



STUDENT READER

DAVE RAYMOND'S

Modernity



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Student Reader
Assignments & Exams

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LESSON 2

The Great Stage: Introduction to the West

LECTURE 2.1

The Principle

ASSIGNMENT — Read the the first chapter of the *Westminster Confession of Faith* on the Holy Scripture. Why is Scripture necessary? By what authority is Scripture considered Scripture? What is needed to properly interpret, understand, and love Scripture?

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Westminster Confession of Faith,
Chapter 1: Of the Holy Scripture

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1. Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: which maketh the Holy Scripture to be most

necessary; those former ways of God's revealing his will unto his people being now ceased.

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

OF THE OLD TESTAMENT:

Genesis	2 Chronicles	Daniel
Exodus	Ezra	Hosea
Leviticus	Nehemiah	Joel
Numbers	Esther	Amos
Deuteronomy	Job	Obadiah
Joshua	Psalms	Jonah
Judges	Proverbs	Micah
Ruth	Ecclesiastes	Nahum
1 Samuel	Song of Solomon	Habakkuk
2 Samuel	Isaiah	Zephaniah
1 Kings	Jeremiah	Haggai
2 Kings	Lamentations	Zechariah
1 Chronicles	Ezekiel	Malachi

OF THE NEW TESTAMENT:

Matthew	Ephesians	Hebrews
Mark	Philippians	James
Luke	Colossians	1 Peter
John	1 Thessalonians	2 Peter
Acts	2 Thessalonians	1 John
Romans	1 Timothy	2 John
1 Corinthians	2 Timothy	3 John
2 Corinthians	Titus	Jude
Galatians	Philemon	Revelation

All which are given by inspiration of God to be the rule of faith and life.

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the church of God, nor to be any otherwise approved, or made use of, than other human writings.
4. The authority of the Holy Scripture, for which it ought to be believed, and obeyed, dependeth not upon the testimony of any man, or church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God.
5. We may be moved and induced by the testimony of the church to an high and reverent esteem of the Holy Scripture. And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.
6. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed.
7. All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.
8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by his singular care and providence, kept pure in all ages, are therefore authenticall; so as, in all controversies of religion, the church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto

which they come, that, the Word of God dwelling plentifully in all, they may worship him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

- 9. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.
- 10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

LECTURE 2.2

Christendom & Modernity

ASSIGNMENT — Read the *Nicene Creed*, a foundational document from the history of the church, written in A.D. 325. What are the values of Christendom evident in this creed?

by whom all things were made;
 who for us men and for our salvation came down from heaven,
 and was incarnate by the Holy Ghost of the Virgin Mary,
 and was made man;
 and was crucified also for us under Pontius Pilate;
 he suffered and was buried;
 and the third day he rose again according to the Scriptures, and ascended into heaven,
 and sitteth on the right hand of the Father;
 and he shall come again, with glory,
 to judge both the quick and the dead;
 whose kingdom shall have no end.
 And I believe in the Holy Ghost the Lord, and Giver of Life, who proceedeth from the Father [and the Son];
 who with the Father and the Son together is worshipped and glorified;
 who spake by the Prophets.
 And I believe one holy Catholic and Apostolic Church;
 I acknowledge one baptism for the remission of sins;
 and I look for the resurrection of the dead,
 and the life of the world to come. AMEN.

.....

The *Nicene Creed*

.....

I believe in one God, the Father Almighty,
 maker of heaven and earth,
 and of all things visible and invisible;
 And in one Lord Jesus Christ,
 the only begotten Son of God,
 begotten of his Father before all worlds,
 God of God, Light of Light,
 very God of very God, begotten, not made,
 being of one substance with the Father;

LECTURE 2.3

The Thirty Years War

ASSIGNMENT — Read the farewell address of King Gustavus Adolphus from May, 1630. For what reason is he fighting? Of what does his character consist?

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“Farewell Address”
of King Gustavus Adolphus

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I call on the all-powerful God to witness, by whose providence we are here assembled, that it is not by my own wish, or from any love of war, that I undertake this campaign. On the contrary, I have been now for several years goaded into it by the imperial party, not only through the reception accorded to our emissary to Lubeck, but also by the action of their general in aiding with his army our enemies, the Poles, to our great detriment. We have been urged, moreover, by our harassed brother-in-law [the elector of Brandenburg] to undertake this war, the chief object of which is to free our oppressed brothers in the faith from the clutches of the pope, which, God helping us, we hope to do.

But even as the pitcher that goes daily to the well must sometime break, so will it be with me; for though, for the welfare of the Swedish kingdom, I have already gone through many dangers and seen much shedding of blood, and have come through it all so far—thanks to God’s gracious protection—without bodily harm, yet the time will come when all is over for me and I must say farewell to life. Therefore I have desired before my departure to see you all, from far and near, subjects and estates of Sweden, gathered about me, that we may together commend ourselves and each other, in body, soul, and estate, to our all gracious God, in the hope that it may be his will, after this weary and troublous life, to bring

us again together in the heavenly and everlasting life that he has prepared for us.

Especially do I commend you, counselors of the kingdom, to the all-powerful God, desiring that you may never fail in good counsel, that you may uphold your office and rank to the honor of God, that his holy word may remain undefiled to ourselves and our descendants in the fatherland, so that peace and unity may blossom and flourish, and discontent, discord, and dissension be unknown, and that your counsels may ever bring safety, quiet, and peace to the fatherland. Finally, may you strive to bring up your children to respect the laws and in every way to serve and strengthen the government of the kingdom. This is the wish of my whole heart.

You of the knight’s estate I likewise ardently commend to the Most High God, with the hope that you may stand by your traditions, and that you and your descendants may regain for yourselves and spread abroad through the whole world the undying renown of the Goths, our forefathers, whose once famous name is now, alas, long forgotten—yea, well-nigh despised—by foreigners, but whose spirit has already, during my reign, shone forth again in your manly behavior, your unfailing courage, your sacrifices of blood and life. May our descendants once more glory in the might of their forefathers, who subjugated various kingdoms and ruled through hundreds of years to the welfare of the fatherland. May their name again win undying fame and be feared by kings and princes, and may you of the noble class gain world-wide renown. This do I hereby wish you.

You of the priestly class I would, in parting, remind of your duty to admonish your hearers (whose hearts are in your keeping) to be faithful and true to their rulers and perform their duty obediently and cheerfully. Strengthen your flocks, that they may live together in peace and concord and not be led astray by the counsels of evil men. But it is not enough that you instruct them in these matters—it is my wish that you should walk before them in blameless rectitude,

offending none, so that not only by your teaching and preaching, but by your example as well, they may become a useful and peaceful people.

For you, burghers, I wish that your little cottages may grow into big stone houses, your little boats into great ships; and that the oil in your cruses may never fail. This, for you, is my parting wish.

For the rest, I wish for you all that your fields may wax green and bring forth fruit a hundredfold; that your chests may overflow, and your comfort and well-being grow and increase, so that your duty may be done with joy and not in sighing. Above all, do I commend you, each and every one, in soul and body, to God Almighty.

LECTURE 2.4 John Amos Comenius

ASSIGNMENT — Read chapter 6 of John (Jan) Amos Comenius’ *The Great Didactic*. Why is education necessary for all men, young and old, ignorant and clever?

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The Great Didactic, Chapter 6:
“If a man is to be produced,
it is necessary that he be formed
by education.”

.....

1. The seeds of knowledge, of virtue, and of piety are, as we have seen, naturally implanted in us; but the actual knowledge, virtue, and piety are not so given. These must be acquired by prayer, by education, and by action. He gave no bad definition who said that man was a “teachable animal.” And indeed it is only by a proper education that he can become a man.
2. For, if we consider knowledge, we see that it is the peculiar attribute of God to know all things

by a single and simple intuition, without beginning, without progress, and without end. For man and for angels this is impossible, because they do not possess infinity and eternity, that is to say, divinity. It is enough for them to have received sufficient keenness of intellect to comprehend the works of God, and to gather a wealth of knowledge from them. As regards angels, it is certain that they also learn by perception (1 Peter 1:12; Ephesians. 3:10; 1 Kings 22:20; Job 1:6), and that their knowledge, like our own, is derived from experience.

3. Let none believe, therefore, that any can really be a man, unless he have learned to act like one, that is, have been trained in those elements which constitute a man. This is evident from the example of all things created, which, although destined for man, do not suit his uses until fitted for them by his hands. For example, stones have been given to us as material with which to build houses, towers, walls, pillars, etc.; but they are of no use until they are cut and laid in their place by us. Pearls and precious stones destined to adorn man must be cut, ground, and polished. The metals, which are of vital use in daily life, have to be dug out, melted, refined, and variously cast and hammered. Till this is done they are of less use to us than common earth.

From plants we derive food, drink, and medicines; but first the herbs and grains have to be sown, hoed, gathered, winnowed, and ground; trees have to be planted, pruned, and manured, while their fruits must be plucked off and dried; and if any of these things are required for medicine, or for building purposes, much more preparation is needed. Animals, whose essential characteristics are life and motion, seem to be self-sufficing, but if you wish to use them for the purposes for which they are suitable, some training is necessary. For example, the horse is naturally suited for use in war, the ox for draw-

ing, the ass for carrying burdens, the dog for guarding and hunting, the falcon and hawk for fowling; but they are all of little use until we accustom them to their work by training.

4. Man, as far as his body is concerned, is born to labour; and yet we see that nothing but the bare aptitude is born in him. He needs instruction before he can sit, stand, walk, or use his hands. Why, therefore, should it be claimed for our mind that, of itself, it can exist in its full development, and without any previous preparation; since it is the law of all things created that they take their origin from nothing and develop themselves gradually, in respect both of their material and of the process of development? For it is well known, and we showed in our last chapter, that the angels, whose perfection comes very near to that of the Almighty, are not omniscient, but make gradual advances in their knowledge of the marvellous wisdom of God.
5. It is evident, too, that even before the Fall, a school in which he might make gradual progress was opened for man in Paradise. For, although the first created, as soon as they came into being, lacked neither the power of walking erect, nor speech, nor reason, it is manifest, from the conversation of Eve with the serpent, that the knowledge of things which is derived from experience was entirely wanting. For Eve, had she had more experience, would have known that the serpent is unable to speak, and that there must therefore be some deceit.

Much more, therefore, in this state of corruption must it be necessary to learn by experience, since the understanding which we bring with us is an empty form, like a bare tablet, and since we are unskilled to do, speak, or know anything; for all these faculties do but exist potentially and need development. And indeed this is much more difficult now than it can have been

in the state of perfection, since not only are things obscure, but tongues also are confused (so that instead of one, many must now be learned, if a man for the sake of learning wish to hold communion with divers people, living and dead). The vernacular tongues also have become more complex, and no knowledge of them is born with us.

6. Examples show that those who in their infancy have been seized by wild animals, and have been brought up among them, have not risen above the level of brutes in intellect, and would not have been able to make more use of their tongues, their hands, and their feet than beasts can, had they not once more come into the society of men. I will give several instances. About the year 1540, in a village called Hassia, situated in the middle of a forest, a boy three years of age was lost, through the carelessness of his parents. Some years afterwards the country people saw a strange animal running about with the wolves, of a different shape, four-footed, but with a man's face. Rumour of this spread through the district, and the governor asked the peasants to try to catch it alive and bring it to him. This they did, and finally the creature was conveyed to the Landgrave at Cassel.

When it was taken into the castle it tore itself away, fled, and hid beneath a bench, where it glared fiercely at its pursuers and howled horribly. The prince had him educated and kept him continually in men's society, and under this influence his savage habits grew gentler by degrees; he began to raise himself up on his hind-legs and walk like a biped, and at last to speak intelligently and behave like a man. Then he related to the best of his ability how he had been seized and nurtured by the wolves and had been accustomed to go hunting with them. The story is found in M. Dresser's work on *Ancient and Modern Education*, and Camerarius, in his

Hours, mentions the same case, and another one of a similar nature (bk. i. ch. 75).

Gulartius also (in *Marvels of our Age*) says that the following occurred in France in 1563. Some nobles went hunting, and, after they had killed twelve wolves, at last caught in their nets something like a naked boy, about seven years old, with a yellow skin and curly hair. His nails were hooked like an eagle's, he was unable to speak, and could only utter wild shrieks. When he was brought into the castle he struggled so fiercely that fetters could scarce be placed on him; but after a few days of starvation he grew gentler, and within seven months had commenced to speak. He was taken round to various towns and exhibited, and his masters made much money out of him. At length a certain poor woman acknowledged him as her son. So true is Plato's remark (*Laws*, i. 6): "Man is the gentlest and most divine being, if he have been made so by true education; but if he have been subjected to none or to a false one he is the most intractable thing in the world."

7. Education is indeed necessary for all, and this is evident if we consider the different degrees of ability. No one doubts that those who are stupid need instruction, that they may shake off their natural dulness. But in reality those who are clever need it far more, since an active mind, if not occupied with useful things, will busy itself with what is useless, curious, and pernicious; and, just as the more fertile a field is, the richer the crop of thorns and of thistles that it can produce, so an excellent intelligence becomes filled with fanciful notions, if it be not sown with the seeds of wisdom and of virtue; and, just as a mill-stone grinds itself away with noise and grating, and often cracks and breaks, if wheat, the raw material of flour, be not supplied to it, so an active mind, if void of serious things, entangles itself utterly with vain, curious, and

noxious thoughts, and becomes the cause of its own destruction.

8. What are the rich without wisdom but pigs stuffed with bran? What are the poor who have no understanding of affairs but asses laden with burdens? What is a handsome though ignorant man but a parrot adorned with feathers, or, as has been said, a golden sheath in which there is a leaden dagger?
9. For those who are in any position of authority, for kings, princes, magistrates, pastors of churches, and doctors, it is as necessary to be imbued with wisdom as it is for a guide to have eyes, an interpreter to have speech, a trumpet to be filled with sound, or a sword to have an edge. Similarly, those in subordinate positions should be educated that they may know how to obey their superiors wisely and prudently, not under compulsion, with the obedience of an ass, but of their own free will and from love of order. For a rational creature should be led, not by shouts, imprisonment, and blows, but by reason. Any other method is an insult to God, in whose image all men are made, and fills human affairs with violence and unrest.
10. We see then that all who are born to man's estate have need of instruction, since it is necessary that, being men, they should not be wild beasts, savage brutes, or inert logs. It follows also that one man excels another in exact proportion as he has received more instruction. We may conclude this chapter with the words of the "Wise Man." "He who deems wisdom and discipline of no avail is wretched; his hopes (of attaining his desire) are vain, his labour is fruitless, and his work idle" (Wisdom 3:11).

LECTURE 2.5

The Legacy of the West

ASSIGNMENT — Complete Exam #2.

EXAM #2

1. Why does Comenius call this world “the Great Stage”?
2. Apart from geography, what is “the West?”
3. What is the soul of western civilization according to Vishal Mangalwadi? Why?
4. Define the term *Modernity*.
5. Contrast at least three values or worldview categories of Christendom with those of Modernity.
6. Using at least two of its mottoes, briefly explain some of the core beliefs of the Reformation.
7. What did the Peace of Augsburg allow within the Holy Roman Empire?
8. What various things sparked the Thirty Years War?
9. Who was Gustavus Adolphus? Why did he participate in the Thirty Years War?
10. What was the outcome of the Thirty Years War?
11. Who was John Amos Comenius? What were his contributions to education?
12. List and define at least four contributions of the West.

LESSON 3

Ideas Have Consequences: The Enlightenment

LECTURE 3.1

The Principle

ASSIGNMENT — Read Proverbs 1-4. What is wisdom? How is wisdom described? Of what value is it? To what is wisdom contrasted?

LECTURE 3.2

Ockham & Descartes

ASSIGNMENT — Read René Descartes' "On the Nature of the Human Mind, and That It Is More Easily Known Than the Body" from his *Meditations on First Philosophy*. What is his argument? What are the roles of the senses, thinking, and doubt according to Descartes?

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From *Meditations on First Philosophy*
.....

1. The Meditation of yesterday has filled my mind with so many doubts, that it is no longer in my power to forget them. Nor do I see, meanwhile, any principle on which they can be resolved; and, just as if I had fallen all of a sudden into very deep water, I am so greatly disconcerted as

to be unable either to plant my feet firmly on the bottom or sustain myself by swimming on the surface. I will, nevertheless, make an effort, and try anew the same path on which I had entered yesterday, that is, proceed by casting aside all that admits of the slightest doubt, not less than if I had discovered it to be absolutely false; and I will continue always in this track until I shall find something that is certain, or at least, if I can do nothing more, until I shall know with certainty that there is nothing certain. Archimedes, that he might transport the entire globe from the place it occupied to another, demanded only a point that was firm and immovable; so, also, I shall be entitled to entertain the highest expectations, if I am fortunate enough to discover only one thing that is certain and indubitable.

2. I suppose, accordingly, that all the things which I see are false (fictitious); I believe that none of those objects which my fallacious memory represents ever existed; I suppose that I possess no senses; I believe that body, figure, extension, motion, and place are merely fictions of my mind. What is there, then, that can be esteemed true? Perhaps this only, that there is absolutely nothing certain.
3. But how do I know that there is not something different altogether from the objects I have now enumerated, of which it is impossible to entertain the slightest doubt? Is there not a God, or some being, by whatever name I may designate

- him, who causes these thoughts to arise in my mind? But why suppose such a being, for it may be I myself am capable of producing them? Am I, then, at least not something? But I before denied that I possessed senses or a body; I hesitate, however, for what follows from that? Am I so dependent on the body and the senses that without these I cannot exist? But I had the persuasion that there was absolutely nothing in the world, that there was no sky and no earth, neither minds nor bodies; was I not, therefore, at the same time, persuaded that I did not exist? Far from it; I assuredly existed, since I was persuaded. But there is I know not what being, who is possessed at once of the highest power and the deepest cunning, who is constantly employing all his ingenuity in deceiving me. Doubtless, then, I exist, since I am deceived; and, let him deceive me as he may, he can never bring it about that I am nothing, so long as I shall be conscious that I am something. So that it must, in fine, be maintained, all things being maturely and carefully considered, that this proposition (*pronunciatum*) I am, I exist, is necessarily true each time it is expressed by me, or conceived in my mind.
4. But I do not yet know with sufficient clearness what I am, though assured that I am; and hence, in the next place, I must take care, lest perchance I inconsiderately substitute some other object in room of what is properly myself, and thus wander from truth, even in that knowledge (cognition) which I hold to be of all others the most certain and evident. For this reason, I will now consider anew what I formerly believed myself to be, before I entered on the present train of thought; and of my previous opinion I will retrench all that can in the least be invalidated by the grounds of doubt I have adduced, in order that there may at length remain nothing but what is certain and indubitable.
5. What then did I formerly think I was? Undoubtedly I judged that I was a man. But what is a man? Shall I say a rational animal? Assuredly not; for it would be necessary forthwith to inquire into what is meant by animal, and what by rational, and thus, from a single question, I should insensibly glide into others, and these more difficult than the first; nor do I now possess enough of leisure to warrant me in wasting my time amid subtleties of this sort. I prefer here to attend to the thoughts that sprung up of themselves in my mind, and were inspired by my own nature alone, when I applied myself to the consideration of what I was. In the first place, then, I thought that I possessed a countenance, hands, arms, and all the fabric of members that appears in a corpse, and which I called by the name of body. It further occurred to me that I was nourished, that I walked, perceived, and thought, and all those actions I referred to the soul; but what the soul itself was I either did not stay to consider, or, if I did, I imagined that it was something extremely rare and subtile, like wind, or flame, or ether, spread through my grosser parts. As regarded the body, I did not even doubt of its nature, but thought I distinctly knew it, and if I had wished to describe it according to the notions I then entertained, I should have explained myself in this manner: By body I understand all that can be terminated by a certain figure; that can be comprised in a certain place, and so fill a certain space as therefrom to exclude every other body; that can be perceived either by touch, sight, hearing, taste, or smell; that can be moved in different ways, not indeed of itself, but by something foreign to it by which it is touched [and from which it receives the impression]; for the power of self-motion, as likewise that of perceiving and thinking, I held as by no means pertaining to the nature of body; on the contrary, I was somewhat astonished to find such faculties existing in some bodies.

6. But [as to myself, what can I now say that I am], since I suppose there exists an extremely powerful, and, if I may so speak, malignant being, whose whole endeavors are directed toward deceiving me? Can I affirm that I possess any one of all those attributes of which I have lately spoken as belonging to the nature of body? After attentively considering them in my own mind, I find none of them that can properly be said to belong to myself. To recount them were idle and tedious. Let us pass, then, to the attributes of the soul. The first mentioned were the powers of nutrition and walking; but, if it be true that I have no body, it is true likewise that I am capable neither of walking nor of being nourished. Perception is another attribute of the soul; but perception too is impossible without the body; besides, I have frequently, during sleep, believed that I perceived objects which I afterward observed I did not in reality perceive. Thinking is another attribute of the soul; and here I discover what properly belongs to myself. This alone is inseparable from me. I am—I exist: this is certain; but how often? As often as I think; for perhaps it would even happen, if I should wholly cease to think, that I should at the same time altogether cease to be. I now admit nothing that is not necessarily true. I am therefore, precisely speaking, only a thinking thing, that is, a mind (*mens sive animus*), understanding, or reason, terms whose signification was before unknown to me. I am, however, a real thing, and really existent; but what thing? The answer was, a thinking thing.
7. The question now arises, am I aught besides? I will stimulate my imagination with a view to discover whether I am not still something more than a thinking being. Now it is plain I am not the assemblage of members called the human body; I am not a thin and penetrating air diffused through all these members, or wind, or flame, or vapor, or breath, or any of

all the things I can imagine; for I supposed that all these were not, and, without changing the supposition, I find that I still feel assured of my existence. But it is true, perhaps, that those very things which I suppose to be non-existent, because they are unknown to me, are not in truth different from myself whom I know. This is a point I cannot determine, and do not now enter into any dispute regarding it. I can only judge of things that are known to me: I am conscious that I exist, and I who know that I exist inquire into what I am. It is, however, perfectly certain that the knowledge of my existence, thus precisely taken, is not dependent on things, the existence of which is as yet unknown to me: and consequently it is not dependent on any of the things I can feign in imagination. Moreover, the phrase itself, I frame an image (*effingo*), reminds me of my error; for I should in truth frame one if I were to imagine myself to be anything, since to imagine is nothing more than to contemplate the figure or image of a corporeal thing; but I already know that I exist, and that it is possible at the same time that all those images, and in general all that relates to the nature of body, are merely dreams [or chimeras]. From this I discover that it is not more reasonable to say, I will excite my imagination that I may know more distinctly what I am, than to express myself as follows: I am now awake, and perceive something real; but because my perception is not sufficiently clear, I will of express purpose go to sleep that my dreams may represent to me the object of my perception with more truth and clearness. And, therefore, I know that nothing of all that I can embrace in imagination belongs to the knowledge which I have of myself, and that there is need to recall with the utmost care the mind from this mode of thinking, that it may be able to know its own nature with perfect distinctness.

8. But what, then, am I? A thinking thing, it has been said. But what is a thinking thing? It is a thing that doubts, understands, [conceives], affirms, denies, wills, refuses; that imagines also, and perceives.
9. Assuredly it is not little, if all these properties belong to my nature. But why should they not belong to it? Am I not that very being who now doubts of almost everything; who, for all that, understands and conceives certain things; who affirms one alone as true, and denies the others; who desires to know more of them, and does not wish to be deceived; who imagines many things, sometimes even despite his will; and is likewise percipient of many, as if through the medium of the senses. Is there nothing of all this as true as that I am, even although I should be always dreaming, and although he who gave me being employed all his ingenuity to deceive me? Is there also any one of these attributes that can be properly distinguished from my thought, or that can be said to be separate from myself? For it is of itself so evident that it is I who doubt, I who understand, and I who desire, that it is here unnecessary to add anything by way of rendering it more clear. And I am as certainly the same being who imagines; for although it may be (as I before supposed) that nothing I imagine is true, still the power of imagination does not cease really to exist in me and to form part of my thought. In fine, I am the same being who perceives, that is, who apprehends certain objects as by the organs of sense, since, in truth, I see light, hear a noise, and feel heat. But it will be said that these presentations are false, and that I am dreaming. Let it be so. At all events it is certain that I seem to see light, hear a noise, and feel heat; this cannot be false, and this is what in me is properly called perceiving (*sentire*), which is nothing else than thinking.
10. From this I begin to know what I am with somewhat greater clearness and distinctness than heretofore. But, nevertheless, it still seems to me, and I cannot help believing, that corporeal things, whose images are formed by thought [which fall under the senses], and are examined by the same, are known with much greater distinctness than that I know not what part of myself which is not imaginable; although, in truth, it may seem strange to say that I know and comprehend with greater distinctness things whose existence appears to me doubtful, that are unknown, and do not belong to me, than others of whose reality I am persuaded, that are known to me, and appertain to my proper nature; in a word, than myself. But I see clearly what is the state of the case. My mind is apt to wander, and will not yet submit to be restrained within the limits of truth. Let us therefore leave the mind to itself once more, and, according to it every kind of liberty [permit it to consider the objects that appear to it from without], in order that, having afterward withdrawn it from these gently and opportunely [and fixed it on the consideration of its being and the properties it finds in itself], it may then be the more easily controlled.
11. Let us now accordingly consider the objects that are commonly thought to be [the most easily, and likewise] the most distinctly known, viz, the bodies we touch and see; not, indeed, bodies in general, for these general notions are usually somewhat more confused, but one body in particular. Take, for example, this piece of wax; it is quite fresh, having been but recently taken from the beehive; it has not yet lost the sweetness of the honey it contained; it still retains somewhat of the odor of the flowers from which it was gathered; its color, figure, size, are apparent (to the sight); it is hard, cold, easily handled; and sounds when struck upon with the finger. In fine, all that contributes to make

a body as distinctly known as possible, is found in the one before us. But, while I am speaking, let it be placed near the fire—what remained of the taste exhales, the smell evaporates, the color changes, its figure is destroyed, its size increases, it becomes liquid, it grows hot, it can hardly be handled, and, although struck upon, it emits no sound. Does the same wax still remain after this change? It must be admitted that it does remain; no one doubts it, or judges otherwise. What, then, was it I knew with so much distinctness in the piece of wax? Assuredly, it could be nothing of all that I observed by means of the senses, since all the things that fell under taste, smell, sight, touch, and hearing are changed, and yet the same wax remains.

12. It was perhaps what I now think, *viz*, that this wax was neither the sweetness of honey, the pleasant odor of flowers, the whiteness, the figure, nor the sound, but only a body that a little before appeared to me conspicuous under these forms, and which is now perceived under others. But, to speak precisely, what is it that I imagine when I think of it in this way? Let it be attentively considered, and, retrenching all that does not belong to the wax, let us see what remains. There certainly remains nothing, except something extended, flexible, and movable. But what is meant by flexible and movable? Is it not that I imagine that the piece of wax, being round, is capable of becoming square, or of passing from a square into a triangular figure? Assuredly such is not the case, because I conceive that it admits of an infinity of similar changes; and I am, moreover, unable to compass this infinity by imagination, and consequently this conception which I have of the wax is not the product of the faculty of imagination. But what now is this extension? Is it not also unknown? for it becomes greater when the wax is melted, greater when it is boiled, and greater still when the heat increases; and I should not conceive [clearly and]

according to truth, the wax as it is, if I did not suppose that the piece we are considering admitted even of a wider variety of extension than I ever imagined, I must, therefore, admit that I cannot even comprehend by imagination what the piece of wax is, and that it is the mind alone (*mens*, Lat., *entendement*, F.) which perceives it. I speak of one piece in particular; for as to wax in general, this is still more evident. But what is the piece of wax that can be perceived only by the [understanding or] mind? It is certainly the same which I see, touch, imagine; and, in fine, it is the same which, from the beginning, I believed it to be. But (and this it is of moment to observe) the perception of it is neither an act of sight, of touch, nor of imagination, and never was either of these, though it might formerly seem so, but is simply an intuition (*inspectio*) of the mind, which may be imperfect and confused, as it formerly was, or very clear and distinct, as it is at present, according as the attention is more or less directed to the elements which it contains, and of which it is composed.

13. But, meanwhile, I feel greatly astonished when I observe [the weakness of my mind, and] its proneness to error. For although, without at all giving expression to what I think, I consider all this in my own mind, words yet occasionally impede my progress, and I am almost led into error by the terms of ordinary language. We say, for example, that we see the same wax when it is before us, and not that we judge it to be the same from its retaining the same color and figure: whence I should forthwith be disposed to conclude that the wax is known by the act of sight, and not by the intuition of the mind alone, were it not for the analogous instance of human beings passing on in the street below, as observed from a window. In this case I do not fail to say that I see the men themselves, just as I say that I see the wax; and yet what do I see from the window beyond hats and cloaks that

might cover artificial machines, whose motions might be determined by springs? But I judge that there are human beings from these appearances, and thus I comprehend, by the faculty of judgment alone which is in the mind, what I believed I saw with my eyes.

14. The man who makes it his aim to rise to knowledge superior to the common, ought to be ashamed to seek occasions of doubting from the vulgar forms of speech: instead, therefore, of doing this, I shall proceed with the matter in hand, and inquire whether I had a clearer and more perfect perception of the piece of wax when I first saw it, and when I thought I knew it by means of the external sense itself, or, at all events, by the common sense (*sensus communis*), as it is called, that is, by the imaginative faculty; or whether I rather apprehend it more clearly at present, after having examined with greater care, both what it is, and in what way it can be known. It would certainly be ridiculous to entertain any doubt on this point. For what, in that first perception, was there distinct? What did I perceive which any animal might not have perceived? But when I distinguish the wax from its exterior forms, and when, as if I had stripped it of its vestments, I consider it quite naked, it is certain, although some error may still be found in my judgment, that I cannot, nevertheless, thus apprehend it without possessing a human mind.
15. But finally, what shall I say of the mind itself, that is, of myself? for as yet I do not admit that I am anything but mind. What, then! I who seem to possess so distinct an apprehension of the piece of wax, do I not know myself, both with greater truth and certitude, and also much more distinctly and clearly? For if I judge that the wax exists because I see it, it assuredly follows, much more evidently, that I myself am or exist, for the same reason: for it is possible that what I see

may not in truth be wax, and that I do not even possess eyes with which to see anything; but it cannot be that when I see, or, which comes to the same thing, when I think I see, I myself who think am nothing. So likewise, if I judge that the wax exists because I touch it, it will still also follow that I am; and if I determine that my imagination, or any other cause, whatever it be, persuades me of the existence of the wax, I will still draw the same conclusion. And what is here remarked of the piece of wax, is applicable to all the other things that are external to me. And further, if the [notion or] perception of wax appeared to me more precise and distinct, after that not only sight and touch, but many other causes besides, rendered it manifest to my apprehension, with how much greater distinctness must I now know myself, since all the reasons that contribute to the knowledge of the nature of wax, or of any body whatever, manifest still better the nature of my mind? And there are besides so many other things in the mind itself that contribute to the illustration of its nature, that those dependent on the body, to which I have here referred, scarcely merit to be taken into account.

16. But, in conclusion, I find I have insensibly reverted to the point I desired; for, since it is now manifest to me that bodies themselves are not properly perceived by the senses nor by the faculty of imagination, but by the intellect alone; and since they are not perceived because they are seen and touched, but only because they are understood [or rightly comprehended by thought], I readily discover that there is nothing more easily or clearly apprehended than my own mind. But because it is difficult to rid one's self so promptly of an opinion to which one has been long accustomed, it will be desirable to tarry for some time at this stage, that, by long continued meditation, I may more deeply impress upon my memory this new knowledge.

LECTURE 3.3

Spinoza, Hobbes, Locke, and Hume

ASSIGNMENT — Read the following selection from David Hume’s “Of Miracles” found in his *An Enquiry into Human Understanding*. For what reasons does he discredit miracles?

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 From “Of Miracles” in *An Enquiry into Human Understanding*
 by David Hume

A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. Why is it more than probable, that all men must die; that lead cannot, of itself, remain suspended in the air; that fire consumes wood, and is extinguished by water; unless it be, that these events are found agreeable to the laws of nature, and there is required a violation of these laws, or in other words, a miracle

to prevent them? Nothing is esteemed a miracle, if it ever happen in the common course of nature. It is no miracle that a man, seemingly in good health, should die on a sudden: because such a kind of death, though more unusual than any other, has yet been frequently observed to happen. But it is a miracle, that a dead man should come to life; because that has never been observed in any age or country. There must, therefore, be a uniform experience against every miraculous event, otherwise the event would not merit that appellation. And as a uniform experience amounts to a proof, there is here a direct and full proof, from the nature of the fact, against the existence of any miracle; nor can such a proof be destroyed, or the miracle rendered credible, but by an opposite proof, which is superior.¹

The plain consequence is (and it is a general maxim worthy of our attention), “That no testimony is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsehood would be more miraculous, than the fact, which it endeavours to establish; and even in that case there is a mutual destruction of arguments, and the superior only gives us an assurance suitable to that degree of force, which remains, after deducting the inferior.” When anyone tells me, that he saw a dead man restored to life, I immediately consider with myself, whether it be more probable, that this person should either deceive or be deceived, or that the fact, which he

¹ Sometimes an event may not, in itself, seem to be contrary to the laws of nature, and yet, if it were real, it might, by reason of some circumstances, be denominated a miracle; because, in fact, it is contrary to these laws. Thus if a person, claiming a divine authority, should command a sick person to be well, a healthful man to fall down dead, the clouds to pour rain, the winds to blow, in short, should order many natural events, which immediately follow upon his command; these might justly be esteemed miracles, because they are really, in this case, contrary to the laws of nature. For if any suspicion remain, that the event and command concurred by accident, there is no miracle and no transgression of the laws of nature. If this suspicion be removed, there is evidently a miracle, and a transgression of these laws; because nothing can be more contrary to nature than that the voice or command of a man should have such an influence. A miracle may be accurately defined, a transgression of a law of nature by a particular volition of the Deity, or by the interposition of some invisible agent. A miracle may either be discoverable by men or not. This alters not its nature and essence. The raising of a house or ship into the air is a visible miracle. The raising of a feather, when the wind wants ever so little of a force requisite for that purpose, is as real a miracle, though not so sensible with regard to us.

relates, should really have happened. I weigh the one miracle against the other; and according to the superiority, which I discover, I pronounce my decision, and always reject the greater miracle. If the falsehood of his testimony would be more miraculous, than the event which he relates; then, and not till then, can he pretend to command my belief or opinion.

LECTURE 3.4 Kant, Diderot, and Voltaire

ASSIGNMENT — Read Immanuel Kant's 1784 essay, "What is Enlightenment?" According to Kant, what is enlightenment? How is it alike to wisdom in Proverbs 1-4? How is it different? How does he connect it to freedom and to government?

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From "What is Enlightenment" by Immanuel Kant

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Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another. Self-incurred is this tutelage when its cause lies not in lack of reason but in lack of resolution and courage to use it without direction from another. Sapere aude! "Have courage to use your own reason!" — that is the motto of enlightenment.

Laziness and cowardice are the reasons why so great a portion of mankind, after nature has long since discharged them from external direction (naturaliter maiorenes), nevertheless remains under lifelong tutelage, and why it is so easy for others to set themselves up as their guardians. It is so easy not to be of age. If I have a book which understands for me, a pastor who has a conscience for me, a physician who decides my diet, and so forth, I need not trouble

myself. I need not think, if I can only pay — others will easily undertake the irksome work for me.

That the step to competence is held to be very dangerous by the far greater portion of mankind (and by the entire fair sex) — quite apart from its being arduous is seen to by those guardians who have so kindly assumed superintendence over them. After the guardians have first made their domestic cattle dumb and have made sure that these placid creatures will not dare take a single step without the harness of the cart to which they are tethered, the guardians then show them the danger which threatens if they try to go alone. Actually, however, this danger is not so great, for by falling a few times they would finally learn to walk alone. But an example of this failure makes them timid and ordinarily frightens them away from all further trials.

For any single individual to work himself out of the life under tutelage which has become almost his nature is very difficult. He has come to be fond of his state, and he is for the present really incapable of making use of his reason, for no one has ever let him try it out. Statutes and formulas, those mechanical tools of the rational employment or rather misemployment of his natural gifts, are the fetters of an everlasting tutelage. Whoever throws them off makes only an uncertain leap over the narrowest ditch because he is not accustomed to that kind of free motion. Therefore, there are few who have succeeded by their own exercise of mind both in freeing themselves from incompetence and in achieving a steady pace.

But that the public should enlighten itself is more possible; indeed, if only freedom is granted enlightenment is almost sure to follow. For there will always be some independent thinkers, even among the established guardians of the great masses, who, after throwing off the yoke of tutelage from their own shoulders, will disseminate the spirit of the rational appreciation of both their own worth and every man's vocation for thinking for himself. But be it noted that the public, which has first been brought

under this yoke by their guardians, forces the guardians themselves to remain bound when it is incited to do so by some of the guardians who are themselves capable of some enlightenment — so harmful is it to implant prejudices, for they later take vengeance on their cultivators or on their descendants. Thus the public can only slowly attain enlightenment. Perhaps a fall of personal despotism or of avaricious or tyrannical oppression may be accomplished by revolution, but never a true reform in ways of thinking. Farther, new prejudices will serve as well as old ones to harness the great unthinking masses.

For this enlightenment, however, nothing is required but freedom, and indeed the most harmless among all the things to which this term can properly be applied. It is the freedom to make public use of one's reason at every point. But I hear on all sides, "Do not argue!" The Officer says: "Do not argue but drill!" The tax collector: "Do not argue but pay!" The cleric: "Do not argue but believe!" Only one prince in the world says, "Argue as much as you will, and about what you will, but obey!" Everywhere there is restriction on freedom.

Which restriction is an obstacle to enlightenment, and which is not an obstacle but a promoter of it? I answer: The public use of one's reason must always be free, and it alone can bring about enlightenment among men. The private use of reason, on the other hand, may often be very narrowly restricted without particularly hindering the progress of enlightenment. By the public use of one's reason I understand the use which a person makes of it as a scholar before the reading public. Private use I call that which one may make of it in a particular civil post or office which is entrusted to him. Many affairs which are conducted in the interest of the community require a certain mechanism through which some members of the community must passively conduct themselves with an artificial unanimity, so that the government may direct them to public ends, or at least prevent them from destroying those ends. Here argument is certainly not allowed — one

must obey. But so far as a part of the mechanism regards himself at the same time as a member of the whole community or of a society of world citizens, and thus in the role of a scholar who addresses the public (in the proper sense of the word) through his writings, he certainly can argue without hurting the affairs for which he is in part responsible as a passive member. Thus it would be ruinous for an officer in service to debate about the suitability or utility of a command given to him by his superior; he must obey. But the right to make remarks on errors in the military service and to lay them before the public for judgment cannot equitably be refused him as a scholar. The citizen cannot refuse to pay the taxes imposed on him; indeed, an impudent complaint at those levied on him can be punished as a scandal (as it could occasion general refractoriness). But the same person nevertheless does not act contrary to his duty as a citizen, when, as a scholar, he publicly expresses his thoughts on the inappropriateness or even the injustices of these levies. Similarly a clergyman is obligated to make his sermon to his pupils in catechism and his congregation conform to the symbol of the church which he serves, for he has been accepted on this condition. But as a scholar he has complete freedom, even the calling, to communicate to the public all his carefully tested and well meaning thoughts on that which is erroneous in the symbol and to make suggestions for the better organization of the religious body and church. In doing this there is nothing that could be laid as a burden on his conscience. For what he teaches as a consequence of his office as a representative of the church, this he considers something about which he has not freedom to teach according to his own lights; it is something which he is appointed to propound at the dictation of and in the name of another. He will say, "Our church teaches this or that; those are the proofs which it adduces." He thus extracts all practical uses for his congregation from statutes to which he himself would not subscribe with full conviction but to the enunciation of which he can very well

pledge himself because it is not impossible that truth lies hidden in them, and, in any case, there is at least nothing in them contradictory to inner religion. For if he believed he had found such in them, he could not conscientiously discharge the duties of his office; he would have to give it up. The use, therefore, which an appointed teacher makes of his reason before his congregation is merely private, because this congregation is only a domestic one (even if it be a large gathering); with respect to it, as a priest, he is not free, nor can he be free, because he carries out the orders of another. But as a scholar, whose writings speak to his public, the world, the clergyman in the public use of his reason enjoys an unlimited freedom to use his own reason to speak in his own person. That the guardian of the people (in spiritual things) should themselves be incompetent is an absurdity which amounts to the eternalization of absurdities.

But would not a society of clergymen, perhaps a church conference or a venerable classis (as they call themselves among the Dutch), be justified in obligating itself by oath to a certain unchangeable symbol in order to enjoy an unceasing guardianship over each of its numbers and thereby over the people as a whole, and even to make it eternal? I answer that this is altogether impossible. Such contract, made to shut off all further enlightenment from the human race, is absolutely null and void even if confirmed by the supreme power, by parliaments, and by the most ceremonious of peace treaties. An age cannot bind itself and ordain to put the succeeding one into such a condition that it cannot extend its (at best very occasional) knowledge, purify itself of errors, and progress in general enlightenment. That would be a crime against human nature, the proper destination of which lies precisely in this progress and the descendants would be fully justified in rejecting those decrees as having been made in an unwarranted and malicious manner.

The touchstone of everything that can be concluded as a law for a people lies in the question

whether the people could have imposed such a law on itself. Now such religious compact might be possible for a short and definitely limited time, as it were, in expectation of a better. One might let every citizen, and especially the clergyman, in the role of scholar, make his comments freely and publicly, i.e. through writing, on the erroneous aspects of the present institution. The newly introduced order might last until insight into the nature of these things had become so general and widely approved that through uniting their voices (even if not unanimously) they could bring a proposal to the throne to take those congregations under protection which had united into a changed religious organization according to their better ideas, without, however hindering others who wish to remain in the order. But to unite in a permanent religious institution which is not to be subject to doubt before the public even in the lifetime of one man, and thereby to make a period of time fruitless in the progress of mankind toward improvement, thus working to the disadvantage of posterity — that is absolutely forbidden. For himself (and only for a short time) a man may postpone enlightenment in what he ought to know, but to renounce it for posterity is to injure and trample on the rights of mankind. And what a people may not decree for itself can even less be decreed for them by a monarch, for his lawgiving authority rests on his uniting the general public will in his own. If he only sees to it that all true or alleged improvement stands together with civil order, he can leave it to his subjects to do what they find necessary for their spiritual welfare. This is not his concern, though it is incumbent on him to prevent one of them from violently hindering another in determining and promoting this welfare to the best of his ability. To meddle in these matters lowers his own majesty, since by the writings in which his own subjects seek to present their views he may evaluate his own governance. He can do this when, with deepest understanding, he lays upon himself the reproach, *Caesar non est supra grammaticos*. Far more does he injure his own

majesty when he degrades his supreme power by supporting the ecclesiastical despotism of some tyrants in his state over his other subjects.

If we are asked, “Do we now live in an enlightened age?” the answer is, “No,” but we do live in an age of enlightenment. As things now stand, much is lacking which prevents men from being, or easily becoming, capable of correctly using their own reason in religious matters with assurance and free from outside direction. But on the other hand, we have clear indications that the field has now been opened wherein men may freely deal with these things and that the obstacles to general enlightenment or the release from self-imposed tutelage are gradually being reduced. In this respect, this is the age of enlightenment, or the century of Frederick.

A prince who does not find it unworthy of himself to say that he holds it to be his duty to prescribe nothing to men in religious matters but to give them complete freedom while renouncing the haughty name of tolerance, is himself enlightened and deserves to be esteemed by the grateful world and posterity as the first, at least from the side of government, who divested the human race of its tutelage and left each man free to make use of his reason in matters of conscience. Under him venerable ecclesiastics are allowed, in the role of scholar, and without infringing on their official duties, freely to submit for public testing their judgments and views which here and there diverge from the established symbol. And an even greater freedom is enjoyed by those who are restricted by no official duties. This spirit of freedom spreads beyond this land, even to those in which it must struggle with external obstacles erected by a government which misunderstands its own interest. For an example gives evidence to such a government that in freedom there is not the least cause for concern about public peace and the stability of the community. Men work themselves gradually out of barbarity if only intentional artifices are not made to hold them in it.

I have placed the main point of enlightenment

— the escape of men from their self-incurred tutelage — chiefly in matters of religion because our rulers have no interest in playing guardian with respect to the arts and sciences and also because religious incompetence is not only the most harmful but also the most degrading of all. But the manner of thinking of the head of a state who favors religious enlightenment goes further, and he sees that there is no danger to his lawgiving in allowing his subjects to make public use of their reason and to publish their thoughts on a better formulation of his legislation and even their open-minded criticisms of the laws already made. Of this we have a shining example wherein no monarch is superior to him we honor.

But only one who is himself enlightened, is not afraid of shadows, and has a numerous and well-disciplined army to assure public peace, can say: “Argue as much as you will, and about what you will, only obey!” A republic could not dare say such a thing. Here is shown a strange and unexpected trend in human affairs in which almost everything, looked at in the large, is paradoxical. A greater degree of civil freedom appears advantageous to the freedom of mind of the people, and yet it places inescapable limitations upon it. A lower degree of civil freedom, on the contrary, provides the mind with room for each man to extend himself to his full capacity. As nature has uncovered from under this hard shell the seed for which she most tenderly cares — the propensity and vocation to free thinking — this gradually works back upon the character of the people, who thereby gradually become capable of managing freedom; finally, it affects the principles of government, which finds it to its advantage to treat men, who are now more than machines, in accordance with their dignity.

LECTURE 3.5

Rousseau

ASSIGNMENT — Complete Exam #3.

EXAM #3

1. Explain the phrase “Ideas Have Consequences” in the context of the Enlightenment.
2. For what reason(s) was Prometheus the symbol of the Enlightenment?
3. List and define the “Trinity of Unbelief” in the Enlightenment.
4. Define the philosophy of Nominalism which William of Ockham proposed.
5. List in detail the argument of René Descartes concerning doubt and his own existence.
6. Define the philosophy of Baruch Spinoza.
7. Define the philosophy of either Thomas Hobbes or John Locke.
8. Define the philosophy of either David Hume or Voltaire.
9. How was the life and thinking of Jean-Jacques Rousseau the crowning achievement of the Enlightenment? Define his beliefs and life and explain how he was the natural result of the previous thinkers.
10. How can a Christian pursue knowledge without making the same mistakes as did Enlightenment philosophers?