

Desiderius Erasmus: Christian humanist, New Test. Scholar
Handbook of Militant Christian, Greek New Test. 1516; In Praise Of Folly 1509; On Free Will 1524

Michel Montaigne: Pyrrhonist skeptic, humanist, Renaissance naturalist, fideist;
Apology for Raimond Sebond 1576; Essays 1588

EARLY MODERN PHILOSOPHY: 17TH-18TH CENTURIES

Francis Bacon:
 Inductive method, experiment, Idols of Mind
 [Novum Organum 1620]

Renè Descartes: Rationalist, dualist; universal doubt, certainty, **scientia** of essences, mathematical method, **cogito ergo sum**, no vacuum, corpuscularian, mechanist, theist, mind/body interactionism
 [Meditations 1641; Principles of Philosophy 1644]

Pierre Gassendi: Scientific Pyrrhonist, probable knowledge, **scientia** of appearances, Epicurean atomist; *Syntagma 1658; Exercises Against Aristotelians 1724; Doubts & Rebuttals Against Descartes 1744*

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Descartes to Mersenne: 'I will be very glad if people put to me many objections, the strongest they can find, for I hope that the truth will stand out all the better.'

[Jan. 28, 1641; 1st ed. Latin, Paris 1641; 2nd ed. Latin, Holland 1642; Fr. tr. 1647] Mersenne sends to 7 (6 in 1st ed.; added 7th Objection in 2nd ed.) thinkers for their Objections:

1. Johannes Caterus, Dutch Catholic theologian (asked to comment by Bannius, Bloemaert)
2. Marin Mersenne (attributed to 'theologians and philosophers' in 1st ed.)
3. Thomas Hobbes, English philosopher, who has fled to France in 1640
4. Antoine Arnauld, French theologian, Doctor of Theology at Sorbonne
5. Pierre Gassendi, French philosopher (his tone is acerbic; D's replies defensive)
6. Compiled by Mersenne (described as 'various theologians & philosophers' [Fr. ed.]
7. Pierre Bourdin, Jesuit priest (D. is eager to get support of Jesuits for his philosophy)

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Descartes' Replies; Cartesianism (Mersenne, Arnauld, Malebranche)

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Thomas Hobbes: trans. Thucydides 1628; studied geometry, optics; materialist; part of Mersenne circle, writes Objs. to *Meditations*; *De Cive* 1641; psych. egoist; need for sovereign *Leviathan* 1651

Baruch Spinoza: *Principles of Descartes' Philosophy* 1663; *Theologico-Political Treatise* 1670; *Ethics*, pub. 1677
 God = Nature [pantheism/naturalism]; mind/body parallelism; metaphysical monist, religious toleration

Arnauld, Nicole:
Port-Royal Logic 1662

Supports Descartes, attacks Aristotle, Hobbes, Gassendi, Montaigne; faith/reason have proper domains

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Isaac Newton: Heterodox Theology Applied Math, Physics, Experiment
Principia 1687; *Optics* 1704

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Gottfried Leibniz:
 independ. invent. calculus

Blaise Pascal: anti-mechanist, vacuum, fideism, experiment
 probability, Jansenist, Port Royal
Provincial Letters 1656-7; *Pensées* 1670

Samuel Clarke: Theolog. Voluntarist, Absolute Space as God's **sensorium**,

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Theolog. Intellectualist,

Cosmological Arg.[Boyle lectures:
Natural Religion 1705]

Voltaire: popularizes Newton-Locke;
Philosoph. Dictionary, Candide ↗

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John Locke: Empiricism, attacks Cartesian innate ideas :
'Nothing in mind that was not first present in the senses'),
sentio ergo sum; God could create matter that thinks; mind
is **tabula rasa**; representative realism; consent of governed,
right to rebellion; religious toleration; *Essay concerning Human
Understanding* 1690; *Letters on Toleration* 1689;
Two Treatises on Government 1690; *Reasonableness
of Christianity* 1695; *Letters to Stillingfleet* 1797-9
defends ideas of substance, essences, causality

↕ Bishop Edward Stillingfleet, *Vindication of the Trinity*
1696, alarmed by English Deists, attacks Locke for
not leaving room for mysteries of revelation

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George Berkeley: attacks skepticism, atheism,
materialism; idealist [phenomenalist]:famed for
paradoxes; **esse est percipi**; physical objects constructed from
sense data; *New Theory of Vision* 1709; *Principles of
Human Knowledge* 1710; 3 *Dialogues btw. Hylas/Philonous*
1713

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David Hume: empiricist skeptic, problem of induction,
causation as subjective habit, naturalism; *Treatise of Human
Nature* 1739; *Inquiry Conc. Human Understanding* 1748;
Inquiry Conc. Principles of Morals 1751; *Dialogues Conc.
Natural Religion* 1751-5

Scottish Common Sense Philosophy:

Relational Space; *Theodicy* 1710 –
'Conformity of Faith with Reason'; →

Two-worlds epist. (nature, grace)
Leibniz-Clarke *Letters* 1717;

Discourse 1686; *Monadology* 1720

Leibniz: *New Essays on Human*

Understanding withheld from pub. 1704,

[due to Locke's death]; pub. posthum. 1768

Rationalist dictum: 'Nothing in mind that was not first
present in the senses, except the mind itself.'

Pierre Bayle: Pyrrhonist,
critic of superstition, religious
intolerance; Christian skeptic

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Deism: John Toland, *Christianity Not Mysterious* 1696; Matthew
Tindal, *Christianity as Old as the Creation* 1731; uses Locke's "new" (no
Cartesian) way of ideas to challenge

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orthodox Christian beliefs; true religion is natural religion; revealed
religion originates in credulity, political tyranny, priestcraft. By late
18th c. Deism is saddled with 'absentee God' (created natural world,
ordained its laws, then left it to its own devices).

French philosophes: Deists,
Lockean materialists (matter thinks),
anti-clerical, education key to
freedom [Condillac, Diderot,
LaMettrie, d'Holbach,
d'Alembert]; *Encyclopedia*

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late 1740's-1770's

Jean-Jacques Rousseau: return to natural man,
corruptions of morality by civilization, social
institutions; *Discourse on Arts & Sciences* 1749;
Social Contract, Emile 1762

Direct realism; basic beliefs

Thomas Reid, *Essays on Intellectual Powers*

Of Man; rejects Humean skepticism: Hume drew skeptical consequences from Locke's assumption that ideas are proper objects of knowledge; but these conclusions (no self, no God, no external world) conflict with common sense, thus must be rejected. Hence, Locke's claim is false; so objects, not ideas, must be immediately given to the mind.