

GREAT THINKERS



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PERFACE

The history of the World is but the biography of Greatmen Thomas Carlyle

I beseech (pray) you to spare a few minutes of your valuable time and go through the book "Great Thinkers" which I have penned for you after a lot of labour and profound thinking. Do not just glance through it cursorily, but savour it with your heart. Your time will not be wasted rather gain fully utilized. A deep study of it will compel every reader to put the precept (command) into daily practice and the same will definitely bestow on the seeker great peace and prosperity, health and happiness in the modern age of tension and stress.

It is really a valuable and excellent anthology (collection) of prose containing 25 different thinkers provided for the readers. It offers comfort and consultation, enlightenment and elucidation (explanation) in such a manner as to make a direct appeal to the modern young and old alike. Optimism is the key note of this book. Its pages abound in constructive suggestions for a fuller and happier life. I hope it may inspire many thirsting and aspiring souls in humble and sincere prayer.

It is our hope that 25 "Great Thinkers" will be read with enjoyment and satisfaction by those who wish to use it for leisure reading and by those who are more specifically motivated to seek authoritative information about selected "Great Thinkers".

I am very thankful for Sharvshri Sardari Lal 'Kamal', Naresh Bansalji and Jai Kishanji etc. for their help in publication of this book. Perhaps I would have not able to do so without their valuable co-operation. I am also indebted to God who inspired me to do it.

I have tried my level best to write this book correctly according to my capacity and ability. But no body on the earth is perfect except God. Actually man is a mannequin of mistakes to error is human. I, therefore, am not an exception. If, there is any mistake, I beg pardon from the readers. Any suitable suggestions from the readers are keenly awaited and welcome from the very core of my heart.

In the end, I am very grateful to all those authors whose books have inspired me to write this book and whose thoughts have quoted in this book.



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Reviewer's Views

Shri Dharam Pal Kapoor is a born bachelor having a sacred soul, pious pen and roams in religions realms. If God has been benevolent upon him, he is equally charitable towards the poor, be they relatives or strangers. That is why he spends a lot on writing, publishing and free distribution of his instructive/religious books for the benefit of society and humanity. Whatever he preaches, he practices; he does not simply deliver precepts (Maxiams) and sermons (Discoures). This book entitled "Great Thinkers" is a speaking example.

The views, ideas and ideals have been backed profusely by quotations of well known writers/poets, thinkers and philosophers so as to make them acceptable. At some places, the writer's views may be at variance with the readers but that shows his individual personality and free thinking and should be welcome.

I can only wish the writer's mission of teaching and preaching of great ideals a sure success.

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Special Message

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1. CONFUCIUS

Confucius was China's most famous teacher, philosopher, and political theorist, whose ideas have influenced the civilizations of all of eastern Asia. The insistence that human beings are teachable, improvable and perfectible through personal and communal endeavour is typically Confucian. Confucius was born in Chu-fu, a small feudal state of Lu (now in Shantung province, China) in 551 B.C. His original name was Ch'iu, but he is referred to as either K'ung-Tzu or K'ung-fu-Tzu (Master K'ung) through Chinese history. He belonged to the noble K'ung clan. His father was a commander of a district in Lu.

Confucius' ancestors were probably members of the aristocracy who had become virtual poverty-stricken commoners by the time of his birth. His father died when he was only three years old. He was brought up in difficult circumstances under the loving care of his widowed mother. Instructed first by the mother, Confucius then distinguished himself as an indefatigable (experiencing difficulties) learner in his teens. He was largely self educated but apparently became the most learned man of his day. Around the age of 15 his heart was entirely preoccupied by the urge for learning.

Confucius served in minor government posts like managing stables and keeping books for granaries. At the age of 19, he married a woman of similar background. In next few years, a son and two daughters were born to him.

However, his relations with his wife and children were not very cordial.

It is not known who Confucius' teachers were, but he made a conscientious effort to find the right masters to teach him. Confucius' mastery of six arts – ritual, music, archery, charioteering, calligraphy and arithmetic – and his familiarity with the classical traditions, notably poetry and history enabled him to start a brilliant teaching career in his 30s. Soon, word spread about this man of learning and character. When he was 32, he began teaching ancient rituals to a minister's sons. For Confucius the primary function of education was to provide the proper way of training noblemen (Chun-Tzu), a process that involved constant self-improvement and continuous social interaction. Although he emphatically noted that learning was 'for the sake of the self' (the end of which was self-knowledge and self-realization), he found public service a natural consequence of true education. Confucius gave immense value to personal example. He stressed that rulers could only be great if they themselves led exemplary moral lives. Only then could their kingdoms become happy and prosperous. He believed that the personal character and conduct of the ruler was very important.

For decades Confucius was actively involved in politics, wishing to put his humanist ideas into practice through government channels. In his late 40s and early 50s Confucius served first as a Magistrate of Chung-tu, then as an assistant minister of public works. He also served as Minister of justice in the state of Lu. He introduced reforms, ensured justice was dispensed quickly and fairly and saw to it that crime was almost eliminated. It is likely that he

accompanied king Lu as his Chief Minister on one of the diplomatic missions, Confucius' political career was short-lived. At 56, when he realized that his superiors were uninterested in his policies, he resigned from his position. Confucius left the country in an attempt to find another feudal state to which he could render his service. He wandered from state to state travelling and teaching. During his self-imposed exile of almost 12 years he was accompanied by an expanding circle of students. His reputation as a man of vision and mission spread. At the age of 67 he returned home to Lu, to teach and to preserve his cherished classical traditions by writing and editing. His last few years in Lu were spent relatively quietly. He is said to have studied the / Ching, laid the groundwork for a new educational system and committed traditions in writing by instructing a group of young disciples.

Confucius always preached that man should achieve sagehood through self-cultivation and inner enlightenment. He focused his teaching on his concept of jen, which has been interpreted as love, magnanimity and compassion. In the most complete sense, jen signified supreme moral achievement and excellence in character in accord with li (ritual norms) and the principles of chung (loyalty to one's true nature), shu (reciprocity), yi (righteousness), and hsiao (filial piety). He also stressed the quality of te (virtue). This is what differentiated a superior man is concerned with virtue; inferior man is concerned with land." Although he prayed, fasted and attended sacrifices, he vigorously opposed popular religious practices, for instance, the animistic cult that derived from the Yin dynasty, which had degenerated into witchcraft and sorcery.

The crux (puzzle) of Confucius, teachings centres on the tao or the 'Mandate of Heaven. He believed that there is an absolute principle underlying the universe, which is moral and ethical, not mystical. His interpretation of teo was as a way of action of living. Confucius was not a religious leader in the ordinary sense, for his teachings, were essentially a social ethic. In his discourses, he always avoided religion, rather, his teachings were more practical and ethical. He said that the human duty should be based on the five virtues of kindness, uprightness, decorum, wisdom and faithfulness. He stressed that in society, a man should be conscious of his obligations, rather than his rights and prerogatives, Confucius exhort (advised strongly) the individual through the words, 'sageness within and kingliness without.'" In short, a man should adopt the Middle Path by being both, a man of spiritual enlightenment and a man of worldly affairs.

Confucius, known as the first teacher in China, wanted to make education available to all men. He was instrumental in establishing the art of teaching as a vocation, indeed as a way of life. Before Confucius aristocratic families used to hire tutors to educate their sons in specific arts, and government officials used to instruct their subordinates in the necessary techniques. But Confucius was the first person to devote his whole life to learning and teaching for the purpose of transforming and improving society. He believed that all human beings could benefit from self-cultivation. For Confucius, all social and political virtues were simply personal virtues. He inaugurated a humanities programme for potential leaders, opened the doors of education to all and defined learning not merely as the acquisition of

knowledge but also as character building. Confucius maintained such education which began in a person's early years and continued throughout life. He also believed that men are equal at birth and it was this conviction that underlay all his views on education and that influenced Chinese educational policies over subsequent centuries. Confucius was said to have attracted 3,000 students, of whom 72 were close disciples. Confucius died in 479 BC at the age of 73. Though exact date of his birth is not known, September 28 is still widely observed in East Asia as Confucius' birthday. It is an official holiday, 'Teachers Day' in Taiwan.

Confucius has written about his experiences in a book entitled *Chin Chiuking*. He is supposed to have compiled and edited *Ch 'un Ch'* in (*Spring and Autumn Annals*), an annalistic account of Chinese history in the state of Lu from 722 to 481 BC. The teachings of Confucius were transmitted to all later generations through the *Lun yu* (*Analects of Conversations*), which were compiled by his disciples. Along with those of his main disciples, his teachings are also outlined in the *Shih Shu* (*Four Books*) of Confucian literature, which became the textbooks of subsequent Chinese generations. Thus, the way of life propagated by Confucius in the 6th-5th century BC was followed by the Chinese people for more than two millennia (Period of one thousand year).



2. SOCRATES

Socrates is considered to be one of the wisest men of the ancient world. He relentlessly pursued truth in all spheres of life. For finding the truth, he used the method of questions and answers. He would put certain questions and invite answers. To answers thus received, he would again put some questions and in the process ultimately arrive at the right answer. With Socrates also emerged the Greek philosophy which was non-existent before him.

Socrates was born in an ordinary family of Athens around 469 BC. He was the son of Sophroniscus, an Athenian stone mason and sculptor. He learned his father's craft and apparently practiced it for many years before devoting his time almost completely to intellectual interests. Socrates was an ugly looking persons with a flat nose and inward looking eyes. Socrates lived during the chaos of the Peloponnesian War. In his youth, he was a soldier and had taken part in many battles from the side of Athens. He served as a hoplite (infantry soldier) during the Peloponnesian war. Although not a man of politics (he believed it would compromise his principles), in 406-405 BC. however, he became a member of the Boula (legislative council) of 500.

Later on Socrates turned to philosophy. He took keen interest of the works of natural philosophers. There was a strong religious side to Socrates character and thought which constantly revealed itself. Indeed, it was a divine voice which Socrates claimed to hear withing himself on important occasions in his life. It was not a voice which gave him positive instructions, but instead warned him when he was

about to go astray.

Socrates was famous for his method of argumentation. The Socratic method of argumentation began with common place questions which lead the opponent to believe that the questioner was a simpleton, but ended in a complete reversal. It was a method not suitable to win friends, especially when used in public.

Socrates' chief contribution lies not in the construction of an elaborate system of philosophy but in cleaning away the false common beliefs and in leading men to an awareness of their own ignorance, from which position they may begin to discover the truth. Socrates contribution, then, was primarily the negative one of exposing fallacies, but equally important was the magnetism of his personality and the effect which he had on the people he met. It was his unique combination of dialectical skill and magnetic attractiveness to the youth of Athens which gave his opponents, an opportunity to bring him to trial in 399 BC.

Socrates spent much of his time speaking with young men of promise and also with politicians, poets and artisans about their various callings and their notions of right and wrong. By these unconventional ideas. Socrates came into conflict with the contemporary government. Socrates believed that not everybody was fit to rule and that to run the government was an art which could be perfect by knowledge. Socrates questioned the traditional gods of Athens. This made many enemies of Socrates who started putting pressure on him to take back much of what he had said. The social life of Socrates, therefore, became troubled. Unfortunately he had no peace on the domestic front also, because his wife, Xentheppe was a cruel and peevish

woman.

Socrates refused to take back his ideas and beliefs and was indicted for impiety (lack of piety) on two counts, corruption of the young and neglect of the gods whom the city worships and the practice of religious novelties. The charges were baseless but the majority found him guilty and sentenced him to death. Socrates was requested by his followers to escape from the jail which he could have done easily but Socrates refused to do so. For the sake of his ideas and beliefs, he gladly embraced death by drinking a cup of the deadly poison, hemlock in 399 BC in Athens. A full account of the episode is recounted in the Phaedo of Plato, who, though not present, knew most of those who were.

Socrates wrote nothing, and information about his personality and doctrine can be found chiefly in the Dialogues of Plato and Xenophon. He was one of the most colourful figures in the history of ancient philosophy. His fame was widespread in his own time, and his name soon became a household word. This ancient philosopher who directed philosophical thought towards analyses of the character and conduct of human life is remembered for his admonition (give advice) to “know thyself”. Plato’s tribute to him was nicely deserved –

Of all the men of his time whom I have known, he was the wisest, the gentlest and best.



3. PLATO

Plato, the second of the great trio of ancient Greeks (Socrates, Plato and Aristotle), is considered the Father of Western Political Philosophy. His thought had enormous impact on the development of Western philosophy. He developed a wide-ranging system of philosophy that was strongly ethical, resting on a foundation of eternal ideas, or forms, that are universals or absolutes. Plato was the pupil thoughts he was much influenced by him.

Plato was born in Athens, the son of Ariston and Perictione, both of Athenian aristocratic ancestry. His childhood name was said to have been Aristocles. It was during his school days that he was dubbed Platon (broad) because of his broad shoulders. Little is known of his early years. But he was given the finest education. Athens had to offer the scions of its noble families, and he devoted his considerable talents to politics and the writing of tragedy and other forms of poetry. His acquaintance with Socrates altered the course of his life. He had political ambitions until he became convinced that there was no place for men of conscience in active politics.

At the age of 20, Plato became a pupil of Socrates and remained with him, learning his ideas till his death. The execution of his teacher Socrates had a profound effect on him and he and other Socratic men left Athens in disgust and took temporary refuge in Megara. Plato spent the next few years traveling to different parts of the world including Europe, West Asia, Sicily, etc. During this period of traveling, Plato met Dionysius I, the autocratic ruler of Syracuse. Plato

tried to change him according to his own ideas but failed miserably.

In 387 BC Plato returned to Athens and founded a school named 'Academy'—one of the great philosophical schools of antiquity. It was an institute for the systematic pursuit of Philosophical and scientific research and to prepare ideal citizens and rulers. Plato presided over it for the rest of his life, making it the recognized authority also in mathematics and jurisprudence (science of law). The subjects taught in this Academy included ethics, geometry, politics, philosophy and mathematics. For the study of philosophy. Plato considered the knowledge of geometry essential. Aristotle, the greatest pupil of Plato, joined this 'Academy' in 367 BC. as a student and remained there till the death of Plato.

Although, Plato considered the foundation and organization of the 'Academy' his chief work, his importance to later generations has been as one of the greatest philosophical writers. Plato's Dialogues are divided into two groups – the earlier and the later on the basis of real difference in thought, perhaps indicating the distinction between the more Socratic thought and the more distinctively Platonic thought. Plato once again tried to give practical shape to his idea of Philosopher King and this time he tried to convert Dionysius II, the successor of Dionysius I. This time also he met with failure. The failures made Plato revise his ideas. His later works Statesman and Laws show this change in Plato. Plato died in 347 BC teaching at his 'Academy'.

Plato was born at a time when Greece was divided into small city states which were suffering from various evils

because they were not ruled by efficient and knowledgeable rulers. Plato felt critical for this state of affairs and he thought of preparing a philosophical scheme of an ideal state which was free from all evils and which was inhabited by ideal citizens. Plato set out his political ideas in his famous book "The Republic". The Republic is written in the form of dialogues and contains such revolutionary political concepts of Plato as an Ideal State, Philosopher King, Theory of Education, Theory of Communism.

Plato developed a wide-ranging system of philosophy that was strongly ethical, resting on a foundation of eternal ideas of forms that were universal or absolute. Platonism influenced currents of philosophy upto the 21st century. He had written a large number of books, all in the form of dialogues. Of these 36 dialogues are available now, and traces of Plato could be probably detected in the Alexandrian Wisdom of Solomon. Plato's final group of works, written after 367, consists of the Sophist, the Statesman, Philelrus, Timaeus, Critias, and the Laws.

The Sophist, take up the metaphysical question of being and not-being, while the Statesman concludes that the best type of city-state would be the one in which te expert us given absolute with no hindrance to his rule from laws or constitution. The Timaeus discusses the rationality inherent in the universe which confirms Plato's scheme, while the Laws, Plato's last work, once again takes up the question of the framework, in which, society might function for the betterment of its citizens. Here great stress is laid on an almost mystical approach to the great truth of the rational universe.



4. ARISTOTLE

Aristotle, was one of the three greatest intellectual figures of ancient Greece (the others being Socrates and Plato). He was a profound scholar and he surveyed the whole field of human knowledge as it was known in the Mediterranean world in his day, and his writings have long influenced Western and Muslim thoughts.

Aristotle, the ancient Greek philosopher, scientist and organizer of research was born in 384 BC at Stagira in Greece. The son of the court physician to the king of Macedonia. Aristotle was introduced to Greek medicine and biology at an early age. He took inspiration from his father to make biological studies and by 335 BC, he started writing and commenting on biology. Following the death of his father, he was sent to the Athenian Academy of Plato in 367 BC and was engaged in dialogue for 20 years. He assisted Plato in his researches till his death.

On Plato's death in 347 BC, he left Athens and traveled for 12 years, establishing new academies at Assus and Mytilene. He lived at Pella, the capital of Macedonia, for about three years tutoring the future Alexander, the Great, and retired to his paternal property at Stagira about 339 BC. On his return to Athens, when he was nearly 50, he established a philosophical school of his own called the Lyceum Academy', a centre for speculation and research. The chief contribution of the Lyceum lay in biology and history. On the death of Alexander in 323 BC, an anti-Macedonian agitation broke out in Athens, just as Socrates

had been indicated decades ago. Aristotle was charged with 'impiety'. Unlike Socrates, Aristotle was not willing to play the martyr. Along with his disciples, Aristotle fled to Chalcis in Euboea. A year later, in 322 BC, he passed away, reportedly from a stomach ailment.

The range of Aristotle's thought was vast. He studied and made original contributions in logic, metaphysics, ethics, physics, biology, zoology, psychology, literary theory and politics. He, in fact, spent the whole of his life in teaching and doing research. Aristotle was the first philosopher who had a clear understanding of some of the process used in logic. To him, logic was the basis for enunciating the conditions whereby thought can ascertain the causes of things. He developed the system of Syllogistic logic, whereby two valid propositions (the major and minor premises) gave rise to a third and equally valid proposition (the conclusion).

Aristotle created an extremely broad ontology, or theory of the nature and relations of being, in which individual substances interact in various ways to produce objects differing in such properties as substance, quantity, quality, time, position and condition of action. The resulting framework enabled Aristotle to devise a philosophy of nature in which matter, or material constituents undergo processes of dynamic or spontaneous change that are in turn mediated by pre-existing principles of form or structure. From this, Aristotle developed a hierarchy of existence that begin with the four primary bodies (earth, water, fire and air), which make up more complex inorganic substances, and then on to living organisms ; plants possess the functions of growth

and nutrition, animals possess in addition, the function of sensation and desire, and human beings in their turn possess the faculty of reason. Aristotle asserted that human goodness consists in the active exercise or use of rational faculties.

Aristotle had produced a large number of writings. Some of his works were written for the public and they deal with popular philosophical themes. It includes on philosophy, Alexander, On Monarchy, On Justice. On the Poets, On Pleasure, etc. A second group of writings is made up of collections of scientific and historical material. The most important being the Constitutions of the Athenians. Other works in this category are the Pythian Victors, Barbarian Customs, and the last group of writings is made up of those that have actually survived, and they consist of both philosophical and scientific works. Among them are, Prior Analytics, Sophistic Arguments, On Generation and Corruption, On Memory and Recollection, On Dreams, On Life and Death and On Breathing.

Aristotle was a disciple of Plato. He followed closely on the heels of Plato and was a realist. Like Plato. Aristotle gave a classification of States and the bases which were quantitative. It is truly said that Aristotle begins where Plato leaves off. Plato started with an ideal monarchy and ended with a mixed aristocracy and Aristotle begin with such an aristocracy but ended with a mixed constitution. He does not draw much distinction between mild democracy and mild oligarchy but devoted a great deal of space and attention to the preservation of different types of constitutions.

Aristotle's philosophy was continued after his death by

other members of his school such as Theophrastus and Eudemos of Rhodes. It is believed that Aristotle was the author of about 400 works but unfortunately most of them are not available now. Among the available ones, some well-known works of Aristotle are in politics, ethics, rhetoric and metaphysics. The Islamic philosophy which is based on various interpretations of Aristotle's thought was kept alive by Muslim scholars. Similarly, Thomas Aquinas made Aristotelianism the philosophical basis for Christian theology. Though the authority of Aristotelianism declined with the rise of modern science, it still subtly affects the orientation of western modes of thought.



5. JESUS CHRIST

Jesus Christ is the founder of Christianity. He is revered by most Christian churches as the son of God and the incarnation of God. He was the son of Joseph and Mary. According to the Biblical Gospel, a miraculous (wonderful) event is related to the birth of Jesus. Virgin Mary miraculously conceived Jesus and then married Joseph. Jesus was born in Bethlehem, Jerusalem (now the holy city of Israel). The deeds and message of Christ in the form of sayings and parables are recorded in the New Testament of the Bible.

Just outside a Galilean village a small group of weary (tired) men rested in a grove (group) of trees. Their faces were lined by hardships and their soiled garments and worn sandals showed hard use. The leader, who moved among them with a nod (moving of head) of encouragement to some and a helping hand to others, was called Jesus. When he reached one who was dark-bearded and somewhat sturdier than the others, he paused, as the latter spoke :

"Jesus are you not as weary as we from the journey and the thoughts to whom you preached?"

Jesus merely regarded him quietly.

His companion continued; "For these many months I have followed you believing you were a Hebrew prophet come among us, but now I know who you really are."

Jesus smiled softly and asked, "Who am I, Peter?"

The entire group fixed their eyes upon Peter expectantly as he responded, almost in a whisper : "You are the Messiah, the Son of the living God." The others nodded their agreement. The last rays of the setting sun descended

from the western sky as he spoke; the hush of twilight came upon the air, and a lone star was visible in the sky.

The title "Messiah" is the Hebrew word for "anointed one." For centuries before the time of Jesus, it had been reserved for a special person who was to come. Frequently the one who was to come was thought of as a king who would, in God's name, set his people free, that they might worship God in justice and in peace. At times, the expected one was imagined as a spiritual warrior who would rout the demons and the powers of darkness and evil which seemed to dominate the world and bring in a new era, full of new possibilities for human obedience to God.

In identifying Jesus as the Messiah, his disciples were using their highest human category. It was equivalent to saying that they could not account for him in any but ultimate terms. In keeping with the messianic tradition, two of the gospels relate that Jesus was born of Davidic stock in Bethlehem of Judea, the city of David and place or origin of the legitimate Judean dynasty. His birth is dated in the period from 4 BC. He was brought up in Nazareth, in the province of Galilee, where Joseph, his earthly father, operated a carpenter shop.

When Jesus was about thirty years of age, he came to be baptized in the river Jordan by John the Baptist. John, in the manner of the Old Testament prophets, was denouncing the sins of the time and calling for a national repentance as the appropriate preparation for the coming of the Messiah. Shortly afterward, John was beheaded by Herod Antipas, the Tetrarch of Galilee.

Jesus launched his own ministry in Galilee, calling upon all to repent because the kingdom of God was at hand. It is said of him in the gospels that he did not preach like the rabbis of his time, who cited the authorities for every opinion

they offered, but as one who had authority.

The subject of Jesus preaching was the kingdom of God, that is, the religious and moral demands which the Creator and Sovereign of earth and heaven makes on all His children. The heart and sum of these demands, he said, is that men should love God with all their beings and love their neighbours as themselves. In saying this, he was quoting two commandments that were already proclaimed in the Hebrew Torah; but the originality of Jesus position lay in subordinating every other commandment in the law to the love commandments. In the Sermon on the Mount, for example, he was willing to over rule equally the written law of Moses in the Scriptures and the authoritative oral interpretation of that law, in the name of what love demanded and of what love permitted. Likewise, in his disputes with the Pharisees over Sabbath observance, he was eager to see the human need to eat or to be healed take precedence over Sabbath restrictions on human activity. "The Sabbath was made for man", "he said, "not man for the Sabbath."

In the parable of the Good Samaritan he indicated what love was—unselfish, with even sacrificial concern for the well being of any neighbor in need. He taught love as the proper response even to enemies : "Pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He makes his son rise on the evil and on the good, and sends rain on the just and on the unjust."

Human beings could find the strength and courage to love like this because they were assured that they were loved by God : "if you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! " Toward God, the proper human attitude was humility and reliance on his mercy; "Everyone who exalts himself will be humbled, but

he who humble himself will be exalted."

Jesus ministry was also marked by numerous awe-inspiring actions, exemplified especially by miraculous healing of the sick. These healings are examples of Jesus immense gift for the inspiring others to faith in himself. They were also seen by Jesus and his friends as sight that God was with him and that the reign of God was indeed at hand.

Early in his ministry, Jesus assembled twelve specially chosen disciples, whom he destined to be his apostles or missionary representatives. They accompanied him as he went from village to village in Galilee, teaching, preaching, and healing. In addition to the Twelve he won the interest and confidence of very many others, who thronged to hear him and to bring their sick to be touched by him when he was in their vicinity (neighbourhood).

But Jesus also made enemies. The Pharisees, a religious sect who were devoted to strict observance of the whole written and oral law, were antagonized by his freedom with reference to the law. Later, the Sadducees, the party that gathered around the person and point of view of the high priest in Jerusalem, were still more hostile.

Shortly after the climactic occasion when Peter confessed his faith that Jesus was the Messiah, Jesus set out with the twelve for Jerusalem, in Judea. As the historic center of his people's faith, the site both of the Temple and of the most authoritative teaching of the law, Jerusalem naturally beckoned Jesus. His message, as a religious appeal addressed to the whole nation, was necessarily to be preached there in spite of its being the stronghold of those who were most hostile to him. As Jesus himself put it, "It cannot be that a prophet perish out of Jerusalem."

Jesus arrived at Jerusalem at the start of the Passover

season probably in AD 29. His preaching conducted in the open court of the temple, was received as gladly by the people of Jerusalem as it had been by Galilee. But the members of court of the high priest (who was in charge of the temple) were provided to take suppressive action against Jesus, especially after he drove the money changers out of the Temple, charging them with having debased its sacred purposes and having made it a den of thieves.

The story of the triumphal entry of Jesus into Jerusalem, celebrated in the Palm Sunday observances of the Christian Church, illustrates both the people's enthusiasm for Jesus as a messianic figure and the public identification of him as Messiah that led to his death. To consider Jesus as Messiah was, on the part of those who were friendly to him, to assign him (as has been seen) to the highest possible human category. But to the leaders of the Pharisees and Sadducees, who hoped for a Messiah but were hostile to Jesus, to call him Messiah was to blaspheme (Talk impressively).

Furthermore, to the occupying Romans, typified by Pontius Pilate, the Roman Procurator of Judea, the messianic title pointed to a revolutionary leader who would try to break the Roman hold on the country. Pilate cared nothing about blasphemy as defined by Hebrew law, but he gave the order to crucify Jesus in the charge that as one who aspired to be the King of the Jews, he was guilty of rebellion and sedition against Rome. Crucifixion was the customary cruel Roman mode of executing slaves and non-Roman rebels. Jesus was scourged, given a crown of thorns, and, on the eve of the Passover, crucified between two thieves.

It was apparently an ignominious (dishonourable) end to the story of Jesus the gospel according to Luke, with its narrative of the two disciples on the road to Emmaus,

pictures the despair that naturally settled on the disciples as their hopes in Jesus appeared to be totally crushed by his death. Jesus was stripped (undress) flogged (punished), mocked (laughed) and crowned with thorns. He was crucified between two thieves, and his cross stated that he was being executed for aspiring to be the king of Jews. He began to recite the Psalm, My God, "My God, why hast thou forsaken me." He uttered a loud cry and died.

However, the despair of the disciples was changed to joy and their faith in Jesus was not only restored but brought to a new level. Their faith in Jesus was not only restored but brought to a totally new level by their experience of Jesus resurrection. The gospel accounts of the resurrection indicate differences among the disciples as to how the event was construed. Some resurrection stories, like that according to which Jesus ate fish with the disciples at the Sea of Galilee, stress the physical nature of his presence after the resurrection. Other accounts, like that of St. Paul, who asserted in I Corinthians 15 that flesh and blood cannot inherit the kingdom of heaven. "stress the nonphysical nature of the "resurrection body."

But one great conviction unites all the apostolic testimony to Jesus resurrection; it is that the same Jesus whom they knew in his flesh and blood human existence was alive, as much in the midst as ever, and as able as ever to guide and them. The disciples' despair was dispelled; their confidence in Jesus grew to completely new dimensions. He was now the Son of God for them in a larger sense; and their old fear of death was swallowed up in their identification with him as heirs of the resurrection. Whereas they had all fled when Jesus was arrested, they now all risked the same fate by boldly proclaiming his right to be called the Messiah.

It was the preaching of the apostles and the now widely

asserted claim that Jesus was the Christ (Greek for Messiah) that launched the followers of "the way" as a sect to be reckoned with. As sporadic (scattered) persecutions (hindrances) developed, such as those in which Stephen, the first Christian martyr, was stoned as a blasphemer and Saul, later the apostle Paul, was an accessory and even an instigator, the Jewish followers of Jesus were more and more scattered into new parts of Palestine; there they won new converts, first entirely among Jews and then also among Gentile adherents to the synagogues. In Caesarea, the apostle Peter baptized a Roman centurion and his family, paving the way for the Gentle Christianity of which Paul was so powerful a champion.

For about a generation, the early Christians depended on purely oral communication of the story of Jesus, but gradually types of recollections of Jesus began to be circularized in written form : collections of his sayings and of his parables. Old Testament prophecies he had fulfilled, and accounts of his death and resurrection. It is out of these transcriptions of the recollections of eyewitness that the four canonical gospels were composed between 64 AD and approximately 110AD.

The belief common to the gospels and the twenty-three other documents of the New Testament (largely epistles or letters) is that Jesus of Nazareth, "fully human", that is, a real man among men, was also the vehicle of a revealing of himself by God. Therefore Jesus' ethical teachings are taken by Christians to be God's own disclosures of His will; Jesus' exemplary life is hidden to be God's own unveiling of human possibilities and the human vocation; and Jesus' patient and forgiving acceptance of suffering and death is taken as God's own disclosure of His limitless love for all humanity

and His capacity to give and to redeem human shortcoming and ill will.

There are approximately 900 million Christians in the world. They are sub divided into Roman Catholics, numerous Eastern Churches, and many Protestant denominations. Almost all these divisions in recent years have participated in an ecumenical movement toward recovery of Christian unity.

Christianity has the largest number of followers in the world today. The religion is divided into three principal groups; the Roman Catholic Church, the Eastern Orthodox Church and the Protestant Church. These three groups have been further subdivided in 36 parts.

The crucifixion of Jesus Christ, is observed by Christians as Good Friday every year. When Jesus was put on the Cross he uttered “O father forgive them, for they don’t know what they are doing.” This shows that Christ’s heart abounded with love even for his worst enemies. It is said that Jesus was resurrected three days after his crucifixion.



6. SAINT PAUL

A very intense (keen) young man, deep in thought, paying attention to his companions, was traveling north from Jerusalem to Damascus. As a Pharisee, he was deeply disturbed at the way pious members of his religious community were being had astray (out of right path) by claims that Jesus of Nazareth was God's chosen Masiah. Suddenly he was blinded by an intense light. He humbled and fell to the ground. Then a strange voice brought in to his knees. "Saul, Saul, why do you persecute me?" He answered, "Who are you, Lord? And the voice replied, "I am whom you are persecuting." It was the moment of total conversion for Saul of Tarsus. From that time on he regarded himself as the "slave of Jesus Christ."

There is no positive explanation of the change of name from Soul to Paul. Paulus is Latin for "little" and may have originated as a nickname when Saul was very young or because he was short of stature. In any case it is Latin because of Paul's hereditary and honorary Roman citizenship.

Paul was born in the first decade of the Christian of Tarsus capital of Cilicia, in what is now Turkey. Tarsusi "no mean city," as Paul himself said, it was a major sea) and a university centre, one of the leading seats of Hellenion culture in the Roman empire. Paul's parents were members of the Diaspora (that is, faithful Jews resident outside Palestine). Paul grew up proud of his Jewish faith, aware of himself as a member of the tribe of Benjamin (like King Sal, his Old Testament namesake), and above all a Pharisee, a member of a Jewish sect that was marked by tremendous

zeal for full obedience to the written and oral law of Judaism. Paul further expressed his religious devotion by studying under the famous Rabbi Gamaliel the Elder in Jerusalem, in a programme that would normally have led to his becoming a rabbi.

It was while he was in Jerusalem that he came in contact with the followers of "the Way", the believers in Jesus of Nazareth as the Christ or Messiah. Evidently Paul had never seen or heard Jesus during the latter's ministry, but he was present when Stephen, the first Christian martyr, was stoned to death for "blasphemy," Paul stood by, guarding the garments of those who did the stoning, and watched Stephen die with a prayer that his murderers be forgiven. From the stand-point of a Pharisee, it was almost impossible to believe that Jesus, who had died defenselessly on the order of the Roman procurator of Judea, could have been the promised Messiah the agent of God's deliverance whom the Jews were waiting for. According to the way Paul saw the facts at that time, Jewish believers in Jesus as the Christ had fallen into an outrageous error; they were superstitious, heretical (in understanding their religion wrongly), and blasphemous (in dishonoring the name of God by thinking of Jesus as God's Messiah).

It was in the spirit of outrage and of consternation (terror) because the followers of "the Way" were growing more numerous among his fellow Jews that Paul set out for Damascus. He had heard that there were followers of Jesus there, and he had letters from the High Priest in Jerusalem which authorized him to arrest heretics and bring them to Jerusalem for trial and punishment.

Then came the event of Paul's conversion. Evidently Paul had been impressed against his will by the spirit and

steadfast faith the those (like Stephen) whom he had been persecuting. Perhaps he had been struck by their arguments even while he had been receiving them in order to refute them. In any case, in time came when Paul understood that he was confronted called into service by Jesus himself, and he accepted Jesus call.

There are two aspects to the conversion experience, both of which are basic to Paul's later career. One is that he counted himself as having seen the risen Christ and therefore as a witness in his own person to the reality of the resurrection of Jesus from the dead. Later, he made no distinction between the appearance of the resurrected Christ to others and the appearance to himself. The raising of Jesus from the dead was to Paul the most emphatic possible endorsement of Jesus on God's part. Further, Jesus resurrection was taken by Paul as the pledge and example of a resurrection to which all believes in Christ could look forward.

The other important aspect of Paul's conversion is that Paul understood that Jesus himself had now called him to be an apostle, just as he had called twelve others during his ministry. The result was that Paul felt himself to be in every way an equal to the original apostles. He even felt strong enough to attempt to bring the others around to his own way of thinking, and he was strong enough to succeed, as will be seen.

The physical blindness that came upon Paul in the bright light of his conversion remained with him until he was baptized a few days later in Damascus. At first the followers of Jesus in Damascus were intensely suspicious and afraid that Paul would turn against them later. But Paul gradually won them over, first by his eloquent preaching of Jesus as

the Son of God and then by his absolute fidelity to Christ under repeated attacks and hardships on this account.

Paul's power as a preacher of the gospel of Jesus impressed Barnabas, a prominent Christian missionary who then invited Paul to join him in preaching to the people of Antioch, the capital of Syria and one of the great cities of the Roman Empire. Barnabas and Paul were very successful in Antioch, winning many converts not only among the Jews but also among persons who had been born Gentiles. (It was in Antioch that followers of "the Way" were first known as "Christians"). After a year, the Antioch Christian congregation was so strong and so missionary minded that it commissioned Barnabas and Paul to make a missionary journey into Cyprus and western Asia Minor.

This trip was the first of at least three extended "missionary journeys" made by Paul in Asia Minor and in Greece. Each journey lasted several years. Paul and his companions would travel from city to city, staying from a few days to several months, depending on how they were received. In each case, he would preach in the synagogues and in other public places, win converts, and then gather them into a Christian congregation that met regularly for Holy Communion, for fellowship and prayer. In Athens, Paul conversed with representatives of the leading philosophies of the time.

Paul supported himself by practicing his trade of tentmaker. Whenever it seemed possible because of the strength of the Christian congregation or advisable because of the power of his enemies, Paul moved on, and then repeated his efforts in the next city. Paul's enemies were mostly pagans and Jews who regarded Paul as impious or

heretical, much the way he had once regarded Christians. The number and vehemence of his enemies called for great courage on Paul's part, for they not only attacked him verbally, but repeatedly threatened his life. In his correspondence with the Corinthians he catalogued the times he was imprisoned, beaten, stoned and expelled because of the instigation of his enemies.

It was through Paul's efforts as a missionary pastor that he become a major contributor to the literature of the New Testament. It was not that Paul knew himself to be writing for subsequent countries—it was in trying to carry out his pastoral duties at a distance that he became a writer of epistles (letters). Quite often, it seems, he would get word in one city of a misunderstanding of the gospel or of a division of opinion among his converts in another city. Unable to go to them in person at once. Paul would write a letter in which he tried to solve their problems by mail. (In one case, the Epistle to the Romans, he was introducing his interpretation of the gospel in advance of a hoped for visit).

It is from those letters that we get our chief evidence of Paul's genius. In the course of discussing the problems at hand, Paul developed such a splendid interpretation of the meaning of the Lordship of Jesus for faith and morals that the letters were copied and shared among all Christian congregations everywhere. Finally, they came to be viewed as scripture, that as God's own communications to the churches through his spokesman. Thus, across the ages, through the New Testament, Paul still speaks inspiringly to Christians in their homes hand in their churches today.

Paul's message, in essence, was that in Jesus. His only Son, God has revealed His kindly will toward all mankind and His intentions for the future. God was willing to

forgive mankind's ignorance and sinfulness of the past. This forgiveness is based on God's acceptance of the sufficient sacrifice of Jesus. All people were invited to accept the invitation, given in Christ, to make a new beginning, to put their faith in Jesus as Lord, to accept the forgiveness of God, and to throw themselves heartily into living the life of Christlike love, God would reward them by bringing them alive into the new age, beyond the reach of death. The insecurity poverty, and oppression in those times, caused by tyrannical, profligate (extravagant) rulers, and the bitter disputes and factionalism among sects opened people's mind and hearts to a universal religion that included all and preached hope for salvation for all.

Paul liked to think of himself as "Apostle to the Gentiles." Certainly it is in this connection that he was most distinctive among the apostles."Gentiles" were non-Jews. Jesus was a Jew. All the original apostles, including Paul, of course, were Jews. It was natural, then, that it was to Jews that the message about Jesus as the Messiah seemed to be most appropriate and seemed destined to be most interesting. But as Paul saw it, being a member of the Jewish community was no longer a pre-requisite to being among God's chosen people." and he made it his life's work to extend the invitation to discipleship to as many non-Jews as possible.

Paul's belief that people did not have to be Jews to order to be saved by Jesus Christ made Christianity a separate religion rather than a sect of Judaism, Faith (alone) in Christ. "apart from works of the Law"—that is, confidence in Jesus as the Messiah and Son of God and in His spirit and approach to life. without compliance with the specifics of the laws of Moses (including

circumcision)—(cutting off the foreskin of males) seemed to Paul to be sufficient to guarantee that the believer was accepted by God and set upon the road to eternal salvation. It was not that Paul depreciated morality, but for him, not only had the Law failed to produce genuine obedience to God, but obedience was now guaranteed by the indwelling of the spirit of Christ, the fruits of which were love, patience, and peace. Faith, for Paul, was not mere belief in Jesus, but vital, personal loyalty to him.

Paul's assertion of the openness of Christ's church to the Gentiles was not welcome to all Christians, and there was bitter controversy over it. But the first Christian Council, convened in Jerusalem about 49 AD gave Paul the opportunity to win over St. Peter and the other apostles to his view, so that it became the official Christian position. Not all Christians accepted this decision even then. Some, opposed to his view sent they made much trouble for him. But despite this, Paul was victorious—the future accepted his view. The ethics and monotheism of the Jews was already attractive to many Gentiles in Paul's time. When it appeared that God had expressly chosen, in Christ, to extend His realm to include them, many more Gentiles were ready to respond. Thus it was Paul who more than any other apostle established the universal outreach of Christianity and its openness to peoples of all nations. By the time of Paul's death Gentile converts may have already begun to outnumber Jewish converts.

According to the other great source (besides his epistles) of the story of Paul, that is, the New Testament book of the Acts of the Apostles. Paul eventually got to Rome and preached there. His life had been imperiled when he was arrested in Jerusalem on an allegation that he had profaned

the Temple by bringing in a Gentile. Fortunately for Paul, he was a Roman citizen and, under Roman law, could appeal to Caesar for judgement. This he did, and his case was transferred to Rome. When Acts ends, Paul is still in Rome awaiting trial Tradition suggest that Paul died in Rome, in 64 AD in the same persecution by Nero that took the life of St. Peter.

Next to Jesus himself, Paul stands as on of the greatest founders of Christendom, by his firmness as a believer in the significance of Jesus for all mankind, and by his courage in seeking a forum in which to preach the new religion and win converts everywhere, he assured Christianity's universalism. By his concept of Christianity as a separate religion, by his brilliant interpretation of Christ as God's own will and love made visible, he remains to this day, the foremost source of Christian theology. (science of Religion)



7. SAINT AUGUSTINE

Aurelius Augustinus, a promising young public official of the city of Milan, threw himself down in the garden and wept uncontrollably. For a long time he had been regretting the triviality and immorality of the interests that ruled him and of the life that had such a hold on him, in contrast with the purity of the Christian life that his mother, Monica, had been urging. But he had found in himself no will power to change. Now the conflict had suddenly been made acute again when an acquaintance related to Augustine and his friend Alypius the story of the conversion of two other young men in public service who had been won over from the self-indulgent life to Christianity by the example of St. Anthony (the Egyptian founder of Christian monasticism).

The weeping in the garden was suddenly interrupted by a child's voice singing out. "Take up and read, take up and read," as if in part of a game. Augustine heard the singsong, accepted it as divine guidance, and went to the place where he had left his book. It was a collection of the epistles of St. Paul. He opened it and read the first thing his eyes fell upon:

.....not in rioting and drunkenness, not in chambering (literary works) and wantonness (sportiveness), not in strife and envying. But put ye on the Lord Jesus Christ and make not provision for the flesh.

(Romans 13 : 13-14)

All of the sudden his conflict was ended, his doubts were over, and he was ready with serenity to become a Christian. Such is the account Augustine himself gave in his famous Confessions (acknowledgement). Won to Christianity in a conversion almost dramatic and

revolutionary as St. Paul's Augustine went on to become the greatest interpreter of St. Paul of his age and the greatest Christian theologian since Paul himself.

Aurelius Augustinus was born in A.D. 354 in Tagaste, North Africa, near modern Suk Ahras in Algeria. His parents were of Roman colonial stock, his father a pagan (idolater) and a farmer, his mother a Christian.

In the Confessions Augustine says that he was "brought up as a Christian." But it is also clear that in spite of his mother's tears the training did not take. Augustine was naturally sensitive, intellectual, drawn toward spiritual matters. But he was also intensely interested in his earthly appetites and could not find the strength of character to deny himself anything that he could get.

His parents recognized the brilliance of their son and, after giving him the best primary education available, they sent him to "rhetoric school" in Carthage when he was eighteen. Rhetoric school may be thought of as comparable to what college is today. Rhetoric itself was the art of vocal persuasion; learning it involved study of a cluster of related arts : philosophy, literature, reasoning, correct expression, speech playing on the emotions. Augustine managed to be both the best student in his class and one of the most tireless "party boys." He remembered later a kind of spiritual awakening that came to him while reading Hortensius, written by the Roman orator Cicero.

He suddenly longed to live for wisdom alone. On the other hand, when he tried reading the Bible he found it disappointing and uninspiring. Yet he was very interested in religion, even in self-denying religion, interested enough to become an "auditor" of the Manichaeian faith, although he never did become a full-fledged adherent. Related to the intensely dualistic religion of Zoroaster of Persia, the

Manichaeism taught a strenuous (earnest) denial of physical pleasures (such as eating meat), of marriage, and of worldly values in general. It is equally significant that this was the kind of religion that appealed to Augustine and that he was unable to surrender himself to it. He was praying the prayer his *Confessions* has made well-known: "Give me chastity and continence, only not yet."

Augustine supported himself successfully through his twenties as a teacher of rhetoric in Carthage, but he was ambitious both to teach in better schools and to improve his own skills through contact with better models. Therefore, with his mistress and his dear friend Alypius, he sailed for Rome. He did not even let his mother know that he was going, yet, in her absolute determination to bring Augustine to Christianity, Monica found out and followed him.

After a year or so in Rome, Augustine secured, through his Manichaean connections, the post of Rhetor of the city of Milan. He was simultaneously official orator for the city and in charge of public instruction in rhetoric. Although outwardly prospering, he was inwardly more confused and tormented (caused Annoyance) with doubt than ever. He went to hear the great Christian preacher Ambrose, Bishop of Milan, but only because he regarded Ambrose as an oratorical model. He became interested in neoplatonism, and the example of Victorinus, a neoplatonist orator who became a Christian, intrigued him. He was even in danger of becoming a Christian for the wrong reason, as a result of the pressure his mother brought to bear. She succeeded in separating Augustine from his mistress of fourteen years, but Augustine was so far from being converted that he found another mistress. This was the situation that came to a crisis in the garden. It was a crisis of guilt and shame, but especially of despair—that he was unable to respond to the

good that beckoned him. And then suddenly, through St. Paul, Christianity grasped him. Augustine, his young son Adeodatus, and Alypius were baptized by Ambrose at Eastertime, A.D. 387.

It has been said of Augustine that he was converted to monasticism, and it was to an ascetic kind of Christianity that he turned. He lost interest in the public office, resigned and returned to his father's old farm in Tagaste which he made into a Christian retreat center. (His mother died on the way home, at Ostia.) A few years later Augustine moved to Hippo (near modern Bona, Algeria) to found a monastery. It was there that he was persuaded, almost against his will, to be ordained a priest. In A.D. 395 he was made Bishop of Hippo, in which post he remained until his death. Hippo was not a large or inherently important see, but as Augustine's station it became the source of a torrent of powerful theological writing. Augustine's conversion was not only important to him but of extraordinary importance to the Church, too, as the future showed. He brought to the Church a brilliant mind that had been steeped in the culture and learning of his time.

Augustine's importance as a theologian is that he brought to completion a long, cumulative process, in which many Church fathers participated, of translating Christianity into the dominant thought forms of the West. When he finished, Christianity had been given the most powerful defense and the most attractive theoretical statement it had yet received. His influence, coming at the time of disintegration of the Roman Empire, created a new theologically centered social structure that was to meet the needs of the people for centuries through the Middle Ages.

Controversies evoked (called upon) a great deal of Augustine's writing. Against the Donatists of North Africa he argued that the saving power of the sacraments was the

power of God, and that as God's power it could not be subject to being nullified by unworthy human instruments (the clergy). Let the clergy be as for above reproach as possible, Augustine urged, but never imagine that the effectiveness of the Church as a vehicle of God's grace depends on its having a perfect clergy.

A much more momentous controversy was waged by Augustine against the Pelagians—followers of the British monk Pelagius. They denied the doctrine of original sin, believing that people are free not to sin (or to disobey God) and with the help of Christ's teaching and example they can, by their own reason and strength, overcome the habit of sinning. Agreeing with St. Paul, Augustine asserted that God alone can save man by "infusing" a new and good will. The effect of Augustine's own experience is clear in the position he took on this matter. Drawn toward the true and the good as he had felt himself to be by his own nature and by the influence of Cicero, the Manichaeans, and the neoplatonists, Augustine had nevertheless known the helplessness and frustration of one who could not free himself from the selfish involvements of the moment. The power of self-love, pride and rebelliousness against God (what Augustine meant by the term "original sin") in the human being is more than the human being can overcome.

The testimony of original righteousness is also in us : "Thou hast made us for Thyself and our hearts are restless until they find their rest in Thee," Augustine says, in the first page of the Confessions. But only as God, in His grace and mercy and on His own initiative, takes hold of us and conforms our wills to His do we attain our rest in Him. In fact, so entirely was salvation of work of God alone for Augustine that he taught that God's grace was irresistible; a human being did not even have the freedom or power to choose to

respond affirmatively or negatively to God's grace. Similarly Augustine did not equate foreknowledge of the fate of each person with the actual foreordination of his fate. Whoever was saved was predestined by God to be saved. The same kind of thought is expressed in Augustine's prayer: "Grant what Thou commandest, and command what Thou wilt." Here, in this emphasis on God's grace alone as the cause of salvation, and in the doctrines of original sin and predestination we see the Augustine who was to influence the thinking of Luther and Calvin in the sixteenth century.

Another kind of controversy was touched off by Alaric's sacking of Rome in A.D. 410. Paganism blamed the Christians and charged that Rome was being punished by the ancient gods of the city for deserting them. It was to answer this attack on Christianity that Augustine wrote *The City of God*, considered to be his greatest treatise. In it he develops the idea that "two cities have been formed by two loves; the earthly by love of self, even to the contempt of self" (14:28). States are embodiments of the Earthly City. In a sinful world, they perform the useful function of suppressing disorder and fostering a relative justice. The City of God is made up of those whom God has elected to salvation and who obey God and love their neighbours voluntarily. More and more, as the Earthly City fails, the City of God is able to provide order and justice. Augustine was providing a long-range theory of history and was predicting that as the Roman Empire faded, the Church would provide stability and decency to the Western world. To a considerable degree, the medieval papacy (authority of Pope) was able to find here a basis for its claims.

St. Augustine was concerned with political and economic doctrines as well as with religious themes. He advocated universal pax, "peace", based upon the justice of

God. He opposed tyranny, urging monarchs to rule with moderation, fairness, and justice. He was concerned with helping the poor and extolled a life of useful labour and reverence.

Augustine was a very productive writer. His book On the Trinity became the basis of the Athanasian Creed and controlled subsequent Western thinking about the Trinity. His Enchiridion ad Laurentium was a brief systematic treatment of the whole range of Christian theology. The Rule of St. Augustine provided the rule of life for the Augustinian order of monastics which he founded and influenced the rule of St. Benedict and indeed all of Western monasticism.

Augustine “furnished the themes for the piety and theology of more than 1000 years,” said the church historian Seeberg in his Text book of the History of Doctrines. So inclusive was Augustine’s genius and so satisfying were his formulations that he was equally the father of medieval Roman Catholicism and (after St. Paul) the inspiration of the Protestant Reformaton.



8. HAZARAT MUHAMMAD SAHIB

Islam is a major world religion, belonging to the Semitic family. It was founded by Prophet Muhammad in Arabia. Allah is viewed as the sole God— creator, sustainer and restorer of the world. The will of Allah, to which man must submit, is made known through the sacred scripture, the Quran (Koran), which Allah, revealed to his messenger, Muhammad. The word ‘Islam’ means ‘submission’ and Muslims are ‘those who submit’. In Islam, Muhammad is considered the last of a series of Prophets including Adam, Noah, Jesus and others, and preached his religious ideas, based on equality and belief in the existence of one God.

In the course of his caravan journeys to various centres of commerce, Muhammad widened his world and in particular had become aware of the Judaic and Christian religions. In contrast with these faiths, the primitive character of Arabian religion and of the morality it tolerated apparently troubled him.

There were aspects both of animism (spiritualism) and of polytheism (a belief in many gods) in the religion of Mecca. Three local goddesses were thought of as daughters, with one of them consort (companion) to a high god, Allah. But there were also nameless spirits associated with wells, trees, rocks, and mountains, and the desert was peopled with fearsome jinn, demons who were believed to threaten every kind of human enterprise.

The Meccan cult now appeared to Muhammad as not only crudely superstitious, but also unredeemed by any positive contribution to the improvement of morals. Drunkenness, gambling, adultery, thievery, violence, brigandage, and warfare (apart from the pilgrimage season)

were rife (prevailing).

So troubled was Muhammad about the religious and moral backwardness of his city that he began to spend more and more time in solitude in a cave on Mount Hira, near Mecca. There he meditated and made himself available for the break through of a new revelation (disclosing of knowledge by supermatural agency..

When the first revelation came to Muhammad in the cave, he could scarcely believe in it himself; but when he told Khadija about it, she was convinced of its genuineness and encouraged him to think of himself as his people's prophet. In a similar manner, as the revelations continued to come to Muhammad in the cave, he was able to persuade the others of his closest associates—his uncle, a cousin, his slave, and his dearest friend, Abu Bekr – that they were authentic.

Similar revelations continued to come to Muhammad for the rest of his life. Evidently he received them in a trance like condition, in which they were deeply inscribed on his memory, and he then recited them to the faithful, who memorized them or copied them on whatever was available. The sacred book of Islam, the Quran (Koran) is the collection of these revelations, assembled in the reverse order of their length.

Eventually, word came to Muhammad that he should proclaim his revelations to the people of Mecca. Now, for the first time as a prophet, he met indifference, ridicule, and even hostility. The hostility was excited first by the fact that Muhammad's message was a direct threat to the local divinities and religious customs that underlay Mecca's popularity and prosperity as a shrine. The primary assertion in Muhammad's proclamation was "There is no God but Allah" that is, there is no God but the God. The three local goddesses of Mecca and their cult, and all the practices

associated with the black stone would simply be swept out of existence if Muhammad was right.

There was further ground for hostility in Muhammad's moral demands, Muhammad's name for the new cult of Allah was "Islam", meaning "submission", that is submission to the will of Allah. ("Muslim" is the adjective made on the same root). One aspect of this submission was acceptance of whatever befell, in the assurance that nothing happened apart from the direct intension of the almighty Allah and that, therefore, whatever happened was for the best: "Naught shall befall us, save what God has written down for us." (Koran 9:51) In spite of a tendency towards fatalism in ascribing all events to Allah's will, the Koran also asserted a person's full responsibility for his actions : "Whoever gets to himself a sin, gets it solely on his own responsibility." (4.111)

The other aspect of submission was obedience to the moral demands of Allah as announced by Muhammad, His prophet. But the moral demands of Muhammad were too restrictive for the easy going Meccans.

The winning of converts (changes one's religion) among the Meccans was slow and difficult going for Muhammad. After three years of preaching he had but forty followers. The more he and his followers were rejected and even persecuted by his hearers, the more vigorously Muhammad denounced them and the more dreadful the doom he forecast for them at the last judgement : "In hell shall they broil and an ill resting place shall it be.(14.34)"

Similarly, Muhammad held out vivid pictures of the prospects of the faithful in Paradise : "Verily the pious shall be in gardens and pleasure, enjoying what their Lord has given them." (52.17)

However, the more Muhammad rebuked the citizens of

Mecca, the more he wore out their patience. At one point Muhammad was so threatened by the anger of the people that he compromised the severity of his monotheism and made room for the local goddesses as daughters of Allah. But almost at once he was ashamed of this concession and retraced it. On the whole, the mission to Mecca had proved to be a thankless and dangerous calling, and that Muhammad persisted in it is powerful evidence of his sincerity and courage. When his uncle and his wife died in close succession, he was stripped of two of his earliest and most helpful supporters, and seemed to have brought to the verge of despair.

As Chief of Medina, Muhammad showed great skill as a political administrator, and he made Medina the political base of an eventual empire. When his Mecca to support themselves, the people of Mecca sent an army of a thousand soldiers to punish them. But Muhammad's troops, at this time three hundred zealous followers, defeated them at Bedr (624). After a number of inconclusive battles, Mecca gave up the efforts of humble its former citizen and accepted his rule and his faith. Mecca now became the religious capital of Islam, and its ancient observances were integrated into the Muslim system; Medina remained the political capital. Within a few years, all of Arabia had made its peace with Muhammad, finding unity for the first time in history in loyalty to Allah alone as God and to Muhammad as His prophet.

When Muhammad died, ten years after the Hijrah, 632 he left behind a powerfully monotheistic faith. From the Muslim perspective, Islam alone has learned perfect, uncompromised monotheism : the all-gracious Allah creates all things and completely dominates them with his personal will. It is a faith, moreover, under which an adherent's obligations are made entirely explicit in the Five Pillars of Islam.

Prophet Muhammad had inculcated (urged) a sense of brotherhood and a bond of faith among his followers. He won people's hearts by his courage, resoluteness and impartiality. He opposed idol worship. He laid emphasis on equality of men, honesty and purity in personal life and prohibited men to keep more than four wives. He also laid importance on women's share of property.

Islam means 'surrender to the will of Alah (God)'. It believes in on God. There is no priest between the believer and God and no rituals to Conduct in Islam. Prayers can be offered anywhere with the face turned towards Mecca (birth place of Muhammad). Because of the simplicity of the religion, very soon it spread all over the world.

These are five principles of Islam—

- (1) One must proclaim the unity of God and Prophethood of Muhammad, La Ilaha Illallah : Muhammad-ur-Rasul-Ilah. (There is no God but Allah and Muhammad is his prophet.)`
- (2) Five times prayers everyday and on Friday afternoons in mosque.
- (3) Alms to the poor as an offering to the Allah i.e. Zakat (purification)
- (4) Fast from dawn to dusk throughout Ramzan, the holy month of Islam.
- (5) Pilgrimage to Mecca at least once in one's lifetime.

The greatness of Muhammad is not to his originality of thought. A reading of the Koran makes clear how dependent he was on the scriptures and traditions of the Jews and Christians as he remembered them from his travels Muhammad recognized this dependency. The Koran traces the ancestry of the Arabs back to Abraham, through Ishmael,

son of Hagar; in fact, in the earliest days, the faithful prayed in the direction of Jerusalem. (Later, apparently because the Jews of Medina did not accept him as their prophet, too, Muhammad commanded the Muslims to pray facing toward Mecca and developed much harshness toward the Jews). Muhammad's greatness lies rather in the way in which he bent every element of his powerful personality and every opportunity that was given to him to the on purpose of making a strictly monotheistic faith and ethic, so much like that of the Bible, the secure possession of his previously barbaric people. His greatness is clear in the more than 150 crores Muslims living in 53 various countries of the world, who hail him as their prophet today, who cling to his every recorded word, and who are reported to be winning converts, especially in Africa and Asia, at a faster rate than any other major faith.



9. NICCOLO MACHIAVELLI

Macaulay, the famous historian of English Liberalism, used to call the devil “old Nick” only because Machiavelli’s first name was Niccolo. And indeed, Machiavelli’s historical reputation has been so low at times that “old Nick” was used synonymously to signify both the devil and Machiavelli. Perhaps no man can undergo a greater sacrifice than did this mild-mannered Florentine diplomat, for the thoughts of Machiavelli have been sacrificed for the immortality of his name in history.

Ever since the publication of *The Prince* in 1532, five years after his death, his name has been synonymous with craftiness, deceit, immorality, expediency, opportunism, and outright evil. Even autocrats like the wily (cunning). Frederick the Great have felt it wise and politic to denounce him. Throughout the reformation and counter reformation, leaders of opposing faction vied furiously to attach the taint of Machiavellianism to each other.

Who was this man who has been so maltreated by history, despite all the efforts of historical scholarship to vindicate (justify) him? His portraits reveal thin and sharp features, an enigmatic (full of Riddle) smile that seems to know more than it is willing to tell, and piercing black eyes that accurately mirror the acuteness of his intellect. But no devil’s horns or tail (path). And indeed, in his life, and in his writings, we can find little to justify the harsh judgement of history.

Niccolo Machiavelli was born in Florence in 1469, the son of a jurist and bureaucrat. About his youth we know little, but from his later writings we can see that he must have had the traditional renaissance humanist education. He probably

read widely in the classics, and his admiration for Rome and Roman institutions no doubt stemmed (Rooted) from this education in the classics. However, Machiavelli possessed too incisive and practical a mind to allow this interest in the classics to be diverted into scholastic pedantry. Rather, what he learned from the past he sometimes applied to the present. But above all, he learned from the present and from his wide personal experience in the mercurial (fickle) world of Italian politics.

The turbulence of Italian politics began to affect Machiavelli early in his life. The French under Charles VIII invaded Italy in 1494, launching a half century of turmoil and instability. Perhaps the invasion was instrumental in awakening Machiavelli's patriotism and nationalism, but whether this is the case or not, it did have immediate effects on his career. The Medici government was denounced, and a republic, under the mystical Dominican Friar Girolamo Savonarola, was set up. That a monk could replace a royal tyrant demonstrates something of the nature of Italian politics at that time.

After the execution of Savonarola in 1498 (a high mortality rate of Italian leaders was characteristic of this era), Machiavelli then aged twenty-nine, was rewarded by the Republic for his administrative talents with the position of Chancellor of the Second Chancery. He also played a role in the Florentine foreign office. For the next fourteen years, Machiavelli served the Republic faithfully, enjoying his duties as administrator and diplomat. His travels were wide and frequent; he visited France, Germany, and the innumerable embassies throughout Italy during this period, the happiest of his life. These diplomatic missions provided a second education for Machiavelli for they exposed him not only to the varied and artful devices of Italian politics, but also to the

ways of foreign countries, whose politics were invariably as complicated as those of Italy. He was to draw on these experiences later in life. For the present, however, he merely observed silently, letting his thoughts develop.

The year 1502 was for Machiavelli a vital year in three ways. First, he married Marietta Corsini, who was to bear him several children and outlive him by twenty-six years. But more important was the election of Piero Soderni as gonfalonier, a high office in the Republic, for life. As personal advisor to Soderni, Machiavelli was able to widen his political experience and play a firsthand role in the governing of Florence. Finally, in 1502, Machiavelli was sent as an envoy to Rome and the nefarious Cesare Borgia, whose infamous machinations and deceptions he was able to witness closely. Borgia was at the peak of his power in central Italy during these months. In fact, Machiavelli was present at the Senigallia ambush, at which Borgia ruthlessly strangled four mercenary captains who had deserted his cause and had then been won back by bribes. Machiavelli had an excellent opportunity to observe Borgia's deeds, deeds that he was to appraise, and praise, in "The Prince".

Upon his return to Florence, Machiavelli, realizing the precariousness of the Florentine position, recommended the creation of a trained citizens' militia (This idea was later advocated again in *The Prince*, for Machiavelli had a great distrust of mercenary soldiers.) The military reorganization was effective, such that the militia played a successful role in the siege of Pisa in 1509. Meanwhile, events of immense political consequence were taking place in Italy. The sudden death of Pope Alexander VI brought about the downfall of Cesare Borgia and touched off a chain reaction that eventually led to another French invasion.

After the battle of Ravenna, the French were expelled,

and in August of 1512, a fateful date for Machiavelli, the Republic collapsed and the Medici were restored. The restoration of the Medici marked the turning point in Machiavelli's life, for his career as a public servant and diplomat was abruptly brought to an end by their return to power. Somehow, Machiavelli's name had been placed on a list drawn up by two ardent republican conspirators of men on whom they could depend. Tortured on the rack by the Medici, he was banished from Florence and exiled to his farm in the country. His political career had collapsed with the Republic. Embittered and now cynical, he was faced with the prospect of starting a new life at the age of forty-three.

Although for posterity (Generation) this time was the most important and productive of his life, it was for Machiavelli a time of bitter disappointment. As a last attempt to ingratiate himself with the Medici, he put aside his Discourses, on which he had been working for a long time, and produced, in the space of a few months, a small handbook upon which his entire political reputation today rests. Entitled *Il Principe*, or *The Prince*, this remarkable book was dedicated to Lorenzo the Magnificent. It is the shortest thing that Machiavelli ever wrote, containing twenty-six brief chapters, written in a terse and piercing style. It was never published during its author's lifetime, but circulated in manuscripts form.

How to gain power and to keep it, that is the question Machiavelli was concerned with in *The Prince*. The ways presented are the successful ones, not the moral ones—for Machiavelli places a premium on success. It is his sole criterion for judgement a prince. The end justifies the means. His is an amoral and can did, as well as brilliant, study of the struggle to obtain and maintain power. Machiavelli divided his observations into three parts; the various kinds of

governments and the way in which they are established; the various means of obtaining control of governments and of maintaining this control; and finally the nature of a prince and how he should act to stay in power. It is this third and final part that is most important, representing as it does Machiavelli's main contribution to political thought and the source of his present reputation.

A prince, says Machiavelli, must be like the lion and the fox, Strong enough, like the lion, to fight when it is necessary, yet smart enough, like the fox, to avoid traps. Secondly, Machiavelli, anticipating Shakespeare, advises the prince to "assume a virtue if you have it not." In other words, the prince should strive for a reputation based on those traits that are considered to be good, for "Everyone sees what you appear to be, but few feel it." However, Machiavelli urges the prince not to be carried away by virtue, for a "man who wished to make a profession of goodness in everything, must necessarily come to grief amongst so many who are not good." This is Machiavelli's cynical realism at its height. And yet, as far as the world of politics is concerned, he is correct in saying that "some things which seem to be virtuous would lead, if followed, to one's ruin and some others, which appear to be vices, would result in one's greater security and well-being." This is nothing but a reversal of values. What Machiavelli has done is to recognize that in the world of politics it is success that counts, not virtue. But his pragmatism (pedantry) is scarcely original, for he has not invented these principles. Rather, by careful observation of those around him, he has discovered them and set them forth for the first time. And herein lies his great achievement. He discovered principles so unvarying that they are as true today as they were in 1513 when they were set down on paper.

He appears cynical and amoral because the struggle for power is cynical (peevis) and amoral. He takes his tone from what he is describing. Thus he can say things like "Men will sooner forget the death of their father than the loss of their patrimony." Yet beside these blatantly cynical remarks are some very perceptive and telling ones, such as "The first impression one gets of a ruler and of his brains is by seeing the men he has about him." Remarks like these make Machiavelli seem a modern commentator.

Despite its brilliance, *The Prince* did little to gain favour with the Medici and thus Machiavelli, with little prospect of being reinstated, was still faced with the task of creating a new life for himself. Throughout this period his letters are dotted by pleas to be reinstated in the favour of the Medici and the Pope. But to no avail, Exiled from both Florence and politics, his native city and his native talent, Machiavelli could only fall back on his literary talents. Of *The Prince* we have already spoken. Machiavelli also wrote *The Discourses on the First Ten Books of [Titus] Livy*, which clearly reveal him as a republican, and present a sharp contrast to *The Prince*. He also wrote the *Art of War*, and a *History of Florence*, which was commissioned by Giulio de' Medici in 1520, and for which he received a yearly allowance. Machiavelli's talents were not limited solely to writing political literature. During this period he also penned *Mandragola*, a powerful and witty satire that stands as a masterpiece of the renaissance, and one of the best comedies written in the Italian language.

But despite his great ability, Machiavelli longed to return to politics, much as an exile longs for his homeland. His chance seemed to have come in 1527 when invading armies under Charles V defeated the Pope and sacked Rome once more. Again the Medici in Florence were overthrown, and Machiavelli raced back to Florence to retrieve

his old position as secretary. But *The Prince*, which had been circulated to manuscript form, had earned him too many enemies, and the Council voted overwhelmingly against him. Machiavelli did not live to learn of the Council's vote, and it is just as well, for it would have been unbearable for this republican and public servant to be rejected by the republic he so longed to serve. It was to be the final injustice he received during his life.

The Prince was a truly revolutionary book, and one that paved the way for "scientific" thinking about politics. As such, it represents a sharp and dramatic break with the idealistic, abstract, and religiously oriented political theories of medieval theorists, such as Thomas Aquinas and John of Salisbury. Machiavelli wrote about things as they were, not things as they ought to be. And, moreover, he removed the religious orientation from the world of political theory.

All of Machiavelli's hard-bitten cynicism seems justifiable when we look at him and his thought within the context of his age. Indeed, in reading *The Prince*, we can never allow ourselves to stray very far from the facts of Italian politics in the early sixteenth century. Italy was not a unified country, and this disunity had made it a veritable parade ground for invading armies. The major political powers in Italy were in the commercial cities of Venice, Genoa, and Florence and at times the Pope. But the dissension within the country and the constant warring between factions had made political life unstable at best and anarchic at worst. It is little wonder that Machiavelli, as an Italian nationalist and patriot, desired a strong and ruthless prince to unify Italy, put an end to the factions, and drive out the "barbarian" invaders. It was the sorry fact of Italian history that this was not to be achieved until the nineteenth century. Remembering how the political instability of Florence itself had ruined

Machiavelli's career, can we wonder that he should write of Cesare Borgia, upon whom at one time he fixed his hopes : "Cesare Borgia, was reputed cruel, yet his cruelty restored Romagna, united it, and brought it to order and obedience; so that if we look at things in their true light, he was in reality more merciful than the citizens of Florence, who, to avoid the imputation of cruelty, suffered Pistoia to be destroyed by factions."

So incisive were Machiavelli's observations that they have echoed through history. He was perhaps one of the first avowed Italian nationalists, and his nationalist view, set forth in *The Prince* in the "Exhortation (Advice) to Liberate Italy from the Barbarians," endeared him to the *risorgimento* in the nineteenth century. Secondly, the entire modern concept of *raison d'etat* and *realpolitik* can be traced to Machiavelli, who was the first to state that the end justifies the means. His realism and statism can be found in an accented form in Germany under Bismarck. And finally, in our century, the dictator, Hitler and Mussolini, serve as examples of what Machivelli was describing in *The Prince*.



10. MARTIN LUTHER

A stocky man in a monk's cassock, rather young, walked energetically to the door of the Castle Church and nailed a paper to it. The door was the bulletin board of the University of Wittenberg. The ninety-five propositions in the document were being offered for debate by university theologians. It was the eve of All Saints' Day. October 31, 1517. Although no one dreamed it at the time, the Protestant reformation was under way. Not only theologians but almost everyone in central Europe got into the debate. And the subject of the debate quickly widened to take in the most basic questions of the content of the Christian faith. As the storm grew, the monk, Martin Luther, continued to be at the centre of it.

Martin was born November 10, 1483. In Eisleben, Germany. His father, Hans Luther, a miner, was ambitious and, by the time Martin was in his twenties, Hans had achieved some prosperity as a smelter. But Martin's childhood was marked by poverty and by heartlessly severe discipline. He complained later about the beatings he received both at home and at school. Yet he was given the best schooling of the time, for his parents recognized his ability and his father intended him to become a lawyer. Martin received his Bachelor of Arts degree at the University of Erfurt in 1502 and his M.A. in 1505; he then began the study of law.

In 1505 the twenty-one-year-old Luther was suddenly confronted with a sharp awareness of death that was to transform his later life. Two of his brothers were killed by the plague, a close friend lost his life suddenly, so when he himself was nearly struck by lightning, he fell to the ground,

crying. "St. Anna, help me I will become a monk."

There was much terror in the face of hell and purgatory (purifying) in Luther's world. The art of the time suggests how thoroughly the imagination was furnished with gruesome scenes of souls being dragged off to torment by demons. In contrast, the monastic life was believed to be a person's surest defense—on the one hand, protection against temptation and, on the other, maximum opportunity for pleasing God by a higher righteousness through following the counsels of perfection. Luther's abilities were quickly recognized in the Augustinian cloister at Erfurt, and he was ordained a priest in 1507.

But, inexplicably (an inexplicable manner) to his closest associates, Luther could not find peace in the monastery. No more a sinner than any other monk, he had, through, his conscientiousness (obedient in conscience), a very acute sense of sin. The great demand of his being was, "How can I find a gracious God?" But the only picture of God that he could obtain was of an angry judge who had abundant reason to condemn him.

Luther threw himself heartily into all the monastic procedures for overcoming sin. He went to confession (acknowledgement), but he was so sensitive to the subtle ways in which a corrupting egotism contaminates (corrupts) even one's best actions, while throwing a rosy light on one's worst actions, that he never could be sure that he had confessed all his sin.

He sought genuine contrition, (penitence) but he could not be certain that he had really renounced all self-interestedness. He endeavored to give satisfaction for his sins, but with all his strenuous self-punishment—fasting, sleeping on the floor without blankets, denying himself sleep, even whipping himself—he never could feel that he

had fully cleansed himself. It was recommended to him that he immerse himself in God and identify himself with God by love; but Luther was too conscious of the majesty of God and of his own unworthiness to be able to believe in the mystic way. In his frustration, he felt that he hated God, not loved him.

The solution of Luther's religious problem began when Father John Staupitz, the head of the German congregation of the Augustinian order, assigned Luther to an advanced course of study in the Bible, to prepare him to teach the Bible at the University of Wittenberg. It was in the course of his biblical studies and lectures, in 1513, that the light dawned for Luther.

He rediscovered St. Paul's teaching that a sinner is "justified by faith, apart from works of the law." God, His nature disclosed in Christ as pure graciousness and mercy, was now seen as willing to forgive. The sinner who has been grieving over his sin but has been helpless to change has only to accept God's mercy in faith. His joy at helping forgiven and his gratitude toward God then move him to a wholly new level of obedience to God in loving service to his neighbour. Good works are not necessary to salvation—salvation is God's free gift; but salvation is necessary to good works. As with St. Augustine, both salvation and the faith by which it is appropriated are the free gifts of God.

It was with the perception of the meaning of the Christian gospel that Luther reacted to the offering of indulgences in his ninety-five theses. Indulgences had originally been remission by a pope of penalties he himself had imposed on sinners. But as preached by the Dominican friar Tetzel in 1517, indulgences seemed to offer full remission of all the penalties of purgatory (even apart from

any mention of contrition); furthermore the way in which they were offered, in conjunction with an appeal for contributions to the building of St. Peter's Basilica in Rome, seemed to constitute their sale.

If a pope can free souls from purgatory, Luther asked in the theses, why does he not empty the place in sheer charity? furthermore, why should Christians, through indulgences, flee just punishments? It is only in confronting the seriousness of their disobedience to God that true repentance, forgiveness, and amendment of life can begin. In the astonishing uproar that followed the posting of the ninety-five theses and their immediate reproduction by newly invented printing presses, the controversy widened quickly.

At first, Luther thought that the Pope would agree with him as soon as the facts were brought to his attention. But when Pope Leo X reaffirmed the concept of the application of the merits of the saints to the souls in purgatory, Luther appealed to a general council. His debate with Eck. in 1519, indicating that some of his ideas had been condemned when John Huss was executed on order by the Council of Constance, in 1415, led Luther to assert that a council can err. When shown that canon law supported Leo's concept of indulgences, Luther repudiated canon law.

The consequence of all this was that Luther saw with unmistakable clarity, and proclaimed, that his sole authority was, and should be, the Holy Scriptures. Here he established a major principle of the reformation. The Word of God functions in the Scriptures, for Luther, as law and gospel. The law, asserting the high demands of God, as in the Sermon on the Mount, convicts the individual of his sin; the gospel, revealing the love and mercy of God, as in the story of Christ's laying down His life, brings the assurance of

forgiveness, eternal life with God, and deliverance from slavery and sin.

The papal court made efforts of various kinds to silence Luther or to get him to Rome, notably through Cardinal Cajetan, the papal legate to the Imperial Diet at Augsburg, and the Pope's chamberlain, Karl von Miltitz. In all the maneuvering, Luther's prince, the Elector Frederick the Wise of Saxony, was his stout defender. Though never explicitly converted to Luther's position, he nevertheless prevented Luther's being removed from German soil for trial and gave him lifelong protection, even when Luther was condemned and outlawed by the Imperial Diet at Worms.

Three major treatises by Luther in 1520 presented his views on the wider theological and moral front that had been opened, and they became foundations of reformation thought. In the Open Letter to the German Nobility, Luther denied that the Church has any proper authority over the state. Christian rulers are also priests, as much as any other Christians; but their specific vocation is to rule, and in this they are answerable to God, not to the Church. Luther, therefore, called upon state administrators to deal with widely felt grievances of many kinds, such as the prevalence (success) of ecclesiastical (of church) and other begging, excessive holidays and pilgrimages and neglect of productive work, inadequate schools, excessive church taxation, prostitution, and other evils. Pointing out that the First Nicene Council had been called, not by the Pope, but by the Emperor Constantine, he also asked the secular rulers of the Holy Roman Empire to call a general council for the reformation of the Church.

There were many in Germany and elsewhere in Europe who were unhappy about the state of the Church and of society. The humanists were interested in establishing the

right of free investigation in all branches of learning and, especially as represented by Erasmus, in a more ethical and less elaborately ritualized Christianity. German nationalists felt that their country was being kept divided and was being economically exploited by the curia. Thus support flowed to Luther from many quarters and out of various motives. But Luther continued to be primarily interested in the condition of religion and of the Church.

In the Babylonian Captivity of the Church, Luther called for a Christian fellowship, organized according in the New Testament, in which the clergy would not be the officers of a ruling church, but the humble instruments of a serving church. Since all Christians are priests, obligated to preach to and pray for one another, the clergy are merely those priests who are called to be the full-time servants in spiritual matters. Luther also proposed a new view of the sacraments (religious ceremonies) according to which a true sacrament (baptism and the Lord's Supper) is simply a visible presentation of the Word of God and only effective toward salvation when received in faith.

In Christian Liberty, Luther set forth the paradoxical theme that a Christian, like Christ himself, is the freest of persons, not subject to any external law; but that a Christian is also the servant of all, bound to all in love, through the inner constraint of his gratitude toward God. A Christian is called to be a Christ to his neighbour.

In 1520 the papacy ordered Luther's excommunication (exclusion from Church) if he did not recant in sixty days. Luther publicly burned the bull of excommunication and the canon law. In the presence of the Holy Roman Emperor at the Diet of Worms, in 1521, where he expected an opportunity to defend his convictions, Luther was simply asked by representatives of the Church whether he would recant all his writings. It was here that he gave his ringing

reply, "Unless I am convinced of my error by the Word of God [though the Scriptures themselves] and correct reasoning, I cannot recant. It is neither right nor safe to go against conscience. Here I stand."

Luther had revealed his abundant courage. The predictable consequence of his answer was condemnation by the Diet as a heretic and outlaw. For the rest of his life he lived under the imperial ban, a candidate for burning at the stake. But the Elector Frederick moved to protect him from immediate danger by having him arrested, in a benevolent act of violence, and confined to the Wartburg castle for safekeeping. Here Luther translated the New Testament from Erasmus's Greek text into German.

Erasmus was sympathetic to much in Luther and would have liked to play a mediating role between Luther and the Catholic Church, but he was pressed by Catholic leaders to publish something against Luther. He finally complied with his, *On the freedom of the Will*, rejecting Luther's concept of predestination. In his reply, *On the Bondage of the Will*, Luther strongly reasserted his belief that God's mercy is the sole cause of salvation.

In later years, Luther also translated the Old Testament from the Hebrew. It has been said that if Luther had done nothing more than this translation of the Bible into German, he would still have been one of the great shapers of the modern world. For by this great translation and its immense popularity, Luther practically fashioned the modern German language as well as giving his countrymen the Word of God in a form in which they could judge its intent for themselves.

Luther consolidated the reformation in other ways, His view of the mass, not as a repetition of the sacrifice of Christ, but as a renewal of God's promise of grace, called for a revision of the liturgy. (A form of public worship in church) This Luther provided both in Latin and in the German

vernacular. He also provided for the participation of the congregation in the liturgy, through saying and singing parts of the mass and singing hymns. Luther was a gifted preacher, and the publication of volumes of his sermons provided models for a new generation of preachers. His catechisms for the instruction of children and adults are in active use to this day.

The unhappiest event in Luther's life was the Peasants' War, 1524-1525. Grievances has been developing among the German peasants for at least a century, and at the beginning of the reformation there was mutual sympathy between the reformer and the farmers, who construed much in Luther's writing as in their favour. But Luther feared anarchy and, when the peasants resorted to violence, Luther called for stern repression of the rebellion. In 1525, Luther married Katherine von Bora, a former nun, and with his family became a model of cheerful and hospitable Protestant clerical home life.

The last sixteen years of Luther's life were spent in chronic poor health, but he continued to devote himself to preaching, university teaching, and the revision of his German translation of the Bible until the end. He caught a severe cold in the course of a winter journey to Eisleben, his birth place, to make peace between the counts of Mansfield. He complained of heavy pressure in his chest the night of February 17, 1546, and in the morning he died. He was buried in the Castle Church in Wittenberg, where he had posted the ninety-five theses. As the instigator and creative center of the Protestant reformation. Luther is one of the greatest molders of the modern age. His writing continue to be by far the chief source of renewal of the Protestant spirit, down to our own time.



11. FRANCIS BACON

It was said of Francis Bacon, He had the most powerful mind of modern times. He rang the bell that called the wits together. Francis Bacon was born in York House, London, a son of Sir Nicholas Bacon and Lady Anne Cooke. He was born into a noble and intellectual family, Lady Anne was a linguist and a theologian who taught her son at home until he was twelve. She radiated (sparkied) the learning of the renaissance (period of revival of Arts & letters) that penetrated England and produced Spencer, Sidney, Shakespeare, and Marlowe.

Francis was sent to Trinity College at the age of twelve. He studied there for three years and acquired his distaste (dislike) for the cult of Aristotle and learning that was based exclusively upon the citation of authorities. The years there led to his resolve "to turn philosophy from scholastic disputation to the illumination and the increase of human good." At fifteen he was appointed to the staff of the English ambassador to France, Sir Amias Paulet, an assignment which unfolded for him a European world which had never lured him as it had his brother, Anthony.

At eighteen, fate struck, Francis an unexpected blow. His father, Sir Nicholas, died; Francis inherited a modest manor (Territory of a Lord) and an income of £ 300 a year. The sum of £300 would permit a man to exist modestly but Francis was not such a man.

At this time Francis Bacon faced conflicting ambitions. He could engage in the pursuit of knowledge, or he could enter the world of politics and diplomacy. His self-examination produced these thoughts :

I found in my own nature a special adaptation for the contemplation of truth. I had a mind versatile enough for the recognition of similitudes, (comparision) steady and

concentrated for observation of subtle shades of difference. I possessed a passion for research, a power of suspending judgement with patience, of meditating with pleasure, assenting (affirming) with caution, correcting false impressions with readiness and arranging my thoughts with scrupulous (doubtful) pains. I considered my nature and disposition (temper) had a kind of kinship and connection with truth.

Indeed, it was a perspicacious (quick sighted) analysis—but Bacon moved in another direction. His birth, education, background, his sense of duty to his country and his Queen combined with the need for some office with a financial future turned him to law and politics. In 1579 he settled into his father's chambers at Gray's Inn where he read law and prepared for better times. His uncle, the first minister, could not be approached for help. In 1583 he was elected a member of Parliament from Taunton. He sought favours and gained them from the Earl of Essex.

From 1592 to 1595 the fortunes of Francis Bacon and the Earl were intertwined. Essex sought a position for Bacon but the patron could not secure it from Queen Elizabeth. When Essex was accused of treason it was Bacon who, at Westminster Hall, asked the Earl how he could stand there in self-defense when he should be standing in confession. It was this incident that led Alexander Pope to call Bacon "the wisest and the meanest of mankind."

The writing of Bacon began with the pamphlets and political reports requested so often by the Queen. In 1594 he began his notebook *Promus of Formularies and Elegancies*. In 1597 the *Essays* appeared. There is keen, practical wisdom in the *Essay* and many lines are quoted today, perhaps the most famous being;

Reading maketh a full man, conference a ready man, and writing an exact man. Some books are to be tasted others to be swallowed, and some few to be chewed and digested.

In 1598 Francis Bacon was arrested for debt, but he was rescued by Robert Cecil. With the death of Elizabeth, Bacon's star would rise. In 1606 he became solicitor general and in 1613, attorney general. And during these years his mind developed a deep interest in philosophy and a plan for men's education. The years from 1603 to 1624 produced many works that took their place in the philosophical world; Introduction to the Interpretation of Nature (1622), The Advancement of Learning (1605), Things thought and seen (1607), Natural History (1622), Forest of Forests (1624), On Origins (1621), and the New Atlantis (1624).

Bacon aimed at practice rather than at theory. He argued that knowledge is power, not mere argument or ornament. He was convinced that the knowledge men possessed had been of little service to them. He sought to establish the power of man over nature. He felt that the true aim of science should be "to extend more widely the limits of the power and the greatness of men." He saw that science needed a philosophy and he tried to provide one. In the first book of the *Nocum Organum* he attacked the Idols of the Mind, the intellectual obstacles to progress. He set out to destroy the Idols of the Tribe, these fallacies natural to humanity: our superstitions. He wrote of the Idols of the Cave, those errors peculiar to the individual; his moods and character. He called Idols of the Market Place "those ideas that arise from commerce and association of men with one another. Men converse by means of language, but words are imposed according to the understanding of the crowd and there arise from a bad and inept (unsuitable) formation of words obstructions in understanding." And he attacked the Idols of the Theater that stem from the dogmas of philosophers and from wrong laws of demonstration.

Existing systems of philosophy were ruthlessly dissected. He gave a description of the scientific method of inquiry,

There remains simple experience; which, if taken

as it comes, is called accident (empirical), if sought for, experiment... The true method of experience first lights the candle [hypothesis], and then by means of the candle shows the way [arranges and delimits the experiment] : commencing as it does with experience duly ordered and digested, not bungling nor erratic, (uncertain) and from it edging (developing) axioms, and from established axioms again new experiments.

Bacon asserts that we have induction but an induction that involves a technique for classification and for eliminating hypotheses until, at last, one possible explanation remains. He drew up three tables of comparative instances in which qualities are present, absent, or present in different degrees. To discover what heat is, for instance, one seeks for a factor which increases with an increase of heat, and decreases with its decrease, and finally finds a correlation between heat and motion.

Bacon slashed (made swerping cuts) at the medieval position that small series of observation could produce a truth through reasoning (deduction) or the mental process of exact thinking. According to one authority this entitles him to be considered a herald of modern science. The encyclopedists, Diderot and D' Alembert, followed Bacon's scheme of the classification of knowledge and set upon an analysis of faculties and objects of human knowledge . The impact of Bacon's thinking would be seen when Descartes wrote of the necessity of methodic doubt to clear the way for honest thinking.

The scientific method of inquiry is considered to be his greatest contribution to thinking. He sought simple experiences by accident and by experiment. He urged men to go to Nature : "Put nature on the rack and compel her to bear witness." He urged probing and experimentation. He inspired the formation of the Royal Society. "I have taken all

knowledge to be my provincial" said Francis Bacon in *Instauratio Magna* (The Great Instauration), and its grandiose (showing greatness) plan reveals the magnitude (largeness) of his mind and of his ambition. The introductory treatises are indicative of the scope of his thinking : "The Divisions of the Sciences" ; "The Interpretation of Nature" : "The Phenomena of the Universe": "The Ladder of the Intellect."

Bacon was confident of the conquest of nature by man. He not only sought truth by science but he sought a new road to truth. He looked for a change in methods of science and logic. Feeling a need for a new approach to learning to replace Aristotle's which he felt was faulty, he wrote his *Novum Organum*, which printed in 1620. In this work he sought to go beyond Aristotle, to cast out medieval theories, to begin anew.

In 1621 Bacon was appointed Viscount St. Alban, and King James opened Parliament with Bacon as his Lord High Chancellor. In a few weeks, however, Bacon was impeached for bribery—gifts and gratuities having taken the sinister label of bribes.

Sir Edward Coke, who had been his political rival for years, saw to it that the impeachment proceedings would go before the Commons. The Proceedings and the testimony of witnesses lasted until May. He presented his submission to the House of Lords. The full indictment included twenty-eight separate charges. Facing the humiliation of betrayal and desertion by his secretaries and gentlemen depends, he confessed to the twenty-eight charges. Fine and imprisonment followed.

In June Francis Bacon was taken to the home of Sir John Vaughn, and then home to Gorhambury. He turned again to writing. In the fall his fine was remitted, and in October 1621 his general pardon was granted.

Ironically, Francis Bacon's death was caused by his interest in science and experimentation. John Aubrey tells us:

As he was taking the air, in a coach with Dr. Witherborne [a Scotsman, physician to the King.] towards High gate, snow lay on the ground, and it came into my Lord's thoughts, why flesh might not be preserved in snow, as in salt. They were resolved they would try the experiment presently. They alighted out of the coach and went into a poor woman's house at the bottom of High gate hill and bought a hen, and made the woman exenterate it, and then stuff the body with snow, and my Lord did help to do it himself. The snow so chilled him that he immediately fell so extremely ill, that he could not return to his lodgings. but went to the earl of Arundel's house at High-gate, where they put him into a good bed warmed with a pan, but it was a damp bed that had not been lain in about a year before, which gave him such a cold that in two or three days as I remember Mr. Hobbes tole me, he died of suffocation.

Thus died the man who believed in experimentation and scientific inquiry. His obituary pays a deserved tribute :



12. JOHN LOCKE

Politics not being new, eight men received a political "payoff" in 1663. King Charles II, beholden to these powerful aristocrats for restoring the Stuarts to the English throne in 1660, granted the men a substantial part of the new world: the Carolinas.

Leader in this coalition was the Earl of Shaftesbury, famous as the disposer and maker of kings. He would be Prime Minister of England ; he would be a prisoner in the Tower of London. In and out of office, the Earl would always plot against the reigning monarchs who stood for the feudal concept of the divine right of kings. The Earl of Shaftesbury represented the interests of the rising class of merchants, and of the Parliament in London.

Shaftesbury had a philosopher friend, John Locke, who assisted him in the affairs of state of a very real and practical world. He lived, as a permanent house guest, at Shaftesbury's mansion. It was there, three hundred years ago, that Locke evolved the practical thought that would justify the political rise of the English middle classes.

John Locke was called upon to prepare the charter under which the Carolinas would be governed. The result was the Fundamental Constitutions, a semi feudalistic document advocating religious freedom;

No person whatever shall disturb, molest or persecute another for his speculative opinions in Religion or his way of Worship.

Although the Church of England would receive public support, seven persons of the same religions persuasion

(conviction) could establish a church of their own choosing. So John Locke was introduced to this country, and religious toleration was established as a basic American tenet.

John Locke was born in 1632. During his lifetime he was to see the climax of the century-long conflict between parliament and king. Early in the struggle, Charles I had fallen back on the doctrine of the divine right of kings, and the parliament raised the hue and cry of despotism (Arbitrary Rule). Charles I went to his death, his head cut, off by an ax that struck at the umbilical cord that tied England to feudalism and the concept of pure monarchy. John Locke, father of the Age of Reason and Enlightenment, philosopher of empiricism (freedom) was to play an important role in the political emancipation (freedom) of the middle class and in the encouragement of religious toleration and of scientific inquiry.

The son of a small landowner, John Locke was a typical British landlord, collecting rents promptly and carefully, with a bourgeois (trader) passion for accounting. As long as he lived, he kept expense accounts. Even as an eighteen-year-old student at Westminster School, he was recording the costs of candles, shoes, notebooks, buttons, and maid service. He invested in the commodity exchange and in the slave trade, and drew interest on mortgage loans. Quick to economic speculation and slow to part with the dollar, John Locke emerges as the picture of a very worldly philosopher. Indeed it was this background in financial affairs that led him to prepare a treatise on economics entitled that led him to prepare a treatise on economics entitled *Some Consideration on the Consequences of the Lowering of Interest, and Raising the Value of Money*.

John Locke contributed to the formation of classical British economic thought. He stated commodities have value only insofar as they are of use. This utilitarian principle, so in line with his philosophic thought, as we shall see later, was defined in the sentence. "The natural worth of anything consists in its fitness to supply the necessities, or serve the conveniences of human life.

"Noting the absence of value in gold and silver, Locke stated that the worth of each of the metals is determined by its scarcity, "Mankind having consented to put an imaginary value upon gold and silver....the intrinsic (essential) value regarded in these metals, is nothing but the quantity.

These were the years of the parliamentary fight to prevent the ascension (rising) of a Catholic king. To the English mind of that day, a Catholic king meant papal (of pope) domination. Finally, of paper Prince William of Orange was invited to become King of England and defend her laws and her religion. Through all this, Locke was courier and confidante to the influential and scheming Earl of Shaftesbury. He was sent on missions to France and, eventually, he had to flee to five years of exile in Holland. There, he had to assume a fictitious name : Dr. Ven der Linden. When the Protestant William of Orange became the ruler of England in 1689, he offered Locke political and diplomatic positions.

The Glorious Revolution of 1688 transferred kindly power to the Parliament; this parliament was to expressly provide for the maintenance of the people's liberties. It did away with many of the feudal conditions underlying royal rule. But to establish democratic processes within this change, a philosophy was needed to instruct men in political

and religious toleration. This Locke taught, To secure a better world for more and more people, the spirit of free scientific inquiry had to be established. This, Locke developed. These methods and ideas were presented in his great works *A Letter Concerning Toleration* (1689), *An Essay Concerning Human Understanding* (1689), and *Treatises on Government* (1690).

An Essay Concerning Human Understanding is at the heart of Locke's thought. He stated that man is born without any inherent ideas. Generally speaking, this Lockean view of the absence of innate ideas has come down to us as the definitive statement of the *tabula rasa* (act of tabulating). Man is a blank paper, a slate upon which experiences will be written, and it is from these experiences that moral principles will be formed. To support his contention that man is born idealess, he claimed that....children, idiots, savages and illiterate people, being the last corrupted by custom or borrowed opinions....one might reasonably imagine that in their minds, these innate notions should lie open fairly to every one's viewwhat general maxims (sayings) are to be found? what universal principles of knowledge? Their notions are few and narrow, borrowed only from those objects they have had most to do with A child knows his nurse and his cradle, and by degree the playthings of a little more advance age.

The child can have knowledge of his nurse, but he does not apprehend the philosophic proposition that it is impossible for the same thing to be and not to be. Trading blows and expropriating playthings are not moral crimes to the very young and to the savages. Ideas are not innate because they are not universal : Robberies, murders, rapes are the sports of men set at liberty from punishment and

censure. Have there not been whole nations, and those of the most civilized people, amongst whom the exposing of their children, and leaving them in the fields to perish by want or wild beasts has been the practice... And are there not places where, at a certain age, they kill or expose their parents, without any remorse at all.

Locke asked himself, if ideas are not absolute, if they are not innate, where do they come from? And he replied, "To this I answer, in one word, from experience." Ideas or representation of physical objects come to man through his sensory perceptions. He sees. He smells. He touches. He hears, he tastes, Snow is white; ice is cold. Complex ideas are formed from the combination of simple ideas or representations, from the admixture of sensory perceptions. Locke stated that by adding one object to another "we have the complex idea of a couple". Thus, the complex concept of infinity is derived from the body's sensation of one object. We come to this human understanding by the "endless addition.....of numbers, so apparent to the mind.... which gives us the clearest and most distinct idea of infinity."

Similarly, the concept of time is achieved from the mind's sensation of duration. "it is evident to anyone who will but observe what passes in his own mind, that there is a train of ideas which constantly succeed one another in his understanding, as long as he is awake." The "appearance" of several ideas, one after the other in our minds, according to Locke, furnishes us with the idea of succession; the distance between the appearance of the ideas is duration.

Words, themselves, are to be understood in the light of the mind's perception of simple ideas, "Words...came to be made use of by men as the signs of their ideas" and not by

any inherent or natural connection between the ideas and the words. Knowledge "seems to me to be nothing but the perception of the connection of and agreement or disagreement..... of any of our ideas." We submit the incoming representations of ideas to the mind's reflection; we compare them ; we relate them; we discern and distinguish between the ideas. Sometimes we comprehend the agreement or disagreement between ideas in a leap of intuition; other times we must use our reasoning to demonstrate the connection or lack of connection between ideas.

As the mind stores itself with simple ideas or representations, "it has the power to repeat, compare, and unite them, even to an almost infinite variety, and so can make at pleasure new complex ideas." In Lockean terms, man is, first consciousness. He exists. Then, he is sensation. He gains knowledge through the use of his sensory organs. Finally, he reflects. It is in the reflection about these sensory-obtained ideas that man gains knowledge of the world and the ability to articulate moral principles.

If innate ideas do not exist, if man is morally and intellectually and ethically formed by the use of the common five sense, then men are equal in the capabilities of human understanding. Locke believed that had ".....the Virginia king Apochancana been educated in England, he [would have] beenas good a mathematician as any in it; the difference between him and a more improved Englishman lying barely in this, that the exercise of his faculties was bounded within the ways, modes and notions of his own country, and never directed to any other or further inquiries."

Locke's natural law was a law of the consent of the

governed. Men make and break their rules. No man, Locke said, could be "...subjected to the political power of another without his own consent." It is the natural law that no man or government has the "arbitrary power over the life, liberty, or possessions of another." When oppressed by totalitarian rule, the people the right to revolution. Thus the Declaration of Independence dissolved the colonial "allegiance to the British Crown." In 1776, Thomas Jefferson wrote the Declaration of Independence. He knew his Locke well, and Jefferson delivered John Locke's thoughts and words to America for all time, thoughts and phrases which are now the commonplace coinage of the democratic world but which in the time of John Locke were almost treasonous (involving reanson).



13. VOLTAIRE

The friends of the Chevalier de Rohan-Chabot and of Francois Marie Arouet (who had changed his name to Voltaire) looked at each other with alarm. Apparently a jealous quarrel over the affections of a French actress was about to lead to something more serious. The Chevalier, bristling with anger. Sauntered (strolled) toward Voltaire's box at the Opera. His voice sneering (smiling) and venomous Rohan Chabot addressed the great writer : "M de Voltaire, M. Arouet or whatever name you go by." Voltaire never lost a battle of wits in his life. He snapped back: "I my dear Chevalier, am the first of my name, while you are le dernier" (the last or the lowest).

It was the type of insult that, among the aristocracy of eighteenth-century France, could only result in bloodshed. Several days later, while he was dining at a hotel with a friend. Voltaire was summoned outside. A carriage waited in the darkness, and Voltaire strode (walked with long steps) toward it. Immediately he was surrounded by thugs (plunderers) hired by the Chevalier. They clubbed (combined together) Voltaire to the ground and best him mercilessly, much to the delight of Rohan-Chabot who languidly called out; "Don't hit him on the head, boys; something might come out of that one day."

When Voltaire's bones had mended he took fencing lessons, preparatory to a showdown duel. But the Chevalier's family, fearing the outcome, obtained a secret warrant for Voltaire's arrest, (lettre do cachet), and Voltaire wound up to the Bastille. His sentence was suspended with the agreement that he accept exile in England. The year was 1726.

In the thirty-two years of his life before he sailed for England, Voltaire had been a Bastille guest twice, had been exiled twice for libelous writings, and had become France's greatest writer. His play Oedipe, written in the Bastille, had run for forty-five nights at the Theatre Francais (successful plays) usually ran for five nights) and over twenty-seven thousand people had paid to see it. Voltaire's poems, pamphlets, and epigrams (concise witty poems) were the toast of Paris, and his brilliance as a conversationalist made hostesses glow when he accepted their party invitations. Already famous, Voltaire was to scale even greater heights : he was to live another half century and exert a powerful influence upon his age and succeeding generations. In the words of Will Durant, "Italy had a Renaissance, Germany had a Reformation, but France had Voltaire."

Francois Marie Arouet was born in Paris in 1694. His middle-class family was well to do, and young Francois received a good education. At the age of ten he was sent to the College Luis-le-Grand, a Jesuit school. Surprisingly, it was there that his lifelong interest in the theatre was nourished. The Jesuits had erected a theatre at the college for the purpose of presenting morality plays in Latin and in French. The boy acted in several plays in Latin and in French. The boy acted in several plays, wrote some of his own, and was captivated by the excitement of the theatre.

The story is a familiar one. Francois Arouet's father, a notary, had some sober plans for his son : a business career, an arranged marriage with the daughter of a rich merchant, a house filled with grand children, etc. But Francois would have none of it. He told his father that his future lay in the theatre, in literature, and with the men with whom he associated.

Papa Arouet was determined to do something about his defiant son. He packed his son's bags and shipped him off to The Hague, away from the poets, and the actors who were filling his son's head with their values. It did not work out, however. The young man fell in love and planned to elope with a girl of a lower-class family. Papa Arouet, after threatening to use a letter de cachet to break up the couple, brought him back to Paris.

Almost immediately Francois Arouet was in more trouble. Some private lampoons (personal) (Satires in writing) of countries which he had written came to the attention of the government; he was exiled briefly the punishment being mild because of the intercession (mediation for reconciliation) of influential friends but exile could not neutralize the acid of his pen. Shortly after his return from exile, he was sent to the Bastille in 1717 for having committed libel against some members of the aristocracy. It was in prison that he changed his name from Arouet to Voltaire, a possible anagram of Arouet l.i. (le jeune, "junior"), the letters l and i, u and v then being interchangeable.

Voltaire lived in dangerous times. In the pre-revolutionary days of King Louis XIV and Louis XV, it was dangerous to criticize an aristocrat, it was dangerous to express doubt over dogma, it was dangerous to hold an unorthodox idea, it was dangerous to question the ways of the Church as they were interpreted by influential eclegymantics (clergyman), it was dangerous to carry out scientific studies, and it was dangerous to campaign for freedom of speech.

But Voltaire, who endured poor health throughout his eighty-four years, was gifted with an intellectual robustness

that allowed him to measure up to such dangers. Where he saw hypocrisy he lashed at it with sarcasm; where he saw charlatans of religion preying on the superstitions of the ignorant he devastated them with truth; where he saw tyranny place its foot upon the throat of the pressed he turned his verbal cannons against it. Frail though he was. Voltaire used his pen as a rapier to do battle with the behemoths of abuse, quackery, privilege, and despotism.

Voltaire's sojourn (temporary stay) in England was a tonic for him. There he was lionized by the intelligentsia. Alexander Pope, William Congreve, Horace Walpole, the Duchess of Marlborough, and others were enchanted with the dark-eyed Frenchman whose genius shone through his halting English.

By dint of hard study, Voltaire mastered English within three months, and he spoke and wrote it gracefully for the rest of his life. His knowledge of the language enabled him to become familiar with the philosophy of Locke and with the scientific theories of Newton. Locke, the champion of reason and tolerance, helped Voltaire to crystallize his own feelings; Newton's brilliant mind so appealed to Voltaire that he became an active and dedicated Newtonian until his dying day. But, above all, the freedom of thought he found among the English made an indelible impression upon Voltaire.

Returning to France, Voltaire became involved in scores of literary projects. With fantastic energy he turned out plays, novels, burlesques, fables, histories, epic poems, broadsides, and encyclopaedia articles. His collected works fill ninety-nine volumes, without accounting for the more than ten thousand letters he is known to have written. Although Voltaire was acknowledged to be France's greatest living author, the snobbish French Academy continued to ignore

him ; too many of its members had been burned by Voltaire's flame for the Academy to elect him to its ranks. (Not until 1746 did it recognize him as a member.)

One of Voltaire's most brilliant efforts is his *Philosophic Dictionary*. He had gone through the alphabet, taking one subject after another and writing all he knew on each topic. These essays have been lavishly praised by stylists for their clarity, wit, and conciseness.

Some of Voltaire's works became best sellers. Some of his plays were condemned and closed by the authorities; many of his books were seized and burned because it was alleged that they contained scurrilous (vulgar) attacks on some sacred cows of the *ancien regime* (old regime). Naturally, all of this contrived (managed) to whet (provoke) the interest of the public. A popular Parisian pastime was to (provoke) guess at the actual characters to whom Voltaire was referring when he used fictitious names in his Publications.

Les lettres philosophiques sur les anglais, published in 1733, was just such a book. Ostensibly it was a criticism of the English way of life, but even a myopic Frenchman could see it as a blistering assault on the church and state in France. Warrants for Voltaire's arrest went out again, and it was necessary for him to take refuge in the neighboring duchy of Lorraine. Just across the border, in France, lay the secluded home of Emilie, the Marquise du Chatelet. It was there that Voltaire found the peace he needed for his work, and it was with Emilie that he found the great love of his life.

Emilie, the estranged (alienated) wife of the Marquis du Chatelet, was that unique combination, a beauty with brains. Called "the most intelligent woman of her time," Emilie completely captivated Voltaire. He wrote of her; "She

understands Newton; she despises superstition, and in short she makes me happy."

Their love affair was known to everyone but the lady's estranged husband. From 1733 to Emilie's death in 1749, they were rarely separated. To be with them for an evening was to be exposed to sparkling conversation, deep erudition, wicked repartee, and memorable epigrams. Some of Voltaire's most famous sayings originated at those sessions:

God protects me from my friends! I will take care of my enemies myself.

I do not agree with a word you say—but will defend to the death your right to say it.

God is always on the side of the big battalions.

An embarrassment of riches...

The Holy Roman Empire is neither holy, Roman, nor an empire.

During her friendship with Voltaire, Emilie constantly struggled to keep him from being lured away by King Frederick the Great of Prussia. Frederick had been making overtures for years, and Voltaire, a prophet without official honor in his own country, was often tempted to join Frederick's court. After Emilie's death there was nothing to keep Voltaire in France, and he traveled to Prussia in 1750. For three stormy years he remained there, until, disillusioned by Frederick's militarism and hypocrisy, he returned to France.

In 1758 Voltaire bought a huge home in Ferney, near the Swiss border. The profits from his writings and his shrewd investments had made him enormously wealthy. It was to Ferney that the great ones of Europe came to pay their respects to the thin, long-nosed man of letters. It was

there that he wrote his satiric masterpiece, *Candide*, in the white heat of three days of inspiration. *Candide* held up to ridicule the smug followers of the German philosopher Leibniz, who preached, in Voltaire's opinion, a blind optimism in declaring that everything that happens on this earth is for the best.

Voltaire was sure that this "best of all possible worlds" could be improved. He felt that injustice need not prevail, and took up the cudgels (short thick sticks) for the disenfranchised in several celebrated cases of law. He had a passionate interest in social reform, in the improvement of the lot of the peasants, and in the responsible exercise of power. Time after time, Voltaire spoke out against the dead hand of ignorance that lay across the month of France, suffocating his beloved land. He said to his countrymen :

Men.... enriched by your sweat and misery..made you superstitious, not that you might fear God, but that you might fear them.

The first divine was the first rogue who met the first fool.

The man who says to me, "Believe as I do or God will damn you," will presently say to me, "believe as I do or I will kill you."

Voltaire was not an atheist, however. He believed in a God who did not interfere in human events. Voltaire's God had started this enormous clockwork ticking and had advised man to "be just." But mankind had not heeded this advice; injustice and intolerance were in the saddle. Against their blind orthodoxy, Voltaire raised his famous battle cry : "Ecrasez infame!" ("Crush the infamous!") He was true to his pragmatic philosophy and to his natural religion throughout his life. Indeed his last testament reads : "I die adoring God, loving my friends, not hating my enemies, and detesting

superstition."

In 1777, at the age of eighty-three, Voltaire began a new tragedy, *Irene*. With Louis XV's death three years earlier, Voltaire hoped to be free to enter his native Paris after an enforced absence of twenty-eight years. The people of Paris gave Voltaire a tumultuous welcome, cheering his play for fifty curtain calls and crowning him with a laurel wreath. The excitement was too much for the frail poet, and his heart gave way not long thereafter.

That, however, is not the end of the story of Francois Marie Arouet. The Archbishop of Paris refused Christian burial for the controversial poet, and his friends had to spirit the body away to sanctified ground. Eleven years later, when the Bastille, that dread symbol of the old tyranny, was demolished, Voltaire's body was exhumed and laid in honor atop the ruins. The Revolution's leaders, inspired as many had been by Voltaire's attacks upon the injustices of the ancien regime, paid him that final tribute. Afterward the remains were buried in the pantheon, where Frenchmen of distinction are buried. A procession several miles in length followed the cortege, while hundreds of thousands of Frenchmen lined the route to the grave. A banner flying above the coffin bore these lines :



14. JEAN JACQUES ROUSSEAU

The door of Paris Foundling Hospital was slowly pushed open and a man shuffled into the bleak foyer. In his arms he held a sleeping infant, wrapped warmly in an old blanket. The matron in charge looked up and, recognizing him, smiled a welcome.

"Ah, Monsieur, we meet once more."

"Once more," the man sighed, depositing the child in her arms." All the necessary information is here," he continued, handing her a sheet of paper which bore the date of the baby's birth (1752), the mother's name. There se le Vasseur, and the father's name, Jean Jacques Rousseau.

As he walked toward the door, Rousseau paused slightly, looked back at the woman, who called, "An revoir," and then moved out into the Paris night. Just as Jean Rousseau had done with his four earlier children, he was abandoning his fifth. In his Confessions, written in the twilight of his life. Rousseau tried to account for his seeming heartlessness in turning his back upon his sons and daughters :

I will content myself with observing, that my error was such that, in handing over my children to the State to educate, for want of means to bring them up myself, in deciding to fit them for becoming workmen and peasants rather than adventures and fortune-hunters, I thought that I was behaving like a citizen and a father, and considered myself a member of Plato's Republic. More than once since then, the regrets of my heart have told me that I was wrong; but, far from my reason having given me the same information, I have often blessed Heaven for having preserved them from their father's lot.

The circumstances under which Rousseau was living

may have convinced him that he could not provide an adequate environment for his children. Then, too, his painful experiences as a child were so clear in his mind that he feared he might inflict similar sorrows upon his own youngsters.

Shortly after Jean Jacques Rousseau was born in Geneva in 1712, his mother died. The boy's father, a strange man who fluctuated (moved like waves) between fits of sincere warmth and violent irritability, showed little interest in Jean's welfare. The elder Rousseau occasionally sat down with the boy and filled his head with stories from Plutarch and French novels. But those moments were rare. As a result of his father's neglect, Jean received no formal education, and finally ended up in an uncle's care.

The next few years of Jean's adolescence were spent in gaining the wrong sort of education. His relatives arranged for Jean to be apprenticed to a notary who treated him with contempt and finally fired him for incompetence. A brutal engraver was Jean's next master. The lad was beaten regularly, accused of laziness, stupidity, and thievery. Jean decided that if he were to have the name of thief, he should also have the game, and so he learned to lie, cheat and steal.

The word "drifter" best describes Rousseau at this stage of his life. He associated with disreputable companions, learned the dog-eat-dog philosophy which his shady friends preached and practiced. Finally he ran away from home, turning up at a monastery in Turin, requesting conversion to Catholicism. The cure sent Jean to see Mme de Warens, a wealthy convert who was to become one of the most influential figures in young Rousseau's life. She started by paying to have him taught grammar and music. Mme de Warens also urged him to abjure Protestantism, and then arranged for his entrance to a monastery. Eventually, though, arguments with the priests led to Jean's ouster, and

once more he was forced to provide for himself.

Rousseau turned up everywhere. He worked as an engraver, assistant to a choirmaster, and then as a music teacher. Success was hard to come by, however, and Jean returned repeatedly to his patroness, Mme de Warens. He stayed with her from 1733 to 1740, reading voluminously, studying music, acquiring social graces, and learning to express himself as a writer.

When Mme de Warens lost interest, Rousseau went off to Paris. Hoping to compose an opera or stage musical which would capture a large audience, he traveled to Paris, and there found that the French Ambassador to Venice needed a secretary, Jean got the job. Quarrels with the ambassador followed, inspiring Jean to fulminate against "the organized tyranny of the powerful and the rich." These feelings of hostility motivated Jean to work for the overthrow of all such bureaucrats and aristocrats who oppressed the helpless lower classes.

In 1750, when Jean Jacques Rousseau was thirty-eight, his life changed. He left the faceless millions whom history has ignored to join the charmed circle of history's great thinkers and personalities. The first step toward fame was Jean's prize-winning essay in a contest sponsored by the Academy of Dijon on the subject. "Here the Arts and Sciences Benefited Mankind?" In a brilliantly written argument for the negative, Rousseau denounced culture as an evil, criticizing the ambition of the educated few which led to the enslavement of the masses. These theories, expanded and refined in later writings, established Rousseau as a genuine intellectual.

Although Rousseau had acquired polish from Mme de Warens' circle and respectability from new friends, such as Denis Diderot, the editor of the Encyclopaedie, he confounded everyone by marrying his mistress, an ugly,

illiterate, coarse maid at a cheap Paris hotel. With There se le Vasseur he had the five children, dutifully bundling each baby for rapid delivery to the Foundling Hospital, Perhaps he saw in There se the kind of creature he was to celebrate in his books. "an unspoiled child of Nature." At any rate, he loved There se and spoke kindly of her even when her family nearly drove him crazy and her affairs with stable boys were common gossip.

A second essay, "Discourse on the Inequality of Conditions." allowed Rousseau to develop his theory of the "noble savage." Man is naturally good, he wrote, but the artificial environment of his society makes him bad. Therefore, if man could shake off the bonds of civilization which have corrupted him, and revert to the tribal state, he could regain his majesty and freedom. In the natural, primitive state there is no inequality, no private property, no social position, no inherited wealth. Class-made institutions which have placed the privileged few over the hapless many are, according to Rousseau, the evils of our advanced culture.

Voltaire was amused by this fuzzy romanticism. He wrote to Rousseau caustically :

One longs in reading your book to walk on all fours. As however, it is some sixty years since I gave up the practice. I feel that it is unfortunately impossible for me to resume it. A few years later both men were to clash more openly. When thirty thousand people were killed in Lisbon in a 1755 earthquake, many in churches because it was All Saints' Day, Rousseau blamed mankind for the extent of the disaster. If man had heeded the call of Nature by living in the fields and not in the cities, if man lived under God's open sky and not in houses, then such a calamity could never have claimed so many lives. This sentiment won quick support but it added to th fury of Voltaire, who leveled a section of his

satirical masterpiece, *Candide*, against Rousseau's adherents.

Although Rousseau's thinking can be compartmentalized into the areas of society, government, education, and religion, there is a common denominator which is immediately apparent: emotions and instinct are superior to reason and intellect. In works such as *The New Heloise* (1761), Rousseau underscores that point. In the great crises of our lives, he insists, we trust to our feelings rather than to reason. And that is the way a should be, declares Rousseau. Man's instincts are good and his potential is even greater. However, he must depend upon feeling rather than on antiseptic reason if he is to be virtuous, happy, and compassionate.

Rousseau became one of the heroes of the French Revolution because he provided the rallying cry for the stormers of the Bastille. His famous book "Social Contract" (1762) starts with these stirring (rousing) words :

Man is born free, and everywhere he is in chains.

The French leaders, seeking a spokesman against those chains and the inequalities of the old regime, could quote from Rousseau and could make his *Social Contract* their blueprint for a new world order. Naturally, they would have to be selective, for Rousseau did not think that government by revolutionary leaders could work; the victims of oppression would be so debased, in his opinion, as to be unfit to rule.

What is the message of the *Social Contract*? Rousseau starts by attacking governments in general, saying that they are based on social inequality, injustice, concentration of wealth and power in the hands of an aristocratic elite, and submission to divine right. Since all this is a denial of the natural rights of man. It is one's obligation to form a new association which will protect the welfare of all the people

while assuring them life, liberty, and the pursuit of happiness. This new organization of free men would be a "social contract", an ideal government which would reflect the general will of every citizen while rejecting the selfish interests of any citizen.

We must understand Rousseau's definition of general will if we are to fully comprehend his system. Every man's social outlook is conditioned by two parts of self-interest, his own and that which is common to all his neighbours. The general will, therefore, is what remains after man cancels out his own selfish goals. A member of a community who is to be guided by the general will must give himself up completely, hold back nothing. If the association is to survive. The new leadership makes the decisions which are best for all, and the citizens abide by those commands. The executive problem as Rousseau saw it, was to bring about a climate under which the general will would be the will of all the people, in which the masses would want what the leaders knew was best for them.

Such a utopia, Rousseau argued, was more easily obtained in small states where a well-educated citizenry met regularly and where enormous disparities in station and wealth did not exist. An elective aristocracy would be more suitable for middle-sized states, while an enlightened monarchy was still the best way of governing the large nations. But in the huge societies, where the bulk of the population is likely to be exploited, all laws must be so designed that each man gets equal treatment without regard for his gold or his family tree. The liberty, equality, and fraternity to which France was to march a quarter of a century later was the melody they heard in the Social Contract.

Rousseau's most productive writing period came after the met a wealthy, unhappily married authorities. Mme d'Epinau, She built a beautiful home for him, the Heritage, in

the valley of Montmorency. There Rousseau had the natural solitude he longer for, and there he was able to formulate the materials for the Social contract and for "Emile" (1762), his classic on education.

Emile, which added to his troubles with the authorities, was published at the time that Social Contract was making its impact. Since a reformed society would need an intelligent citizenry, Rousseau turned to the question of education. In Emile, he shows how to preserve man's natural goodness by "guarding the heart against vic and the mind against error." Rousseau went into detail to outline an educational sequence that would produce a superior breed of natural men. The program he had four steps :

During infancy, from birth to age five, children are like animals, with a need for physical activity. Their education should consist of the development of their senses through free play, motor activities, and exposure (submission to action of light) to a wide variety of objects and experiences. No discipline is to be employed; the child must grow according to his natural impulses.

During childhood, ages five to twelve, the child should still be shielded from books and language study, External controls are harmful to natural development, and the child ought not to be burdened by social and moral restrictions. The emphasis is to be on sports and the manual arts.

During early adolescence, ages twelve to fifteen the formal curriculum of astronomy, arts and crafts, and science should be introduced. The teachers must build around the curiosity of the youngsters. The student will learn best through the independent observation of nature.

During late adolescence, ages fifteen to twenty-one, the study of society, history, politics, economics, and religion should be undertaken. Sex impulses, strong at this time, are to be channeled into socially approved activities, with the

emphasis upon the development of aesthetic tastes, spiritual aspirations, and moral viewpoints. The culmination of Rousseau's natural education took place at age twenty-one when the student was married.

When he broke with Mme d'Epinau (she called him "a moral dwarf mounted on stilts") Rousseau's emotional problems were indicative of a mental collapse. All his life Rousseau was hounded by a persecution mania (mental derangement). He felt that people were always conniving against him, talking about him, plotting to destroy him. After the publication of *Social Contract* and *Emile*, his imaginary fears became real ones. The French government could not allow the dissemination (propaganda) of such radicalism (principle), and they would not tolerate a book which rejected the theory of divine right. Religious groups such as the Council of Geneva were shocked by the "atheistic statements" in *Emile*. Both books were burned orders went out for Rousseau's arrest, and he had to remove to Neuchatel where he sought the protection of Frederick II of Prussia. Rousseau lived there for a while until religious condemnation aroused a village mob which attempted to lynch (inflict punishment illegally) him. In absolute terror, he fled to England. "The mind of men are against me," he protested, "because I teach them to listen to their hearts."

The situation in England started off splendidly. George III gave Rousseau a pension, and people such as Burke, Walpole, and Hume accepted him into their circles. But Rousseau's personality was rapidly deteriorating. Suspecting Hume and others of sinister plots against him, he quarreled with them and lost their friendship. He made his weary way back to France, settling in Paris in 1770.

At home he began to write his *Confessions*. Attacked as a hypocrite and an atheist, he felt the need to defend his religious faith. God's existence and goodness cannot be

denied, said Rousseau. We see it in our sense of compassion, our love of nature, the desire to help our fellow man, our instinct for justice. The goodness which God intended for us can be achieved if we listen to God with our hearts, not seek for Him with our minds. Rousseau advocated a single religion for all, claiming that heaven was a universal heritage not reserved for the members of one particular sect.

The more Rousseau protested, the more he alienated the churchman, Branded a heretic, an unfaithful friend, a callous father, a disloyal Frenchman, Rousseau retreated into his shell fearful of all who came near him. Finally, in 1778, amidst wretched poverty, he died of apoplexy at Ermenonville, near Paris. In 1794, the revolutionary Convention moved his body to the Pantheon at Paris, to lie near the remains of Voltaire.

A recent biographer presented this cameo tribute to the enigmatic Jean Jacques Rousseau :

The philosophy of Rousseau was a mixture of Lao-Tse's return to Nature, Buddha's compassion for the poor, Isaiah's search for social justice, St. Augustine's progress from licentiousness to love, and Locke's blueprint for a better world. In addition... Rousseau brought to his work the imagination of a poet and the sympathy of a gentle soul.



15. ADAM SMITH

THE Scotch economist and moral philosophers Adam Smith believed that in a laissez-faire economy the impulse of self-interest would work towards the public welfare. Smith's central notion (idea) in his work *The Theory of Moral Sentiments* is that moral principles have social feeling or sympathy as their basis. Sympathy is a common or analogous (partially similar) feeling that an individual may have to the affections or feelings of another person. Adam Smith is regarded by most people as the father of economics due to his vision of capitalism as an economic system that makes everyone better off.

Adam Smith was born on June 5, 1723, at Kirkcaldy. His father had died two months before his birth, and a strong and lifelong attachment developed between him and his mother. After receiving his elementary education in Kirkcaldy, Smith went to the University of Glasgow in 1737 to study moral philosophy. The lectures of Francis Hutcheson exerted a strong influence on him. In 1740 he moved to Balliol College, Oxford, where he remained for almost seven years, receiving the Bachelor of Arts degree in 1744.

In 1748, he began delivering public lectures in Edinburgh under the Patronage of Lord Kames. Later he took up the subject of 'the progress of opulence'. It was in his middle or late 20s, that he first expounded (explained) the economic philosophy of 'the obvious and simple system of natural liberty' which he was later to proclaim to the world. In about 1750 he met David Hume, who became one of the closest of his many friends, whose skepticism however, he did not share.

In 1751, Smith became professor of logic at the university of Glasgow and the following year, professor of moral philosophy. Eight years later he published the Theory of Moral Sentiments, which was on human nature. The source of this fellow feeling is not so much on one's observation of the expressed emotion of another person as one's thought of the situation that the other person confronts. Smith warns that each person must exercise impartiality of judgement in relation to his own feelings and behaviour.

In 1764, Smith resigned from his professorship to take up duties as a travelling tutor for the young Duke of Buccleuch and his brother. Carrying out this responsibility, he spent two years on the continent. Returning to Kirkcaldy in 1767, he spent much of the next nine years there and in London, working on "The Wealth of nations". This work contained, among other things, Smith's famous exposition of the 'invisible hand' of competition as guiding an economic system based on individual self-interest.

Smith then settled in Kirkcaldy with his mother. He continued to work on "The Wealth of Nations", which was finally published in 1776. His mother died at the age of 90, and Smith was grief-stricken, In 1778, he was made customs commissioner, and in 1784 he became a fellow of the Royal Society of Edinburgh. Smith apparently spent some time in London, where he became a friend of Benjamin Franklin.

Adam Smith's "Wealth of Nations" appeared at a time when revolutionary ideas in other areas were also developing. The invention of the steam engine, the developing factory system, the pressure for individual self-expression in science, art, business, and politics, the dissatisfaction of the rising merchants and industrialists with the traditional power of the landed aristocracy, and the signing of the Declaration of Independence gave clear

evidence that the old order was disintegrating. New ways of doing things were increasing in number, but no systematic analysis or review had yet appeared to explain these changes. Yet this great work was more than just a treatise on economics explaining the logical basis for the wealth of a Nation and the economic events of the time. It was also a comprehensive philosophical work that reviewed in general terms the many problems of human welfare. It is little wonder that Smith's work was hailed with such praise.

The income of any civilized society, said Smith, is divided among "three great original constituent orders" and all others derive their income from these three. They consist of those who live by wages, those who live by rent, and those who live by profit.

Smith assumes that if each person pursues his own interest, the general welfare of all, will be fostered. He objects to Governmental control, although he acknowledges that some restrictions are required. He died in Edinburgh on July 17, 1790 after a painful illness. On his deathbed he demanded that most of his manuscript writings be destroyed. He had apparently devoted a considerable part of his income to numerous secret acts of the charity.

In his last years he was planning two major treatises, one on the theory and history of law and one on the science and arts. The posthumously published Essays on "Philosophical Subjects" (1795) probably contains parts of what would have been the latter treatise.

Probably the most notable contribution to economics of Adam Smith's is his hold concept that all economic activities centered around the process of exchange in the market place. for these concepts and for correctly identifying the central position of "the price system"Smith has been called by later scholars the father of modern economics. Smith

received many honors during his lifetime; but probably the highest compliment paid him by his contemporaries came shortly after his death, when the distinguished statesman William Pitt (the younger), in a speech stressing the importance of capital accumulation, said that **Smith's writings and extensive knowledge of detail and depth of philosophical research will, I believe, furnish the best solution of every question connected with the history of commerce and with the system of political economy.**



16. IMMANUEL KANT

This extraordinary philosopher led a very ordinary life. Kant rarely left the Prussian city of Königsberg and in his eighty years of life never traveled more than seventy miles from its medieval walls. He was short, barely five feet two inches tall. His body was misshapen and he was, in his earlier years, a hypochondriac. He abstained from the pleasures of wine, women, and song. He allowed himself one pipeful of tobacco a day. To avoid head colds, he breathed through his nostrils. For this reason, so legend tells us, he took his long daily walks alone. Were he with someone, he would have to open his mouth to speak. Daily, he went to bed at ten and rose at five. Twice, Kant contemplated (intended) marriage. His contemplations were so lengthy that the first lady married someone else; the second lady left town before Kant had concluded his deliberations. (careful consideration)

Kant's father, a maker of saddles, practiced religious pietism. Both father and mother were quiet people who led the kind of devotional life that is so expressive of the best in religious conduct. Of his mother, Kant said that he had derived his desire for good conduct from her. She died when Immanuel was thirteen, dying in an act of Christian charity. A friend of hers had fallen ill after having been deserted by her fiancé. She would not take the prescribed foul-tasting medicine. Unsuccessful at persuasion, Kant's mother attempted to set an example by taking the medicine. She was seized with nausea, developed a high fever, and died a few days later.

Kant attended the University of Königsberg, and

supplemented his meager income by tutoring in the houses of the Prussian nobility. He liked to teach the youngsters of average ability. The geniuses, he said, would learn by themselves, and the stupid would never learn at all. He was a good teacher, and stupid would never learn at all. He was a good teacher, and many of the political leaders who fought for the abolition of serfdom were his former pupils. Kant came to his philosophic probings late in life. At first he was primarily interested in the physical sciences. In 1775, Kant proposed in *Theory of the Heavens* that the solar system developed out of a gaseous atmosphere. This exposition of the nebular theory anticipated Laplace's work of forty years later. Two intellectual experiences changed the course of Kant's life. In his forties, he read Rousseau; and in his fifties, he read Hume. Of Rousseau's impact, he wrote :

I am myself by inclination a seeker after truth. I feel a consuming thirst for knowledge and a restless passion to advance in it..... There was a time when I thought that this alone could constitute the honour of mankind and I despised the common man who knows nothing. Rousseau set me right... I learned to respect human nature, and I should consider myself far more useless than the ordinary workingman if I did not believe that this view could give worth to all others to establish the rights of man. It is no wonder that a picture of Rousseau was the only piece of art in his simple study. Of David Hume's impact, Kant wrote that he had been awakened from his dogmatic slumbers by the fierce

onslaught of the Scottish philosopher upon the principles that were the indispensable (Absolutely necessary) basis of the traditional rationalistic philosophy.

Hume had written, If I must be a fool, as all who reason or believe anything certainly are, my follies shall at least be natural and agreeable. **To the Scot, mind and matter do not exist. Our experience is a subjective one; the mind is only a “heap of perceptions.”**

In the last days of the Age of Enlightenment, Hume had brought a devastating light to the world. God does not exist; science law does not exist; and man as a moral and purposeful human being does not exist. All that is left is for man to live by his instincts. It was Immanuel Kant who fashioned a positive and all embracing philosophy in the face of Hume's negative ideas. It was this structuring of a philosophic ruins that stamps Kant's contribution as one of the greatest in modern Western thought. In 1781, Kant, at fifty-seven, presented *The Critique of Pure Reason* to a world that was well on its way to denying religion and doubting science.

Kant described his efforts as the Copernican revolution in philosophy. Copernicus had changed the course of astronomical inquiry by asserting the motion of the earth about the sun rather than by accepting the accepted view of a stationary earth as the centre of the motion of the heavenly bodies. Similarly, Kant turned away from the traditional philosophic method of looking first at the objects of experience and then at the effect these sensory impressions had upon the mind. Kant made the assumption that it is the operating mind that determines the objects of knowledge it

will know and understand.

Physics and mathematics had proved to Kant's satisfaction that the mind does exist and does operate on fixed principles; he saw in these sciences acknowledged universal propositions and principles. From these, conclusions are drawn that are true of experience. Supporting evidence is neither necessary nor always available. In our time, Albert Einstein waited forty years for experience to show the truth of his findings. Thus for Kant, man is not a *tabula rasa*, a passive, clean slate upon which experience is written. Kant wrote :

Experience is by no means the only field to which our understanding can be confined. Experience tells us what is, but not that it must be necessarily what it is and not otherwise. It, therefore never gives us any really general truths; and our reason, which is particularly anxious for that class of knowledge, is roused by it rather than satisfied. General truths, which at the same time, bear the character of an inward necessity, must be independent of experience—clear and certain in themselves.

To determine these “general truths”, Kant formulated a yardstick by which the experiences could be measured. He called these yardstick measurements “a priori intuitions and concepts.” These known-beforehand and prior to experience concepts, vital to the understanding of any experience, are the holders into which we pour our experiences. There are twelve such categories, as well as the elements of space and time.

For example, Kant said that time and space do not exist by themselves. Our mind forges these tools in order to be

receptive (able to receive ideas) to the impressions of experience. We know that time exists because we recognize the passage of time in a sequence of events. Similarly, a perceived object in space gives us the possibility of organizing objects into a framework that we call “space”. Therefore, we do not experience “space” or “time” as sensory reactions to physical phenomena, Rather, we place our sensory experiences into this a priori developed frame-of-reference structure.

The Kantian categories are divided into four sets of three : (1) of quantity : unity, plurality, totality; (2) of quality : reality, negation, limitation; (3) of relation: substance-and-accident, cause-and-effect, reciprocity; (4) of modality: possibility, existence, necessity.

These are the a priori concepts that function as containers; these containers receive the human being’s sensory perceptions. Within the containers, the sensory impressions are related and molded into coherent thought. Thus, the mind acts as the umpire of an athletic contest in regulating the game, and the categories act as the procedural rules by which the umpire views and judges the events of the game.

The sensations come to the mind in droves--unorganized and unrelated. It is man’s being, his mind, if you will, whose sense of purpose organizes a logical and coherent thought pattern out of this mass of unrelated empirical observations. So, Kant wrote, “Perceptions without conceptions are blind,”

Inherent in Kant’s philosophy is man’s inability to gain full knowledge of the world, for his understanding is limited to the mind’s categorizing sensory perceptions within the

framework of time, space, and the twelve categories. What we know through this method are phenomena--things-as-they-appear-to-us. We do not know objects as they exist apart from us. The later things Kant called "noumena"--"things-in-themselves."

Philosophic fallacies emerge from associating the categories with things that are not experienced. These, Kant called "antinomies" – statements that carry mutually contradictory propositions. In one antinomy, the thesis says : "The world has a beginning in time, and is also limited as regards space." The antithesis says : "The world has no beginning in time, and no limits in space: it is infinite as regards both time and space." Similarly, the fourth antinomy shows that there is, and is not, an absolutely necessary Being. Kant, according to Heine, killed God, for Kant's conclusion was that we could only know things-as-they-appeared-to-us.

Since metaphysics pretends to be the science of the suprasensible and since only the sensible can ever be an object of knowledge, a metaphysics of pure reason is impossible.

He served science no better. His conclusions limited the scope of science; it could know only the world as it appeared to us. The sage of Königsberg struck valiant blows for the freedom and dignity of the individual. He had not forgotten Rousseau, who had taught him to honor man. So the concept of freedom stands at the heart of Kant's ethical works : *Groundwork of the Metaphysics of Morals* (1785) and *Critique of Practical Reason* (1788)."

Man is free because he is not morally molded by outside forces or experiences. It is his inner reasoning that dictates his moral actions. These actions, motivated by the mind's reasoning, are free actions. And it is this freedom that he must accord his fellow man regardless of status, colour, or creed. Kant called this universal rule of action a "categorical imperative." This rule must be followed absolutely without any regard to wants and desires. "Act only on that maxim whereby thou canst at the same time will that it should become a universal law."

That maxim enunciates (announces) the principle of respect for humanity. Kant stated the categorical imperative in another way: "So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal (besides) never as a means only."

Man is not a cog (wheel) in a machine. Neither is he a statistic. He is an end in himself and must treat his fellow human as an agent of complete freedom. Kant admonished (warned) us "not to put our own interests or those of our favourites first." To use our inner reasoning is to form a pattern of conduct which is equally valid for all.

It has been correctly noted that Kant's categorical imperative is very similar to Christianity's golden rule. In 1795, Kant published a treatise on war, Perpetual Peace. In this work, Kant condemned war and called for a federation of free states. Only an international government bound together by a covenant forbidding war could prevent these man-made holocausts (disastrous fire). In addition he called

for the separation of the executive and legislative branches. Since a ruler might go to war “as if it were but a hunting expedition,” war could be declared only “by a plebiscite of all the citizens.” Furthermore, the state, far from imposing dictatorial power upon its people, must assist in the moral and ethical development of the human race. Too often, “.....our rulers have no money to spend on public education..... because all their resources are already placed to the account of the next war.” Again, Kant reiterated the best that is in democratic thought :

Every man is to be respected as an absolute end in himself; and it is a crime against the dignity that belongs to him s a human being to use him as a mere means for some external purpose.

In 1794 when he was sixty nine, Kant wrote Religion within the Bounds of Mere Reason. In this work, he proposed that Christianity is the historical form of an ethical concept. The true church is composed of people who willingly execute the categorical imperative. These people are devoted to Kant’s universal moral law. The existing church has value when it helps man in his quest for full moral development. When ritual and ceremony, when creed and practice, become primary activities of the church, then religion has nothing to offer.

So, as it came to Socrates, Copernicus, and Galileo, official displeasure fell upon the venerable seventy-year-old sage of Konigsberg. The Preussian King, Friedrich Wilhelm II, forbade him to publish or discuss this work. Kant argued that every thinker should have the freedom to pursue and formulate truths, but he agreed to be silent during Wilhelm’s

reign. When Wilhelm died, Kant published this work.

In his last years, Kant lost his memory. He could not sleep; his days were plagud with mental unrest. Theory has it that he suffered from a brain condition. Finally, after a long illness, Kant died in 1804. The categorical imperative to do one's moral duty was strong in him. Ten days before his death, the withered old man got to his feet when his doctor visited. When the doctor protested this act of courtesy, Kant replied—

The sense of humanity has not yet left me.



17. THOMAS JEFFERSON

Woodrow Wilson said of him, "The immortality of Thomas Jefferson does not lie in any one of his achievements but in his attitude toward mankind." John Adams—with whom Jefferson had had personal and political differences—as he lay dying, said hopefully for the new nation: "Jefferson still lives." Ironically, Jefferson was dying, too, the same day, July 4, 1826. Jefferson has been characterized as a liberal. Although the English Tories and some of his enemies who were Federalists regarded him as a dangerous radical, he was surely no violent revolutionary at odds with his times. His chief concern was a liberty in which the freedom of the mind was an absolute.

Thomas Jefferson was a tall, thin redheaded man. His curiosity was insatiable, a quality it was said he inherited from his father, Peter Jefferson. Heir to the Tidewater and the Piedmont estates, he was close to the problems of the slave owner, the tobacco raiser, the plantation owner, and the trials of the frontiersman. Jefferson's education played a tremendous part in his thinking. He went to English school in Tuckahoe at the age of five, and to Latin school at the age of nine. At sixteen he entered William and Mary. He was "eager after information," a phrase that Jefferson used to describe his own father.

The time were those when scholars felt the reaction against revelation. These scholars sought truth in objective things and nature. William Small, professor of mathematics at William and Mary, and a non-clerical faculty member, not only opened Jefferson's mind to a liberal point of view but also opened the doors of George Wyeth's law office to the young Jefferson, so that from 1762 to 1765 he was engaged in private study under Wyeth. He was not an apprentice as

such but a student. It is interesting that this thorough scholar mastered English, Roman, French, and Saxon law.

These same years, living at Williamsburg much of the time, Jefferson formed friendships with Governor Farquier, Peyton Randolph, and Dabny Carr. Jefferson was a notetaker; his Commonplace Book is a storehouse of thoughts, and one learns from it that he had a creative mind in things as well as ideas. His study programme was, in modern terms, staggering (tottering) : from eight in the morning to noon, law; from noon to one, politics; and from three to seven, history and literature. He also learned to play the violin. He had social interests, and we find letters to an unknown Belinda. Years later he was to set an equally ambitious schedule for his daughter, one that on the surface provided no time for rest, recreation, or eating but set forth hours for drawing, letter writing, and music. He said,

It is wonderful how much may be done if we are always doing.

By 1776 he was a member of the bar, a member of the House of Burgesses of Virginia, and a married man. He had married a widow. Martha Wayles Skelton; they had six children, of whom only two daughters survived. When his home on his father's estate at Shadwell was destroyed by fire, he moved to Monticello in Virginia. His married life was affectionate and happy. When his wife died in 1782, Jefferson never remarried.

Now we begin to see in his activities the truth of the slogan, "Coming events cast their shadows ahead." In 1770 he took the case of Samuel Howell, a slave suing for his freedom—his servitude having arisen from a penalty inflicted on his grandmother in 1706. Although Jefferson lost the case, we read in his argument ; "It will not be pretended that the mother being a servant the child would be a servant under the law of nature, because under the law of nature all

men are born free." In 1774 he wrote that the king is no more than a chief officer, that the British Parliament has no right to authority, the God gives life and liberty at the same time. Thus, there had been preparation for the task of writing the Declaration of Independence, a task that took him eighteen days. It sprang from a fertile and prepared mind that was influenced by such liberal thinkers as the English Philosopher John Locke (1632-1704).

In the period prior to the American Revolution, he opposed the Townshend Acts, which restricted the commerce and growth of the colonies, and he presented to the Virginia Convention (the House of Burgesses having been dissolved) a Summary View of the Rights of British America (1774). In this he declared that the British had no special rights in the colonies at all. Although these views were too radical to be adopted, they had great influence and won for Jefferson a leading role in the American Revolution. His draft of the later declaration drew on this document.

Jefferson traveled to Philadelphia to the First Continental Congress. It was on this and subsequent trips that he was struck by the multiplicity and variety of coins that were used—the British shilling, the Spanish dollar, the Portuguese crown. It was to eliminate this confusion that ten years later he introduced the idea of a uniform decimal coinage system in his "Notes on establishment of a Money Unit and of a Coinage System for the United States" (1784).

From 1776 to 1779 Jefferson was a legislator, a member of the Virginia house of delegates to the Continental Congress. There he led an attack on entail and primogeniture (the right of succession belonging to the first born), the traditional method of inheritance, which unfairly gave the estate of a deceased to his eldest son and left the others as dependents. He also led the attack, started earlier,

on taxation that forced people to support religions other than their own. In 1779 he produced the clearly reasoned Ordinance for Establishment of Religious Freedom. He believed that God created the mind free, that civil rights were not dependent on religious opinions, that religious opinions are not the object of civil government, that no man should suffer legally for his religious opinions, and that ideas cease to be dangerous when freely circulated. He stood for freedom in government, thought, and speech.

In 1779, too, we find Jefferson's interest in education resulting in his effort to stimulate an interest in public-supported education for all, a prophecy perhaps of some provisions of the Northwest ordinance. In Virginia free public education failed to pass but he formulated a bill for the diffusion (dispersion) of knowledge which would provide elementary education for all, college for the middle group, and provisions for the teaching of science. Years later in 1809 he said, "I always hear with pleasure of institutions for the promotion of knowledge among my country men. The people of every country are the only safe guardians of their own rights and are the only instruments which can be used for their destruction. To avoid this [being deceived] they should be instructed to a certain degree."

In 1784, as a member of the Congress under the Articles of Confederation, he headed a committee regarding the plan for governing the western Territories (later included in the North-west Ordinance). Then, in 1784, his plan included a provision for the exclusion of slavery in that area after 1800. This was, again, a forecast of his growing antislavery views.

While he was envoy to France, first with Benjamin Franklin and later alone, his interests were as diversified as ever. Architecture, the decimal system, and the education of

his children all were reflected in his letters.

His return to the United States and his posting as Secretary of State under Washington brought to him years of controversy and conflict. His conflict with Alexander Hamilton stemmed from fundamental differences in political philosophy and background. Hamilton was the champion of a strong central government. Jefferson the supporter of an American democracy close to the people. The former was interested in the growth of manufacture; Jefferson stayed close to the agrarian point of view. Their views became the pivots around which the Federalists and the Anti-Federalist revolved. Hamilton's sympathies were with Great Britain, Jefferson's with France. Yet Jefferson favored a policy of neutrality toward France and a separation from European politics—a view later embodied in the Monroe Doctrine.

He left all the conflicts, with a sense of relief, when he was able to return to scientific and architectural pursuits at Monticello. Yet in, 1790, we find him conferring with George Nicholas and Wilson Carey, preparing a sketch of resolutions that clearly delineate his concept of the role of the federal government.

He thought that the Constitution was a compact that did not require unlimited submission by the states to the central government. Rather, the states had delegated to the government definite powers; he opposed the elastic-clause concept. He held that a government created by a compact could not be the sole judge of its own powers. Whenever a central government assumed undelegated powers, those acts should be void. When Jefferson was President, he disagreed completely with Supreme Court Chief Justice John Marshall, a Federalist who favored expansion of the powers of the national government. Basically, Jefferson feared the tyranny of a strong central government. He was unwilling to cast off the yoke of British autocracy only to

assume a new autocracy here.

Jefferson was elected President in 1800. His inauguration and his practices as President were revolutionary for those days. His inauguration ceremonies were simple. He sent written messages to Congress instead of appearing personally. He sought to avoid all titles and privileges. His belief in a republican form of government was reflected in his political and social life. In 1803, he faced the dilemma of squaring his own political philosophy with practical politics. The purchase of Louisiana was at issue. Jefferson knew that his position about the constitutionality of this purchase was in question. In his view there was no authority in the Constitution for such a purchase. Twice he suggested an amendment to the Constitution to legalize it. Twice his cabinet held him off. Finally, he authorized the purchase, but his words betray his sense of guilt; "It is the case of the guardian investing the money of his ward. I did this for your good.... you may disavow me... I thought it my duty to risk myself for you."

From his youth, Jefferson's pursuit of scientific knowledge was phenomenal. His Commonplace Notebook and his Notes on Virginia all are replete (fulfilled) with scientific observations. In his instructions to the Lewis and Clark expedition we see the proof of his all encompassing mind. He instructed the explorers to investigate the natural history of the soil the rocks, the animals, and the waterfalls of the great expense in which they were to venture. His soil experiments, his compass in the ceiling at Monticello, and his horticultural experiments are proofs of his insatiable curiosity and of his advanced thinking.

Jefferson's agrarian background influenced all his thinking. He was interested in the wide distribution of land and in the small landowners. He took a position that was reflected in the Homestead Act decades later, when he said : "It is too soon yet....to say that every man who cannot find

employment, but who can find uncultivated land shall be at liberty to cultivate it, paying a moderate rent."

In his position as President, Jefferson had other serious decisions to make. Foreign policy was a serious problem. It is interesting to read his words :

I consider Europe at present as a world apart from us. We consider interests of Cuba, Mexico and our are the same; the object of both must be to exclude all European influence from this hemisphere." Here was the Monroe Doctrine in embryo.

In his retired years he devoted himself not only to Monticello but to the University of Virginia at Charlottesville. The planning, the construction, the faculty, and the curriculum were all his great concern. His views on curriculum and administration would be called by some "twentieth-century." Was Thomas Jefferson a liberal, moderate, or radical? Regarding Shays's Rebellion he wrote to John Adams. "I like a little rebellion now and then. It is like a storm in the atmosphere." Later to Colonel Smith he wrote. **The tree of liberty must be refreshed with the blood of patriots and tyrants. It is its natural manure !**

As one consider Jefferson's contributions, there is his own evaluation of his work as described by the epitaph he composed for himself ; "Here was buried Thomas Jefferson, author of the Declaration of Independence, of the Statue of Virginia for Religious Freedom and father of the University of Virginia." One can agree with Abraham Lincoln,

Every party in this country today reckons Jefferson as its patron Saint. His own seal carries his motto, "Rebellion to tyrants is Obedience to God.



18. ARTHUR SCHOPENHAUER

Arthuer Schopenhauer, called the German philosopher of pessimism, wrote the following comments concerning the happiness of man :

So long as we are given up to the throng (rope) of desires with the constant hopes and fears, so long as we are the subjects of willing, we can never have lasting happiness and peace.

Happiness, accordingly, always lies in the future or else in the past, and the present may be compared to a small dark cloud which the wind drives over the sunny plain; before and behind it all is bright, only it itself always casts a shadow. Although Schopenhauer's personal background and the world situation of the early nineteenth century account for his personal pessimism and although his doctrine of the "will" gives a philosophical basis to pessimism, there is more in his philosophy than emotional despair.

In 1793, Schopenhauer's father, a wealthy merchant who desired freedom. left the free city of Danzig with his family to go to Hamburg, when it seemed that Danzig might be annexed by Prussia. Later, the father was adamant (very hard) that the son should enter the business field. Against his inclinations. Arthur pursued the father's wishes because of his love and respect for him, but when, in 1905, his father, who had exhibited signs of mental illness, committed suicide, the son plunged into depression : "The truth which life showed to me clearly..... was that this world was not the work of an all-merciful god, but that of the devil who called creatures into being in order to delight in their torment."

After his father's death, Arthur studied at the University

of Gottingen where he became a student of Plato and Kant, and where he developed his musical talent. Subsequently, he studied medicine, psychology, and psychopathology (science of mental disease) at the University of Berlin.

Arthur's mother, a popular novelist of the day, moved, after her husband's death, to Weimar where she preferred a life that was free of responsibility in association with some of the intellectuals of the day. On one occasion Goethe commented that her son would achieve fame. This comment was one of the sources of bitter rivalry between mother and son. The mother, likewise, disliked Arthur's interest in philosophy. In fact, when he completed his philosophical doctorate dissertation (formal discourse), *On the Four-Fold Root of the Principle of Sufficient Reason*, in 1813, she pinched her nose because she detected the pharmaceutical (of pharmacy) odor of "root" in the title.

In a bitter argument one day, the mother pushed her son down some stairs. This action ended any affection between the two, and the son never saw the mother again, although she lived on for twenty-four years. His relationship with his mother may explain his hatred of women. Once Schopenhauer said of them that they are "not even a necessary evil." Again, he said that they ".....should never be allowed altogether to manage their own concerns, but should always stand under actual male supervision, be it of father, of husband, of son, or of the state...." Some commentators have pointed out that the unhappiness of his family life also explains the personal pessimism that underlies his philosophy.

In 1818, he completed the document that expressed the core of his philosophy, *The World as Will and Idea*. The tremendous ego of Schopenhauer, which some modern psychologists would explain as a cover for insecurity,

impelled him, on sending his manuscript to the publisher, to write that it was "clearly intelligible, vigorous, and not without beauty," and that it, "would hereafter be the source and occasion of a hundred other books." Sixteen years later the greater part of this edition, which had almost no buyers, was sold for waste paper!

In 1820, Schopenhauer started lecturing at the University of Berlin. Having a disdain for the philosophy of the German philosopher Hegel, and being egotistic about his own appeal, he scheduled his lectures at the university at the same hour that Hegel was lecturing there. Schopenhauer, not drawing students from Hegel's lectures, canceled his own lectures. Disappointed and disillusioned, he gave up his teaching career.

Both Hegel and Schopenhauer, as well as Fichte, were greatly influenced by Kant. Indeed Schopenhauer's animosity toward Hegel stems not only from Schopenhauer's personality clashes with Hegel but also from Schopenhauer's disagreement with some of Hegel's interpretation of Kantian concepts of metaphysics. Kant professed an idealistic hypothesis—reality exists in the mind of man. Hegel, Fichte, and Schopenhauer accepted the hypothesis but with varying extensions of it.

Kant stated that two worlds exist : one outside the mind of man, a world consisting of objects, or "things-in-themselves" : sense data concerning the physical manifestations of the "things-in-themselves." Kant concluded that a "thing-in-itself" cannot be known. However, Schopenhauer said that it can be known and that it is blind will. Schopenhauer's basis of reality is will. On the other hand, Hegel, a champion and proponent of reason, claimed that reason is the ultimate of reality. Hegel confirmed the rational character of reality; Schopenhauer maintained the

irrational character of will and debunked the notice of pure reason so popular with Hegel. Fichte wanted to dispense with the "thing-in-itself" and to declare the "ego", or "the thinking subject". as the ultimate of reality.

Schopenhauer spent the greater part of his remaining years attempting to seek fame and brooding about not achieving it though he did achieve fame late in life. Being financially independent, he had time to contemplate and encourage his concepts of existence. In contrast to his actual existence, he wrote : "To have all his [man's} wants satisfied is something intolerable—the feeling of stagnation which comes from pleasures that last too long. To overcome difficulties is to experience the full delight of existence."

The stage of Europe in Schopenhauer's days was being set for his philosophy. The ravages of the Napoleonic war caused an air of pessimism to pervade Europe. The exuberance (overgrowth) of the French Revolution was over: Napoleon was in exile at St. Helena, Prices were high; people were impoverished (made poor) : food was lacking; morality was at a low ebb after the war. Disillusionment prevailed in young and old alike. Gone were the high hopes for freedom of the spirit and the emancipation (freedom) of man that were fostered in the French Revolution when the feudal aristocracy was unseated. Reaction was in the saddle and the absolute rulers were back in authority with antidemocratic repression.

A reviewer said *The World as Will and Idea*, the basic work of Schopenhauer's philosophy, treats four areas : "The first part deals with the world as it appears, the second as it 'really' is, the third with temporary 'salvation' through aesthetic contemplation, and the fourth with enduring salvation through the denial of the will," it is a book that is distinctive in its straightforward, practical presentation of

ideas, quite different from the involved metaphysical treatment of philosophy in other books of his time.

"The world is my idea," the famous opening statement in his book, gives some insight into the nature of the will. To Schopenhauer, man "knows not the sun and the earth, but always only the eye, which sees the sun, the hand that feels the earth." The world about man is only about him as an idea. Up to this point he was merely reiterating what Kant and Fichte had said about reality, that it was merely the figment of man's mind. However, Schopenhauer went beyond this to introduce a new and more basic dimension (length, breadth and thickness), the will. He asserted,

"The objective world, the world as idea, is not the only side of the world, but merely its outward side; and it has an entirely different side—the side of its inmost nature, its kernel, the thing-in-itself." The "thing-in-itself" is what Schopenhauer calls the will—"the inner essence of man's nature." The will applies not only to man himself but also to all things in nature. What the scientist called the underlying force or life force in nature and man, he called the will.

Schopenhauer's will has broad characteristics; notable are the desire to live and the inclination to reproduce. He illustrates will's desire to live when "we see a dry seed preserve the slumbering (short speaking) force of life through three thousand years, and, when at last the favorable circumstances occur, grow up as a plant.

"He explains the will's inclination to reproduce when he states that "the reproductive organs are properly the focus of the will, and form the opposite pole to the brain, which is the representative of knowledge...The former are the life sustaining principle—they ensure endless life...."

Schopenhauer hypothesized (induce artificial sleep) that if the world is will then life is evil. The desires of life are infinite; they are "like the alms thrown to a beggar, that keeps him alive today in order that his misery may be prolonged tomorrow." Pain is the stimulus (that which excites energy) in life. Man appreciates happiness only in presence of suffering. When man is plagued with wants and privations, he recognizes the loss of happiness. So, "as soon as want and suffering permit rest to a man, ennui [boredom] is at once so near that he necessarily requires diversion." Thus "life swings like a pendulum backward and forward between pain and ennui." (metalliness)

Since the will has unquenchable desires, and since these cause pain to man, he lives in dire (straits). How can man achieve any happiness in life? Schopenhauer's answer to this is the control of the will by the intellect. "Of ten things that annoy us nine would not be able to do so if we understood them thoroughly in their causes, and therefore knew their necessity and true nature... For what bridle and bit are to an unmanageable horse, the intellect is for the will in man". When man can overcome the will with the intellect, he begins to achieve happiness. "Unselfish intellect rises like a perfume above the faults of follies of the world of will."

The highest form of this "will-less" knowledge is seen in the genius. "Genius is the power of leaving one's own interests, wishes, and aims entirely out of sight, of entirely renouncing one's own personality for a time, so as to remain pure knowledge subject, clear vision of the world" Schopenhauer used his idea of the genius to help to explain some of the genius's foibles (weak points) and "oddities." The genius, being "will-less", becomes impervious (not affording access) to his surroundings; thus he seems "unusual" to one not in the same state.

What aids man in achieving this will-less state? Art and compassion! In the contemplation of an object of art—a tree, building, or mountain—man loses himself in the object, "forgets even his individuality, his will, and only continues to exist as the pure subject, the clear mirror of the object, so that it is as if the object alone were there, without any one to perceive...." A man in such a state "is pure, will-less, painless timeless subject of knowledge." During the time that one contemplates an object of art, he is temporarily transcending the pain and evil of life, and he experiences exalted happiness. John Keats presented a similar philosophy about happiness in these lines from "Ode on a Grecian Urn" :

**Beauty is truth, truth beauty,"—that is all
Ye know on earth, and all ye need to know.**

Schopenhauer maintained that music was the art that would raise man above the conflicts of the will. "Music is by no means like the other arts, the copy of the Ideas" : music is "the copy of the will itself." The German composer Richard Wagner agreed with Schopenhauer's theory of music and even sent him an autographed copy of The Ring of the Nibelung.

By means of compassion, man can achieve a will-less state or salvation. Compassion, according to Schopenhauer, is the temporary extinguishing of the will, with all its cravings and desires, and the temporary identification with the suffering will of another. Schopenhauer found compassion expressed in Hindu literature. He maintained that compassion could release man from the bondage of the individual's will and thereby alleviate (relieve) the suffering within himself. This release cannot be totally achieved in life because life is the embodiment of the will. However, the saints did acquire a high degree of compassion.

By means of his doctrine of the will, Schopenhauer

interpreted religion and death. Religion, said Schopenhauer, is contrary to all that man has ever experienced. Man, possessed with the "will to live," sees death all about him. Man dies in countless ways each day, despite his desires and inclinations to live. In fact, Schopenhauer notes that in life man exerts his greatest energies in the reproduction and raising of his species. Despite these energies, man knows he will die. To counter this inevitability, man devises gods who have the power to save man from death. Schopenhauer agreed that Christianity saw suffering and evil in the world. In fact, the original teachings of Christianity were pessimistic. However, he concluded that man saw himself as a source of evil and that the teachings of religion were pervaded with optimism. Consequently, if man could achieve immortality, religion would fade away.

Death of man, according to Schopenhauer, is the initiation (act of initiation) of man's perpetual "nonexistence." After death man does not suffer, for suffering demands life. However, the will of man, the basis of reality, is indestructible. When the body of man decays, his will is untouched by death because the will exists outside the domain of space and time. The body of man is a physical or phenomenal thing. In birth, the will takes on the structure of an animal body. The will, being eternal, existed before acquiring a body, and exists after shedding a body. Thus man's identity, according to Schopenhauer, does not exist except as an idea in man's own thinking. The will has identity but only becomes recognizable when it takes on a physical character.

In later years, Schopenhauer's philosophy was widely accepted. Because the ideals and democratic efforts of 1848 were frustrated, because science questioned theology, and because biology stressed the struggle for existence.

Schopenhauer's works were being read, and they expressed or explained the despair of the day. Schopenhauer the pessimist ironically became the optimist, for he lived to see his fame, collecting all the articles which were written about himself. On his seventieth birthday in 1858, he received acclamations (shout of applauses) from throughout Europe. However, on September 21, 1860, he sat down to breakfast alone and died of a heart attack. Never marrying, Schopenhauer had one faithful companion throughout life – a poodle named Atma (world-soul). The boys of his day called the dog "Young Schopenhauer."

Schopenhauer had an influence upon the thinking of the German philosopher Friedrich Nietzsche, upon the naturalistic writers Henri Bergson and William James, and upon other philosophers. He sought for an answer to the eternal questions with which philosophers. He sought for an answer to the eternal questions with which philosophers have grappled : What is reality? What is truth? What is the path to happiness? The kernel of Schopenhauer's contribution was to develop and analyze a new conception as a dimension of human behaviour, the conception of the will. He pointed philosophy away from abstract idealism and concern with pure reason, and directed it toward realism and search for new conceptions.



19. JOHN STUART MILL

IN 1867 in the British House of Commons, a man sixty-one years of age stood up and made the first speech ever made before that august body in defence of woman suffrage (right of vote). Though he was far from convincing to his colleagues and though woman suffrage did not come to Great Britain for another half century, that speech was the culmination of a plan that had started many years before, in fact, even before he was born. The man was John Stuart Mill, recently elected member from Westminster, an important district in London. He had run as an independent and was elected on the basis of his reputation as a thinker of integrity.

The plan referred to was formulated by his father James Mill, and by his father's friend Jeremy Bentham, the intellectual leader of a reform group known as "philosophical radicals." In the year 1806, when the first son, John Stuart, was born to James Mill and his wife, Mill conceived of the idea of educating him to become the leader of the reform movement in England. John was not to be sent to school, since the schools of the time merely indoctrinated (inculcated) their pupils into acceptance of the status quo. He was to be given a private education by his father so that he would not waste time learning things which would have to be unlearned later. John was taught Greek at the age of three and Latin at the age of eight. By the time he was twelve, he had read almost all the major classical authors in the original. He studied literature, history, mathematics, and science. When he was about twelve or fourteen, he was turned to economics and philosophy, the combination of which, in the eyes of the reformers, was the key to the reformation of society.

John spent about a year in France when he was fourteen, learning French and dancing and attending some university lectures. When he was old enough to attend a university in England, his father and Bentham consulted on this question and decided against sending him, since the universities had little to teach him that they wanted him to learn and both major universities (Oxford and Cambridge) were under ecclesiastical control. He therefore continued his studies under his father's tutelage. He gave us a rather graphic description of his relation to his father in his *Autobiography* (1873).

When he was eighteen, he was given the task of editing Bentham's work on judicial evidence. The result was published in five volumes as Bentham's *Rationale of Judicial Evidence*. Shortly after this, and perhaps partly as a result of this exhausting work, Mill had what he called "a crisis in my mental life," what we might call a nervous breakdown. He seems to have plumbed the depths of despair : he asked himself whether, if all the ends which he hoped to achieve were realized, he would then be happy and he could only answer, no. He came out of this crisis (on his own) with the help of the inspiration provided by the emotional content of the poetry of Wordsworth and Coleridge, and the influence of Harriet Taylor whom he subsequently married (ruined).

With his father's assistance he secured a position as an examiner of correspondence for the East India Company, a quasi-civil-service position. After a career in this company he retired to a life of writing and travel, which he interrupted in 1865 when some citizens of Westminster asked him to stand for Parliament. He served one term (to 1868) and was defeated when he came up for reelection, largely because his reform ideas were in advance of his time.

In addition to his career as an official in a quasi-

governmental organization, Mill had a more important and influential career as a reformer and writer who was, in effect, the conscience of the age. Writing in his spare time and on vacations, he turned out hundred of newspaper and magazine articles, and an amazing variety of very important books on many subjects. His books became classics in his own lifetime. Indeed, John Stuart Mill was regarded as the greatest economist of his age. He was assisted in his writing by his wife, Harriet Taylor, to whom he dedicated several of his works.

The focus of his interest was what he called "the moral science", which comprised history, the social sciences, then in their infancy, and philosophy. His earliest work, which was in economics, culminated in his *Principles of Political Economy* (1848). This book brought up to date the theories of taxation, rents, wages, wealth, and production in the tradition of the classical political economy of Adam Smith and David Ricardo.

But his main contribution was to show that the laws of distribution are not immutable (unchangeable), as the classicists had declared, but subject to change and control. He conceded that agricultural production was beyond the control of society because it was dependent upon nature : e.g., diminishing fertility of soil, blights, weather, and human incapacities, Malthus and the classicists had taught that th immutable laws of production and distribution forever doomed workingmen to minimum subsistence Ricardo's "iron law of wages"). For this reason economics had come to be known as the dismal science." Now Mill was saying that the production of goods could not be controlled, but the distribution could be. By taxes, by laws, and by expropriation society can take from one individual and give to others. Simple as this thought was, Mill was the first to give wide

expression to it and to see its consequences.

The theoretical basis was set down for raising the standard of living of the workers by deliberate policies of government. This was an entering wedge for socialism and while Mill was not a socialist in the present-day meaning of the term, he did call himself one, and his economics was the basis of English Fabian socialism. Prior to the publication of his Political economy he had completed his System of Logic (1843), the first comprehensive study of logic based explicitly on empiricist (experiential) principles.

Mill's greatest interest and most noteworthy contributions to both the thinking and the practice of his generation and later ones lay in the fields of ethics and politics. This clear-thinking, sober, and dedicated reformer lived close to the great political events of the period from 1820 to 1870. During the French Revolution of 1830, Mill and a friend rushed over to Paris to see the progress reform was making on the Continent. His reflections on these events were reported to newspaper readers in Britain. He did the same during the French Revolution of 1848.

The earlier French Revolution of 1789 had aroused in Great Britain a sharp reaction against change. The groups in power in Great Britain prevented the reforms necessary to enable the country to digest the many changes brought about by the industrial revolution. The factory system, which led to the rise of industrial towns, spawned (generated) many abuses and much suffering. Mill saw the solution not in any revolutionary up-heaval but in a rational reform of Parliament.

The year 1832 saw the fulfilment of the hopes of the reformers in the passage of the Great Reform Bill of 1832, which eliminated the "rotten boroughs" and extended

suffrage, Mill shared the hopes of the reformers at that time, but by 1840 he was reevaluating the situation and coming to realize that reform was a more complicated problem than could be solved by extending suffrage as some earlier reformers had supposed.

Later in his life he pulled together his thoughts on the problem of democratic government and produced one of his most important books. *Considerations on Representative Government* (1861). This book is the work of a reformer grown to maturity. The point of departure is the doctrine of Bentham as presented in James Mill's *brief government* (1820). Originally an article for the *Encyclopaedia Britannica*, this is a didactic summary of the Benthamite position that representative government is the cure for the political ills of mankind. Tyranny is government that is not truly representative of the interests of the ruled. The cure for tyranny is an adequate system of representation—the outlines of which James Mill proceeded to draw.

Mill placed the problem of reform in its historical setting. Influenced by the conception of progress that had been developed in France in the eighteenth century, e.g., by Condorcet, he saw mankind moving through stages in its historical development, each stage related to the state of knowledge at that time, each stage preparing the next. The culmination of the development was the achievement of representative government. Thus, representative government is not the solution for all people at all times, but only for those people who are prepared to undertake its obligations.

Mill developed a system of representative government in which men of knowledge have special weight in governmental councils. In the first place, additional education is rewarded with additional votes in the election of

representatives. In the second place, the administration of affairs is in the hands of experts. Finally, the drafting of legislation is turned over to trained legal specialists. The people elect a representative body to check on the activities of the governors and as a forum to discuss public issues for the enlightenment of all. The aim of this government is to provide for the well-being and liberty of all.

Mill devoted a separate study to the problem of liberty. His *On Liberty* (1859) is still the classic work in that field. With great foresight, Mill saw that liberty in the modern world is threatened not so much by government as by the society in which custom may suppress individuality. He set down a principle which should regulate the relation of the individual to society : There is a sphere of action in which society has only an indirect interest, and in that sphere the individual should be free to do as he chooses. It consists of the inward domain of consciousness, the choice of a way of life, and associations with other mature individuals. These require freedom of thought and discussion, freedom of tastes and pursuits, and freedom of association.

The main body of Mill's essay is devoted to the extended argument for freedom of thought and discussion, an analysis of the conception of the individual presupposed by his theory, a study of the relation of the individual to society, and the discussion of some troublesome examples. His justification of liberty is in terms of its results, not in terms of a doctrine of God-given or natural rights. Liberty is best because it is most likely in the long run to produce the greatest happiness of the greatest number. It thus becomes clear that the defense of liberty requires a theory of the good life for man, a moral theory.

His lengthy essay *Utilitarianism* (1863) is an account of the doctrine that was the cornerstone of the way of thinking

of the philosophical radicals,. The underlying question is "What is the good?" This is utilitarians (as the philosophical radicals came to be called) said that the good is that which promotes the greatest happiness of the greatest number, happiness being defined in terms of a preponderance (force) of pleasure and the absence of pain. This view, which philosophers call "hedonism." had been started by Bentham with great force, Mill accepted it with qualifications, qualifications made necessary by criticisms which had been showered on Bentham. The central qualification concerns Mill's recognition of qualitative differences among pleasures. Spiritual or mental pleasures, he said, are qualitatively superior to bodily pleasures, to the point where they cannot be compared quantitatively.

Mill also struggled to do justice to Kant's view that it is the motive that determines the morality of an action. Although he did not accept that doctrine, Mill did admit that the insisted to the end that the moral quality of the act is determined by its results. The legacy of John Stuart Mill is the legacy of the open-minded, rational inquirer who searches for a reasonable solution to all disputed questions and does not make up his mind until he has considered all the evidence. Raised as a doctrinaire believer in one solution to all problems, h had to work his way to open mindedness. His friends and opponents alike recognized his honesty, his understanding, and his fair mindedness. Gladstone called him "the saint of rationalism."



20. KARL MARX

KARL Marx, a revolutionary, sociologist, historian, and economist, the most celebrated pamphlet in the history of the socialist movement, as well as of its most important book. "Das Kapital". These and other writings by Marx and Engels form the basis of the body of thought and belief known as Marxism.

Karl Marx was born on May 5, 1818 in Trier, Prussia (now in Germany), of Jewish parents, but later his father was converted to Protestantism. Being born in a bourgeoisie (trader) household and brought up by a highly educated lawyer, a disciple of enlightenment and a student of Voltaire, Kant and Lessing, Marx Naturally thought of pursuing an advanced University education. He attended universities in Berlin, Bonn and Jena.

Although as a youth, Karl Marx was influenced less by religion than by the critical, sometimes radical policies of the Enlightenment and his Jewish background exposed him to prejudice that may have led him to question the role of religion in society and contributed to his desire for social change.

In 1841 Marx received a Ph.D. in Philosophy, and in 1843 got married to Jenny Von Westphallen and started to work as a journalist, but his paper was closed down because of his radical controversial articles on social conditions. Marx was first expelled from Germany and then from France, for expounding his revolutionary philosophy. Finally Marx, settled in London with his family in 1849. Arriving in London at the age of thirty one, Marx's life was just half over - a refugee thrice, twice exiled as an editor of a radical political

paper and once as the author of the Communist Manifesto, it would appear that he had much to live and hope for. He had written extensively upon Hegelian themes of alienation, strangement and loss of being confronting to modern industrial man.

Marx produced the inaugural address at the London Exhibition of Modern Industry and took over the world-wide leadership until its final decline in 1876. He died on March 14, 1883, in London and was buried at the Highgate Cemetery. Before his death, he was wrecked (destructured) by illness and broken health, due to poverty and unfulfilled dreams and produced little during his last remaining years.

In fact, Marx is one of the most important and most controversial of the sociological thinkers, who has often misunderstood yet his thinking has caused successful communist revolutions in many countries. Although Marx stressed economic issues in his writings, his major impact has been in the fields of sociology and history. Marx had almost no influence on the development of early sociology, which was dominated by evolutionists, particularly social Darwinists.

The philosophy of Karl Marx has had the single, greatest influence on the political institutions of the twentieth century. Till the disintegration of the Soviet Union, the world was polarized into communist and capitalist blocs. Marx studied very closely the functioning of the capitalist society in 19th century Europe and from it, he derived the conclusion that capitalism thrived on the exploitation of the poor workers, and also that seeds of destruction of capitalism were inherent in itself. He also concluded that communism was a natural outcome of capitalism, but today's capitalism does not justify Marx's belief that class conflict is essentially revolutionary in character and that structural changes are

always the product of violent upheavals.

Marx's theory of class is not a theory of stratification (process of arranging in layers) but a comprehensive theory of social change – a tool for the explanation of change in total societies. His major work "Communist Manifesto", was published in 1848 in collaboration with Engels, in which he had advocated the violent overthrow of the capitalist social order and gave the famous call to the world's workers—"Workers of all countries unite". In 1867, Marx's epoch (beginning an era in history) making work in social philosophy, the Das Kapital was published. Many believed that a communist revolution would first take place in the industrialized countries of Europe like England and France. Marx's prophecy did not, however come true as it was in an industrially backward country like Russia, that the world's first communist revolution took place under Lenin's leadership.

However, Marx had made two great discoveries, 'the law of development of human history' and 'the law of motion' of bourgeoisie society. But, 'Marx was before all else a revolutionist'. He was the best hated and most calumniated (slandered) man of his time, yet when he died, he was 'beloved, revered and mourned by millions of revolutionary fellow workers.'

Marx readily accepted this duty and began to attack the institutions and governments of his time. By placing the Hegelian process of history in a materialistic framework. Marx developed his famous theory of "dialectical materialism." which holds that all social evolution is determined by material and economic forces. In his book Introduction to the Critique of Political Economy, Marx put it this way :

The mode of production in material life determines

the general character of the social, political, and spiritual problems of life.

Marx emphasized the idea that neither religion, literature, art, moral behaviour, nor even governments, but rather the economic forces and environment, are the determining factors in civilization.

In fact he believed that economic considerations are responsible for the form and development of religion, literature, art, morals, and government. In addition, it was clear to Marx that "the history of all hitherto existing society is the history of the class struggle." History, to Marx, was a long record of conflict between the rich and the poor, the exploiters and the exploited. In the distant past it was the masters against opposing the slaves, in the Middle Ages it was the knights and lords opposing the serfs and vassals, and in modern times under capitalism, the bourgeoisie was exploiting and oppressing the working proletariat.

Marx, the founder of the theory of Marxism had profoundly influenced western thought – sociological, political and economic. Although many of his predictions have not come true, the fact that those who have read his work have changed the world, also cannot be denied. Even the worst critics agree that, Marxian theory provides an excellent framework for the analysis of conflict and change in modern society. And Marx's influence on contemporary sociological theory is growing and Marxist sociology has already become an established branch of the discipline.

Although Marx died at the age of 65, it is conceded that most of his theories had been formed before he was 27 years old. At his funeral, which by eight people attended, his friend Engels said that Marx was "the most hated and the most calumniated man of his time," but in spite of that "he died beloved, revered, and mourned by millions of revolutionary

fellow workers from the mines of Siberia to the coasts of California." The seeds of his ideas, sown in apparent futility in the nineteenth century, were to influence such renowned authors as George Bernard Shaw and Emile Zola and were to take root in the minds of such political leaders of the twentieth century as Lenin in Russia and Mao Tsetung in China. Though revolutions that were brought about by these leaders and others, millions of people in many countries live under governments that pledge allegiance to the theories of Karl Marx even though there are varied interpretations of those theories and visible differences among existing Communist governments.



21. HERBEST SPENCER

IN 1858, Herbert Spencer was considering the publication in book form of some essays he had written on economics, philosophy, sociology, and psychology, when he realized that there seemed to be an underlying factor in each of these fields, the factor of evolution. He had first expressed this idea in The Development Hypothesis in 1852, seven years before Darwin's Origin of Species. The magnitude (Hesitated importance) of his theory staggered him as he started to think of its application in all areas of human endeavor: history, sociology, chemistry, astronomy, morality, etc. Almost forty years old and in poor health, could he hope to develop his theory in all these diverse fields? He determined to make the effort to devote his life to this grandiose (intending to produce an impression of greatness) project in scholarship.

Spencer had received little formal education. The son of a teacher, he was taught chiefly by his father and an uncle who was a clergyman. He had almost no knowledge of Greek and Latin, which were an expected part of a good education in his day, and little formal training in his native language (he once boasted that he was almost totally ignorant of English grammar). He was nonetheless intelligent and intellectually curious.

Despite the limited formal education he had received, Spencer, with a keen, logical mind and a gift for organizing and clarifying, was able to become an assistant schoolmaster in his home town of Derby at the age of seventeen. Shortly afterward he found use for his abilities as a mathematician in a civil engineer's position with the London and Birmingham Railway. When this position ended,

he commented cryptically, "Got the sack—very glad". He now had free time, which he used in developing hobbies, such as collecting fossils (Dug from the earth) phrenology (Brain Science) and planning a variety of unsuccessful inventions.

Spencer then turned to journalism. He found a position as a subeditor of the Economist. In this position he formed friendships with such intellectual leaders of his duty as George Henry Lewes, Thomas Huxley, and Marian Evans (later to become the famous writer George Eliot).

Spencer could not live in such circles on his limited salary, so he seriously considered migrating to New Zealand for what he called "better luck under fairer skies." With his scientifically methodical mind he set down in opposite columns all advantages and disadvantages of such a venture. Each such item was given a specific numerical value. When he added all points the total was almost three to one in favour of New Zealand. The total score was so heavily weighted because of the high number of points he gave to a "more profitable living wage" and "prospective excitement in marriage" in New Zealand.

However, all this planning and computation failed to move him to action. He was assailed by doubts as to his ability to find a wife in any land. Many years later he wrote, "It seems likely that this abnormal tendency to be critical has been a great factor in the continuance of my celibate life."

When his uncle died, leaving an inheritance that permitted him to give up his editorial position on the Economist and to devote his entire time to writing, the venture to New Zealand was promptly abandoned. Spencer already had written a number of papers on scientific subjects. He was slowly formulating his theories of living which he felt applied to all fields of human knowledge, and he was anxious to publish his theories in order to reach a wider

audience.

The great age of Kant, Fichte, and Hegel was ripe for change, Kant had demolished reason and had shown the primacy of feeling and sensation. Philosophic thought concentrated on abstract metaphysics. At the same time industrialization and science were gathering momentum and focusing on practical problems of living and on obtaining practical answers to them. The French positivist, Auguste Comte (1798-1857), was saying that it was time to abandon the puerility of metaphysics and to look for some positive answers to real problems. For these answers, he looked to science, the world of Boyle, Faraday, Joule, and Linnaeus. Comte was saying that the function of philosophy was to unify the sciences in order to improve human life. This was an idea that Spencer accepted and developed.

The first seven years of Spencer's new career in philosophical writing were spent in formulating the basic principles of what he called his "synthetic philosophy", or "new scientific philosophy", which he felt would revolutionize the world.

In 1860 he completed his *First Principles*, in which he presented the basic foundations of his philosophy. Later volumes would apply these principles to biology, sociology, psychology, ethics, and government. For Spencer, philosophy was the "universal science" from which the basic generalizations of all other sciences are derived. The exposition of basic principles applied to all scientific fields and eventually grew into a work of eighteen volumes. No other person of the nineteenth century had the energy or tenacity (stickiness) to undertake or complete such an immense project. Although he had little formal background in these subjects, Spencer had a voracious (greedy) mind that could absorb and organize ideas that he heard about or

read in articles. These ideas he assimilated, analyzed, and developed.

Spencer based his system on two theories : the theory of evolution and the theory of dissolution. The famous slogan “survival of the fittest” was not Charles Darwin’s but Herbert Spencer’s. In his writing he extended the principles of evolution from the earth to the heavens. All of nature, according to Spencer, is progressively and regressively rhythmical. All of life is an integration of matter and then a dissipation (misuse) of forces. In other words, everything in the universe changes from chaos to creation to chaos. The formation of planets, nations, men, cultures, morals, art, science, religion—all things pass from embryonic stages, birth, youth, prime, old age to death and decay.

In Spencer’s “Synthetic Philosophy” we have what he considered “the universe in miniature.” He dealt with the birth of the stars and planets, the evolution of the earth on which man lives, the life of man, the growth of man’s intellect, and the progress of his spirit. All civilization is a part of this rhythmical cycle. Society develops from the family, families become clans, clans grow states and nations, nations grow into empires and, hopefully, may develop into a world federation. In the end, however, all will dissolve into the nothingness from which it came.

Spencer’s predecessors, Hegel and Comte, had also held elaborate theories of historical development, but their interest was primarily in human ideas and institutions. They made no attempt to formulate universal laws that would apply to life as a whole or even to the physical universe. On the other hand, Darwin was careful to disavow any supposed ethical implications of his theories. It remained for Spencer to speculate freely about the cosmos and to formulate a total world view in terms of a concept of gradual evolutionary

growth and development. The concept and the task were a monument to the ability, energy, and egotism of the man.

Spencer became recognized as the leader of the controversy on evolution which raged in the Europe of his day. Without systematically studying the writings of other psychologists, he wrote one of the most important tests on psychology of the nineteenth century. His writings on biological subjects made him one of the most talked of men in England. He also was one of the most dogmatic intellects of his century. His mind was utterly closed to any idea that was not his own. He became so obsessed with the formation of synthetic formulas for life that in the words of one of his friends. "He stopped living". Another contemporary considered his "all brain and no heart."

Spencer's attitudes may have been affected in part by the condition of his health. During the early years of his writing career, he drove himself without letup. At thirty five he began to have peculiar sensations in the head and to experience severe insomnia (sleeplessness). These reactions preceded a general nervous breakdown, from which he never recovered completely. A year later his physician advised him to give up living alone and to live with some family where he could be properly cared for. In the midst of this developing illness, he continued preparing the first draft of his Synthetic Philosophy.

Whatever the cause, Spencer's boastfulness of his own utter lack of emotion indicated one of his greatest weaknesses. He had no understanding of that part of life which "mind cannot regulate but the heart must feed." In youth he was very friendly expected an engagement. However, his only written comment about her in later years was as follows : "Usually heads have, here and there, either flat places or slight hollows, but her head was everywhere

convex.” His hobby of phrenology apparently outstripped his emotions. Later, on a majestic ocean voyage to America his only entry in his journal referring to the hourney was “Terrific disturbance from fog whistle—getting bored.” He commend not a word about the beauty of Niagara Falls—only about its height, tonnage of water, and approximations of water pressure.

But because of, or in spite of, personality quirks, the work went doggedly on. As soon as the first draft was completed, his friends secured advance subscriptions to finance the remaining steps of publication. Six hundred people agreed to underwrite costs, and Spancer seemed certain of enough income to continue his work without financial worry. He planned to issue his works in quarterly installments. When first copies appeared with his strong antireligious viewpoints expressed, many of the six hundred advance subscribers withdrew support entirely and he was compelled to use funds from his inheritance. He came near complete financial ruin, but his friends somehow were able to get together enough funds to keep his work going. Spencer was determined that his philosophical writing be completed so that it might revolutionize the thinking and scientific concepts of mankind.

After he finished Basic Principles, he turned to the sociological and political fields in which the principles of evolution and dissolution also applied. Spencer felt that justice in men’s hearts grows out of the trends in society. The social structure of the human race is the highest expression of all life, and the law of social progress is inflexible. Through the ages there has been an evolution from “the belief that man exists for the benefit of individuals.” In education he urged that more time be given to science and less to literature and the so-called cultural subjects.

Spencer was suspicious of a powerful state control. He insisted it should be “limited to preventing breaches of equal freedom of its members.” He completely distrusted the military Prussian state in Europe in his day. “The growth of state power,” he said, “means militarism and imperialism.” The philosopher Spencer had such little faith in governmental institutions that he carried his manuscripts to the printer himself instead of trusting them to the post office.

As he grew older, his health deteriorated. He used earplugs to shut out noise and confusion. His mind harassed by financial worries, his temper short, and his body weakened, he was able to dictate only a few hours at a time. His friends offered him financial donations so that he could continue his work, but he refused to accept their charity. His printers suffered a financial collapse, and Spencer issued a statement that, owing to unavoidable circumstances, he could not complete his manuscript.

Upon this circumstance, several scientists and philosophers one of them being John Stuart Mill, his greatest professional rival—anonously and very generously gave \$7,000 for the continuation of his work. His friends had to pretend that more subscriptions had been received.

As the years wore on and volume after volume of his works came from the press, Spencer’s friends began to compare his efforts to combine all sciences in an encyclopaedic compendium to the attempt of Thomas Aquinas (1225-1274) to unite knowledge in a theological context. In each case scientific progress and advances in philosophical thinking have outmoded some of the work of the author. Spencer still remains important in the field of ethics and in political theory. The very opposite of Marx, who was his contemporary, Spencer is remembered as a champion of individualism and a rigorous opponent of every

form of socialism.

In his late years (he lived until eighty-three in spite of his illness), Spencer wrote his autobiography. He pointed with some pride to his Quaker parentage. "I have never shown the unfailing diligence that was common to them," he said, "yet there has not been shown by me as great an amount of altruistic feeling." In this autobiography he speaks of other personal faults. He records his "every divorce from religion" and "youthful indifference to a sense of duty," in a sense almost apologetic for having been the "scientific skeptic" of his age. He does speak with pride of his "early freedom from moral fear." This was a matter of great pride to the aged Spencer, the philosopher who was the spokesman of the age of agnosticism.

Worse for Spencer than the decline of his health was the decline of his fame and reputation. The basic formulation of his philosophy had been quite early in his life; his renown came comparatively early in his career. The remainder of a long life was spent in defending those views against hostile attack from many sides. Scientists exploded one error after another in his voluminous scientific writings; religious leaders attacked his attitudes against religion. The British imperialists attacked his viewpoints against war; socialists took strong opposition to his strong stand for the rights of the individual and for limiting the power of the state. As his early life was lonely, so his old age was spent in pathetic desolation. Yet his influence was profound upon philosophy and all branches of learning which he sought to attune (bring to Harmony) to an emerging age of science.



22. HENRY GEORGE

WHEN Henry George died in 1897, more than 2,00,000 people passed through Grand Central Place in New York City, where his body lay in state, to pay their respects and to say farewell to an individual who had devoted his entire adult life to working for the betterment of the ordinary man. Since that time the message he left in his writings has been translated into practically every language in the world. A painting of Henry George hangs in the Metropolitan Museum of Art, and more than three million copies of his best known book, "Progress and poverty", have been printed and sold. In fact, sales of Henry George's books far exceed those of any other American economist, living or dead, and, with the exception of Adam Smith and Karl Marx, of all European economists.

Today, the Goergist movement is still actively promoted in New York City by the Henry George School, which was founded in 1932. It maintains twenty-four branches in other large cities, and issue publications all over the world. The school, which also teaches by correspondence, claims to have students in every country of the United States and in every country of the world. In fact, the basic idea advocated by Henry George, the national taxation of land values, was actually introduced on a large scale in Denmark.

Henry George's achievements are all the more remarkable when we note that he ended his formal education at the age of fourteen and never was enrolled in any systematic curriculum of economics or government. He was a self-made man who was able to impress millions of his contemporaries throughout the world by his understanding of basic principles and by his devotion and sincerity in the

cause of justice and social reform.

Henry George, the seventh of ten children, was born in Philadelphia on September 2, 1839, to an English father and a Scottish mother. His father, Richard Samuel Henry George, was a publisher of Sunday-school books and the family enjoyed a middle-class standard of living. The elder George was a devout member of the Protestant Episcopal church and raised his large family according to strict religious precepts. Each morning a portion of the Bible was read before the daily activities began. On the Sabbath, services were attended by the entire family, mornings, afternoons and often evenings.

The family life was pleasant but quite simple. The children had to provide their own entertainment since, as strict church members, they were not permitted to play cards, to attend dances, theater, or parties. They did not have a piano and there was little interest in music, but there was a great deal of discussion of books in their home, particularly of books dealing with history, travel, and poetry.

Before being sent to a private grammar school, Henry George was tutored by his mother and aunt, both of whom had been school teachers. After grammar school he was enrolled in the Episcopal Academy, which he was permitted to attend at reduced tuition because his father was a publisher of church books. When the business proved unprofitable, the elder Mr. George took a job in the Customs House, where his salary was \$800 per year, a small sum even in 1852 for so large a family.

Young George, realizing he was no longer entitled to the reduced tuition, begged to be taken out of the academy to lighten the financial strain on the family. His father reluctantly agreed but insisted on obtaining the services of a private tutor who instilled in young George a love for

methodical study. Thus, when Henry entered high school at the age of thirteen, he was able to make rapid progress. However, as the oldest son, he felt an obligation to help support the family, so although he had not yet reached the age of fourteen, he left school to go to work. He never returned to any kind of formal schooling after that, but continued his education by constant reading of books—obtained mostly from the Franklin Institute Library in Philadelphia.

Henry's first job was that of an errand (message) boy for a china shop, where he was required to work twelve hours a day for two dollars a week. He was very unhappy at this job, especially since he could not spend any time at the wharves (landing places) watching the ships come and go. Ever since Henry George had learned that his grandfather had been a sea captain, he had constantly yearned for an adventurous life at sea and spent all his free time at the docks watching the sailors and listening to their thrilling tales. Noticing how restless young Henry was and fearing that he might run away from home, Mr. George placed Henry in the custody of a good friend, a Captain Sam Miller, master of the ship *Hindoo*, then loading for a trip around the world.

At the age of fifteen, Henry George, putting his childhood aside, set out on the first of many adventurous and difficult journeys that he was to make during his lifetime. The trip lasted about fourteen months and touched such cities as New York, Melbourne, and Calcutta, giving Henry George an opportunity to see how people worked and lived in different parts of the world. It was also on this trip that he learned of the tyrannical powers over the lives of his sailors that the captain possessed, and of the terrible conditions under which the men were forced to live and work. As a result, Henry George was to become a lifelong champion of sailors' rights.

The seventeen-years-old young man who returned home from this great adventure was quite different from the young boy who had left to see the world. He was huskier and possessed more self-reliance; his skin was deeply tanned (changed) and his red hair was bronzed. He basked in the admiration of his family and friends who loved to listen to his tales of far-off places and hear him sing sailor songs in his high, off-pitch voice.

After several months at home, Henry George obtained, with the help of his father, a job setting type in a publishing house. His father hoped by this action to keep Henry at home, to give him a trade, and to teach him how to spell. This job came to have a pronounced impact on George's later career because it was here that he first became fully aware of the important political and economic issues dividing the pre-Civil War nation. The material he set in type provided him with much information, and his association with other printers led to long arguments and discussion over historical dates and facts. Once they were probing the reasons why wages were lower in older industrialized countries, where population and progress were greatest, than in new, thinly settled countries. No one seemed to have any answers.

Later on while living and working in California, when George thought he had discovered the answer to this question, he set down his reply in his first book, called *Our Land and Land Policy*, published in 1871. Here he attacked the governmental policy of giving large land grants to the railroads, which were privately owned. Here, also, he expounded his ideas on the relationship between land and labour, and he developed what later came to be called the "single-tax" theory.

According to George, wages in new parts of a country were high because the land was free. In order, more settled

places, the land was monopolized and therefore wages were low and poverty acute. George's suggested remedy for this situation was to place on the landowner just one tax equal to the value of the land, and to remove all other taxes from the products of labour. This was a new approach to an economic problem, as far as Americans were concerned, and this first book did not sell well. George determined that he would have to reformulate his ideas in more convincing fashion, with more through economic reasoning, in order to command the attention he believed the theory deserved.

George had been a financial failure in almost everything he had tried. In 1861, when he had eloped with a young lady whom he had met in San Francisco, he had no job and only fifty cents in his pocket. He tried to join the gold rush but arrived newspapers but always had to leave because of disagreements with editorial policies or with foremen. Once, when he did manage to save a small amount of money, he purchased mining stocks that proved to be worthless. His diary entries of this period reflected his discouragement :

I have been unsuccessful in everything and am in very desperate plight and “don't know what to do.

Making the best use he could of his enforced leisure, George studies and practiced writing, hoping for a regular position on a newspaper. As his style improved he was able to sell several essays and sketches to local magazines. With several partners, he started the San Francisco Daly Evening Post, which existed for about four years. In 1876 he was fortunate in being appointed to a job as a state inspector of gas meters. The job ended three years later, when the opposing party won the next election, but it had served a very useful purpose. It enabled George to complete his most famous work, “Progress and Poverty”, which was published in 1879.

Much of what appears in this work is the result of Henry George' first hand experience and observation. From the time he came to California in 1858 until 1879, George had held numerous jobs and had experienced long periods of unemployment and poverty. During this same period, however, he noticed that huge fortunes were being made by land speculators, who had been able to induce both the United States and the new state of California to make land available to them at very low prices. These lands were neither used nor sold by the owners until artificially high prices, caused by the tremendous influx (two much act of flowing) of population seeking gold, could be obtained.

A newspaper in San Francisco reported that with each ship arrival, land values tended to increase greatly. In one example, the price of a vacant lot bordering on the water went from \$5,000 to \$10,000 in one day with the arrival of a boat land of immigrants from New York. At the same time, George was very distressed to note that, while land values were constantly rising, wages and employment opportunities were diminishing. For example, in 1849 a carpenter in San Francisco could easily obtain \$16 per day: in 1856 this had fallen to \$5 and in 1862 tp \$4. Observing these facts, George was convinced that the practice of land monopolization by speculators, the unwise granting of large tracts of land to privately owned railways, and the graft and corruption which this involved, all conspired to keep the average man from obtaining a foothold on the land, which in turn significantly held back the development and progress of the state. The increasing social injustice, poverty, and vice that George saw developing in the first-growing cities he believed to be traceable to one cause : “the pursuance of a wrong policy in regard to land.”

George theorized that all land is a free gift of Nature and

belongs to all mankind. As population increases, all the land of a country is occupied and those who come later are forced to settle on inferior sites. As more and more land comes under private control, the working man is kept in a state of poverty because he is required to pay for the use of the land on terms fixed by the landowner. Furthermore, while the improvement in technology helps increase production, "all the advantages gained by the march of progress go to the owner of land."

The remedy, as it appeared to Henry George, was simple : Deprive the landowner of his rent. However, George was not advocating confiscation of the land, but a government tax on the full annual rental value of a piece of land. The land, owner still could retain title to his property. George believed that this "single tax" would be so productive in income that all other taxes could be abolished. Among other benefits that George claimed his theory would produce were the following : all vacant land would come into productive use, people deriving their support solely from rent would be forced to go to work. the tax would be easy to collect and could not be shifted, the income fo all communities would be greatly increased through the improvement of production, inequalities in the distribution of wealth would be minimized, and unemployment and recurring depressions would disappear once and for all.

The enthusiastic reception "Progress and Poverty" received in the first several years after publication, especially in Europe, was an indication of the great importance attached to the question of land distribution and taxation in many parts of the world. The poor, obscure printer soon became a well-known figure, and the increasing circulation of his book brought him an international reputation as the writer of "one of the most important

contributions yet made to economic literature.” It is ironical to note that this all-time best seller originally could not find a publisher either in New York or California. The original author’s edition of five hundred copies was paid for by George himself!

Professional economists have criticized George and his theory for lack of originality and for not considering the inflexible nature of the single tax, the administrative difficulties in distinguishing between land and the capital improvements on land, the unjust discrimination against land ownership as opposed to other forms of property, and the fact that no one tax can be regarded as the single remedy for modern social and economic problems.

Yet, despite these professional objections, there is general agreement that the single-tax movement started by Henry George has had a great impact in stimulating public interest in economic problems, and in helping to stir public opinion about needed fiscal and social reforms. For example, it is now generally accepted that unearned increments on land (as well as on other forms of property) should bear a greater share of the tax burden and that taxing power may properly be used as an instrument of social reform. In addition, Henry George was the first to direct attention to the importance of conserving our national resources, by objecting vigorously to governmental indifference to the squandering of the nation’s land, forest, and mineral wealth. Finally, anti poverty programme of recent years may be traced back to Henry George, whose most vital message was the urgency of social reform and the duty of a nation to “extirpate (destroy) poverty and to lighten the burdens of those compelled to toil.”

The widespread success of “Progress and Poverty” convinced George that his ideas were sound and should be

put into effect. He turned to politics as a method of accomplishing his goals. In 1886, the Central Labour Union of New York City nominated George for mayor. The candidates of the Democratic and Republican parties were Abram S. Hewitt and Theodore Roosevelt, respectively. The campaign attracted nationwide attention. Mr. Hewitt was elected, as expected, but George, without the support of a political party, surprised the politicians by coming in second, ahead of Roosevelt. One by product of this campaign was the formation of the United Labor party, offshoots of which have continued in existence to the present time. Again, in 1897, George was a candidate for the office of mayor of Greater New York, but he died five days before the election. His last major work, "The Science of Political Economy", was completed and published after his death by his son Henry George, Jr.

Henry George is buried in Greenwood Cemetery in Brooklyn, New York, where the following words from Progress and Poverty are inscribed on his tombstone :

The truth that I have tried to make clear will not find easy acceptance. If that could be, it would have been accepted long ago. If that could be, it would never have been obscured. But it will find friends—those who will toil for it; suffer for it; if need be, die for it. This is the power of Truth.



23. SIGMUND FREUD

The medical world was rocked to its very foundations during the last decade of the nineteenth century by a young instructor of the neurology at the University of Vienna, Sigmund Freud. He had the temerity (boldness) to claim that many symptoms of mental illness and disturbed personality could be traced back to suppressed memories of childhood experiences. He felt that mental disturbances were similar to purely physical maladies in that both could be treated by getting to their cause. This young upsetter of tradition believed that the victims of hysterical paralysis were not to be treated with contempt as malingerers (pretends illness to escape from duty) just because some of them seemed to develop and lose their symptoms with dramatic suddenness on occasion. His greatest medical and social heresy was to claim that the sex impulse existed in infants—in other words, long before physical maturity had occurred—and that its misdirection could be the principal cause of later mental disturbances. Yet Sigmund Freud's theories about human behaviour have deeply influenced social and philosophical trends in our times.

Sigmund Freud, the oldest of the seven children of Jakob and Amalia Freud, was born in Frelberg, Moravia, on May, 6, 1856. Amalia was the second wife of Jakob Freud, being twenty years his junior. The result was that Jakob's children by his first wife were older than their stepmother. Thus one of Sigmund's playmates was his own nephew, who was a year his senior. When Sigmund was four years old, his parents sold their small textile business and moved to Vienna, where he remained until he was forced to flee from the Nazis in 1938 because he was born of Jewish parents.

Sigmund Freud could easily have been lost to the scientific and Philosophical worlds, for he had great difficulty in selecting a vocation. He was interested in many diverse areas of learning as a young student, including philosophy and the history of culture. Young Freud even translated one volume of the German edition of John Stuart Mill's collected words. Although he had a great liking for and keen interest in chemistry, Freud shifted his later efforts into the fields of physiology and anatomy, in which he did some original research work. With these early aptitudes and interests Freud finally chose the study of medicine, as many famous physiologists had done previously.

This choice might seem strange, as Freud subsequently wrote, with his customary frankness, in an autobiographical sketch. **Neither in my youth nor later was I able to detect in myself and particular fondness for the position or work of a doctor. Significantly, he adds, I was rather, spurred on by a sort of itch for knowledge, which concerned human relationships far more than the data of natural science.** Since the University of Vienna had no department of "human relationships" and there was the necessity of earning a livelihood, Sigmund Freud finally secured his degree of Doctor of Medicine in 1851 at the age of twenty-five.

At this point in the history of medicine the medical profession was firmly convinced that all mental disorders were the result of unhealthy changes in the nervous system. Thus study and research in psychology was conducted exclusively in the anatomical and physiological laboratories of the various universities. Freud spent the next few years in anatomical and physiological research, both with the famous E.W. von Brücke, and later with T.H. Meynert a leading authority on the anatomy of the brain. Each of these experts

was quick to recognize his protege's skill and talents for research and wanted him for a permanent collaborator. Yet he was compelled to refuse them, solely for economic reasons, particularly after he had decided to get married. Instead he secured an appointment as an instructor in neurology at the University of Vienna and began his medical practice as a neurology at th University of Vienna and began his medical practice as a neurologist.

Freud's future was now both bright and secure; he could look forward to becoming a professor in due time and to increasing his private practice. For most of his colleagues this happy result would be a certainty, but one could never be sure when it came to such an independent soul as Sigmund Freud. Yet all that was required of him was to follow the example of his older colleagues. At this time the leading neurologists were anxious to conceal from themselves, their patients, and their associates that the treatment of psychogenic symptoms by measures designed to reverse unhealthy changes in the nervous system was practically useless.

Shortly therefore, in 1885, Freud took a leave from the University to observe and study with a French neurologist, Jean Martin Charcot, who was experimenting with the use of hypnotism in the treatment of some mental disorders. Charcot so impressed Freud that he later named his first son Jean Martin—a most unusual Austrian named On Freud's return to the University, he dutifully reported on what he had observed firsthand in Paris. At first he was obided by his colleagues for having been taken in by a hoaxer. When Frued refused to admit that his observations were in error and held to his original opinions, he completely destroyed his assured future and economic security. Thus the dissenter (one who is disagree) of the University of Vienna never rose

any higher than assistant professor and even this promotion occurred seventeen years later, and only through the intervention of a well-to-do lady patient. When the scientific world was according sigmund Freud his well-merited acclaim more than a quarter of a century later, the medical people at the University still could not fully accept him.

Freud was so impressed with what he had observed in Paris that he began to treat some of his own patients with hypnotic suggestions. It was his good fortune to find, a potential collaborator in Josef Breuer, a successful Viennese physician and thinker who had also had an extraordinary medical experience—he had helped cure one of his patients of the symptoms of hysteria by getting her to remember the circumstances of their origin and to express while still under hypnosis the emotions accompanying them, Breuer and Freud published their observations and conclusions in 1895 in *Studies in Hysteria*, in which their "cathartic" method of treatment was first announced to the medical world. This was the direct fore-runner of what later become known as "psychoanalysis".

Sigmund Freud was not completely satisfied with this radical inovation and chose to go much further than Breuter by completely dropping hypnosis as a tool and replacing it with "free association." This change better enables the therapist to isolate and study the phenomena of "resistance" (in which the patient tries to hide unpleasant experiences of the past) and "transference" (the patient's emotional ties with his analyst).

Freud proceeded to develop new theories, terminology (technical terms) and techniques. He conceived of the "id" as a vast primordial (original) reservoir (receptacle for storing water) of energy derived from the two primary life and death instincts and comprised of the crude appetites and

impulses, loves, and hates, especially those connected with what he termed the "Oedipus complex" (the infant's craving for the exclusive possession of the parent of the other sex). The "ego" is a part of the id. It works toward the survival of the individual, and hence it tends to repress the antisocial impulses of the id which are at variance with so-called civilized (conscience) which determines what is acceptable to the ego and what must be repressed.

If the ego, poised between the id and the superego, maintains the equilibrium (neutrality), all is well; but should the ego throw its weight on either side, unbalancing the scale, neurosis develops. The urges of the unconscious id, repressed, create powerful disturbances and reassert themselves by appearing in symbolic disguise, resulting in a variety of neurotic symptoms.

Freud distinguished between hunger and love as representing instincts that aim at self-preservation and reproduction of the species, respectively. Thus he called the force by which the sexual instinct is represented in the mind of an individual "libido" (sexual longing). Much of his research and subsequent publications dealt with the interpretations of dream symbolisms, forgetting, the unconscious, sublimation, and slips of speech that uncover repressed wishes (often called Freudian slips). He believed that the latter originate during infancy with the undirected sexual experiences, which cannot be expressed because of social taboos. Thus they must be repressed into the unconscious. Though the use of psychoanalytic techniques in the hands of a highly skilled therapist, these repressed feelings can be released by giving the patient insight into their true nature.

In 1911, two of Freud's closest colleagues, Alfred Adler and Carl Gustav Jung, dissociated themselves from Freud's

school of analysis. This split was largely the result of their strong disagreement with its sexual conception of motivation. They then proceeded to develop their own systems of psychology. In spite of these major defections and the original opposition of conservation medical authorities over the greater part of two decades. Freud's pioneering work in psychanalysis is now widely respected. Thanks to this great original thinker, who refused to accept what he knew to be incorrect and untrue in the field of neurology, medical scientists and those interested in human behaviour now have a much greater understanding of normal and abnormal behaviour.



24. NIKOLAI LENIN

The Russian statesman, Vladimir Ilich Lenin was the most prominent leader of the Russian Revolution of 1917 and the father of the Russian nation, i.e., Soviet Union. He was a successful revolutionary leader and an important contributor to revolutionary socialist theory. Lenin is known as a theorist as well as a man of action.

V.I. Lenin was born on April 10, 1870, in Simbirsk (today Ulianovsk). His real family name was Ulianov, and his father Ilea Nikolaevich Ulianov was a civil servant. Vladimir received the conventional education given to the sons of the Russian upper class, but turned into a radical dissenter (nonconformist). Lenin graduated from secondary school, enrolled at Kazan University, but was expelled after participating in a demonstration. He retired to the family estate but was permitted to continue his studies in absentia and obtained a law degree in 1891. In his revolutionary struggle, Lenin faced many hardships but he never lost faith in the ultimate victory of his cause. Lenin was highly gifted and diligent, and showed keen interest in literature, history and languages. He knew many European languages including English and French. Having been brought up in the tradition of Russian nobility, Lenin loved hunting, horse riding, boating and outdoor life in general. Though his lifestyle was that of a dedicated professional revolutionary, his tastes in arts and morals were rather conventional.

Vladimir, the creator of Bolshevik Party, the Soviet State and the Third International is considered as one of the greatest revolutionaries of the 20th century. He joined the revolutionary movement as early as 1890 and spent many years abroad studying Marx and Engels and read their work

with deep interest. And in 1893, when he moved to St. Petersburg, Lenin was already a Marxist and a revolutionary by profession joining like minded intellectuals in study groups, writing polemical (pertaining to disputes) pamphlets and articles, and seeking to organize workers. The St. Petersburg Union for the struggle for liberation of labour, which Lenin helped create, was one of the important nuclei (central part) of the Russian marxist movement. The most important work from this period was a lengthy pamphlet, "What are the 'Friends of the People', and 'How Do They Fight against Social Democracy'."

By a happy coincidence of circumstances, he was brought back to his motherland by the Germans during World War I and this opportunity he utilized to overthrow the Tsarist regime. He organised the peasants and workers of Tsarist Russia for a Communist Revolution and in 1917, overthrew the Tsarist regime in Russia. By the 1917 Russian Revolution, Lenin gave practical shape to the ideas of Marx and Engels.

Lenin edited two papers viz. Iskra and Proletary for spreading revolutionary ideas among the Russian working classes. Lenin's first attempt of a revolution in 1905 proved abortive, but in 1917, the revolutionaries triumphed in seizing power from the Provisional Government. On November 7, 1917, the New Soviet Government was formed which was headed by Lenin. It now addressed itself to the task of socialist reconstruction of the country. Private ownership of property was abolished, an eight hour working day for workers was introduced, worker's control was established at all factories, a separate peace treaty with Germany was signed and nationalization of banks and industrial establishments was implemented.

Like Marx, Lenin believed that dialectical materialism

could be applied to every field of science and concluded that philosophy and social studies were all partisan in character. He regarded professors of economics as 'scientific' salesmen of the capitalist class' and professors of philosophy as 'scientific salesmen of theology'. He also adopted the materialistic interpretation of history and economic determinism. Religion had no place in Lenin's system. Lenin not only contributed the idea of imperialism being the last phase of capitalism but also the ideas of monopoly capital and finance capital. According to him, it is the nature of capitalism to keep on expanding until it drives out the smaller capitalists and become a monopoly. He interpreted the period 1871 to 1914 as the age of capitalist domination and incipient (beginning) decay.

Lenin was a powerful orator before small groups as well as before mass audiences. A tireless worker, he made others work tirelessly. He was impatient and sought to compel his collaborators to devote every ounce of their energy to the revolutionary task at hand. Indeed, he was suspicious of intellectuals and felt most at home in the company of simple folk. Lenin had also laid down the theories of finance capitalism, the imperialist war, and of the social revolution under capitalism in his book "State and Revolution" published in 1918. He had applied Marxism with masterly brilliance to Russian conditions. He continued to guide the revolutionary struggle of the Russian people against the oppressive regime of the Tsar though he was exiled to different places by the Tsarist regime. He rendered great service to Marxism restoring to the working classes their revolutionary zeal.

Lenin not only held the courage to adapt Marxism to the conditions of his day; he also made certain departures from the teachings of Marx. He had invented the idea of socialism

in one country which is a far more practicable idea than world communism brought about by revolution and sustained by revolution. Lenin's chief contribution was not so much to the precision of theory as to the dynamic leadership, which he gave to his country at the time of crisis. In 1905, he held the view that political democracy was a precondition of socialism, but by 1917, he came to the conclusion that the Soviets themselves were the highest type of democratic state. He called the Communes and the Soviet a higher form of democracy. Proletarian Democracy was to him a million times more democratic than the most democratic Bourgeoisie Republic. Later he called his brand of democracy as 'democratic centralism'. Lenin never paid much importance to the idea of a national culture. However, he sympathized with the aspirations of minorities for culture equality.

A powerful speaker (not a great orator), Lenin won by force of argument in speech and written word. As President of the Republic after 1917, he accepted only the salary of a skilled worker. He slept in the Kremlin in a steel bed and his room was uncarpeted.

Lenin's pace of living led to his early death. In the spring of 1922 he suffered a stroke, followed in later months by two other such attacks. He was most unhappy as an invalid. He still dictated constantly, often when too ill to really do so. He attempted to prevent Stalin's following him in power, but failed. In less than two years he was dead. After his death he was practically deified in all the Soviet states. A large mansoleum holds his embalmed body and, to this day, thousands of people line up to visit his tomb. St. Petersburg was renamed Leningard in his honour. His words even today are quoted over a third or more of the earth. Leninism became both a science and a cult (system of warship). He

was one of the few revolutionaries in all history who was an original thinker but at the same time a man of direct action. His thinking has influenced men of all the earth—both those who believe and follow his precepts (maxims) and those who utterly disagree with and oppose them.

Though Lenin agreed with Marx in regarding national patriotism as a bourgeoisie virtue that depended ultimately on economic causes, but also gave a national interpretation to Marxism. He believed that a socialist island in the ocean of capitalism would serve as a beacon (lightening house) for the revolutionary movements of the proletariat all over the world. Lenin died on January 21, 1924, at Gorki near Moscow.



25. BERTRAND RUSSELL

Bertrand Russell, the outstanding English philosopher and social reformer, has expounded on his divergent (different) interests in more than sixty volumes. His philosophical interests, expressed in a clear style, include mathematical logic, history of Western philosophy, human knowledge, and analysis of the mind; his social and political interests include education, marriage, Bolshevism, pacifism, nuclear disarmament, and religion. In his longevity, he has changed or modified many of his early ideas. As a truly great philosopher, he has explained that these modifications of ideas have been for the purpose of coming closer to fundamental truths about the nature of existence and man.

Russell has associated with many great thinkers of the nineteenth and twentieth centuries. In fact, these associations help to account for his many divergent interests. In a sense, Russell seems to bridge the intellectual circles of the two centuries. Russell met and discussed Bolshevism with Trotsky and Lenin. Lord John Russell, Bertrand's grandfather, was England's great liberal prime minister who introduced the elected Reform Bill of 1832. Russell and his first wife, Alya visited the American poet Walt Whitman in his home, D. H. Lawrence, the English novelists and poet, exchanged with Russell numerous letters concerning pacifism.

Furthermore, G.E. Moore, the English philosopher, was Russell's classmate at Trinity College. Moore once remarked about Russell that "he was always talking". The essayist Logan Pearsall Smith, a brother of Russell's first wife, stayed at the Russell home for some time. Sidney and Beatrice Webb, the English economists and socialists, were

guests of the Russell, occasionally staying for three months. Ludwig Wittgenstein, the Austrian-born mathematician and philosopher, was greatly influenced by Russell, whose classes he attended at Trinity College. In addition, Russell claimed the following as personal acquaintances : the physicist Albert Einstein, the economist John Keynes, the English biographer Lytton Strachey, the English biologist and writer Julian Huxley, and the poet and critic T.S. Eliot.

The characteristics of Russell's philosophy have been summarized by Alan Wood in the very title of his work : Bertrand Russell. The passionate Sceptic. Wood also said of him that his "ideas are so intertwined with those of other men of the age that a clever detractor (slanderer) could easily deny him much originality....."

Russell, an orphan at the age of three, was by his father's will to be brought up as an agnostic. The courts ruled otherwise, and his education was handled by his grandmother. His early education was received at the hands of governesses and tutors. In October 1890 he went to Trinity College, Cambridge, where he studied mathematics and philosophy. He graduated in 1894 after achieving distinction in philosophy.

Russell first achieved fame as a logician with the Principles of Mathematics (1903), an outline for Principia Mathematica (1910, 1912, 1913) – a great three-volume work written in collaboration with Alfred North Whitehead. This latter work, extending the idea of symbolic logic of the Italian philosopher Giuseppe Peano, stated that the terms in mathematics can be reduced to those used in logic. Mathematics and logic are therefore identical. Russell even at the age of eleven, had questioned the axioms (self-evident of truth) of Euclid; he could not accept the concepts Euclid professed as self-evident. He challenged, for example, Euclid's axiom that a point has position but no

magnitude. From his early questioning and his search for certainty, Russell developed his logic of relations and a theory of descriptions.

Russell maintained that the object of philosophy is the search for truth. However, any truth which man believes must be expressed in a statement or proposition. And for centuries logicians, including Aristotle, had stated that all propositions have a subject and predicate in common : for example, "Socrates is mortal". The subject is a class or an individual and the predicate is a quality belonging to the subject.

Russell noted, however, that the Aristotelean schema did not allow for relational propositions – a proposition that asserts a relation between two or more things : e.g. , London is bigger than Manchester." Russell then introduced his logic of relations which does show multiple relations do exist, for instance, as illustrated with his example of jealousy : "A is jealous of B on account of C." Russell's admittance of multiple relations suggested a new solution to a problem in the theory of knowledge.

Russell's theory of descriptions added an influential innovation (changed in established methods) to the science of logic. He wrote : "Every proposition which we can understand must be composed of constituents with which we are acquainted [perceived by means of sense data]." For example, "the author of *Waverley*" has no meaning alone, but it has meaning when it is associated with an object (Sir Walter Scott) with which one is acquainted. Thus the statement. "The unicorn is a mythical animal" can be explained by the theory of descriptions by use of a known object, even though a unicorn is nonexistent : a unicorn is an animal having a horselike body with one horn.

One critic of Russell once commented that Russell produced a "different system of philosophy every few years."

Since Russell is a prolific writer, and since Russell is willing to re-examine many philosophical problems, one receives the impression that Russell changes his philosophy. Upon closer examination of his works, one discovers that his outlook has shown little change per se, but perhaps a change of emphasis or interest.

In developing his philosophy, Russell at first adhered to Kantian and Hegelian idealism, which were fashionable when he attended Trinity College. However, because of the influence of G. E. Moore and because of his studies of Leibniz, Russell altered his views on absolute idealism. Through the influence of Peano, and in collaboration with A.N. Whitehead, he developed a mathematical logic. Russell used mathematical logic as a tool of philosophy for determining or developing his theory of "neutral monism," his concepts of perception, and the nature of truth.

Russell's development of philosophy was guided by two principles. First, science was consulted to see what was applicable in that area which could be applied to a philosophical problem. Second, Ockham's (c. 1300-c. 1349), an English scholastic philosopher, devised a dictum, and Russell started it as : "Whenever possible, substitute constructions out of known entities for inferences to unknown entities." The principle allowed a simplicity and an economy to prevail in developing his philosophy.

Russell applied the methods of the formal sciences of mathematics and logic in his development. First, he approached his subject with a skeptical mind. This attitude demanded a questioning of the basis of man's beliefs. Russell cautioned against an insincere skepticism. Second, Russell admitted, according to a commentator. "The tentative and provisional nature of his conclusions." He seemed to be rather cautious about assuming too much in his conclusions. Third he did not set out to develop a system of philosophy, but he studied one philosophical problem at a

time and allowed a system to build from one tested conclusion after another, as a scientist might do. This was his conception of the "new philosophy" one that "abandoned any claim to a special philosophic method" but that used the methods of science.

Russell's theory of "neutral monism" has been subjected to some criticism. Russell in his theory maintained that there is no basic difference in nature between "mind" and "matter" or between what is physical and what is mental. Russell believed that when man looked at an object, the sensations of man became associated with the object and with the person himself. Thus the same sensation existed in the same two places. Russell in *The Analysis of Mind* explained his version of monism.

For some years, Russell has been a critic of William James's pragmatic theory of truth. James maintained that truth arises from consequences of man's beliefs. Russell criticized :

Pragmatism (pedemtry) holds that a belief is to be judged true if it has certain kinds of effects, whereas I hold that an empirical belief is to be judged true if it has certain (obedient to conscience) kinds of causes." Truth then, to Russell, is something to be searched for but probably never to be attained. All human knowledge is uncertain, inexact and partial. To this doctrine, we have not found any limitation whatever.

A development of Russell's philosophy is presented in *Our knowledge of the External World* (1914), *Analysis of Mind* (1921), *History of Western Philosophy* (1946), and *Human knowledge : Its Scope and Limits* (1948).

Besides his important work in philosophy, Russell has expressed his views concerning many social and political problems, namely those involving pacifism. Bolshevism, education, marriage, ethics, and nuclear disarmament.

However, H.W. Leggett wrote in Bertrand Russell that **"It can hardly be said that the practical application of his views has had must effect." Moreover, his "influence was exercised chiefly on the attitude, the outlook"** of his contemporaries. He used his philosophical aptitudes to cause men to think anew on contemporary problems.

Russell first achieved fame outside of philosophical circles with his stand on pacifism. Russell stated his position about war when he wrote at the start of World War I that "intellectual integrity made it quite impossible for me to accept the war myths of any of the belligerent (opponent) nations." He became involved in the No-Conscription Fellowship (NCF), the main organization for pacifist propaganda. In spring of 1916, he addressed an NCF convention in London where he was greatly applauded. At that time, he was struggling to secure legal rights for conscientious (obedient to conscience) objectors. He wrote a leaflet, published by the NCF, which furthered the cause of conscientious objectors. For this activity he was prosecuted and fined. His personal belongings and his library (he lost many books) were confiscated to pay for the fine. As a result, Trinity college dismissed him—an act he deeply felt. In 1918, he was sentenced to six months in prison for writing an article which portrayed the American army shooting down strikers. While in prison, he wrote his outstanding Introduction to Mathematical Philosophy (1919). It is noteworthy that Russell modified his views on war, recommending participation at the start of World War II.

In the spring of 1920, Russell visited Russia as an unofficial member of the Labour party delegation. When Russell stressed socialism at this time, he meant guild socialism—a system whereby industry is run by the men working in the industry, not by the state. During his tour, he had an interview with Lenin in the Kremlin. Lenin was amazed

to hear Russell's belief that England could achieve socialism without bloodshed. Upon his return to England, Russell wrote *Practice and Theory of Bolshevism* (1920). In the book he presented favorable and unfavorable comments about Bolshevism. However, he correctly rationalized that the workman would have "little control over his work" when the state controlled industry. He maintained a hostile view toward communism. He declared after World War II : "Anything is better than submission" to communistic dictatorship. A Russian once described him as a "philosophizing wolf."

Concerning education, Russell outlined his views in *On Education* (1926). In 1927, Russell and his second wife, Dora, set up an experimental school because of an intense interest in their children's education. The school, consisting of twenty boys and girls between four and eleven years of age, followed the theory that the students should have freedom but not license. According to a biographer, Russell's four traits of an ideal character are "vitality, courage, sensitiveness, and intelligence." He maintained that the time to start moral training was at birth. At a later time, a child "will have to fight against contrary habits and will consequently be met by resentful indignation."

His ideas are noteworthy in present tendencies to extend public schooling to earlier ages than kindergarten. One commentator said that the students played games, never received punishments, attended classes compulsorily, "bathed together, ran about unclothed in warm weather, and received no religious training." Students were taught to recognize their duties to others and to society. The school was not a success, and when Russell and his wife Dora started divorce proceedings, he left the school, which continued to hold classes until 1939.

For his views on marriage, Russell received notoriety in America. In 1940, he was invited to join the staff of the

College of the City of New York. Upon the acceptance of his appointment, a protest against his appointment came from an Anglican bishop on the grounds that Russell was "a recognized propagandist against religion and morality..... who specifically defends adultery," Next, a taxpayer's suit was filed in the New York Supreme Court to annul the appointment. Judge McGeehan delivered his verdict, annulling the appointment on three grounds, one of the three grounds being the "immoral and salacious doctrines" and the "filth" contained in Russell's books. In 1929, Russell had written "Marriage and Morals", which advocated youth's better understanding of sexual matters and the freedom of husband and wife to have extramarital relations. Apparently this book influenced the judge in his verdict.

Concerning ethics and morals, Russell has published much, even though he has acquired lasting fame through his philosophical writings. To Russell, the ideal life is "one inspired by love and guided by knowledge." Love is necessary to appreciate the "desires" of another ; knowledge is essential to determine the means whereby the wishes or desires may be accomplished and to discover whether the desires are at all contradictory to other desires. "Russell does not concur with some moralists that some desires are good and others are bad. "Primarily, we call something 'good' when we desire it and 'bad' when we have an aversion from it." Russell recognizes that the 'official' outlook on good and bad tends to be formed by early training and society, and that human nature tends to classify a large area as goodness and badness.

For his views on nuclear disarmament, Russell was indirectly sent to jail. As early as 1923, Russell predicted that the unleashing of atomic energy would give man the means to destroy himself. When a campaign for Nuclear Disarmament with which he was associated in Britain in 1960 proved too mild, he broke away and set up the

Committee of One Hundred. This committee conducted sit-down strikes in front of Parliament. In September 1961, Russell led ten thousand followers to sit down before Parliament. For this action, he was indicated for not keeping the peace. Rather than being freed on good behaviour, Russell and his fourth wife consented to be sent to prison for one month—they actually served only seven days.

Russell envisioned that if Britain had no nuclear weapons, Russia would not attack her. In a neutral position, Britain could negotiate a nuclear treaty between Russia and the United States. He asserted that even if Britain were armed with nuclear weapons, the Soviet Union could destroy Britain in half an hour with no guarantee that America would be involved. Therefore, Britain has everything to gain and nothing to lose in being neutral.

In October 1965, Russell resigned his membership in the Labour party after fifty-one years. Long an outspoken critic of American policy in Vietnam, he protested what he called the "so-called" Labour party's complacency over the Vietnam atrocities."

Bertrand Russell, one who advanced the knowledge of man with his mathematical logic, one who fiercely fought for social reforms, one who delved fearlessly into the problems of modern society with "passionate rationality" and with objectivity, received the 1950 Nobel Prize for Literature "In recognition of his many-sided and significant authorship, in which he has constantly figured as a defender of humanity and freedom of thought."

When ninety, Russell wrote : **"Like Cassandra, I am doomed to prophesy evil and not be believed. Her promises came true. I desperately hope that mine will not."** He died at the age of 95 in 1967.



लेखक द्वारा प्रकाशित एवं निःशुल्क वितरित पुस्तकों की सूची :-

1. रामचरितमानससार
2. गीतासार
3. उपनिषद्सार
4. सत्यार्थप्रकाशसार
5. भक्ति
6. सुखीजीवन
7. आत्मबोध
8. वेदवाणी
9. वैदिकसाहित्य
10. अमृतवाणी
11. महर्षि दयानंद
12. स्वामी विवेकानंद
13. शरणागति
14. वैदिक रामायण
15. क्या आप जानते हैं ?
16. शेर-ओ-शायरी
17. ओ३म्
18. गायत्री रहस्य

लेखक द्वारा अप्रकाशित पुस्तकों की सूची :-

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|--------------------------------|---|
| 1. वैदिक मनुस्मृति | 23. यज्ञ |
| 2. वैदिक उपनिषद्वाणी | 24. संत |
| 3. वैदिक दर्शनवाणी | 25. संतवाणी |
| 4. वैदिक महाभारत | 26. आत्मकथा |
| 5. वैदिक गीता | 27. भृतृहरिशतक |
| 6. अमर धर्मग्रंथ | 28. ब्रह्मचर्य |
| 7. अमर नीतिग्रंथ | 29. गृहस्थ |
| 8. पुराणपरिचय | 30. सामान्य हिन्दी (भाग I-II)
(सब कक्षाओं के लिये) |
| 9. ईश्वरसिद्धि | 31. धर्म |
| 10. राष्ट्रभाषा हिन्दी | 32. कर्म |
| 11. मर्यादा पुरुषोत्तम श्रीराम | 33. मन |
| 12. महावीर हनुमान | 34. सुखी कौन ? |
| 13. योगिराज श्रीकृष्ण | 35. भारत के क्रांतिकारी |
| 14. आदिशंकराचार्य | 36. भारत के भक्त |
| 15. आचार्य चाणक्य | 37. Great Thoughts |
| 16. दस गुरु | 38. Great Indians |
| 17. आर्यसमाज के महामानव | 39. Great Thinkers |
| 18. स्वामी रामतीर्थ | 40. Great Scientists |
| 19. संस्कार | 41. General English
(Part I to V)
(For All Classes) |
| 20. गीतांजलि | |
| 21. आर्यसमाज | |
| 22. ज्ञानामृत | |

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| 1. अमृतवाणी | 27. सामान्य हिन्दी (भाग I-II) |
| 2. आर्यसमाज | (सब कक्षाओं के लिये) |
| 3. आर्यसमाज के महामानव | 28. वैदिकसाहित्य |
| 4. आदिशंकराचार्य | 29. वैदिक उपनिषद्वाणी |
| 5. आचार्य चाणक्य | 30. वैदिक दर्शनवाणी |
| 6. अमर नीतिग्रंथ | 31. वैदिक रामायण |
| 7. अमर धर्मग्रंथ | 32. वैदिक महाभारत |
| 8. दस गुरु | 33. वैदिक गीता |
| 9. ईश्वरसिद्धि | 34. योगिराज श्रीकृष्ण |
| 10. गायत्रीरहस्य | 35. यज्ञ |
| 11. ज्ञानामृत | 36. आत्मकथा |
| 12. गीतांजलि | 37. भर्तृहरिशतक |
| 13. क्या आप जानते हैं ? | 38. ब्रह्मचर्य |
| 14. मर्यादा पुरुषोत्तम श्रीराम | 39. गृहस्थ |
| 15. महावीर हनुमान | 40. वैदिक मनुस्मृति |
| 16. महर्षि दयानंद | 41. धर्म |
| 17. ओ३म् | 42. कर्म |
| 18. पुराणपरिचय | 43. मन |
| 19. राष्ट्रभाषा हिन्दी | 44. सुखी कौन ? |
| 20. संस्कार | 45. भारत के क्रांतिकारी |
| 21. संत | 46. भारत के भक्त |
| 22. संतवाणी | 47. Great Thoughts |
| 23. स्वामी विवेकानंद | 48. Great Indians |
| 24. स्वामी रामतीर्थ | 49. Great Thinkers |
| 25. शरणागति | 50. Great Scientists |
| 26. शेर-ओ-शायरी | 51. General English
(Part I to V)
(For All Classes) |