

world - r.l. calhoun - i think, therefore i am - descartes
 made him a little lower than the angels - psalms 8:4-5
 like an angel! in apprehension how like a god! - Hamlet
 immaturity - kant - know thyself - socrates
 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 everywhere
 he is in chains - Rousseau - enlightenment
 in reason! how infinite in faculty! in form and moving
 female he created them - Genesis 1:26 - what is man
 self, in an intimate contact with a larger
 that thou art mindful of him... yet thou hast
 how express and admirable! in action how
 man's leaving his self-caused

MAN

IN THE LIGHT OF HISTORY AND RELIGION

Southwestern at Memphis

Rhodes
 Coll.
 CB
 59
 .S6
 1982
 pt.2

MAN IN THE LIGHT OF HISTORY AND RELIGION

A SYLLABUS

PART II

TWELFTH EDITION 1980

(REVISED 1981, 1982)

Edited by

Fred W. Neal

and

The Man Course Staff

Professors G. M. Apperson, History; R. A. Batay, Religion;

M. P. Brown, Religion; H. R. Dinkelacker, Foreign Languages;

D. W. Hatfield, History; J. W. Jobs, Philosophy; W. L. Lacy, Philosophy;

R. R. Llewellyn, Philosophy; F. W. Neal, Religion; R. G. Patterson, Humanities;

D. W. Tucker, Foreign Languages; C. F. Walters, Religion; R. C. Wood, English.

SOUTHWESTERN AT MEMPHIS

Memphis, Tennessee

THE BURROW LIBRARY

Rhodes College

2000 N. Parkway

Memphis, Tennessee 38112-1694

Rhodes
coll.
CB
59
56
1982
pt. 2

PREFACE TO THE TWELFTH EDITION

PART II

The second year of the course, Man in the Light of History and Religion, continues the study, begun last year, of the ideas, beliefs and cultural developments which have formed Western Man. Our study begins with the Middle Ages and continues into the Twentieth Century.

Changes which have occurred in this Twelfth Edition of the "Man Course" have already been noted in the Preface to the Freshman Syllabus, especially the omission of the unit on America, which had been specially designed to fit our Bicentennial Edition honoring the establishment of the United States as a nation. There has also been a vigorous reworking of the unit on the Nineteenth Century and the addition of a short unit on the problems and prospects of the Twentieth Century.

The names of the Man Staff listed on the frontispiece are the veteran members who have helped design this syllabus. Twelve new members who joined the Man Staff this past year have already enriched our joint teaching with new perspectives and insights. Their names and fields of concentration are listed here in order that they may be identified and their specialties noted.

- | | |
|---------------------------|-------------------------------|
| Ray M. Allen, Religion | Llewellyn Queener, Psychology |
| Robert M. Amy, Biology | C. V. Scarborough, Religion |
| Johann Bruhwiler, German | Sharon Welch, Religion |
| Diane Clark, Music | Elaine Whitaker, English |
| Robert Norfleet, Religion | Bernice White, English |

Joining the team in Term I, 1982 will be Julian Darlington, Biology and Peter Ekstrom, Anthropology.

In order to enrich their understanding and broaden their outlook the students are urged, through the lectures, discussions, seminars, and informal contacts, to make as wide an acquaintance as they can with the diverse perspectives and personalities represented on the teaching team.

We are grateful to Miss Leslie Alford, our Freshman Assistant in the Man Course this year, who has been a great help in the printing and assembly of this syllabus. Special thanks are due Mr. Perry Dement, who has been our Senior Assistant for three years, and whose help in the production of the syllabus and in the administration of the Man Course has always been creative, dependable and cheerful.

Fred W. Neal

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 17, "The Feudal and Manorial Systems," 207-216 and Chapter 19, "Political Revival: The Holy Roman Empire," (parts 1-4) 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 22, "The Revival and Triumph of the Church," 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 1, 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.

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. Bishoprics 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.

Edict of Milan 313
Council of Nicea (325)

Barbarian Migrations
c. 350-550

Ambrose
Jerome, Vulgate

400

410 Visigoths sack Rome
445-53 Huns in Italy
431-751 Frankish kingdom

Augustine, City of God
Leo I (440-61), rise of papal
power
432-61, Patrick in Ireland
451 Council of Chalcedon

476, last Roman Emperor
in West

500

Theodoric (489-526)
Ostrogothic kingdom in
Italy

Boethius
Cassiodorus
Benedict of Nursia
Augustine of Canter-
bury
500-800 Irish monastic
scholarship

Justinian (527-565),
Corpus Juris Civilis.

600

Lombards in Italy
c. 586-774
Decline of Merovingians
in France

Papal power supported
by Franks

Mohammed, c. 570-632
The Hegira, 632
632-732 Conquest of
Persia, Egypt, Syria,
N. Africa, Spain

700

Rise of Carolingians
Charles Martel (714-41)
Pepin (747-68) King (751)
Charlemagne (768-814)

Boniface in Germany
Alcuin; Einhard
Charlemagne crowned
in Rome, 800

Battle of Tours (732)

800

Division of Carolingian
Empire, 842
Civil War between grand-
sons of Charlemagne

Iconoclastic controversy

Harun al Rashid,
Abbasid Caliphate,
750-1258

Ninth century invasions;
Vikings, Magyars

Kiev dominant in Russia
c. 880-1240

900

936-73 Otto I
962 Otto crowned Holy
Roman Emperor

911 Cluny founded

Islamic art flourishes
Greek philosophy and
science revived by
Arabs

987 Hugh Capet, King
of France

c. 990 Russia Christian

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 church (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

Song of Roland

Developing scholasticism: Anselm of Canterbury (d. 1109)
Cur Deus Homo?

1100

Crusades (1096-1204)
Kingdom of Jerusalem
Henry II of England develops jury, common law
Philip Augustus establishes power of Medieval French Monarchy

Monastic revival:
Cistercians
St. Bernard (d. 1153)

Abelard (d. 1142)
Sic et Non

Beginning of Universities

Guelf vs. Hohenstauffen struggle in Germany

Crusading orders

Revival of Roman Law
Canon Law

Gratian - Decretals 1140

Rise of Gothic architecture

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

Summa Theologica

Summa Contra

Gentiles

John of England (1199-1216)
lost Normandy (1215)

Albigensian heresy

Protest of Roger Bacon

Beginning of polyphonic music

Age of Gothic building

Romance of the Rose

Edward I (1272-1307)
Conquers Wales, Scotland
Great Parliament, 1295
Frederick II, Holy Roman Emperor, (1194-1250)
last great medieval king

Francis (1182-1226)

Dominic (1170-1221)

1300

FOR 14th AND 15th CENTURIES
SEE NEXT CHART

FOR ITALIAN RENAISSANCE
CHURCH DEVELOPMENTS,
SEE NEXT CHART

Dante, (1265-1321)
Divine Comedy, 1300
Chaucer

Unit V, Lecture 1

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"

Handwritten blue ink scribbles, including a large 'X' across the page and a circular mark.

Unit V, Colloquium 1

Rome's Fall and its Aftermath

Juvenal, "The Perils of Life in Rome," from The Satires of Juvenal, 110A.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?
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 Charlemagne 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

Start

- 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

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

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.)

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.

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

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 VI

RENAISSANCE MAN

ASSIGNMENTS

1. The Renaissance

Lecture 1 The Meaning of the Renaissance

Harrison and Sullivan, Chapter 26, "The Rise of National States," 318-329 and Chapter 28, "The Renaissance: Italy," 340-350.

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 29, "The Renaissance: North," 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.

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

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 30, "The Protestant Reformation," 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 33, "The Challenge to
Absolutism: England and the Dutch Netherlands,"
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 31, "The Roman Catholic Reformation," 372-383 and "Retrospect," 315-316.

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

<u>Politics and Exploration</u>	<u>Religion</u>	<u>Northern Renaissance Literature</u>	<u>Northern Renaissance Art & Music</u>
SEE PREVIOUS CHART	SEE PREVIOUS CHART	1300's Chaucer	Painters
		1400's <u>Humanists:</u> Reuchlin Hebrew Study Colet Gutenberg (printing)	<u>Artists:</u> Van Dyck bros. Memling Van der Weyden
1500			
Balboa discovers the Pacific - 1513 Cortes in Mexico; Pizarro in Peru	Julius II (1503-1513)	<u>Humanists:</u> Erasmus Thomas More	Durer Holbein
Magellan circles the globe Cabots to America	Leo X (1513-1521) patron of art Reformers: Luther 1485-1546 Melanchthon 1497-1560 Zwingli 1484-1531 Farel, Beza, Bucer Calvin 1509-1564	<u>Literature</u> Spenser Marlowe Shakespeare Rabelais Montaigne Cervantes	
Italian Wars (1494-1556) between Spain, France, H.R.E. Henry VIII vs. the papacy (1536)	Anabaptists - Menno Simons First Book of Common Prayer (1549)		
Religious war in Germany (1560-95) Peace of Augsburg	Counter-Reformation Council of Trent Society of Jesus, Ignatius Loyola Index and Inquisition	<u>Science & Technology</u> Copernicus - astronomy (1473-1543) Vesalius - anatomy Francis Bacon, <u>Novum Organum</u> (1561-1626)	
Religious wars in France (1560-95); St. Bartholomew massacre Elizabeth of England vs. Philip II of Spain Henry IV (1589-1610) revives France	Rise of Puritanism, England		
Ottoman Turks expand through Balkans and Egypt	Gregorian calendar (1583) Edict of Nantes (1598)		

Unit VII, Lecture 1

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, 1660-1668)
 - 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 32, "The Dominance
of France: The Age of Louis XIV," 386-395 and
Chapter 33, "The Challenge to Absolutism:
England and the Dutch Netherlands," 396-408.

Colloquium 2 The Contract Theory

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

Unit VIII

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 I

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.

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 37, "The Intellectual Revolution," 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 38, "The American Revolution," 463-475.

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, and 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 39, "The French Revolution, 1789-99," 476-487 and Chapter 40, "The Era of Napoleon, 1799-1815," 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>		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 <u>Social Contract</u> - popular sovereignty Quesnay, <u>New Heloise</u> - romanticism Du Pont, Turgot (political scientists) Diderot, D'Alembert (Encyclopedists) Mirabeau, Mably, Abbe St. Pierre, Holbach, Helvetius (Philosophes, reformers) Swift, Addison, Pope, Defoe (English men of Letters) Sam Johnson (<u>Dictionary</u>) Berkeley, Hume, Adam Smith (<u>Wealth of Nations</u>) Pestalozzi, (educational reform) Beccaria, (prison reform)
Anne 1702-14 Marlborough; War of Spanish Succession Union with Scotland 1706 Treaty of Utrecht - Gibraltar to England		1714 Fahrenheit, thermometer	
George I, 1714-27 War of Austrian Succession	Rise of Freemasonry (1717)	1718 Small-pox vaccination	
George II, 1727-60 Seven Years' War - England takes Canada British control of India enlarged	Pietism Zinzendorf (1700-60)	1738 Improved spinning machines	
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	
<u>Austrian Empire</u>		1764 Watt, steam engine	Schiller, Lessing, Goethe, Kant, (German men of Letters)
Maria Theresa 1740-80 Joseph II, 1765-90 enlightened reforms abolition of serfdom	1773 Suppression of Jesuits	1770 Priestly, oxygen discovered	Gibbon, <u>Decline and Fall of the Roman Empire</u> Jefferson, Franklin, Paine
		1780 Galvani and Volta, electricity identified	B. Science Linnaeus, Buffon - biology Lavoisier, Priestly - chemistry Laplace, Halley - astronomy Mesmer - hypnotism
<u>Prussia</u>		1782 balloon flight 1786 gas for lighting	C. Music Corelli, Scarlotti, J.S. Bach, Handel Haydn, Mozart, early Beethoven, Rameau.
Frederick II, 1740-86 improves army, civil service Silesia added toleration of religion	1790 Civil Constitution of the Clergy	1793 cotton gin	D. Art Reynolds, Gainsborough, Hagarth, Watteau, LeBrun, David, Chardin
<u>France</u>			
Louis XV, 1715-74 Austrian alliance Age of <u>philosophes</u>			
Louis XVI, 1774-92 Aids American colonies Bankruptcy French Revolution			

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

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
 - 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 41, "Aftermath, Restoration and Reaction, 1815-1830" 500-510 and Chapter 42, "Romanticism in Philosophy, Literature and the Arts," 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, "The Triumph of Bourgeois Leberalism," 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, "The Industrial Revolution," 524-534 and Chapter 48, "The Movement of the Masses," 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 47, "The Onrush of Technology and Science," 570-578 especially sections 4 and 6, and Chapter 51, "The Challenge to Christianity," 612-620.

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 49, "Malignant Nationalism," 590-599 and Chapter 52, "Disenchantment, Realism, Impressionism, Modernism," 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.

Unit X, The 19th Century

- Ashton, T. S., The Industrial Revolution, 1760-1830, (1948). The social and economic impact of industrialization well described.
- Baillie, John, The Belief in Progress, (1951). This eminent theologian deals with the question of whether progress can be empirically verified. He traces the idea of progress from the Stoics and Epicureans to William James, John Dewey and A. N. Whitehead. After a critique of the presuppositions of the doctrine of progress he relates the idea of progress to Christian hope.
- Barzun, Jacques, Darwin, Marx, Wagner--Critique of a Heritage, (1941). A provocative study of three formative thinkers of the 19th Century, two of which--Darwin and Marx--were influential in shaping thought about progress.
- Bury, J. B., The Idea of Progress, (1928). The classical work on the origin and growth of the idea of progress.
- DeLubac, Henri, The Drama of Atheist Humanism, (1963). In this book the French Jesuit examines the work of Feuerbach, Marx, Nietzsche, Kierkegaard, Comte and Dostoyevsky. Father de Lubac turns to Dostoyevsky to find support for his view that secular progress is only possible through that humanism which resides in Christ and the Gospel.
- Hayes, Carlton, J.H., Nationalism: A Religion, (1960). An analysis of the problems created by the rising emphasis on nationalism.
- Kaufmann, Walter, Nietzsche: Philosopher, Psychologist, Antichrist, (1974; 4th edition, revised and enlarged).
- Kranzberg, Melvin, ed., 1848, A Turning Point?, (1959). Places the significant year 1848 in perspective.
- Lewis, C. S., "The Funeral of A Great Myth" and "Historicism" from Christian Reflections, ed. by Walter Hooper, Eerdmans, (1967). Lewis argues that the 19th Century idea of progress is a myth in the sense that it is the imaginative and not the logical result of modern science. He maintains that the clearest and finest poetical expression of the idea of progress came before The Origin of Species was published (1859).
- Randall, John H., The Making of the Modern Mind, (1940). A classic study in intellectual history.
- Warren, Robert Penn, "A Poem of Pure Imagination: An Experiment in Reading," in Selected Essays (1958). Stimulating analysis of the Rime of the Ancient Mariner. This essay is also reprinted elsewhere.
- Heilbroner, Robert L., The Worldly Philosophers, (1972; 4th edition). A standard exposition of the classical economic theorists and Marx.

CHART XIII. THE NINETEENTH CENTURY

<u>Political</u>	<u>Religious</u>	<u>Social and Cultural</u>
1796-1815 Napoleonic Wars	1799 Schleiermacher, <u>On Religion</u>	1798 Malthus, <u>Essay on Population</u> 1802 Code Napoleon 1802 Cuneiform deciphered, Grotefend
1815 Congress of Vienna 1820-30 Decade of national liberation movements (Spain, Naples, Mexico, Peru, Brazil, Russia, Serbia, Ecuador, Poland, Greece)	1814 Restoration of the Jesuits Theologians: Hegel, Coleridge, Timothy Dwight, Ellery Channing	1821 Hieroglyphics deciphered, (Champollion) Practical inventions: cylinder printing press, cheap newspapers; steamboat across Atlantic; first practical railroad (1825); McCormick reaper; Daguerrotype, telegraph
1830, July Revolution, France	1825, <u>The New Christianity</u> , Saint-Simon	1830-33 Lyell; <u>Principles of Geology</u> 1831 Faraday, electromagnetism
1831 Young Italy, Mazzini 1832, Reform Bill, England 1833, Slavery abolished in British Empire 1834, <u>Zollverein</u> completed by Bismarck	1833 Oxford movement	1830-42 Comte, <u>Positivism</u>
1837-1901 Queen Victoria 1840, Britain opens China, First Opium War 1846-48, Mexican War 1848, Wave of revolutions in Europe	1835 Strauss, <u>Life of Jesus</u> 1837 Revival in Germany	1846 Ether as an anesthetic 1848 <u>Communist Manifesto</u> , Marx, Engels 1848 Mill, J. S., <u>Principles of Political Economy</u>
1853-56, Crimean War 1853-54, United States opens Japan	1853 Kierkegaard's attack on Danish church 1854 Dogma of the Immaculate Conception 1858 Robert Owen, Christian socialist 1858 Apparition at Lourdes	1859 <u>Origin of Species</u>
1861, Russian serfs emancipated 1861-65, American Civil War	1864 Syllabus of Errors 1865 Salvation Army	1867-94 <u>Das Kapital</u> Practical discoveries: improved steel (Bessemer, Siemen), firearms
1867, Second Reform Bill, England 1867, Dominion of Canada 1867, Austria-Hungary dual monarchy 1869, Suez Canal opened 1870-71, Franco-Prussian War 1870, Unification of Italy 1871, Unification of Germany 1875, Britain acquires Suez Canal 1876, Turkish constitution 1878, Congress of Berlin	1870 Dogma of Papal Infallibility 1871-83 Bismarck's struggle against Roman Catholic Church following dogma of Papal Infallibility (the Kulturkampf)	Chemical discoveries and experiments in electricity 1880 Malaria germ isolated ('Lavaren') 1881 Immunization ('Pasteur') 1882 Tuberculosis germ ('Koch')

CHART XIII. THE NINETEENTH CENTURY (CONTINUED)

Political

1883, Fabian Society founded
 1883, French acquire Indo-China
 1884, Third Reform Bill, England

1898, Spanish American War
 1899, Hague Peace Conference,
 international court of arbitration
 1899-1902, Boer War
 1899-1901, Boxer Rebellion, China

Religious

1890-1907 The Golden Bough, Frazer
 1891 De Rerum Novarum

1893 First World Parliament of Religions
 Chicago (Vivekananda)

Theologians: Ritschl,
 American Social Gospel,
 Harnack, Rudolf Otto

Social and Cultural

1892 Electron theory (Lorentz)

1895 Freud, study of subconscious
 Jung
 Alder
 1898 Radium (M. Curie)

1900 Quantum theory (Planck)
 1901 Adrenaline isolated
 1903 Airplane (Wright)
 1905, 1915 Einstein, relativity
 1909 North pole reached
 1911 South pole reached
 1913 Shaply, star distance by
 electroscopy
 1914 Panama canal
 Practical discoveries: telephone
 (1876), typewriter, phonograph,
 internal combustion engine (Daimler),
 incandescent light (Edison), wire-
 less (Marconi), Ford car and as-
 sembly line technique

Unit X, Lecture I

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 Scheiermacher?
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?

Poetic Illustrations for a Lecture on Romanticism

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.

"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 beautiful 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 beautiful 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:

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 infant's cry of fear,
In every voice, in every ban,
The mind-forged manacles I hear.

8. Blake:

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:

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:

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 anti-nomy, 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-8-1ff.

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

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

Unit X, Colloquium 4

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 the 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?

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-10-1ff.

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 54, "The Triumph of Communism in Russia," 649-657 and Chapter 55, "The Triumph of Fascism in Italy, Germany and Japan," 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," 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?

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
- a 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"
- ~~a~~ 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

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?