaptists - Menno Simons
First Book of Common Prayer
(1549)
Counter-Reformation
Council of Trent
Society of Jesus,
Ignatius Loyola
Index and Inquisition
Rise of Puritanism, England
Gregorian calendar (1583)
Edict of Nantes (1598)

Northern Renais-
sance Literature

1300's Chaucer

1400's Humanists:
Reuchlin
Hebrew Study
Colet
Gutenberg (printing)

Humanists:
Erasmus
Thomas More

Literature
Spenser
Marlowe
Shakespeare
Rabelais
Montaigne
Cervantes

Science & Technology
Copernicus - astronomy (1473-1543)
Vesalius - anatomy
Francis Bacon, Novum Organum
(1561-1626)

Northern Renais-
sance Art & Mus

Painters

Artists:
Van Dyck bros.
Memling
Van der Weyden

Durer
Holbein

Martin Luther and Religious Freedom

I. Background of the Reformation in Germany

- A. Political disunity
- B. Social unrest

C. Humanism

D. Religion

1. Secularization of the church
2. Superstition
3. Personal piety

II. Martin Luther (1483-1546)

A. Early life and education

B. The monk and his conscience

C. Preacher and professor

D. The problem of indulgences

E. The Ninety-five Theses

F. The Leipzig debate

G. Treatises of 1520

H. Condemnation by the church

I. Condemnation by the state: Diet of Worms

J. His protector: Frederick, Elector of Saxony

K. Wartburg experience

L. Implications of the movement

III. Basic Reformation emphases

A. Justification by faith

B. Authority of the Scriptures

C. Universal priesthood of believers

D. The vocation of the Christian believer

Unit VII, Colloquium 1

"Here I Stand": Luther's Case

Luther, M., "Address to the German Nobility," Readings, IX-1-7ff.
Luther, M., "A Treatise on Christian Liberty," Readings, IX-1-1ff.

1. Does it make any difference in the understanding of this document to know that it was an "open letter"? To whom was it addressed? What evidences do you find in the letter of ideas which would enlist the support of those to whom it was addressed?
2. For what purpose did the "Romanists" build their three walls? Identify the walls and judge their effectiveness. Note carefully how the walls are broken down. What basic Protestant convictions can you identify in the document?
3. Compare the use of the phrase characters indelebiles (p. 49) with its use in Eugenius IV's discussion of the sacraments in Exultate Deo, (Readings, VII-4-1). What is the difference between a priest and a layman? What is the "priesthood of all believers"? Where does Luther find the authority for the statements he makes in the "Open Letter"?
4. Distinguish between the "commands and promises" God has given. What are the purposes of each?

* * *
5. "If faith does all things and is alone sufficient unto righteousness" why are good works needed? Is Luther involved in a contradiction?
6. Try to explain in your own words how a man "becomes righteous through faith" rather than by good deeds (Justification by faith). According to Luther's understanding of faith and ethics is a man really free, or is he bound?

Unit VII, Lecture 2

John Calvin: Reformed Theologian

I. The man

- A. Youth and education
- B. Conversion and writing of the Institutes of the Christian Religion
- C. Farel and the first Geneva experience
- D. Strasbourg interlude and marriage
- E. Return to Geneva

II. The theologian

- A. Theological ancestry
- B. Some central doctrines

III. The statesman

- A. Church and state under God
- B. Political, economic, educational and social concerns

IV. The international reformer--the significance of Calvin

A. Outstanding second-generation reformer

1. His ecumenical concern
2. His intellectual influence

B. Influence of Calvinism

Unit VII, Colloquium 2

John Calvin: The Sovereignty of God

Calvin, J., Institutes of the Christian Religion, Book III, Ch. VII, "Summary of the Christian Life. Self Denial" and Ch. X, "The Right Use of the Present Life and its Supports," and Book IV, Ch. XX, "On Civil Government," Readings, IX-2-1ff.

1. According to Calvin how does the relationship of man to God determine what man's proper actions are? If a man does not belong to God, to what then does he belong? What differences does it make whether he does belong to God or not?
2. For Calvin the sovereignty of God means that we have "to do with God every moment" of our life (IX-2-2). Does this restrain a man or make him more free? If so, from what does this fact restrain a man?
3. What responsibility comes with the special advantages that life has brought to us? Do you agree with Calvin on how charity should be dispensed? (IX-2-3)
4. Does Calvin permit revolution? What recourse do men have when evil rulers oppress them?
* * *
5. Is Calvin puritanical? What is the difference between a job and one's vocation? In Calvin's thought what relation does the idea of vocation bear to the sovereignty of God? to the fulfillment of man's essential selfhood?
6. What forms of civil government does Calvin recognize? Which does he prefer? Is it inconsistent that a man who believes in the sovereignty of God should have a high regard for democracy? Explain.
7. Will Herberg, an American sociologist of religion, has reported that most Americans (as indicated in a survey) believe that they actually fulfill the law of "love thy neighbor as thyself" in their daily lives. Calvin (IX-2-2) says it is an extremely difficult thing to do. Are Americans moral geniuses or is Calvin wrong? What do you think?

Unit VII, Lecture 3

The English Reformation

- I. The roots of the English reformation
 - A. John Wycliffe (1330-1384)
 - B. John Hus (1369-1415)
 - C. The continental reformation

- II. England under the Tudors (1485-1603)
 - A. Reign of Henry VIII (1509-1547)
 1. His government
 2. His "divorce"
 3. The Henrican reformation
 - B. Edward VI (1547-1553): the Protestant triumph
 - C. Mary Tudor (1553-1558): the Catholic reaction
 - D. Elizabeth (1558-1603): the middle way
 1. The Elizabethan Settlement
 2. Opposition to the Settlement

- III. James and Charles Stuart (1603-1640)
 - A. The divine right of kings
 - B. Puritans and Parliament

- IV. The Civil War and Oliver Cromwell (1640-1660)
- V. The Restoration (Charles II and James II, 1660-1688)
 - A. The establishment of religion
 - B. The "Glorious Revolution"

- VI. The significance of the English Protestant experience

Unit VII, Colloquium 3

Two Classic Statements of English Protestantism

Richard Hooker, Of the Laws of Ecclesiastical Polity, CSB, Volume 1, 1st edition, 532-539, 3rd edition, 759-766.

John Bunyan, Pilgram's Progress. Read up to Christian's arrival at the house of Prudence, Piety and Charity.

1. Compare the styles of Bunyan and of Hooker.
2. What is Bunyan's view of formality in religion? How do you think Hooker would respond to this attitude?
3. What is Hooker's opinion of an individual's ability to find God's will on his own in Scripture?
4. What defence does Hooker offer of the monarch's heading the Church of England? Would this have any meaning for Bunyan?
5. What three criteria does Hooker suggest for the church's doctrine and practice? Would Bunyan and the Puritans agree? How or how not?
6. How does Bunyan typify Puritan thought? Are there any points at which he seems to represent religious thought other than the militant Puritan position of the seventeenth century?
7. Does Hooker believe in the separation of church and state?

* * *

Unit VII, Lecture 4

Religious War and Religious Settlement

I. The Peace of Augsburg (1555)

- A. Cuius regio, eius religio
- B. The Ecclesiastical Reservation

II. Conflict between England and Spain

- A. Elizabeth I and Philip II
- B. The Armada

III. France and Protestantism

- A. The War of the Three Henrys
- B. The Edict of Nantes

IV. The Thirty Years War (1618-1648)

- A. The Defenestration of Prague
- B. The major participants
- C. Albert of Wallenstein
- D. The Peace of Westphalia

1. Reaffirmation of cuius regio, eius religio
2. Adjustment of Ecclesiastical Reservation
3. The Imperial Electors

Unit VII, Colloquium 4

The Renewal of Catholicism

Bettenson, Documents of the Christian Church, 363-366

Papal Bull approving the Jesuits, 1540, Readings II, IX-4-10ff.

St. John of the Cross, "The nature of union with God: An illustration,"
Readings II, IX-4-13

The Canons and Decrees of the Council of Trent, Readings II, IX-4-1ff.

1. What understanding of the mission of the Society of Jesus is reflected in the Papal Bull of 1540?
 2. Compare the view of the Council of Trent on scripture and tradition with that of Luther. What similarities do you find? What differences? What other doctrines lie behind the view of Trent on this subject? Which doctrines are in turn supported by this view?
 3. Make a note of at least three specific points in the Canons and Decrees of the Council of Trent which are directed at Protestant emphases. Against what Protestant group might each of the points be especially directed?
 4. In what ways did the Council of Trent deal with the moral abuses in the church which had offended men such as Erasmus, who sought reform while remaining faithful to Rome.
- * * *
5. For what reason should a good Jesuit be willing to call what looks to him white black if the church shall have defined it to be black? What theological presuppositions do you find here? What view of the individual?
 6. Are there any dangers implicit in the Spiritual Exercises or the Papal Bull of 1540 that suggest reasons why the Jesuit order was suppressed in 1773?
 7. How does the illustration used by St. John of the Cross convey the meaning of the soul's union with God? Explain how it might be that a renewed emphasis on mystical piety would lead to the moral reform of the individual.

Unit VII, Special Lecture

Milton

- I. Protestant dissent in England
 - A. The Anglican compromise
 - B. The dissenters and their rise to political power in Parliament
- II. Milton, a champion of political and religious liberty
 - A. The combination of Renaissance arts and learning, Protestant principles, family circumstances, and education in the life of John Milton
 - B. Works
 1. Early works to 1641
 2. Pamphlets opposed to the episcopal form of church government, stressing individual choice in religious worship
 3. Areopagitica, opposing any scheme of censorship imposed by any authority
 4. Pamphlets on divorce and education
 5. Collection of poems and other writings
 - C. Latin secretariat, defense of the commonwealth against European antagonists; enforced retirement because of blindness
 - D. Themes of Milton's late works: Paradise Lost, Samson Agonistes, Paradise Regained
- III. Paradise Lost
 - A. A cosmic fiction: Ptolemaic picture invested with spatial effects taken from the Copernican and Galilean perspectives
 - B. Summary of the narrative
 - C. The extra-biblical contribution of Milton to the Protestant imagination

UNIT VIII

THE RISE OF SCIENCE AND THE NATIONAL STATES

ASSIGNMENTS

1. The New Look in Science

Lecture 1 The Rise of Modern Science

Butterfield, H., The Origins of Modern Science,
Chapter 5, "The Experimental Method in the
17th Century" and Chapter 6, "Bacon and
Descartes" and, if you can, Chapter 4, "The
Downfall of Aristotle and Ptolemy"

Colloquium 1 The Scientific Approach

Bacon, The New Organon, Readings II, X-1-1ff.
Descartes, Discourse on Method, Readings II, X-1-13ff.
Butterfield, The Origins of Modern Science, Chapter 6

2. The New Look in Politics

Lecture 2 The Rise of Modern Political Theory

Harrison and Sullivan, Chapter 33, "The Dominance
of France: The Age of Louis XIV," 542-552 and
Chapter 34, "The Climax and Decline of Absolutism
in England," 554-566 (Ch. 32, 386-395 and Ch. 33,
396-408)

Colloquium 2 The Contract Theory

Hobbes, Leviathan, Readings II, X-2-1ff.
Locke, Of Civil Government, Readings II, X-2-13ff.

The New Scientific Outlook: Nature and Society

I.

The picture of the universe that is presently associated with modern science began to take shape in the sixteenth and seventeenth centuries. It is a mistake to think that modern science came into existence at this time, for the so-called "scientific revolution" is now recognized more as a continuous progress out of and away from the traditional picture of the universe than as a radical break with that traditional picture. Nevertheless, the new picture of the universe certainly differed in major respects from the traditional picture. The analysis of motion provides a good illustration.

The synthesis in thought effected by Aristotle and sustained for the most part during the medieval period provides the traditional picture. In his study of forced motion Aristotle took as a starting point, what is for us and certainly was for him, very commonplace examples of motion, e. g. the horse and cart. There must be an external agent (the horse) keeping the body (the cart) in motion against the resistances (the roughness of the road and the friction of the cart) which tend to bring the motion to a stop. Aristotle's understanding of forced motion might be summarized by two proportionalities: the rate at which a body moves is proportional to the effort exerted on it and is inversely proportional to its bulk and the resistance of the medium through which or along which it passes. This essentially terrestrial account of motion was extended to celestial bodies in part, and there combined with another element which contributes to the traditional picture of the universe. For Aristotle the heavenly bodies were not ordinary material bodies; they were animate bodies, and necessarily unchanging in nature. Hence, in his analysis of celestial bodies and their motion, Aristotle pictured them as moving with uniform circular motions, a kind of permanent motion on an unending and undeviating path which he argued befits celestial things. The outermost boundary of the heavens was the sphere of the fixed stars, a sphere which derived its rotation from the divine source of all celestial motion.

Thus, for the traditional picture, to explain a given motion of a body is to find that force which sustains the speed of that body against the resistances trying to stop the motion. Once that force is recognized and the resistances have been balanced by that force, steady motion by the body is the natural thing to expect. (The case of celestial motion is a bit different but interesting in its own right. The endless uniform circular motions of the heavenly bodies are perfectly understandable since there is no beginning or ending point in a circle which might be the natural terminal points for a heavenly body.)

The new picture of the universe was clearly expressed in the work of Newton. Newton's first law of motion asserts that the natural motion of a body is a uniform motion along an endless Euclidean straight line. An implication of this is that the universe is infinitely extended in space. The finite, essentially spherical, universe in the traditional picture is challenged. Newton's second law of motion challenges another aspect of the traditional picture. The natural motion of a body is either rest or uniform motion in a straight line without the exertion of any force. The immediate effect of an outside agent is to alter

this natural motion by changing its speed or direction, that is, causing it to be accelerated. The second law of motion in effect asserts that when there is an acceleration by a body there must be some force that accounts for that acceleration.

There were many contributions to scientific thought that were essential before this Newtonian picture could be accepted. As long as the universe was viewed as a closed finite sphere, endless uniform circular motion was far more understandable than endless uniform straight-line motion. Further, it was necessary to develop the mathematical tools required to treat the speed of a moving body as a variable in its own right and not simply the result of a balance of force and resistances.

Men like Galileo Galilei (1564-1642), Tycho Brahe (1564-1601), and Johann Kepler (1571-1630) began to challenge the accuracy of the picture of the universe as a finite sphere. The celestial observations of Galileo, for example, challenged the view that the heavenly bodies were by nature incorruptible and that the universe was a relatively small sphere. Men like René Descartes (1596-1650) and Wilhelm Leibniz (1646-1716) provided the necessary mathematical tools with which the scientists might treat the motion of bodies quantitatively. Leibniz, for example, developed the infinitesimal calculus.

A new concern for the proper method to be used in discovering what is to be known also characterized this period of time. Descartes, who was both a mathematician and a philosopher, saw the mathematical method of analysis as the only method whereby certainty in man's knowledge could be achieved. Francis Bacon (1561-1626) called for a re-organization of all knowledge, based firmly in what might be called "carefully controlled experiments."

The pieces of the new picture were put together in the Principia of Isaac Newton (1642-1727). In this work was to be found mathematical precision and the result of careful observation. But more important, in this work Newton was able to present a coherent and applicable interpretation of nature that embraced much of the detailed scientific work which had been done before the publication of the Principia. For example, Newton was able to show that Kepler's laws of planetary motion could be established using Newton's three laws of motion. Here in the work of Newton was a new synthesis in thought, one which advanced man's understanding of nature as well as bringing together the results of many independent scientific investigations.

The legacy of this new outlook in science is still with us. The "Newtonian" sees the world as essentially material and explainable in quantitative terms. To view the world in such a manner proved to be useful to scientists, as the subsequent rapid development of the sciences bears witness. However, one must always ask the question whether the Newtonian view is unduly abstract, that viewing nature in purely materialistic and quantitative terms omits significant aspects of our total experience of the world, and hence cannot be assumed as fully identifying what is real.

II.

As we have seen in Unit VII, the events of the English Revolution in the seventeenth century had significant religious and political consequences.

Reflecting the political dimensions of the revolution are the political philosophies of Thomas Hobbes (1558-1679), and John Locke (1632-1704). In these political philosophies are to be found a new outlook on the nature of society.

Thomas Hobbes defended the restoration of the Stuart line with Charles II. He believed that an absolute monarch who could impose law and enforce it was necessary to guarantee the safety and security of society. But unlike the Stuart kings he did not justify absolutism by an appeal to the divine right of kings. A ruler is given an absolute position by virtue of a contract among men in which they give up to the monarch their own natural rights of self-rule and self-defense in return for protection. The monarch is not bound by any conditions imposed by the contract, since he is not a party to the contract. He must, however, have the power necessary to guarantee the safety and security of society, for it is for this purpose that the contract (among men to give up rights to the monarch) was made.

John Locke defended the relation of ruler and people which is reflected in the settlement after the Glorious Revolution. William and Mary were given the throne by the people on condition that they abide by the decisions of Parliament and the established laws of England. The Bill of Rights was passed which spelled out laws to which the king must adhere, and asserted Parliament's authority to depose a king and choose a new one. The idea that government is based on a contract between the people and the sovereign, to which both parties are bound, is central in John Locke's political theory. If the sovereign breaks the contract, revolution by the people is justified.

Thomas Hobbes and John Locke differed in their understanding of many issues, notably man in the state of nature, the laws of nature, and the nature of the contract establishing government. But they shared a common understanding of the basis of society. The Greeks, particularly Plato and Aristotle, argued that man by nature was a social being. Hobbes and Locke developed their political philosophies on the hypothesis that society comes into being as a result of an agreement of men, a contract. Society is thus a convention and not a natural order in the world.

It was the political philosophy of John Locke rather than that of Thomas Hobbes that stood the test of time. The very essence of the American Declaration of Independence is based on Locke's defense of the right of a people to revolt against any government which breaks its part of the contract which establishes government in the first place.

Robert R. Llewellyn

UNIT VIII, Supplemental Reading

The Rise of Science and the National States

Kuhn, T. S., The Structure of Scientific Revolutions (1962). Shows the relation between scientific advance and the conceptual level of the community. Difficult but rewarding.

Oakeshott, M., Rationalism in Politics (1962). An excellent discussion of the impact of scientific method on political discourse during the seventeenth and eighteenth centuries. See especially chapter 1.

Robbins, C., The Eighteenth Century Commonwealthman (1959). One of the best discussions of the development of Whig theories from the Commonwealth period to the American Revolution.

Whitehead, A. N., Science and the Modern World (1925). Especially chapters 1-6. Discusses aspects of Western culture during the past three centuries, in so far as it has been influenced by the development of science. A book every intelligent college student should have read.

CHART XI. THE "AGE OF GENIUS" (16th and 17th centuries)

| | <u>Rulers</u> | <u>The Church</u> | <u>Science & Technology</u> | <u>Literature, Art, Music</u> |
|------|---|---|--|---|
| 1500 | SEE PREVIOUS CHART FOR 16th CENTURY POLITICS | Calvin (1509-64) Leo X elected Pope, 1513 Luther's theses, 1517 Council of Trent (1545-63) 1593 Henry IV becomes Roman Catholic | Engineering: da Vinci Astronomy: Copernicus Galileo Anatomy: da Vinci Vesalius | SEE PREVIOUS CHART ON NORTHERN HUMANISM |
| 1600 | English rulers: James I, 1603-25. Charles I, 1625-49 Civil war period, 1640-60 Charles II, 1660-85 James II, 1685-88 William III, 1688-1701 Anne, 1702-14 French rulers: Louis XIII, 1610-43 Richelieu Louis XIV, 1643-1715 Colbert Louvois Rise of Prussia Frederick William, The Great Elector, 1640-88 | 1623-62, Pascal 1624-91, Geo. Fox 1635-1705, Jansenist movement 1685, Revocation of Edict of Nantes | Astronomy: Kepler Newton Physiology: Harvey Chemistry: Boyle Physics: Newton | French Literature Corneille, Racine Moliere, LaFontaine, Boileau, Fenelon English Literature Donne, Milton, Browne, Bunyan, Dryden, Congreve, Wycherly Spanish Literature Cervantes, Lope de Vega Art: Reuben, Hals, Rembrandt, Vermeer, El Greco, etc. Music: Purcell, Monteverdi, Pachelbel, etc. |

Unit VIII, Lecture 1

The Rise of Modern Science

I. Background

- A. Ptolemaic astronomy
- B. Medieval cosmology and physics

II. The Copernican revolution

- A. Heliocentric hypothesis
- B. Copernicus' reasons for his hypothesis

III. Kepler's three laws of planetary motion

- A. Planets move in elliptical orbits with sun at one focus
- B. As a planet moves, a line from sun to planet sweeps out equal areas in equal times
- C. The squares of the times of revolution of the planets are proportional to the cubes of their average distances from the sun ($T^2 = KD^3$, where K is a constant, i.e., the same for all planets)

IV. Galileo

- A. Attack on the old physics
- B. Defense of the Copernican hypothesis
- C. Beginnings of a science of mechanics

V. Bacon and Descartes on scientific method

VI. Newton

A. Three laws of motion

1. "Every body continues in its state of rest, or of uniform motion in a right (straight) line, unless it is compelled to change that state by forces impressed upon it"
2. "To every action there is always opposed an equal reaction"
3. "The change of motion is proportional to the motive force impressed; and is made in the direction of the right line in which that force is impressed"

B. Gravitation:
$$F = G \cdot \frac{m \cdot M}{D^2}$$

- C. Other contributions
- D. Scientific method

VII. Some consequences of the rise of modern science

Unit VIII, Colloquium 1

The Scientific Approach

Bacon, The New Organon, Readings, X-1-1ff.

Descartes, Discourse on Method, Readings, X-1-13ff.

Butterfield, The Origins of Modern Science, Chapter 6.

1. Explain: "...neither does the logic which we now have help us in finding out new sciences." What was the old logic, and what was the new logic that Bacon advocated?
2. What difficulties, if any, do you detect in Bacon's account of proper scientific method?
3. Explain and evaluate Bacon's account of the four classes of Idols. Note that Bacon first sketches the four kinds of idols in one section each (XLI-XLIV), and then discusses them more fully in the same order (XLV-LXV).
4. What did Descartes find wrong with the history, poetry, mathematics and philosophy of his student days?
5. What, for Descartes, is the main pitfall for human reason? How is it to be avoided? How is his view of the nature and proper function of reason connected with his view that "Good Sense... is by nature equal in all men?"
6. How does Descartes' doubt differ from the doubt of skeptics who "doubt for the sake of doubting?"
7. Explain the line of reasoning by which Descartes tries to reconstruct the foundations of human knowledge. Does he succeed?
8. What conclusions does Descartes reach concerning the relation of mind (or soul) and body? Evaluate.
9. Would it be fair to say that Bacon and Descartes got hold of opposite halves of the truth about scientific method? Discuss.

$$B. \text{ Gravitation: } F = G \cdot \frac{m \cdot M}{D^2}$$

C. Other contributions
D. Scientific method

The Rise of Modern Political Theory

I. Introduction

- A. Beginning of modern political theory
- B. Three objectives in lecture

1. What makes the political theories to be discussed "modern"? (third objective)
2. What is the historical context for the beginning of modern political theory? (first objective)
3. What are some of the main points in the modern political theories of Hobbes and Locke? (second objective)

II. The English Revolution

- A. The distinctive organization of parliament in England
- B. James I (1603-1625), philosopher of royal absolutism
- C. Charles I (1625-1649), deadlock with Parliament
- D. The Commonwealth (1649-1660), Cromwell and military rule
- E. Charles II (1660-1685), restoration of the Stuart line
- F. James II (1685-1688), open avowal of Roman Catholicism
- G. William III and Mary II (1689-1702; 1689-1694), the Glorious Revolution

III. Hobbes and Locke

- A. The events in 1649 and in 1689
 1. Hobbesian variant
 2. Lockean variant
- B. Main points in the theories of Hobbes and Locke
 1. The state of nature
 2. The origins of political obligation
 3. The interpretation of "law of nature"

IV. Points of interpretation

- A. Hobbes
 1. The traditional case
 2. The natural law case
 3. The individualist case
- B. Locke
 1. The traditional case
 2. The Hobbesian case
 3. The extreme majority rule case
 4. The extreme individualist case

Unit VIII, Colloquium 2

The Contract Theory

Hobbes, Leviathan, Readings II, X-2-1ff.

Locke, Of Civil Government, Readings II, X-2-13ff.

1. What was Hobbes' view of human nature and how did it relate to his theory of absolutism? How does this view differ from Locke's in both respects?
2. Contrast the views of the state of nature, the views of the social contract, and the views of the laws of nature held by Hobbes and Locke.
3. State Locke's view of property. How might it differ from Hobbes?
4. What are the bases of law in Hobbes and in Locke? Is there a time when there is no difference between right and wrong?
5. Does government by consent always lead to freedom? to liberty?

UNIT IX

THE ENLIGHTENMENT: REASON IS ABSOLUTE

ASSIGNMENTS

1. The Glory of Reason

Lecture 1 The Enlightenment

Harrison and Sullivan, Chapter 38, "The Intellectual Revolution," 427-437 (Ch. 37, 451-461)
Kant, "What is Enlightenment?," Readings II, X-4-6ff.

Colloquium 1 The Critical Reason

Lord Herbert of Cherbury, Five Points of Deism,
Readings II, X-3-1
Franklin, B., "An American Example of Deism,"
Readings II, X-3-1
Voltaire, Philosophical Dictionary, Readings II, X-3-2ff.
Lessing, The Education of the Human Race, Readings II,
X-3-13ff. and Nathan the Wise, Readings II, X-3-18ff.

2. The New World in America

Lecture 2 The American Revolution

Harrison and Sullivan, Chapter 39, "The American Revolution," 627-638
H.B. Parkes, The American Experience, 3-14, 350-355

Colloquium 2 The American System

Heffner, R.D., A Documentary History of the United States, 9-15, 19-23, 68-70 (new ed., 9-15, 19-24, 70-72)
Introductions to Tom Paine, The Constitution,
Thomas Jefferson
Declaration of Independence, " Readings II, X-5-1ff.
"Constitution of the United States of America," Readings II,
X-5-4ff.
The Federalist Papers, Number 10, Readings II,
X-5-15ff.
Jefferson, Thomas, "First Inaugural Address,"
Readings II, X-5-21ff.

3. The New Order in Europe

Lecture 3 The French Revolution and its Aftermath

Harrison and Sullivan, Chapter 40, "The French Revolution, 1789-99," 451-461 and Chapter 41, "The Era of Napoleon, 1799-1815," 463-473 (Ch. 39, 476-487 and Ch. 40, 489-499)

Colloquium 3 Freedom and Obedience

Rousseau, Social Contract, Readings II, X-6-1ff.

4. The "Copernican Revolution" in Philosophy

Lecture 4 Kant

Begin reading the assignment for Colloquium 4

Colloquium 4 The Ethics of Duty

Kant, Fundamental Principles of the Metaphysics of Morality, Readings II, X-4-1ff.

UNIT IX

The Enlightenment: Reason is Absolute

We have noted that no period in history is completely consistent in its tendencies, but the century of the Enlightenment came close to such a consensus among the educated men of Europe and America. For them, Man was absolute. Absolute Man could be a man of reason, man of power, or man of prudence, but in any case Man as self-justifying and final. Louis XIV, Frederick the Great, Voltaire, Samuel Johnson, and Benjamin Franklin were all, in various ways, sons of the age. Some of the features of the century follow:

- 1) Men now widely knew that Copernicus and Galileo had been right. Yet this did not lead eighteenth century men to despair over the earth as a speck of dust moving through infinite space and time. Rather, quite characteristically, they rejoiced to see what men could learn and know.
- 2) "The proper study of mankind is man," said Pope, speaking for the century. Alongside the study of nature, the century especially studied the human soul, human customs, habits new and old, and the various historical possibilities of education, culture, government, and society.
- 3) Rational understanding and order was an important goal. One thinks of the formal walkways and clipped hedges of Versailles, or the balanced formality of neo-classic architecture. Rational order for visible things inevitably meant geometrical shapes. For invisible things, such as the human soul or ethics, it meant discovering formal principles of reason by which to formalize the lives of men.
- 4) Lest anyone be tempted to dismiss the eighteenth century as a time of arid intellectualism, let him also remember that it was the century of J. S. Bach, Handel, Gluck, Haydn, and Mozart. To us, this music sounds pure and classical, yet often paradoxically passionate. Its composers and performers (the two callings were united in the same person in those days) thought of it as bringing order out of a multitude of possible sounds, creating a cosmos in place of chaos according to certain rules. The making of the music was traced not to genius, nor to mystic reverie, nor to inspiration, but to technical ability, to virtuosity in "invention" and performance. Here was sheer pleasure, sheer "playing," in the realm of sound.
- 5) It was the century of absolute monarchs, and also of revolutions. Several of the monarchs were distinguished for their enlightenment, for example Frederick the Great of Prussia. As for the two major revolutions of the century--the American and the French--you might consider whether the Calvinism and the Catholicism lying remotely behind the two lead to a discernible difference in the absoluteness given to the will of the people.

R. G. P.

UNIT IX, Supplemental Reading

The Enlightenment

- Becker, Carl, The Heavenly City of the Eighteenth Century Philosophers (1934). A classic. The thesis is that the age of the Enlightenment was in reality an age of faith.
- Cassirer, Ernst, The Philosophy of the Enlightenment (1951). An outstanding study of the basic ideas of eighteenth century philosophy.
- Gay, Peter, Voltaire's Politics: The Poet as Realist (1959). A study of the relation of Voltaire's ideas to his time, demonstrating his pragmatic approach to contemporary problems.
- Havens, G. R., The Age of Ideas: From Reaction to Revolution in Eighteenth Century France (1955). A useful biographical approach to the thinkers of the Enlightenment.
- Hazard, Paul, European Thought in the Eighteenth Century (1954). A standard intellectual history that discusses the tensions between Christian ideas and the philosophy of the Enlightenment.

The American Revolution

- Bailyn, B., The Ideological Origins of the American Revolution (1967). A recent discussion of the intellectual origins of the American Revolution that stresses the importance of radical Whig theory rather than Enlightenment thought.
- Heimert, A., Religion and the American Mind (1966). A study of the impact of the religious revival of the early eighteenth century on the American Revolution.
- Wood, G. S., The Creation of the American Republic (1969). The best recent discussion of the whole revolutionary period (1763-1789).

The French Revolution

- Brinton, Crane, The Anatomy of Revolution (1938). An important comparative study of eighteenth century revolutions, with emphasis on France.
- Brunn, Geoffrey, Europe and the French Imperium, 1799-1814 (1957). A brilliant treatment in a one-volume survey with an amply annotated bibliography.
- Gershoy, Leo, The French Revolution and Napoleon (1964). The best standard text covering the whole period.
- Geyl, Peter, Napoleon: For and Against (1949). An interesting survey of the changing judgments by historians since 1815.
- Lefebvre, Georges, The Coming of the French Revolution (1960). One of the best introductions by a distinguished French historian.

CHART XII. CENTURY OF THE ENLIGHTENMENT (18th century)

| <u>Rulers and Events</u> | <u>Religion</u> | <u>Technology</u> | <u>Culture</u> |
|---|---|--|--|
| <u>English rulers</u> Anne 1702-14 Marlborough; War of Spanish Succession Union with Scotland 1706 Treaty of Utrecht - Gibraltar to England | | 1707 Boat run by steam-cylinder | A. <u>Age of Reason</u> Voltaire, drama, novels, history Montesquieu, <u>Spirit of the Laws</u> Rousseau, <u>The Emile</u> - new educational theories |
| George I, 1714-27 War of Austrian Succession | Rise of Freemasonry (1717) | 1714 Fahrenheit, thermometer | <u>Social Contract</u> - popular sovereignty Quesnay, <u>New Heloise</u> - romanticism Du Pont, Turgot (political scientists) |
| George II, 1727-60 Seven Years' War - England takes Canada | | 1718 Small-pox vaccination | Diderot, D'Alembert (Encyclopedists) Mirabeau, Mably, Abbe St. Pierre, Holbach, Helvetius (Philosophes, reformers) |
| British control of India enlarged | Pietism Zinzendorf (1700-60) | 1738 Improved spinning machines | Swift, Addison, Pope, Defoe (English men of Letters) |
| George III, 1760-1820 Colony problems American Revolution Declaration of Independence United States Constitution | Methodism Wesley (1703-91) Whitefield (1714-1770) | 1751 Breech-loading gun | Sam Johnson (<u>Dictionary</u>) Berkeley, Hume, Adam Smith (<u>Wealth of Nations</u>) Pestalozzi, (educational reform) Beccaria, (prison reform) |
| <u>Austrian Empire</u> Maria Theresa 1740-80 Joseph II, 1765-90 enlightened reforms abolition of serfdom | 1773 Suppression of Jesuits | 1764 Watt, steam engine | Schiller, Lessing, Goethe, Kant, (German men of Letters) Gibbon, <u>Decline and Fall of the Roman Empire</u> Jefferson, Franklin, Paine |
| <u>Prussia</u> Frederick II, 1740-86 improves army, civil service Silesia added toleration of religion | | 1780 Galvani and Volta, electricity identified | B. Science Linnaeus, Buffon - biology Lavoisier, Priestly - chemistry Laplace, Halley - astronomy Mesmer - hypnotism |
| <u>France</u> Louis XV, 1715-74 Austrian alliance Age of <u>philosophes</u> Louis XVI, 1774-92 Aids American colonies Bankruptcy French Revolution | 1790 Civil Constitution of the Clergy | 1782 balloon flight 1786 gas for lighting | C. Music Corelli, Scarlotti, J.S. Bach, Handel Haydn, Mozart, early Beethoven, Rameau. |
| | | 1793 cotton gin | D. Art Reynolds, Gainsborough, Hagarth, Watteau, LeBrun, David, Chardin |

Unit IX, Lecture 1

The Enlightenment

- I. Sapere aude (dare to know)
- II. The Enlightenment in France, England, and Germany; its main representatives
- III. The mind in action
 - A. The model of the natural sciences
 - B. Reason and religion
 - C. Reason and the social order
- IV. Some consequences
 1. The contributions of England and Europe
 2. An American document

Unit IX, Colloquium 1

The Critical Reason

Lord Herbert of Cherbury, "Five Points of Deism," Readings II, X-3-1
Franklin, B., "An American Example of Deism," Readings II, X-3-1
Voltaire, Philosophical Dictionary, Readings II, X-3-2ff.
Lessing, The Education of the Human Race, Readings II, X-3-13ff., and
Nathan the Wise, Readings II, X-3-18ff.

1. Lord Herbert of Cherbury lived more than a century before Voltaire and Lessing. How does his idea of religion anticipate theirs?
2. On what reasons does Voltaire base his appeal for tolerance?
3. What point is Lessing making when he defines education and revelation?
4. What is the purpose of religion, according to Lessing?
5. What is the point of the story of the three rings told by Nathan? In what ways does this story reflect basic Enlightenment characteristics?
* * *
6. What does Kant identify as the essential characteristic of the Enlightenment? Do these readings above exemplify this characteristic?
7. Voltaire is generally pictured as an enemy of the Christian religion. What evidence of this do you find in the readings? What is he passionately against, and what is he passionately for?

Unit IX, Lecture 2

The 18th Century: The Making of the American System

- I. Introduction
 - A. Something borrowed: the Old World heritage
 - B. Something new: Factors which transformed the European inheritance
- II. New forces at work in America
 - A. A new people: a merging of different nationalities
 - B. The frontier: a laboratory for the study of democracy
- III. The struggle for independence
 - A. The legacy of the Enlightenment
 - B. Opposition to the new British imperial policy, 1763-1775
 - C. The Declaration of Independence, 1776
 1. Political, economic, religious, philosophic motivations
 2. The nature of the Declaration
 - D. The American Revolution
- IV. The United States of America
 - A. Failure of the Articles of Confederation
 - B. The new constitution
 1. The contributions of England and Europe
 2. An American document

Unit IX, Colloquium 2

The Federal System

Richard D. Heffner, A Documentary History of the United States, 9-47, 68-74 (new edition: 9-48, 70-76). Introductions, selections from "Common Sense" by Thomas Paine (1776), The Declaration of Independence (1776), The Constitution of the United States (1787), The Federalist Number Ten (1787), and Jefferson's First Inaugural Address (1801).

1. What is Paine's economic argument in advocating independence?
2. What basic Enlightenment principles are expressed in the Declaration of Independence?
3. How is Madison's view of republicanism related to the balance of factions? Was Madison correct in predicting in Federalist #10 that factions would prove easy to control in a larger republic?
4. Do you see any advantage a republic might have over a democratic state in controlling factions?
5. What caution did Jefferson offer to his fellow Republicans in his inaugural address?
6. What features of the federal system established by the Constitution of the United States guard against an "excess of democracy?"
7. How complete was Jefferson's faith in free speech? Can you conceive of any conditions under which free speech might be limited?
8. What did Jefferson mean when he said: "We are all Republicans; we are all Federalists?"
9. Do you think Federalist #10 is a class document? Why or why not?

Unit IX, Lecture 3

The French Revolution and its Aftermath

- I. The spirit of revolution in the eighteenth century, 1760-1800
- II. The historical background
 - A. Louis XIV, 1643-1715
 - B. Louis XV, 1715-1774
 - C. Louis XVI, 1774-1793
- III. The French Revolution, 1789-1799, and Napoleon, 1796-1815
 - A. Calling of the Estates General, 1789
 1. Tennis Court Oath
 2. Fall of the Bastille
 3. Declaration of the Rights of Man and of the Citizen
 - B. Failure of constitutional government, 1789-1795
 1. Civil Constitution of the Clergy, 1790
 2. First Constitution proclaimed, September, 1791
 3. Girondists and Jacobins
 - a. War of the First Coalition
 - b. Abolition of the monarchy
 - c. Reign of Terror
 - C. The Directory, 1795-1799
 1. Napoleon in Italy
 2. Napoleon in Egypt
 3. War of the Second Coalition
 - D. The Consulate, 1799-1804
 - E. The Empire, 1804-1815
- IV. F. Fall of Napoleon and the Congress of Vienna
- G. Significance of the French Revolution

Unit IX, Colloquium 3

Freedom and Obedience

Rousseau, Social Contract, Readings II, X-6-1ff.

1. Explain Rousseau's claim that "Man is born free and everywhere he is in chains." Do you agree?
2. Explain these quotations: "The General will alone can direct the state" and "Were there a people of Gods their government would be democratic. So perfect a government is not for man."
3. What rights does Rousseau leave to the individual? Explain his idea of contract and compare it with that of Hobbes.
* * *
4. How do you account for the fact that Rousseau has been called the father of the French Revolution and also the father of fascism?
5. Why should one obey the state? What justifies resistance?

Kant

I. Terminology

- A. Judgment: subject-predicate structure
- B. A priori: independent of experience, universal and necessary
- C. A posteriori: dependent on experience, particular and contingent
- D. Analytic: predicate is thought implicitly in thinking the subject
- E. Synthetic: predicate is not thought in thinking the subject
- F. Intuition: sensibility; form of sensibility

II. Philosophical conflicts faced by Kant

- A. Rationalism of Leibniz vs. empiricism of Hume
- B. Leibniz's attempt to use reason to transcend experience vs. Newton's use of reason to order experience
- C. Newton's confidence in synthetic a priori truths of science vs. Hume's scepticism
- D. Scientific determination vs. ethical freedom and responsibility

III. Kant's synthesis

A. Kant's "Copernican Revolution"

- 1. The proof that there are synthetic a priori truths in mathematics
- 2. Central question: How are synthetic a priori truths possible?
- 3. Kant's answer: ". . . objects must conform to our knowledge"
- 4. The a priori or innate forms of the mind
 - a. Perception--space and time
 - b. Understanding--substance, causality, etc.
- 5. Appearance and reality
- 6. The limits of theoretical reason

- B. Modified rationalism (rationalism confined to possible experience) justified against Hume's throughgoing scepticism
- C. Hume's scepticism justified against a rationalism which would transcend all possible experience
- D. Scientific determinism true of the self as it appears in experience but freedom possibly true of self as it is in itself
- E. Critique of all arguments for the existence of God which rely solely on theoretical reason

IV. Practical reason

- A. Kant: "I have therefore found it necessary to deny knowledge in order to make room for faith"
- B. Nature of rational faith: postulates of pure practical reason
- C. Objects of rational faith: Freedom, Immortality, God.

V. Religion within the limits of reason alone

Unit IX, Colloquium 4

The Ethics of Duty

Kant, Fundamental Principles of the Metaphysics of Morals, Readings II, X-4-1ff.

1. For Kant, what is the importance of a good will? What is the importance of good deeds?
2. Does an inclination to do an act destroy the moral of doing it?
3. How does Kant argue that the categorical imperative is the fundamental moral principle? Compare the categorical imperative with the golden rule.
4. What is meant by the statement that men should be treated as ends and not as means? Can this principle be derived from the categorical imperative? If so, how?
- * * *
5. Do you think we can establish all the duties we acknowledge on Kant's formulation of the categorical imperative and its corollary about treating persons as ends rather than means?
6. How does Kant's ethics reflect the philosophy of the Enlightenment?

UNIT X

THE 19th CENTURY: PROGRESS AND ITS CHALLENGERS

ASSIGNMENTS

1. Romanticism

Lecture 1 Romanticism

Harrison and Sullivan, Chapter 42 (41), "Aftermath, Restoration and Reaction, 1815-1830" and Chapter 47 (42), "Romanticism in Philosophy, Literature and the Arts," 474-484, 530-538 (500-510, 511-521)

Colloquium 1 The Romantic Vision

Coleridge, Rime of the Ancient Mariner
Wood, R. C., "The Rime of the Ancient Mariner, a Commentary," Readings II, X-7-9f.
Schleiermacher, F., On Religion: Speeches to its Cultured Despisers, Readings II, X-7-11ff.

2. Order or Progress

Lecture 2 Conservatism and Liberalism

Harrison and Sullivan, Chapter 44 (44), "The Triumph of Bourgeois Liberalism," 499-509 (535-544)

Colloquium 2 The Liberalism of John Stuart Mill

Mill, John Stuart, "On Liberty," Readings II, X-8-1ff.

3. The Industrial Revolution and its Effects

Lecture 3 The Industrial Revolution and the Age of Materialism

Harrison and Sullivan, Chapter 43 (43), "The Industrial Revolution," 488-498 (524-534) and Chapter 49 (48), "The Movement of the Masses," 551-560 (580-589)

Colloquium 3 Capitalism: the Marxist Critique

"The Sadler Report," Readings II, X-9-1ff.
Marx, Karl and Engels, F., The Communist Manifesto, Readings II, X-9-25ff.
Marx, Karl, Critique of Political Economy, Readings II, X-9-23ff.

4. The Darwinian Revolution

Lecture 4 Darwin and Evolutionary Thinking

Harrison and Sullivan, Chapter 48 (47), "The Onrush of Technology and Science," 541-550 (570-578) especially sections 4 and 6, and Chapter 52 (51), "The Challenge to Christianity," 582-589 (642-649)

Colloquium 4 Positivism and Social Darwinism

Comte, Auguste, The Positive Philosophy, in Introduction to Contemporary Civilization in the West, (Columbia Source Book) 3rd ed., Vol. II, 767-771

Carnegie, A., "Wealth," A Documentary History of the United States, old edition, 158-162 and 166-173 or Bicentennial edition, 161-162 and 166-173

5. Challenge to the Idea of Progress

Lecture 5 Critics of the Nineteenth Century

Harrison and Sullivan, Chapter 50 (49), "Malignant Nationalism," 561-569 (590-599) and Chapter 53 (52), "Disenchantment, Realism, Impressionism, Modernism," 690-699 (621-630)

Colloquium 5 Exploration of the Inner World: Nietzsche

Nietzsche, F., The Will to Power, Readings II, X-10-1ff.

UNIT X

The 19th Century: Progress and its Challengers

Twentieth century man judges his cultural forebears of the nineteenth century in an acutely ambivalent way. On the one hand, much that was typical of the nineteenth century continues into the present. John Stuart Mill's political liberalism, emphasizing the possibility of human fulfillment, joined neatly with a popularized Darwinism to lead to that quintessential nineteenth-century saying, "Progress is not an accident, but a necessity" (so Herbert Spencer, 1851). Despite all the crumbling of cookies since then, many men in 1951 would still have held that progress in science, technology, and liberty are man's best hope, and that in fact they are moving us towards a utopia that is out there around the corner somewhere. Yet, on the other hand, much of nineteenth century belief in progress appears to us now as incredibly naive, smug, self-righteous--all those qualities we think of as "Victorian."

Our ambivalence towards the century is clear in the fact that even our protest against its Philistinism is done in the name of critics that the century itself produced. Consider Kierkegaard's attack on Christendom, Nietzsche's castigation of hypocritical morality, Marx's analysis of industrial conditions, Veblen's caricatures of conspicuous consumption in the New World, Dostoyevsky's notes from the underground of the human spirit, Freud's excavations in the unconscious, Van Gogh's move from impressionism to expressionism. Kierkegaard, Nietzsche, and the others, viewed by their contemporaries as pesky gnats or as raging beasts, we have raised to prominence as seers, and in doing so have given homage to at least one dimension of their century.

In a general way, the developments of the century fall into three periods. Roughly the first third of the century comprised what we usually call the Romantic Period. Jacques Barzun has said that the problem of the romantic period was "to create a new world on the ruins of the old." Politically, this meant a conservative and reactionary period, following the Napoleonic wars. Culturally, it meant a new appreciation for the non-rational aspects of life--feeling, conscience, beauty, God, freedom, immortality. Religiously, it meant a turn from orthodox or rational theology to a religion of experience.

Developing democracy, laissez faire political liberalism, and a gathering of speed by the industrial revolution, marked the middle third of the century. This was the time of the bourgeois "Citizen King" in France, Louis Philippe; a time of social and political reform in England, inaugurated by the Reform Bill of 1832; and the time when the Jacksonian era broadened the conception of democracy in America. It was also the time when the industrial revolution began to show some of those evil side effects that would call forth protests and eventually a recognition of the need for curbs. 1848 was a critical year, with revolutions in Paris, Vienna, and Berlin, and with the publication of the Communist Manifesto.

The final period of the century may perhaps be said to begin with the founding of Bismark's German Empire, in 1871, and to end with the outbreak of hostilities in 1914. Kierkegaard might have described this period as one of "self-sufficient finitude." The eighteenth-century vision of the heavenly city on earth had by now given way to a vision of oil lamps and good roads, though the period did also have its spiritual mentors in such literary figures as Carlyle, Tennyson, and Browning.

Nationalism was rampant, as in Kaiser Wilhelm's Germany, Victoria's assumption of the title "Empress of India," Roosevelt's "big stick" America. So-called Darwinian progressivism was at a peak of influence, but Marx's dialectical materialism was growing on the slopes. And the peak on which progressivism reigned was to prove to be volcanic in the explosion that blew it to bits and ended the period--the disastrous confrontation in battle between all the leading nations that comprised the Western world.

R. G. P.

Our ambivalence towards the century is clear in the fact that even our protest against its Philistinism is done in the name of entities that the century itself produced. Consider Nietzsche's attack on Christianity, Nietzsche's castigation of hypocritical morality, Marx's analysis of industrial conditions, Veblen's caricature of conspicuous consumption in the New World, Dostoyevsky's notes from the underground of the human spirit, Freud's excavations in the unconscious, Van Gogh's move from Impressionism to expressionism, Kierkegaard, Nietzsche, and the others, viewed by their contemporaries as peak poets or as fading beasts, we have raised to prominence as seers, and in doing so have given homage to at least one dimension of their century.

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Unit X, Lecture 1

Romanticism

- I. Lower-case "romanticism"
 - A. Associations of the term "romance"
 - B. Romanticism as a feature of the Renaissance
 - C. The term "romantic" in the 17th and 18th centuries
 - D. Evidences of changing literary fashions in Europe before 1780
- II. The Romantic movement, 1780-1830
 - A. The special case of J. J. Rousseau
 - B. Germany: Goethe, Schiller
 - C. England: Blake, Wordsworth, Coleridge, and others
 - D. France, United States, and elsewhere
- III. Characteristics of Romanticism
 - A. Art as the revelation of the inner life of the artist
 - B. Spontaneity and freedom of imagery and form
 - C. Nature "received" through concrete experiences, and through meditation on these experiences
 - D. The beauty of the commonplace
 - E. Rebellion against established authority and convention
 - F. Focus on the supernatural and the strange
- IV. The impact of Romanticism
 - A. Disillusionment with some romantic ideals
 - B. Some permanent effects of Romanticism on the values of Western man.

Unit X, Colloquium I

The Romantic Vision

Coleridge, Rime of the Ancient Mariner

Passages by Coleridge and Wordsworth, Readings, X-7-9

Schleiermacher, On Religion: Speeches to Its Cultured Despisers,
Readings, X-7-1ff.

1. Why is Coleridge a romantic poet? What are the chief elements in romanticism?
2. Explain the symbolism of the poem. What do the albatross and the water snakes represent?
3. What type of actions happen in sunlight? In the moonlight?
4. Why must the mariner tell his tale?
5. Explain the difference between a classic and a romantic poem.
6. What common themes do you find treated by Coleridge and Schleiermacher?
7. How does Schleiermacher seek to make religion meaningful to those who "despise" it? According to him, what is religion? What are dogmas? What is a miracle? Contrast Schleiermacher's understanding of religion with that of the Deists.

* * *

8. The novel of "The Ancient Mariner" is one in which the art of killing the albatross sets off a chain of psychological reactions and the emergence of supernatural forces, as if indeed, "spiritual laws" exist and operate in the lives of human beings. What kind of explanation can you give for the sudden sinking of the ship, the madness of the boy in the boat, the spiritual ineffectiveness of the hermit?

Blake: Romanticism, borrowing from the Renaissance tradition of individualism and imaginative inventiveness, was a "consciousness-raising," cultural movement, focused in literary work but with strong implications for other arts and the "life-styles" of thinkers, politicians, and military men.

1. Epigraph: The plaque on Halliburton Tower:

RICHARD HALLIBURTON

Traveller-Author-Lecturer

Born 1900 - Lost at Sea 1939

In daring, a modern Icarus. He flew too near the sun.

Blake: "I wanted freedom, freedom to indulge in whatever caprice struck my fancy, freedom to search in the farthest corners of the earth for the beautiful, the joyous, and the romantic." The Royal Road to Romance

2. Keats:

Do not all charms fly

At the mere touch of cold philosophy?

There was an awful rainbow once in heaven.

We know her woof, her texture; she is given

In the dull catalogue of common things.

Philosophy will clip an Angel's wings,

Conquer all mysteries by rule and line,

Empty the haunted air, and gnomed mine--

Unweave a rainbow, as it erewhile made

The tender-person'd Lamia melt into a shade.

3. Wordsworth:

One impulse from a vernal wood

May teach you more of man,

Of moral evil and of good,

Than all the sages can.

Sweet is the lore which Nature brings;

Our meddling intellect

Misshapes the beauteous forms of things---

We murder to dissect.

Enough of Science and of Art;

Close up those barren leaves;

Come forth, and bring with you a heart

That watches and receives.

4. These beauteous forms,

Through a long absence, have not been to me

As is a landscape to a blind man's eye;

But oft, in lonely rooms, and 'mid the din

Of towns and cities, I have owed to them,

In hours of weariness, sensations sweet,

Felt in the blood, and felt along the heart;
And passing even into my purer mind,
With tranquil restoration--feelings too
Of unremembered pleasure; such perhaps,
As have no slight or trivial influence
On that best portion of a good man's life,
His little, nameless, unremembered, acts
Of kindness and of love. Nor less, I trust,
To them I may have owed another gift,
Of aspect more sublime; that blessed mood,
In which the burden of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened--that serene and blessed mood,
In which the affections gently lead us on--
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul;
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

5. Yeats:

I am content to follow to its source
Every event in action or in thought;
Measure the lot; forgive myself the lot!
When such as I cast out remorse
So great a sweetness flows into the breast
We must laugh and we must sing,
We are blest by everything,
Everything we look upon is blest.

6. Blake:

The Negation is the Spectre, the Reasoning Power in Man:
This is a False Body, an Incrustation over my Immortal
Spirit, a Selfhood which must be put off an annihilated away.
To cleanse the Face of my Spirit by self-examination,
To bathe in the waters of Life, to wash off the Not Human,
I come in Self-annihilation and the grandeur of Inspiration;
To cast off Rational Demonstration by Faith in the Saviour,
To cast off the rotten rags of Memory by Inspiration,
To cast off Bacon, Locke, and Newton from Albion's covering,
To take off his filthy garments and clothe him with Imagination;
To cast aside from Poetry all that is not Inspiration.

7. Blake: Always be ready to speak your mind, and a base man will avoid you.
The tigers of wrath are wiser than the horses of instruction.
You never know what is enough;
If others had not been foolish, we should
When thou seest an idiot, thou seest
up thy head

I wander through each chartered street,
Near where the chartered Thames does flow,
And mark in every face I meet
Marks of weakness, marks of woe.

In every cry of every Man,
In every Infants cry of fear,
In every voice, in every ban,
The mind-forged manacles I hear.

8. Blake: Improvement makes straight roads; but the crooked roads without
improvement are roads of Genius.

Mock on, Mock on, Voltaire, Rousseau;
Mock on, Mock on: 'tis all in vain!
You throw the sand against the wind,
And the wind blows it back again.

And every sand becomes a Gem
Reflected in the beams divine;
Blown back they blind the mocking eye,
But still in Israel's paths they shine.

The Atoms of Democritus
And Newton's particles of light
Are sands upon the Red Sea shore,
Where Israel's tents do shine so bright.

9. Blake: And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant green?

The Idiot Reasoner laughs at the Man of Imagination
And from laughter proceeds to murder by undervaluing
calumny.

...those combin'd by Satan's Tyranny...are Shapeless Rocks...
Retaining only Satan's Mathematic Holiness, Length, Breadth,
and Height,

Calling the Human Imagination, which is the Divine Vision and Fruition
In which Man liveth eternally, madness and blasphemy against
Its own Qualities, which are the Servants of Humanity...

10. Blake: Bring me my spear: O clouds unfold!
Bring me my chariot of fire.
I will not cease from Mental Battle
Nor shall my Sword
Though they have built Jerusalem
In England's green & pleasant land

The road of excess leads to the palace of wisdom.
A fool sees not the same tree that a wise man sees.
He whose face gives no light, shall never become a star.
Eternity is in love with the productions of time.
No bird soars too high, if he soars with his own wings.
What is now proved was once only imagined.
The cistern contains; the fountain overflows.

Always be ready to speak your mind, and a base man will avoid you.

The tigers of wrath are wiser than the horses of instruction.

You never know what is enough unless you know what is more than
enough.

If others had not been foolish, we should be so.

When thou seest an Eagle, thou seest a portion of Genius; lift
up thy head!

To create a little flower is the labor of Ages.

Damn braces: Bless relaxes.

Prayers plow not! Praises reap not!

The head Sublime, the heart Pathos, the genitals Beauty, the hands
and feet Proportion.

Improvement makes straight roads; but the crooked roads without
Improvement are roads of Genius.

Exhuberance is Beauty.

Sooner murder an infant in its cradle than nurse unacted desires.

...by attempting to realize or abstract the mental deities from
their objects: thus began Priesthood...thus men forgot that

All deities reside in the human breast.

11. Blake:

To see a World in a Grain of Sand
And a Heaven in a Wild Flower,
Hold Infinity in the palm of your hand
And Eternity in an hour.

12. Blake:

And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?

And did the Countenance Divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among these dark Satanic mills?

Bring me my Bow of burning gold:
Bring me my arrows of desire:
Bring me my spear: O clouds unfold!
Bring me my chariot of fire.

I will not cease from Mental Fight,
Nor shall my Sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land.

13. Shelley:

We have more scientific and economical knowledge than can be accommodated to the just distribution of the produce which it multiplies... We want the creative faculty to imagine that which we know; we want the generous impulse to act that which we imagine; we want the poetry of life: Our calculations have outrun conception; we have eaten more than we can digest. The cultivation of those sciences which have enlarged the limits of the empire of man over the external world has, for want of the poetical faculty, proportionally circumscribed those of the internal world; and man, having enslaved the elements, remains himself a slave... The cultivation of poetry is never more to be desired than at periods when, from an excess of the selfish and calculating principle, the accumulation of the materials of external life exceed the quantity of the power of assimilating them to the internal laws of human nature.

14. Poe:

From childhood's hour I have not been
As others were--I have not seen
As others saw--I could not bring
My passions from a common spring--
From the same source I have not taken
My sorrow--I could not awaken
My heart to joy at the same tone--
And all I loved--I loved alone---
Then--in my childhood, in the dawn
Of a most stormy life--was drawn
From every depth of good and ill
The mystery which binds me still--
From the torrent, or the fountain--
From the red cliff of the mountain--
From the sun that found me rolled
In its autumn tint of gold--
From the lightning in the sky
As it passed my flying by--
From the thunder and the storm--
And the cloud that took the form
When the rest of Heaven was blue
Of a demon in my view--

15. Thoreau:

"Tis healthy to be sick sometimes.

16. Man cannot afford to be a naturalist, to look at nature directly, but only with the side of his eye. He must look through her and beyond her. To look at her is as fatal as to look at the head of Medusa. It turns the man of science to stone.

17. The one who loves and understands a thing best will incline to use the personal pronouns in speaking it. To him there is no neuter gender.

18. Goethe:

"there may be a difference between seeing and seeing;
so that the eyes of the spirit have to work in perpetual
connection with those of the body."

19. Two quotes from the opposition:

Bacon: God forbid that we should give out a dream of our
own imagination for a pattern of the world.

B.F. Skinner: . . . as for admiration in the sense of wonderment,
the behavior we admire is the behavior we cannot
yet explain. Science naturally seeks a fuller
explanation of that behavior; its goal is the
destruction of mystery.

THE HUMAN DIALECTIC

These suggested polarities are stated in extremes, are only indicative. One is not found entirely without the other; each should be thought of as an EMPHASIS or PREDOMINANCE; they are related to each other not in the way of a battle to the death so much as the way of a DANCE. Extreme "A" means tyranny, sterility; extreme "B" means chaos.

BASIC REFERENCE: society, mankind, the Many.

BASIC REFERENCE: the individual, the One.

REALITY: permanent, eternal, stable. Value words: classic, lucidity, perfection, Being.

REALITY: changing, temporal, fluid. Value words: progress, evolution, organic growth, becoming.

ORDER: the attitude of limiting, arranging, refining, tailoring the FINITE. Ultimate aim: contemplative UNDERSTANDING. The incongruous is disturbing; decision required.

ENERGY: attitude of outpouring, of breaking through bounds, of transcendence, of seeking the INFINITE, of accepting the incongruous for the sake of EXPERIENCE rather than excluding by decision. Ultimate aim: intense awareness, sense of vitality, of ecstasy.

MYTH: tends to evaluate and eliminate all mythologies except that which serves the purpose in a logical, practical, or traditional way.

MYTH: tends to accept various mythologies even when contradictory, as patterns of experience to be savored.

RATIOCINATION, or conscious logic, is the way to truth. Other psychic elements (sensation, feeling, intuition) are subordinated or squelched as interferences. The measure of truth is its OBJECTIVITY. Relies on abstraction, the syllogism, cause-effect relations, "common sense."

NON-RATIONAL elements are equally, perhaps more important in experiencing (as distinct from deducing) the truth. Relies on the CONCRETE, on PERCEPT rather than CONCEPT, on ASSOCIATION rather than the syllogism (analogy, not logic). The measure of truth is its integrity as human experience.

THE ATTAINABLE: make the most of what IS, order and analyze it into desired patterns, codes traditions. The aim in art: stasis, clarity, serenity.

THE UNATTAINABLE: "Immortal longings," "divine discontent." Preserve that ferment which incites vitality, change. The aim in art: a sense of wonder, of paradox, of mystery, of the indefinite or vague or incomplete.

DIALECTIC MODE: useful as a MEANS only; the self-contradictory, the absurd, are rejected.

DIALECTIC MODE: to be intensified into antinomy, tending to become an END in itself. With the absurd begins real "enlightenment" of a higher order.

TIME: the enemy, a kind of river to be dammed up, made into a still lake over which the contemplation can float. Historical truth is the resolving of time into patterns of cause and effect. Time, the measure of change, is basically an illusion; reality inheres in the mode of SPACE (stasis, simultaneity).

TIME: the very essence of change, hence of life-death, of vitality; basically the source of deepest values of the experiential "feeling" kind. History per se is truth.

JOURNEYING: the aim is to arrive; the trip is an unavoidable means to this end.

JOURNEYING: getting there is more than half the fun. Search rather than find.

DUTY, LAW, FACT, ANSWER

LOVE, EMPATHY, SPIRIT, QUESTION

Unit X, Lecture 2

Conservatism and Liberalism

- I. The Nineteenth century and the continuing tension between "Order" and "Progress"
- II. Conservatives and liberals
 - A. Conservatives
 1. Regrouping of the privileged orders of the Old Regime: monarchs, aristocrats, and churchmen of the establishment
 2. Reinforced by: traditional classes such as the peasantry and the reaction against rationalism
 - B. Liberals
 1. Elements of the emerging middle classes: economic, academic, bureaucratic
 2. Reinforced by the heirs of the Enlightenment tradition
- III. Conservatism versus liberalism: the basic assumptions
 - A. Order versus opportunity
 - B. Birth versus ability
 - C. Privilege versus liberty
- IV. Conservatives versus liberals: the political contours
 - A. Concepts of constitutionalism
 - B. Political institutions
 - C. The nature of human rights
- V. Nineteenth-century varieties of conservatism and liberalism
 - A. Conservatism
 1. Reactionary
 2. Evolutionary
 3. Pragmatic
 - B. Liberalisms
 1. Natural law
 2. Utilitarian
 3. Social

Unit X, Colloquium 2

The Liberalism of John Stuart Mill

Mill, John Stuart, "On Liberty," Readings, X-8-lff.

1. Mill holds that the protection of liberty traditionally had been a matter of concern in a situation in which the government was seen to be as "over" or "against" the citizens. On what grounds does he argue that liberty must also be protected in a situation in which the government is of, by, and for the people?
2. What is the sole principle admitted by Mill as grounds for restraining individual liberty? What exceptions does he permit? Why?
 - a. On what grounds does he condone despotism? What are the difficulties with this?
 - b. In what ways, both positively and negatively, can coercive power be used legitimately?
3. Mill claims that the protection of individual liberty is justified on grounds of utility rather than abstract right. What is the utility of individual freedom?
4. What three "regions" of human liberty are specified by Mill? How are these regions related to one another?
5. Explain and evaluate the following sentence: "If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind."
6. Do you think that in present day America, liberty is valued and protected along the line advocated by Mill?

Unit X, Lecture 3

The Industrial Revolution and the Age of Materialism

I. Introduction

- A. The historical significance of the Industrial Revolution
- B. The Industrial Revolution: a working definition

II. Significant phenomena associated with the Industrial Revolution

- A. Rapid population increase
- B. Agricultural revolution
- C. Transportation and communications revolution

III. Analyses of industrial development

- A. The progressive stages of the Industrial Revolution
- B. The comparative development of national industrial economies

IV. The Industrial Revolution and alterations in the character of human life

A. The transformation of society

1. Urbanization
2. Decline of the aristocratic and artisan classes
3. Victorianism: the rise of the middle classes
4. Proletariat: the peculiar position of the new working class

B. The transformation of the relationship between life and economic activity

1. New systems of ownership and management of business
2. Labor: from "way of life" to "making a living"

C. The transformation of value systems

1. Industrialism and the rise of materialism
2. Materialism and the decline of traditional religion

Unit X, Colloquium 3

Capitalism: the Marxist Critique

"The Sadler Report," Readings, X-9-1ff Marx, Karl and Engels, Friedrich, The Communist Manifesto, Readings, X-9-25ff.
Marx, Karl, Critique of Political Economy, Readings, X-9-23f.

1. As a result of the parliamentary inquiry of 1832 (Sadler Committee Report), what picture emerges of the condition of the industrial working class during the first and second phases of the Industrial Revolution?
2. In The Communist Manifesto how do Marx and Engels explain the misery of the working class and what sort of resolution do they anticipate?
3. What Marx calls "the leading thread" in his studies includes the following statement: "At a certain stage of this development the material forces of production in society come into conflict with the existing relations of production (property relations)... From forms of development of the forces of production these relations turn into their fetters. Then comes the period of social revolution...." (Readings, X-9-23). In the principle just stated, what does Marx mean by "forces of production" and by "relations of production"? Why does Marx think the above principle is a law governing history? What are some examples of the operation of this law given in The Communist Manifesto? How does this apply in a capitalist society? Do you think it is a law governing history?
4. What do Marx and Engels mean when they say that "the history of all hitherto existing society is the history of class struggles"? In what ways has the role of the bourgeoisie been revolutionary? In modern industrial society what classes are the main antagonists in the struggle? Why does this make for an unprecedented historical situation?
5. Why is the existence of capitalism dependent upon the exploitation of the proletariat by the bourgeoisie? Why do the authors say that the bourgeoisie are digging their own graves?
6. What do Marx and Engels mean when they say that the goal of the communists is the abolition of private property? Why should class struggle come to an end with the triumph of the proletariat?
7. On what grounds do Marx and Engels dismiss religious, philosophical, and ideological criticisms of communism?
8. While awaiting the final overthrow of the bourgeois order, what are the immediate tasks of the communists? Is there a contradiction between their immediate tasks and their ultimate goals?

Unit X, Lecture 4

Darwin and Evolutionary Thinking

I. "Evolutionary" thinking before Darwin

- A. Some preliminary examples
- B. Change understood as directional
- C. Change understood as progress--as change for the better
- D. The search for natural laws of causal principles of change
- E. Comte's law of the three stages or states

II. Biological evolution

- A. The views of Lamarck
- B. Kinds of evidence for biological evolution
- C. The mechanism of evolution: Darwin on natural selection
- D. Some subsequent modifications of Darwin's views

III. Moral, economic, and political uses (or abuses) of the notion of "survival of the fittest": "Social Darwinism"

- A. Some examples
- B. Critical problems

IV. Darwin and religion

Positivism and Social Darwinism

Comte, Auguste, The Positive Philosophy, Old edition, 158-162 and 166-173 or Bicentennial edition, 161-162 and 166-173

Introduction to Contemporary Civilization in the West, (Columbia Source Book), 3rd Ed., Vol II, 767-771

Carnegie, Andrew, "Wealth," Heffner, A Documentary History of United States, Edition on reserve 158-162 and 166-173 or Bicentennial edition, 161-162 and 166-173.

1. What is Comte's "great fundamental law"? What are the three stages or states in the development of human understanding?
2. Biologists have observed that "ontogeny recapitulates phylogeny"--that individual "higher" organisms, in their embryological development, successively resemble various "lower" kinds of organisms. (E.g., the human embryo at one stage has structures that resemble the gill slits of a fish.) Compare Comte's ninth paragraph: Does he make a similar claim about the development of each individual mind in relation to the historical development of the stages of human thought?
3. What does Comte mean by "positive" when he speaks of the positive state or stage of human thought? (See especially his fifth paragraph. Compare also the use of "positive" in Aphorism XLVII of our reading from Bacon's Novum Organum: "...although the most general principles in nature ought to be held merely positive, as they are discovered, and cannot with truth be referred to a cause; nevertheless the human understanding being unable to rest still seeks something prior in the order of nature.")
4. What use does Carnegie make of the notion of "survival of the fittest"?
5. What measures does Carnegie recommend to reduce the bad side-effects of the process that he says makes for the survival of the fittest?
- * * *
6. From what you know of history, how well does historical evidence support Comte's claim that, historically, human understanding has moved through the three stages or states?
7. Suppose we grant that human thought has, or has tended to, pass through the three stages. Then, how does Comte argue (or how could he argue) that the change is a change for the better--that is a "progressive course"?

8. Is it true that, as Comte says, "no conception can be understood otherwise than through its history"?
9. Is Carnegie's use of the notion of "survival of the fittest" a legitimate application of Darwin's ideas?
10. Might the measures mentioned in question 5 above interfere with the benefits Carnegie sees in the "Darwinian" workings of society? Would these corrective measures be sufficient to correct the bad side-effects of the workings of society? Could we count on people to take the corrective measures?

II. Critics of the Nineteenth century

- A. The critique of reason and the erosion of a traditional concept of reason
- B. Historical factors contributing to skepticism about man as a progressive being
- C. "Systems" of thought contributing to disillusionment about man as a progressive being

1. Friedrich Nietzsche (1844-1900)

- a. Possible uses for interpretation
- b. Concerned chiefly with human actions; Nietzsche's view

- (1) The critique of Christianity
- (2) The critique of Democracy
- (3) The critique of Darwinism
- (4) The will to power

2. Sigmund Freud (1856-1939)

- a. Psychoanalytic therapy and theory
- b. The structure of the psyche

- (1) Super-ego
- (2) Id
- (3) Ego
- (4) Implications for religion, morality, freedom

Unit X, Lecture 5

Critics of the Nineteenth Century

I. The idea of progress in the 19th century

- A. The view of man as a "progressive" being: retrospect
- B. Historical factors contributing to the belief in man as a progressive being
- C. Philosophical support for belief in man as a progressive being

II. Critics of the Nineteenth century

- A. The critique of reason and the erosion of a traditional concept of reason
- B. Historical factors contributing to skepticism about man as a progressive being
- C. "Systems" of thought contributing to disillusionment about man as a progressive being

1. Friedrich Nietzsche (1844-1900)

- a. Possibilities for interpretation
- b. Conscious choice and human action: Nietzsche's view

- (1) The critique of Christianity
- (2) The critique of Democracy
- (3) The critique of Darwinism
- (4) The will to power

2. Sigmund Freud (1856-1939)

- a. Psychoanalysis: therapy and theory
- b. The structure of the psyche

- (1) Super-ego
- (2) Id
- (3) Ego
- (4) Implications for religion, morality, freedom

Unit X, Colloquium 5

Exploration of the Inner World: Nietzsche

Nietzsche, F., The Will to Power, Readings II, X-10-lff.

1. What does Nietzsche mean by (a) the synthetic man, (b) the leveling of mankind of Europe, (c) a transvaluation of values?
2. Explain Nietzsche's comment that "...with all the efforts of three hundred years, we have not reached the men of the Renaissance again, and in addition to this we must not forget that the man of the Renaissance was already behind his brother of classical antiquity."
3. The discussion in section 373 (x-10-6) is very important; study it carefully so that you can explain how Nietzsche can affirm that "...the cult of altruism is merely a particular form of egoism..." and how Nietzsche can claim that resentment can create values.
4. What criticisms does Nietzsche make of (a) utilitarianism, (b) evolution, (c) Christianity?
5. Find passages in which Nietzsche is shown to be a critic of 19th century progress. How can Nietzsche support the view that mankind should continue to be treated as machines, that mankind should be exploited, that we ought to desire the collapse of western Civilization?

* * *

6. In what sense, if any, might one read Nietzsche and derive better insight into genuine religious commitment?
7. Considering Nietzsche's objections to Christianity and moral values most closely associated with Christianity, do you believe that he has correctly understood Christianity?
8. Nietzsche expresses contempt for John Stuart Mill. However, is there not a basic agreement between the two men in their ideal for meaningful human existence? Compare Nietzsche's synthetic man and Mill's ideal of human individuality.
9. What problems are associated with Nietzsche's view that what is fundamental in life is the degree of power which one should exercise over others?

UNIT XI

THE TWENTIETH CENTURY

ASSIGNMENTS

1. Totalitarianism

Lecture 1 Communism and Fascism

Harrison and Sullivan, Chapter 55 (54), "The Triumph of Communism in Russia," 615-623 (649-657) and Chapter 56 (55), "The Triumph of Fascism in Italy, Germany and Japan," 624-632 (658-665)

Colloquium 1 The Individual in the Totalitarian State

Koestler, A., Darkness at Noon, The First Hearing, Sections 1, 2, 6, 9, 12, 14 and The Second Hearing, Sections 1, 3, 7 and The Third Hearing, Sections 1, 2, 3, 5, 6 and The Grammatical Fiction, Sections 1, 2, 3

2. The Discovery of the Self

Lecture 2 Existentialism

Harrison and Sullivan, Conclusion, "Western Civilization in the Twentieth Century," 691-698 (Ch. 60, 723-736)

Colloquium 2 Freedom, Responsibility and Authentic Existence

Kierkegaard, S., Sickness Unto Death, Readings II, XI-2-1ff.

Sartre, J., Existentialism, Readings II, XI-2-4ff.

3. An Overview

Lecture 3 The Heritage We Stand On

Colloquium 3 National Responsibilities and Personal Decision

Niebuhr, R., "The American Future," Readings II, XI-3-1ff.

UNIT XI

The Twentieth Century

In a certain sense it may be said that the nineteenth century ends and the twentieth century begins with the First World War of 1914-18. Although there were important voices and movements of dissent, the nineteenth century was characteristically the age of optimism and the expectation of progress. It was widely held at the beginning of the twentieth century that the advance of scientific thought, the spectacular proliferation of innovative technology, the expansion of material production, and the spread of liberal political institutions all heralded the coming of an age of prosperity, peace and freedom. Even the outbreak of war in 1914 was celebrated as the culmination of those expectations. A short decisive conflict was to assure the triumph of the "fittest" and to sweep away the last anomalies which held back the advance of the new order. As late as 1917, Americans entered the conflict confident that they were fighting "the war to end all wars" and "to make the world safe for democracy."

The terrible reality of that great conflict had a shattering impact on the moral climate of the western world. In that great loss of human life, the "fittest" had not necessarily survived. The high explosive shells, the poison gas and the hazards of life in the trenches had made no distinctions between the wise and the foolish, the educated and the ignorant, the strong and the weak, or the brave and the cowardly. The war had been neither short nor decisive. So far from ending all wars, the war merely planted the seeds for a second and more terrible conflict that came only twenty years later. So far from making the world safe for democracy, the war led to the establishment of totalitarian regimes in Italy, Germany, and Russia, which not only rejected for themselves the liberal-democratic tradition of the nineteenth century, but also constituted a far greater threat to the democracies in western Europe than the old autocracies had ever been.

In the nineteenth century, "rational faith" in science, progress and productivity had widely superseded the traditional faith of the Christian heritage. The shattering of that rational faith in the disillusioning experiences of the First World War, did not lead so much to a restoring of the traditional faith. It led to a grasping after new faiths of irrationality: brutal nationalism, arrogant racism, and the promotion of class conflict.

If the nineteenth century was a century of a secure faith in progress and the future of mankind, the twentieth century has become the century of insecurity and uncertainty. Human beings as individuals, as nations, as an international community, have had to search anew in the twentieth century for the principles of their existence. The purpose of this last unit in the course is to show you some ways in which that search has progressed and to suggest why the ground of our own search must begin with the heritage we stand upon.

CHART XIV. THE TWENTIETH CENTURY, BY DECADES

Politics

Edward VII
Theodore Roosevelt
Russo-Japanese War

Repb. of China ('11)
World War I
Russian revolution

League of Nations
Women's suffrage (U.S.)
Prohibition (U.S.)
Mussolini

Great depression
Franklin Roosevelt
Hitler
Sino-Japanese War

World War II
U.S. drops atom bombs
United Nations
Independence of India
People's Repb. of China

Korean War
Joseph McCarthy
Independent African
nations
Montgomery boycott

Kennedy assassination ('63)
Watts riots
Vietnam war
King assassination ('69)

Watergate
Withdrawal from Vietnam
Worldwide inflation,
esp. cost of energy

Culture, Religion

Edwardian Sub-Tens

Sigmund Freud, fl.
Cubist style in art

Apocalyptic Tens

C. G. Jung, fl.
Expressionism in art
Stravinski, Rite of Spring

Roaring Twenties

Joyce, Mann, Kafka
Wittgenstein, Heidegger
Abstract ptg., surrealism
"Talkies" (cinema)

Depressed Thirties

Whitehead, Dewey, fl.
Protestant neo-orthodoxy
Barth, Bultmann, Brunner
Niebuhr, H.R., Niebuhr, R.
Picasso, fl.
Chrome and glass archtr.
Bartok, Schoenberg, fl.

Fighting Forties

Jaspers, fl.

Establishment Fifties

Sartre, Camus
Dogma of Assumption of
Mary
Billy Graham, fl.
Abstract expressionism

Anti-Establishment Sixties

Vatican Council II
"Pop" art, "op" art

Me-Generation Seventies

Solzhenitsyn, fl.
R.C./Anglican accord
on eucharist
"Conceptual" art (U.S.)

Science, Technology

Airplane
Radioactivity, X-rays
Electron

Radio
Quantum theory

Relativity
Atomic structure
Discovery of genes

TV
Indeterminacy
Wave mechanics

Rockets, helicopters
Electronic computers
Uranium fission
Atomic accelerators

Satellites
Transistor, laser
Fusion bomb
Tranquilizers

Spaceships
Protein structure
Nucleon structure
Lunar landing

Exploration of solar
system
Genetic engineering
Tectonic plates (geol.)

Unit XI, Lecture 1

Communism and Fascism

- I. The First World War and the end of the Nineteenth Century
- II. Communism and Nazism: the rise of two regimes
 - A. The Russian experience
 1. War and revolution: the Bolsheviks come to power
 2. The failure of War Communism
 3. The New Economic Policy
 4. The death of Lenin and the rise of Stalin
 - B. The German experience
 1. The end of the old order
 2. The ordeal of the Weimar Republic
 3. The impact of the depression
 4. The Nazis come to power
- III. Stalinism and Hitlerism: the anatomy of totalitarian dictatorship
 - A. Stalinism
 1. The Stalinist revolution: rapid industrialization and agricultural collectivization
 2. The consequences
 - a. Political: dictatorship and the purges
 - b. Social: regimentation
 - c. Cultural: imposed uniformity
 - B. Hitlerism
 1. Hitler's revolution: from SA to SS
 2. Consequences
 - a. Co-ordination
 - b. Militarization
 - c. Extermination

Unit XI, Colloquium 1

The Individual in the Totalitarian State

Koestler, Arthur, Darkness at Noon

The First Hearing: Sections 1, 2, 6, 9, 12, 14

The Second Hearing: Sections 1, 3, 7

The Third Hearing: Sections 1-3, 5, 6

The Grammatical Fiction: Sections 1-3

1. On what grounds has Rubashov been arrested? Why does he have such a hard time coming to terms with his situation?
2. What concept of the Party is expressed in Rubashov's earlier dealings with Richard, Little Loewy, and Arlova? How does his situation cause him to reassess that concept?
3. What deal is offered to Rubashov by Ivanov, the first interrogator? What would have been the moral effect if Rubashov had accepted Ivanov's deal?
4. On what grounds does Ivanov condemn humanitarian reformers such as Tolstoy and Gandhi?
5. What principle does Rubashov develop for determining the extent to which individual freedom may be permitted?
 - a. Why does Gletkin refuse to accept Rubashov's confession, which is based on this principle?
 - b. What one consolation does Gletkin encourage Rubashov to hope for?
6. In what terms does Rubashov shape his final confession? Why?

* * *

7. In Darkness at Noon, what central issue of modern life is being explored?
8. What explanations are offered by Koestler for the confessions extracted from former Party leaders in the Stalinist purge trials? Are any of these same forces at work in our own society?

Unit XI, Lecture 2

Existentialism

- I. Defining existentialism, Characteristic themes rather than doctrines
- II. Two directions of existential thought: atheistic, theistic
- III. Four basic existential themes are exemplified by Kierkegaard and Sartre
 - A. The limits of reason
 1. Kierkegaard
 - a. No purely rational assurance of an objective moral truth or of the existence of God
 - b. Objectivity as a barrier to appropriating ethical and religious truth
 - c. In the religious sphere truth offered in the form of absolute paradox, necessitating reason setting itself aside
 2. Sartre
 - a. Rational criteria for fixing belief have no authority unless we choose to adhere to them
 - b. Contingency of existence--denial of the principle of sufficient reason
 - c. No a priori value
 - B. The revelatory role of "crisis experience"
 1. Kierkegaard: ennui, guilt, fear and trembling, dread, despair
 2. Sartre: nausea, anguish, abandonment
 - C. Freedom as constitutive of selfhood
 1. Kierkegaard
 - a. The self defined as the capacity to transcend and freely to relate to one's nature
 - b. Self identity determined by the mode of existence (esthetic, ethical or religious) which one must freely choose
 - c. Free acknowledgment of God and objective values as a necessary condition of that freedom which is constitutive of authentic selfhood.
 2. Sartre
 - a. "Existence precedes essence"
 - b. Freedom the source of all values
 - c. Freedom as the source of all values is itself the supreme value
 - d. Repudiation of God and a priori value as the necessary condition of authentic existence
 - D. Thinking and existing

Unit XI, Colloquium 2

Freedom, Responsibility and Authentic Existence

Sartre, J., Existentialism, Readings II, XI-2-4ff.

Kierkegaard, S., Sickness Unto Death, Readings II, XI-2-1ff.

1. According to Sartre, is atheism a blessing or a Bane?
2. Sartre says that each individual "must choose himself." What does this mean and how is this necessity related to his atheism and his claim that existence precedes essence?
3. Sartre argues that this responsibility of choosing oneself is made even more heavy by the fact that in choosing himself one inescapably "chooses for all men." Explain what Sartre means by this and how he argues for this position.
4. In light of Sartre's positions mentioned above explain what Sartre means by saying that the human condition is one of abandonment, anguish and despair. How can Sartre defend himself against the charges that he advocates quietism and pessimism?
5. Think carefully about the example (which Sartre gives to illustrate the state of abandonment) of the pupil of Sartre's who came to him seeking ethical advice. What point does Sartre seek to illustrate? Does the example successfully illustrate that point?
6. Towards the end of the essay Sartre attempts to defend his existentialism against the following three objections:

(1) Since according to Sartre's atheistic existentialism there is no God, no human nature and no a priori values, it doesn't matter what you choose.

(2) Sartre "cannot judge others, for there is no reason for preferring one purpose to another."

(3) "Your values are not serious, since you choose them yourselves."

Explain how Sartre attempts to answer these objections. How well does he do in answering them?

7. How might the short passage from Kierkegaard's Sickness Unto Death be seen as raising similar objections to a position like that of Sartre's?

(Note: by "the infinite self" Kierkegaard means something like the self which is free in the radical sense in which Sartre says we are free.)

8. Why does Sartre give the essay the title, "Existentialism is a Humanism"? Do you agree or disagree that his view is humanistic?

Unit XI, Lecture 3

The Heritage We Stand On

I. Man, the copula of the universe

- A. Man as the greatest
- B. Man as nothing

II. Self-transcendence

- A. A unique gift
- B. A special responsibility

III. The need for meaning

IV. Purpose for life

- A. Understanding
- B. Creating
- C. Loving

V. Challenge for the future

A. Technology

1. Industrial
2. Medical
3. Military

- B. Economics
- C. Politics
- D. Education
- E. Religion

VI. The future of man

Unit XI, Colloquium 3

National Responsibilities

Niebuhr, Reinhold, "The American Future," Readings II, XI-3-1ff.

1. Do you believe that American idealism can become a vice?
2. An officer of the United States Army in Vietnam is reported to have said: "We had to destroy the village in order to save it." Does that statement demonstrate the accuracy of the warnings in Niebuhr's "The American Future"?
3. America, says Niebuhr, has great virtue and great power, yet he sees this fact as a handicap to be overcome. Do you agree that the possessor of great power and great virtue is handicapped? How can America cope with its handicap?
4. What dangers are faced by the United States as a consequence of having little experience with "the tragic vicissitudes of history"?
5. Can man be the master of his historical destiny?

Explain how Sartre attempts to answer these objections. How well does he do in answering them?

How might the short passage from Kierkegaard's Sickness Unto Death be seen as raising smaller objections to a position like that of Sartre's?

(Note: by "the infinite self" Kierkegaard means something like the self which is free in the radical sense in which Sartre says we are free.)

Why does Sartre give the essay the title, "Existentialism is a Humanism"? Do you agree or disagree that his view is humanistic?