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Doctrinal and Theoretical -isms

Radically Biblical, Apostolic, Christianity



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Absolutism, The doctrine that there is one explanation of all reality--the absolute--that is unchanging and objectively true. Absolutists (such as G.W.F. Hegel) hold that this absolute, such as God or mind, is eternal and that in it all seeming differences are reconciled.

Adoptionism, or **Adoptianism,** heresy, akin to Nestorianism, originating about the 3rd century, and later revived about the end of the 8th century, in Spain. Elipandus, archbishop of Toledo, and Felix, bishop of Urgel, held that, although Christ was the Son of God, in respect to His divine nature, as man, He was only adopted to be the firstborn Son of God. The moment of Christ's adoption was identified with His baptism, when a dove descended from heaven and a divine voice announced that Christ was the Son of God (Mark 1:9-11). This doctrine gave occasion to three synods -- at Ratisbon (792), Frankfort (794), and Aix-la-Chapelle (799) -- at each of which, adoptionism was condemned, as heresy.

Agnosticism, The belief that it is impossible to know whether God exists, or to have any other theological knowledge.

Altruism, The ethical theory that morality consists of concern for and the active promotion of the interests of others. Altruists strongly disagree with the doctrine of egoism, which states that individuals act only in their own self-interest.

Anarchism, A political philosophy that advocates the abolition of an organized state as the ruling government. Its advocates believe that individuals should be free to organize themselves in the ways that best enable them to fulfill their needs and ideals.

Animism, (from Latin *anima*, "breath" or "soul"), belief in spiritual beings. Among biologists and psychologists, animism refers to the view that the human mind is a non-material entity, that nevertheless, interacts with the body, via the brain and nervous system. As a philosophical theory, animism, usually called panpsychism, is the doctrine that all objects, in the world, have an inner or psychological being. The 18th-century

German physician and chemist, Georg Ernst Stahl, coined the word, *animism* to describe his theory, that the soul is the vital principle responsible for organic development. Since the late 19th century, however, the term has been mainly associated with anthropology and the British anthropologist, Sir Edward Burnett Tylor, who described the origin of religion and primitive beliefs, in terms of animism.

In *Primitive Culture* (1871), Tylor defined animism as the general belief in spiritual beings and considered it “a minimum definition of religion.” He asserted that all religions, from the simplest to the most complex, involve some form of animism. According to Tylor, primitive peoples, defined as those without written traditions, believe that spirits or souls are the cause of life in human beings; they picture souls as phantoms, resembling vapors or shadows, which can transmigrate from person to person, from the dead to the living, and from and into plants, animals, and lifeless objects. In deriving his theory, Tylor assumed that an animistic philosophy developed in an attempt to explain the causes of sleep, dreams, trances, and death; the difference between a living body and a dead one; and the nature of the images that one sees in dreams and trances.

Tylor’s theories were criticized by the British anthropologist, Robert R. Marett, who claimed that primitives could not have been so intellectual and that religion must have had a more emotional, intuitional origin. He rejected Tylor’s theory, that *all* objects were regarded, as being alive. Marett thought that primitive peoples must have recognized some lifeless objects, and probably regarded, only those objects that had unusual qualities or behaved in some seemingly unpredictable or mysterious way, as being alive. He held, moreover, that the ancient concept of aliveness was not sophisticated enough to include the notion of a soul or spirit, residing in the object. Primitive peoples treated the objects they considered animate as if these things had life, feeling, and a will of their own, but did not make a distinction between the body of an object and a soul, that could enter or leave it. Marett called this view, “animatism” or “pre-animism,” and he claimed that animism had to arise out of animatism, which may even continue to exist alongside more highly developed animistic beliefs.

Related to animism, are ancestor worship and some forms of nature worship.

Anthropomorphism, (Greek *anthropos*, “human being;” *morphe*, “shape”), attribution of human form or qualities, to that, which is not human. In the history or religion, anthropomorphism refers to the depiction of God, in a human image, with human bodily form and emotions, such as jealousy, wrath, or love. Whereas, mythology, is exclusively concerned with anthropomorphic gods, other religious thought holds, that it is inappropriate to regard an omnipotent, omnipresent God, as human. In order to speak of God, however, metaphorical language, must be employed. In philosophy and theology, seemingly anthropomorphic concepts and language are used, because it is impossible to think of God without attributing to Him, some human traits. In the Bible, for example, God is endowed with physical characteristics and human emotions, but at the same time, He is understood to be, transcendent. In art and literature, anthropomorphism is the depiction of natural objects, such as animals or plants, as talking, reasoning, sentient, human-like beings.

The earliest critique of anthropomorphism, in the West, was made by Xenophanes, a Greek philosopher of the 5th century B.C. Xenophanes observed, that whereas, the Ethiopians represented the gods as dark-skinned, the northerners, in Thrace, depicted the gods with red hair and blue eyes. He concluded, that anthropomorphic representations of the gods, invariably reveal, more about the human beings who make them, than they reveal about the divine. The Greek philosopher, Plato, likewise objected, to a human representation of the gods; in the dialogue, *The Republic*, he particularly opposed, the attribution of human failings to divine beings. Both Xenophanes and Plato wished to purify religion, by eliminating elements that they considered primitive and crude.

Nineteenth-century German philosopher, G.W.F. Hegel, held that Greek anthropomorphic religion, represented an improvement over the worship of gods in the shape of animals, a practice called, theriomorphism (Greek *therion*, “animal;” *morphe*,

“shape”). Hegel also maintained, that Christianity brought the notion of anthropomorphism to maturity, by insisting not only that God assumed a human form, but also, that Jesus Christ, was both, a fully human person, as well as fully divine. Because Christianity incorporates humanity into the very nature of divinity, it has been accused of anthropomorphism, by both, Jewish and Islamic thinkers.

Anthroposophy, The philosophy of Rudolph Steiner (1861-1925), an Austrian-born thinker who held that cultivating man’s spiritual development is humanity’s most important task. His followers founded a large number of schools worldwide based on his philosophy.

Antinomianism, (Greek *anti*, “against;” *nomos*, “law”), doctrine that, faith in Christ frees the Christian from obligation to observe the moral law, as set forth in the Old Testament. The insistence in the Epistles of St. Paul upon the inadequacy of the law to save, and upon salvation, by faith, without “works of the law” or “deeds of righteousness” (see Romans 3:20, 28; Ephesians 2:9; 2 Timothy 2:9; Titus 3:5), could easily be interpreted, as a claim of freedom from all obligation, to obey the moral law. Thus, righteous persons might well hold such a doctrine and behave in an exemplary way, not from compulsion, but from a devotion higher than the law. Gross and vicious persons, however, might well interpret the exemption from obligation, as positive permission to disregard the moral law, in determining their conduct. Such concepts had evidently begun in the apostles’ own day, as appears from the arguments and warnings in the epistles of the New Testament (see Romans 6, 8; 1 Peter 3:5). The term was first used, during the Reformation by Martin Luther, to describe the opinions of the German preacher, Johann Agricola. The Antinomian Controversy of this time, in which, Luther took a very active part, terminated in 1540, in a retraction by Agricola. Views, more extreme than his, were afterward, advocated by some of the English non-conformists and by the Anabaptists.

Apollinarianism, heretical doctrine, taught by Apollinaris the Younger, bishop of Laodicea, in Syria, during the 4th century. A controversial theologian, he maintained

that the Logos, or divine nature in Christ, took the place of the rational human soul or mind of Christ, and that the body of Christ was a spiritualized and glorified form of humanity. This doctrine was condemned, as a heresy, by Roman councils in 377, and in 381, and also by the Council of Constantinople in 381. In spite of its repeated condemnation, Apollinarianism persisted into the 5th century. At that time, its remaining adherents merged with the Monophysites, who held, that Christ had a divine nature, but no human nature.

Arianism, a Christian heresy of the 4th century, that denied the full divinity of Jesus Christ. It was named for its author, Arius. A native of Libya, Arius studied at the theological school of Lucian of Antioch, where other supporters of the Arian heresy, were also trained. After he was ordained a priest in Alexandria, in 319, Arius became involved in a controversy with his bishop, concerning the divinity of Christ. In 325, Arius finally was exiled to Illyria, because of his beliefs, but debate over his doctrine soon engulfed the whole Church and agitated it for more than half a century. Although his doctrine, was eventually outlawed throughout the Roman Empire by Emperor Theodosius I, in 379, it survived for two centuries longer among the barbarian tribes, that had been converted to Christianity by Arian bishops.

Arius taught, that God is unbegotten and without beginning. The Son, the Second Person of the Trinity, therefore, because he is begotten, cannot be God in the same sense that the Father is. The Son was not generated from the divine substance of the Father; he did not exist from all eternity, but was created out of nothing like all other creatures, and exists by the will of the Father. In other words, the relationship of the Son to the Father is not natural, but adoptive. In proposing this doctrine, Arius was attempting to safeguard the absolute transcendence of God, which in his view, was compromised by theological tendencies, such as Monarchianism.

The teaching of Arius was condemned, in 325, at the first ecumenical council, at Nicaea. The 318 bishops assembled there, drafted a creed that stated, that the Son of God was “begotten, not made,” and consubstantial (Greek *homoousios*, “of the same

substance”) with the Father -- that is, the Son was part of the Trinity, not of creation. Previously, no creed had been universally accepted by all Churches. The status of the new creed, as dogma, was confirmed by bans against the teaching of Arius.

Despite its condemnation, the teaching of Arius did not die. In part, this was due to the interference of imperial politics. Under the influence of the Greek Church, historian Eusebius of Caesarea, whose orthodoxy had also been questioned, Emperor Constantine I, recalled Arius from exile, about 334. Soon after, two influential people came to the support of Arianism: Constantine’s successor, Constantius II, was attracted to the Arian doctrine; and the bishop and theologian, Eusebius of Nicomedia, later patriarch of Constantinople, became an Arian leader.

By 359, Arianism had prevailed and was the official faith of the empire. The Arians quarreled among themselves, however, and divided into two parties. The semi-Arians consisted mostly of conservative eastern bishops, who basically agreed, with the Nicene Creed, but were hesitant about the unscriptural term, *homoousios* (consubstantial) used in the creed. The neo-Arians said, that the Son was of a different essence (Greek, *heteroousios*) from, or unlike (Greek *anomoios*), the Father. This group also included, the Pneumatomachi (combatants against the Spirit), who said, that the Holy Spirit is a creature, like the Son. With the death of Constantius II, in 361, and the reign of Valens, who persecuted the semi-Arians, the way was opened for the final victory of Nicene orthodoxy, recognized by Emperor Theodosius, in 379, and reaffirmed at the second ecumenical council (Constantinople I), held in 381. Nevertheless, the Gothic bishop, Ulfilas, had spread Arianism to his people, and they preserved this faith, as a distinctive feature of their national identity. Theodoric, king of the Ostrogoths and founder of the Ostrogothic kingdom, in Italy, displayed great tolerance toward his orthodox Catholic subjects, whereas, the Arian Vandals, fiercely persecuted the Catholics, after seizing the Roman provinces of Africa. The final conversion of all the Germanic peoples to Catholicism did not occur, until the end of the 6th century.

Aristotelianism, The thinking and writings of Aristotle, influential until the fall of

Rome, when all but his writings on logic were lost to Christian civilization in Europe. However, his works were preserved in Syrian and Arabic cultures and were revived at the end of the twelfth century.

Arminianism, a doctrine in Christianity, formulated in the 17th century, which declares that human free will can exist without limiting God's power or contradicting the Bible. Named for the Dutch Calvinist, Jacobus Arminius, the doctrine gradually became a liberal alternative to the more rigid belief in predestination, held by High Calvinists, in Holland, and elsewhere.

Arminius, who studied in Geneva, under the French Protestant theologian, Theodore Beza, returned to his native Holland and was a professor of theology (1603-9), at the University of Leiden. He believed predestination was Biblical and true -- that God had intended some persons for heaven and others for hell, as indicated by Jesus' reference to "sheep and goats." But, he focused on God's love, more than on God's power, in speaking of election, the process, by which, God chose those, intended for heaven.

After Arminius died, a group of ministers who sympathized with his views, developed a systematic and rational theology, based on his teachings. In their declaration, a remonstrance issued in 1610, the Armenians argued, that election was conditioned by faith, that Grace could be rejected, that the work of Christ was intended for all persons, and that it was possible for believers to fall from Grace.

At the Synod of Dort or Dordrecht (1618-19), the High Calvinists prevailed over the Arminian party and condemned the Remonstrants. The Synod of Dort declared that Christ's work was meant only for those elect to salvation, that people believing could not fall from Grace, and that God's election depended on no conditions. Remonstrants were not tolerated at all, in Holland, until 1630, and then not fully, until 1795. They have, however, continued an Arminian tradition, in the Netherlands, into the late 20th century.

The British theologian, John Wesley, studied and affirmed the work of Arminius, in his Methodist movement, during the 18th century, in England. American Methodists, for the most part, have leaned toward the theology of the Remonstrants. In popular expression, Arminianism, has come to mean, that no predestination exists and people are free to follow or reject the Gospel.

Asceticism, (Greek *askesis*, “exercise”), practice of self-denial and renunciation of worldly pleasure, in order to attain a higher degree of spirituality, intellectuality, or self-awareness. Among the ancient Greeks, the term originally denoted the training, practiced by athletes and soldiers. In Greek philosophy, the adherents of Cynicism and Stoicism, adopted the practice of mastering desire and passion. Asceticism is practiced, to some extent, by the adherents of every religion. It often requires abstinence from food, drink, or sexual activity, as in fasting or celibacy. It may also require, physical pain or discomfort, such as endurance of extreme heat or cold or self-punishment (Flagellants) Sufism. It may require withdrawal from the material world to a life of meditation, as in the practice of Yoga.

Atheism, The rejection of belief in God. Some atheists have held that there is nothing in the world that requires a God in order to be explained. Atheism is not the same as agnosticism, which holds that we can have knowledge neither of the existence nor of the nonexistence of God.

Calvinism, Christian theology of the French Church reformer, John Calvin. Calvin's, *Institutes of the Christian Religion* (1536-59; trans. 1561), was the most influential work in the development of the Protestant Churches of the Reformed tradition.

Calvinist doctrine lies within the Pauline and Augustinian theological tradition. Its central tenets include, belief in the absolute sovereignty of God and the doctrine of justification, by faith alone. As did the German religious reformer, Martin Luther, Calvin denied, that human beings were capable of free will, after the Fall of Adam, but he went farther than Luther, in elaborating a doctrine of predestination -- that certain persons are

elected, by God, to salvation, while others, are rejected by Him and consigned to eternal damnation. Calvin, also shared Luther's belief, in the Bible, as the unique rule for the life of faith, but differed from his fellow reformer, in defending the subjugation of the State to the Church and in his interpretation of the Eucharist. Many of the tenets of Calvinism, have had profound social implications -- in particular, that thrift, industry, and hard work, are forms of moral virtue and that business success, is an evidence of God's Grace. Because these views helped to create a climate, favorable to commerce, Calvinism played a role in the overthrow of feudalism and the establishment of capitalism.

By the early 17th century, Calvinism had been adopted by Protestant groups in many lands. The Synod of Dort (1618-19), in Holland, fixed this form of belief, as Dutch orthodoxy. French Calvinists founded the Huguenot movement, which was suppressed by the Roman Catholic Church. In England, Puritanism developed and briefly achieved ascendancy, during the period when the monarchy was suspended under Oliver Cromwell. The Westminster Confession (1646) represents the systematic expression of Puritan theology. It was adopted by the Church of Scotland, in 1648, and has become the basic creed of Presbyterian groups, in Great Britain, and throughout the world. Many English Puritans, dissatisfied with the policies of the Church of England, immigrated to America, during the colonial period. Settling in New England, they contributed greatly, to shaping the religious character of the United States, especially through the preaching of Jonathan Edwards and other leaders, during the Great Awakening.

Calvinism remains an important strain within Protestant thought. In the 20th century, the influential Swiss theologian, Karl Barth, placed great emphasis on the Calvinist doctrine of God's supremacy, beside which, all human activity is seen, as worthless.

Capitalism, economic system, in which, private individuals and business firms carry on the production and exchange of goods and services, through a complex network of prices and markets. Although rooted in antiquity, capitalism is primarily European, in its

origins; it evolved through a number of stages, reaching its zenith in the 19th century. From Europe, and especially from England, capitalism spread throughout the world, largely unchallenged, as the dominant economic and social system, until World War I, ushered in modern communism (or Marxism), as a vigorous and hostile competing system.

The term, *capitalism* was first introduced in the mid-19th century, by Karl Marx, the founder of Communism. *Free enterprise* and *market system*, are terms also frequently employed, to describe modern non-Communist economies. Sometimes, the term, *mixed economy*, is used to designate the kind of economic system, most often found, in Western nations.

The individual who comes closest to being the originator of contemporary Capitalism, is the Scottish philosopher, Adam Smith, who first set forth the essential economic principles that undergird this system. In his classic, *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776), Smith sought to show how it was possible to pursue private gain in ways that would further, not just the interests of the individual, but those of society, as a whole. Society's interests are met by maximum production of the things that people want. In a now famous phrase, Smith said, that the combination of self-interest, private property, and competition among sellers in markets, will lead producers "as by an invisible hand" to an end that they did not intend, namely, the well-being of society.

Characteristics of Capitalism

Throughout its history, but especially during its ascendancy in the 19th century, Capitalism has had certain key characteristics. First, basic production facilities -- land and capital -- are privately owned. Capital, in this sense, means the buildings, machines, and other equipment used to produce goods and services, that are ultimately consumed. Second, economic activity is organized and coordinated through the interaction of buyers and sellers (or producers) in markets. Third, owners of land and capital, as well as the workers they employ, are free to pursue their own self-interests in

seeking maximum gain from the use of their resources and labor, in production. Consumers are free to spend their incomes, in ways that they believe, will yield the greatest satisfaction. This principle, called consumer sovereignty, reflects the idea that under Capitalism, producers will be forced by competition, to use their resources in ways that will best satisfy the wants of consumers. Self-interest and the pursuit of gain, lead them to do this. Fourth, under this system, a minimum of government supervision is required; if competition is present, economic activity will be self-regulating. Government will be necessary, only to protect society from foreign attack, uphold the rights of private property, and guarantee contracts. This 19th-century view of government's role in the Capitalist system, has been significantly modified by ideas and events of the 20th century.

Origins

Merchants and trade are as old as civilization itself, but Capitalism, as a coherent economic system, had its origins, in Europe, in the 13th century, toward the close of the feudal era. Human beings, Adam Smith said, have always had a propensity to “truck, barter, and exchange, one thing for another.” This inclination toward trade and exchange, was rekindled and stimulated by the series of Crusades that absorbed the energies of much of Europe, from the 11th through the 13th centuries. The voyages of discovery, in the 15th and 16th centuries, gave further impetus to business and trade, especially following the vast flood of precious metals, that poured into Europe, after the discovery and conquest of the New World. The economic order, that emerged from these events, was essentially commercial or mercantile; that is, its central focus remained on the exchange of goods, rather than on their production. Emphasis on production, did not come, until the rise of industrialism in the 19th century.

Before that time, however, an important figure in the Capitalistic system, began to emerge: the entrepreneur, or risk taker. A key element in Capitalism, is the undertaking of activity in the expectation that it will yield gain, in the future. Because, the future is unknown, both the risk of loss and the possibility of gain, always exist. The assumption of risk, involves the specialized role of the entrepreneur.

The thrust toward Capitalism, from the 13th century onward, was furthered by the forces of the Renaissance and the Reformation. These momentous developments, changed society enormously, and paved the way for the emergence of the modern nation-state, which eventually provided, the essential peace, law, and order, crucial for the growth of Capitalism. This growth is achieved, through the accumulation of an economic surplus, by the private entrepreneur and the plowing of this surplus, back into the system for further expansion. Without some minimum of peace, stability, and continuity, this process cannot continue.

Mercantilism

From the 15th to the 18th century, when the modern nation-state was being born, Capitalism not only took on a commercial flavor, but also developed in another special direction known as, Mercantilism. This peculiar form of Capitalism, attained its highest level, in England.

The Mercantilist system, rested on private property and the use of markets for the basic organization of economic activity. Unlike the Capitalism of Adam Smith, the fundamental focus of Mercantilism was on the self-interest of the sovereign (that is, the state), and not the self-interest of the individual owners of economic resources. In the Mercantilist era, the basic purpose of economic policy, was to strengthen the national state and to further its aims. To this end, the government exercised much control over production, exchange, and consumption.

The most distinctive feature of Mercantilism, was the state's preoccupation with accumulating national wealth, in the form of gold and silver. Because most nations did not have a natural abundance of such precious metals, the best way to acquire them, was through trade. This meant, striving for a favorable trade balance -- that is, a surplus of exports over imports. Foreign states, would then have to pay for imports, in gold and silver. Mercantilist states, also favored maintaining low wages, believing that

this would discourage imports, contribute to the export surplus, and thus, swell the influx of gold.

More sophisticated proponents of the Mercantilist doctrine, understood that the real wealth of a nation, was not its hoard of precious metals, but its ability to produce. They correctly saw, that the influx of gold and silver, from a favorable trade balance, would serve as a stimulus to economic activity generally, thus enabling the state to levy more taxes and gain more revenue. Only a few states, that practiced Mercantilism, however, understood this principle.

Beginnings of Modern Capitalism

Two developments paved the way for the emergence of modern Capitalism; both took place in the latter half of the 18th century. The first, was the appearance of the physiocrats, in France, after 1750; and the second, was the devastating impact, that the ideas of Adam Smith had on the principles and practice of Mercantilism.

The Physiocrats

Physiocracy, is the term applied to a school of economic thought, that suggested the existence of a natural order in economics, one that does not require direction from the state, for people to be prosperous. The leader of the physiocrats, the economist, Francois Quesnay, set forth the basic principles in his, *Tableau economique* (1758), in which he traced the flow of money and goods, through the economy. Simply put, this flow was seen to be, both circular and self-sustaining. More important, however, was that it rested on the division of society into three main classes: (1) The productive class was made up of those engaged in agriculture, fishing, and mining, representing one-half of the population. (2) The proprietary class consisted of landed proprietors and those supported by them, which amounted to one-quarter of the population. (3) The artisan, or sterile class, made up the rest of the population.

Quesnay's *Tableau*, is significant, because it expressed the belief, that only the agricultural classes are capable of producing a surplus or net product, out of which, the

state either could find the capital to support an expansion of the flow of goods and money or could levy taxes, to meet its needs. Other activities, such as manufacturing, were regarded as essentially sterile, because they did not produce new wealth, but simply transformed or circulated the output of the productive class. It was this aspect of physiocratic thought, that was turned against Mercantilism. If industry did not create wealth, then it was futile for the state to try to enhance society's wealth, by a detailed regulation and direction of economic activity.

The Doctrine of Adam Smith

The ideas of Adam Smith represented, more than just the first systematic treatise on economics; they were a frontal attack on the doctrines of Mercantilism. Like the physiocrats, Smith tried to show the existence of a "natural" economic order, one that would function most efficiently, if the state played a highly limited role. Unlike the physiocrats, however, Smith did not believe that industry was unproductive or that only the agricultural sector, was capable of producing a surplus above the subsistence needs of society. Rather, Smith saw in the division of labor and the extension of markets, almost limitless possibilities, for society to expand its wealth through manufacture and trade.

Thus, both the physiocrats and Smith, contributed to the belief, that the economic powers of governments should be limited and that there existed, a natural order of liberty, applicable to the economy. It was Smith, however, far more than the physiocrats, who opened the way for Industrialization and the emergence of modern Capitalism, in the 19th century.

The Rise of Industrialization

The ideas of Smith and the physiocrats, provided the ideological and intellectual background, for the Industrial Revolution -- the material side of the sweeping transformations in society and the world, that characterized the 19th century. No precise date can be given for this "revolution;" it is generally conceded, to have begun in the late, 18th century.

The fundamental characteristic of the industrialization process was the introduction of mechanical power (originally steam) to replace human and animal power in the production of goods and services. As the mechanization of production gained momentum, in England, and gradually spread to other parts of the world, several fundamental changes occurred. Production became more specialized and concentrated in larger units, called factories. The artisans and small shops of the 18th century, did not disappear, but they were relegated to the periphery of economic activity in the leading nations, especially in England, the United States, and Germany. The modern working class began to emerge; workers no longer owned their tools, they had little property, and generally, they had to exchange their labor for a money wage. The application of mechanical power to production brought with it, a great increase in worker efficiency, which made goods abundant and cheap. Consequently, the real standard of living, rose throughout much of the world, during the 19th century.

The development of industrial Capitalism had serious human costs. The early days of the Industrial Revolution were marred by appalling conditions for large numbers of workers, especially in England. Abusive child labor, long working hours, and dangerous and unhealthy workplaces, were common. These conditions led Karl Marx, who spent most of his adult life in England, to produce his massive indictment of the Capitalistic system, *Das Kapital* (3 vol., 1867-94). Marx's work, which is the intellectual foundation for the kind of Communist economic systems, used in the USSR and still in use in China, struck at the fundamental principle of Capitalism -- private ownership of the means of production. Marx believed, that land and capital should be owned collectively (that is, by society) and that the products of the system, should be distributed, according to need.

Capitalism, was also beset, by cycles of "boom and bust," periods of expansion and prosperity, followed by economic collapse and waves of unemployment. The classical economists, who refined the ideas of Adam Smith, had no ready explanation of the ups and downs of economic life, being content to view such cycles, as the inevitable price

that society had to pay for the material progress, experienced under Capitalism. Marxian criticisms, along with frequent depressions in the major capitalist nations, helped to establish vigorous trade-union movements that fought to raise wages, shorten working hours, and improve working conditions.

In the late 19th century, especially in the United States, the modern corporation, with its limited liability and immense financial power, began to emerge as the dominant form of business organization. The tendency toward corporate control of manufacturing, led to many attempts to create combines, monopolies, or trusts, that could control an entire industry. Eventually, the public outcry against such practices, was great enough in the U.S., to lead Congress to pass, antitrust legislation. This legislation attempted to make the pursuit of monopoly by business illegal, using the power of the state, to force at least a bare minimum of competition, in industry and commerce. The antitrust laws never succeeded in restoring to industry, the competition of many small businesses that Adam Smith had envisaged, but it did impede the worst tendencies, toward creating monopolies and restraining trade.

Despite such difficulties, capitalism continued to expand and prosper, almost without limit, throughout the 19th century. It was successful, because it demonstrated an enormous ability to create new wealth and to raise the real standard of living, for nearly everyone touched by it. As the century closed, Capitalism was the dominant economic and social system.

20th-Century Capitalism

For most of the 20th century, Capitalism has been buffeted by wars, revolution, and depression. World War I, brought revolution and a Marxist-based Communism to Russia. The war, also spawned the Nazi system in Germany, a malevolent mixture of Capitalism and state Socialism, brought together in a regime whose violence and expansionism, eventually pushed the world, into another major conflict. In the aftermath of World War II, Communist economic systems took hold, in China and Eastern Europe. However, as the cold war came to an end, in the 1980's, and the former Soviet-bloc

nations turned to free enterprise (though with mixed success, at first), China was the only major power to retain a Marxist regime. Many of the developing nations, strongly influenced by Marxist ideas in the early postcolonial period, turned to a modified form of Capitalism, in their search, for answers to economic problems.

In the industrial democracies of Western Europe and North America, the sharpest challenge to Capitalism, came in the 1930's. The Great Depression, was by far, the most severe economic upheaval endured by modern Capitalism, since its beginnings in the 18th century. Contrary to the logic of Marx's prophecy, however, Western nations failed to collapse into revolution. Rather, in meeting the challenge of the Depression, these capitalist systems demonstrated remarkable abilities for survival and adaptability to change. Democratic governments began to intervene in the economy, to correct the worst abuses, inherent in Capitalism.

In the U.S., for example, the New Deal administration of President Franklin D. Roosevelt restructured the financial system, so as to prevent a repeat of the speculative excesses, that had led to financial collapse, in 1929. Action was taken, to encourage collective bargaining and build a strong labor movement, in order to offset the concentration of economic power, in large industrial corporations. The foundation for the modern welfare state was laid, through the introduction of social security and unemployment insurance, measures designed to protect people from the economic hazards, endemic to a Capitalist system.

The most important intellectual event in the development of contemporary Capitalism was the publication by the British economist, John Maynard Keynes of *General Theory of Employment, Interest, and Money* (1936). Like Adam Smith's ideas from an earlier era, Keynes's thought, profoundly affected the way, in which, Capitalism worked in Western democracies.

Keynes demonstrated, that it is possible, for a modern government to use its powers to spend money, vary taxes, and control the money supply, in ways that can dampen

down, if not eliminate, the age-old curse of Capitalism -- cycles of “boom and bust.” According to Keynes, in a depression, government should increase its spending, even at the cost of unbalanced budgets, to offset the decline in private spending. The process should be reversed if a boom threatens to get out of hand, leading to excessive speculation and inflation. The Keynesian viewpoint became incorporated into U.S. law, when Congress passed the Employment Act of 1946. This act, which committed the American government to maintaining high levels of employment and production, is a legal landmark, representing the formal abandonment of laissez-faire, as national policy.

Outlook for the Future

For 25 years, after World War II, the mixture of Keynesian ideas with traditional forms of Capitalism, proved extraordinarily successful. Western Capitalist countries, including the defeated nations of World War II, enjoyed nearly uninterrupted growth, low rates of inflation, and rising living standards. Beginning in the late 1960's, however, inflation erupted nearly everywhere, and unemployment rose. In most Capitalist countries, the Keynesian formulas, apparently no longer worked. Critical shortages and rising costs of energy, especially petroleum, played a major role, in this change. New demands imposed on the economic system included ending environmental pollution, extending equal opportunities, and rewards to women and minorities, and coping with the social costs of unsafe products and working conditions. At the same time, social-welfare spending by governments continued to grow; in the U.S., these expenditures (along with those for defense) account for the overwhelming proportion of all federal spending.

The current situation needs to be seen in the perspective of the long history of Capitalism, particularly its extra-ordinary versatility and flexibility. The events of this century, especially since the Great Depression, show that modified “mixed” or “welfare” Capitalism, has succeeded, in building a floor under the economy. It has, so far, been able to prevent economic downturns from gaining enough momentum to bring about a collapse of the magnitude of the 1930's. This is no small accomplishment, and it has been achieved without the surrender of personal liberty or political democracy.

The inflation of the 1970's, came to an end in the early 1980's, mainly because of two developments. First, restrictive monetary and fiscal policies led in 1981-82, to a deep recession, both in the U.S., and in Western Europe. As unemployment rose, inflation slowed. Second, energy prices dropped, as worldwide oil consumption moderated. In the mid-1980's, most Western economies recovered from the recession, but then the stock market crashes of 1987, introduced a new period of financial instability. Economic growth slowed, and many nations -- in particular the U.S., where the national, corporate, and personal debt had reached record levels -- dropped into recession, with rising unemployment, in the early 1990's.

The elusive goal for Capitalist nations is to secure, simultaneously, high employment and stable prices. This is a formidable task, but given the historical flexibility of Capitalism, the goal, is both reasonable and attainable.

Catechism, a manual of Christian doctrine, drawn up in the form of questions and answers, especially one for religious instruction. The first such manual, was compiled by the English scholar, Alcuin, in the 8th century and was followed in the next 100 years, by many others, among them, those of Notker Labeo, monk of the Abbey of Saint Gall, in Switzerland, and of the German monk, Otfried of Weissenburg, in Alsace. At an early period in the history of the Reformation, catechisms became important, because of Martin Luther's insistence on the religious instruction of children. After Luther published his primer of religion, *A Brief Explanation of the Ten Commandments, the Creed, and the Lord's Prayer* (1520), several catechisms were prepared by leading Protestant theologians. Luther's visitation of the Saxon Churches, in 1528, led to preparation of his Larger and Smaller Catechisms (1529). The Reformed Churches, also published, catechisms. The most noteworthy, are the Geneva and Heidelberg catechisms, and those of the German theologian, Johannes Oecolampadius, in Basel, in 1526, and of the Swiss reformer, Heinrich Bullinger, in Zurich, in 1555. The Geneva Catechisms, Larger and Smaller, were the work of the French Protestant theologian, John Calvin. The Smaller, was published, in French, in 1536; the Larger, appeared, in French, in 1541 or 1542, was translated into various languages, and became an acknowledged

standard of the Reformed Churches.

The Heidelberg, or Palatinate, Catechism was compiled, in Heidelberg, by the German theologians, Caspar Olevianus and Zacharias Ursinus, at the request of the Elector, Frederick III, of the Palatinate. It was published, in 1563, and has been translated into all the languages of Europe. It is the standard of the Dutch and German Reformed Churches of America. The Protestant religious doctrines of the Socinians are embodied in the greater and smaller Racovian Catechisms (Rakow, Poland, 1605). Besides a catechism of 1660, in the form of a conversation between father and son, said to have been written by the English founder of the Society of Friends, George Fox, the Quakers have that of the Scottish writer, Robert Barclay, which appeared in 1673.

In the Roman Catholic Church, the first official catechism, prepared by the Council of Trent and published in 1566, was known as the *Roman Catechism*, or the *Catechism of Pius V*. It was not a textbook, but a compendium of doctrine for the guidance of pastors and teachers. Catechisms for popular use, were prepared by the German Jesuit, Peter Canisius and published, in 1555-58. In the United States, a committee of American bishops of the Third Plenary Council of Baltimore, Maryland, published the Baltimore Catechism, in 1885.

The catechism of the Church of England in the smaller form, published in the Book of Common Prayer, is in two parts. The first, contains and explains the Baptismal Covenant, the Creed, the Ten Commandments, and the Lord's Prayer; and the second, explains the two sacraments, baptism and the Eucharist. The catechism, was originally published, in the reign of King Edward VI, was condemned as heretical, in the reign of Queen Mary I, and underwent several modifications, from 1549 to 1661. The first part of the catechism, once known as the Shorter Catechism, at the Hampton Court Conference (1604), was considered, too short. Accordingly, at the suggestion of King James I, the explanation of the two sacraments, that now form the second part of the Church catechism, was added.

The Larger and Shorter Catechisms, which, with the Westminster Confession of Faith, are the standard catechisms of the Presbyterian Churches, throughout the countries of the former British Empire and the U.S., were compiled by the Assembly of Divines, at Westminster (1645-52). In July 1648, the General Assembly of the Church of Scotland, adopted both, the Larger and Shorter Catechisms.

Emphasis on the use of a catechism, particularly its memorization by rote, has diminished in recent years.

Communism, a concept or system of society, in which, the major resources and means of production are owned by the community, rather than by individuals. In theory, such societies provide for equal sharing of all work, according to ability, and all benefits, according to need. Some conceptions of communist societies assume that, ultimately, coercive government would be unnecessary, and therefore, that such a society would be without rulers. Until the ultimate stages are reached, however, communism involves the abolition of private property by a revolutionary movement; responsibility for meeting public needs, is then vested, in the state.

As a concept of an ideal society, communism is derived from ancient sources, including Plato's, *Republic* and the earliest Christian communes. In the early 19th century, the idea of a communist society was a response of the poor and the dislocated, to the beginnings of modern capitalism. At that time, communism was the basis for a number of utopian settlements; most communistic experiments, however, eventually failed. Most of these small-scale private experiments involved voluntary cooperation, with everyone participating in the governing process.

Later, the term, *communism* was reserved for the philosophy, advanced by Karl Marx and Friedrich Engels, in their, *Communist Manifesto* and the movement they helped create, in Central Europe. Since 1917, the term has denoted those who regard the Russian Revolution, as a model, that all Marxists should follow. Beginning with the Russian Revolution, moreover, the center of gravity of global communism has shifted

away from Central and Western Europe; from the late 1940's through the 1980's, communist movements, were often linked, with Third World strivings, for national independence and social change.

The Work of Marx and Engels

In their writings, Marx and Engels tried to analyze contemporary society, which they described, as capitalistic. They pointed out, the discrepancies between ideals and reality, in modern society. Rights granted to all, had not done away with injustices; constitutional self-government, had not abolished mismanagement and corruption; science, had provided mastery over nature, but not over the fluctuations of the business cycle; and the efficiency of modern production methods, had produced slums in the midst of abundance.

They described all human history, as the attempt of men and women to develop and apply their potential for creativity for the purpose of controlling the forces of nature, so as to improve the human condition. In this ongoing effort to develop its productive forces, humanity has been remarkably successful; history has been the march of progress. Yet, in developing productivity, various social institutions have been created, that have introduced exploitation, domination, and other evils; the price humanity pays for progress, is an unjust society.

Every social system of the past, Marx argued, had been a device, by which, the rich and powerful few, could live by the toil and misery of the powerless, many. Each system, therefore, was racked by conflict. Moreover, each method of exploitation had flaws, that sooner or later destroyed it, either by slow disintegration or by revolution. Engels and Marx believed that the capitalist system, too, was flawed, and therefore bound, to destroy itself. They tried to show that the more productive the system became, the more difficult it would be to make it function. The more goods it accumulated, the less use it would have for these goods; the more people it trained, the less it could utilize their talents. Capitalism, in short, would eventually choke, on its own wealth.

The collapse of the capitalist economy, it was thought, would culminate in a political revolution, in which, the masses of the poor would rebel against their oppressors. This proletarian revolution would do away with private ownership of the means of production. Run by and for the people (after a brief period of proletarian dictatorship), the economy would produce, not what was profitable, but what the people needed. Abundance would reign. Inequalities and coercive government would disappear. All this, Marx and Engels expected, would happen in the most highly industrialized nations of Western Europe, the only part of the world where conditions were ripe for these developments.

These prophecies have not come true. Capitalism, though sometimes threatened, has not collapsed; shortages, inequalities, and coercive government have persisted in countries that called themselves Communist; and followers of Marx have come to power in nations that lacked the preconditions he and Engels considered essential. The first of these countries was Russia, a huge, poor, relatively backward nation, that was just beginning to acquire an industrial base. Its people, still largely illiterate, had no experience in political participation. In 1917, after a series of half-hearted reform measure and disastrous mismanagement of the war effort, the antiquated mechanism of czarist rule, simply disintegrated and was swept away. It was succeeded, after a lengthy period of political upheaval, by the Bolshevik faction of Russian Marxism -- later known, as the Communist party -- led by Lenin.

Soviet Political and Economic Development

From its inception, Communist rule in the Soviet Union faced a variety of problems. In the early years, the government's very existence was challenged repeatedly by its enemies within the country. When the Communist party emerged victorious, it was faced with the need to rebuild the nation's ruined economy and to train the Russian people for life in the 20th century. Later, all efforts were concentrated on the task of transforming a backward country into a leading industrial nation and a first-rate military power.

The task was ambitious, the obstacles were formidable, and there was no time to waste

-- particularly after the disastrous interruption of World War II. The Soviet leadership, therefore, was ruthless in marshaling all available human and material resources for the job of modernization. The harsh discipline and economic austerity that were necessary could be imposed only by an unrelenting dictatorship that could control all citizens' activities and suppress any hint of dissent or autonomy. The resulting system of total control has been labeled totalitarianism, but others have called it, Stalinism, after Joseph Stalin, the leader who shaped and controlled the government of the USSR, for more than a quarter of a century, after Lenin's death.

Stalinism, of course, in no way resembled the Communist utopia that Marx and Engels had envisioned. Three decades after Stalin's death, the USSR was still ruled by command, not consent; it was a society administered in authoritarian fashion by a managerial bureaucracy, which in, many ways was no less conservative, no closer to the people, than huge bureaucracies tend to be everywhere. The country's cultural and intellectual life, remained substantially, under the control of the ruling party. Party ideology, meanwhile, stressed that socialism had been attained and genuine communism was near.

By the early 1980's, the USSR had become the world's second-ranking industrial power. Its armed might and industrial potential were backed by important scientific advances and by a generally high level of technical education. The living standard, although still low in comparison with that of Western countries, had risen appreciably since World War II. Toward the end of the decade, however, it became increasingly apparent that Soviet Communism was in crisis. An upsurge of nationalism within the Soviet republics, coupled with resentment of decades of economic scarcity and arbitrary rule, spurred a challenge, both to the ideological foundations of communism and to the legitimacy of the Soviet state. By the end of 1991, the resulting political struggle had led to the collapse of the Soviet Communist Party and the dissolution of the USSR.

The USSR and World Communism

The relationship of this first Communist state with the rest of the world was consistently

troubled. To the West, a Communist government always appeared as a threat, and from the very beginning, there were attempts to destroy it by force of arms, attempts that may have reinforced the endeavor of the Communist government to save itself, by promoting revolution everywhere. Yet, in its isolated and endangered position, Communist regime, also felt, the need to establish workable relations or alliances with other countries.

Between 1945 and 1975, the number of countries under Communist rule, increased greatly, partly because of the way the victorious powers in World War II divided the world among them, and partly because revolutionary Communist movements gained strength, in various parts of the Third World. In this manner, the former isolation of the Soviet Union has been lifted, but the hostility between the Communist and the non-Communist world has, to some extent, been complicated by deep antagonisms within world communism.

Rapid political changes in Eastern Europe, the USSR, and elsewhere, between 1989 and 1991, dramatically reduce, the number of Communist regimes. The Communist governments that remain, pay allegiance to Marx and Lenin, but differ from each other, not only in size and industrial development, but also, in their understanding of doctrine, in their aims, and in their style of rule. World communism, also includes, numerous Communist movements, struggling for influence and power; they are even more heterogeneous, than the established Communist regimes.

Communist Manifesto (German *Manifest der kommunistischen Partei*), declaration of principles and objectives of the Communist League (a secret organization of émigré German artisans and intellectuals), published, in London, in 1848, shortly before the February Revolution, in Paris. Written by Karl Marx, in collaboration with Friedrich Engels, the *Manifesto*, is divided into four sections, preceded by an introduction that begins with the provocative words, “A specter is haunting Europe -- the specter of communism.”

In the first section, Marx outlines his theory of history and prophesies an end to exploitation. Identifying class struggle, as the primary dynamic in history, he characterizes the modern world, as the stage for a dramatic confrontation between the ruling bourgeoisie (the capitalists) and the downtrodden proletariat (the working class). Driven by the logic of capitalism, to seek ever greater profit, the bourgeoisie constantly revolutionizes the means of economic production, the fulcrum of history. In so doing, it unwittingly sets in motion, sociohistorical forces, that it can no longer control, thus ironically calling into existence, the class destined to end its rule -- the proletariat. As the proletariat increases in number and political awareness, heightened class antagonism will, according to the *Manifesto*, generate a revolution and the inevitable defeat of the bourgeoisie.

In the second edition, Marx identifies the Communists, as the allies and theoretical vanguard of the proletariat. He emphasizes the necessity of abolishing private property, a fundamental change in material existence, that will unmask bourgeois culture, the ideological expression of capitalism. After the revolution, economic production will be in the hands of the state, that is, the proletariat, organized as the ruling class. Because ownership will be in common, class distinctions will begin to disappear.

The third section, criticizing various alternative socialist visions of the time, is now largely of historical interest, but displays the author's formidable polemical skills. The final section, which compares Communist tactics to those of other opposition parties, in Europe, ends with a clarion call for unity: "Workers of All Countries, Unite!"

The *Manifesto*, is the most concise and intelligible statement of Marx's materialist view of history. Hence, although it produced little immediate effect, it has since, become the most widely read of his works and the single most influential document in the socialist canon.

Marx, Karl (1818-1883), German political philosopher and revolutionist, cofounder with Friedrich Engels of scientific socialism (modern communism), and, as such, one of the

most influential thinkers, of all times.

Marx was born in Trier and was educated at the universities of Bonn, Berlin, and Jena. In 1842, shortly after contributing his first article to the Cologne newspaper, *Rheinische Zeitung*, Marx became editor of the paper. His writings in the *Rheinische Zeitung*, criticizing contemporary political and social conditions, embroiled him in controversy with the authorities, and in 1843, Marx was compelled to resign his editorial post, and soon afterward, the *Rheinische Zeitung* was forced to discontinue publication. Marx, then went to Paris. There, as a result of his further studies in philosophy, history, and political science, he adopted communist beliefs. In 1844, when Engels visited him in Paris, the two men found, that they had independently arrived, at identical views on the nature of revolutionary problems. They began a collaboration, to elucidate systematically, the theoretical principles of communism and to organize an international working-class movement, dedicated to those principles.

The Communist Manifesto

In 1845, Marx was ordered to leave Paris, because of his revolutionary activities. He settled, in Brussels, and began organizing and directing a network of revolutionary groups, called Communist Correspondence Committees, in a number of European cities. In 1847, these committees were consolidated to form the Communist League, and Marx and Engels were commissioned to formulate a statement of principles. The program they submitted, known throughout the world, as the Communist Manifesto, was the first systematic statement of modern socialist doctrine and was written by Marx, partly on the basis of a draft prepared by Engels. Marx contributed the central propositions of the *Manifesto*, which embody the materialist conception of history, or historical materialism. This theory, was later explicitly formulated in Marx's, *Critique of Political Economy* (1859). The *Manifesto's* propositions are, that in every historical epoch, the prevailing economic system, by which, the necessities of life are produced, determines the form of societal organization and the political and intellectual history of the epoch; and that, the history of society, is a history of struggles between exploiting and exploited, that is, between ruling and oppressed, social, classes. From these premises, Marx drew the

conclusion in the *Manifesto*, that the capitalist class would be overthrown, and that, it would be eliminated by a worldwide working-class revolution, and replaced, by a classless society. The *Manifesto* influenced all subsequent communist literature and revolutionary thought generally; it has been translated into many languages and published in hundreds of millions of copies.

Political Exile

In 1848, revolutions occurred, in France and Germany, and the Belgian government, fearful that the revolutionary tide would engulf Belgium, banished Marx. He went first, to Paris, and then to the Rhineland. In Cologne, he established and edited a communist periodical, the *Neue Rheinische Zeitung*, and engaged in organizing activities. In 1849, Marx was arrested and tried, in Cologne, on a charge of incitement to armed insurrection; he was acquitted, but was expelled from Germany, and the *Neue Rheinische Zeitung*, was suppressed. Later, in the same year, he was again banished from France; he spent the remainder of his life, in London.

In England, Marx devoted himself to study and writing and to efforts to build an international communist movement. During this period, he wrote a number of works, that are regarded, as classics of communist theory. These include his greatest work, *Das Kapital* (volume 1, 1867; volumes 2 and 3, edited by Engels and published posthumously, in 1885 and 1894, respectively; translated 1907-1909), a systematic and historical analysis of the economy of the capitalist system of society, in which, he developed the theory, that the capitalist class exploits the working class, by appropriating the “surplus value” produced by the working class.

Marx’s next work, *The Civil War in France* (1871), analyzed the experience of the short-lived revolutionary government, established in Paris, during the Franco-Prussian War. In this work, Marx interpreted the formation and existence of the Commune, as a historical confirmation of his theory, that it is necessary for workers to seize political power by armed insurrection, and then to destroy the capitalist state; he hailed the Commune, as “the finally discovered political form, under which, the economic

emancipation of labor could take place.” This theory, was explicitly projected in, *The Gotha Program* (1875; translated 1922): “Between the capitalist and communist systems of society, lies the period of the revolutionary transformation of the one, into the other. This corresponds to a political transition period, whose state can be nothing else, but the revolutionary dictatorship of the proletariat.” During his residence, in England, Marx also contributed articles on contemporary political and social events to newspapers, in Europe, and the United States. He was a correspondent of the *New York Tribune*, edited by Horace Greeley, from 1852 to 1861, and in 1857 and 1858, he wrote a number of articles for the *New American Cyclopedia*, edited jointly, by the American writer and editor, Charles Anderson Dana and American journalist and literary critic, George Ripley.

Later Years

When the Communist League dissolved, in 1852, Marx continued to correspond with hundreds of revolutionists with the aim of forming another revolutionary organization. These efforts and those of his many collaborators culminated, in 1864, when the First International was established, in London. Marx made the inaugural address, wrote the statutes of the International, and subsequently, directed the work of its general council or governing body. After the suppression of the Commune, in which, members of the First International participated, the international declined, and Marx recommended moving its headquarters to the United States. The last eight years of his life, were marked by an incessant struggle with physical ailments that impeded his political and literary labors. Manuscripts and notes found after his death, revealed that he had projected a fourth volume of *Das Kapital*, to comprise a history of economic doctrines; these fragments were edited by the German socialist, Karl Johann Kautsky and published under the title, *Theories of Surplus Value* (4 volumes, 1905-1910; translated, 1952). Other works planned and not executed, by Marx, included mathematical studies, studies embodying applications of mathematics to economic problems, and studies on the historical aspects of various technological developments.

Influence

Marx's influence, during his life, was not great. After his death, it increased with the growth of the labor movement. Marx's ideas and theories came to be known as, Marxism, or scientific socialism, which constitutes one of the principal currents of contemporary political thought. His analysis of capitalist economy and his theories of historical materialism, the class struggle, and surplus value, have become the basis of modern socialist doctrine. Of decisive importance with respect to revolutionary action, are his theories on the nature of the capitalist state, the road to power, and the dictatorship of the proletariat. These doctrines, revised by most socialists after his death, were revived in the 20th century by, Vladimir Ilich Lenin, who developed and applied them. They became the core of the theory and practice of Bolshevism and the Third International. Marx's ideas, as interpreted by Lenin, continued to have influence throughout most of the 20th century. In much of the world, including Africa and South America, emerging nations were formed by leaders, who claimed to represent the proletariat.

Engels, Friedrich (1820-95), German revolutionary political economist and cofounder, with Karl Marx, of scientific socialism, now known as communism.

Engels was born in Barmen (now Wuppertal). He came from a wealthy Protestant family. At an early age, he was influenced by the works of the radical German poet, Heinrich Heine and the German philosopher, G.W.F. Hegel, and in 1839, he began writing on literary and philosophical topics for a number of publications. In 1842, Engels was converted to Communist beliefs by the German Socialist, Moses Hess. In the same year, he met Karl Marx.

Early Writings: Collaboration with Marx

In a Manchester, England, textile firm between 1842 and 1844, Engels came into contact with Chartism, the movement for extension of suffrage to workers. He contributed to the *Northern Star* and other publications and made a study of political economy. His experience and studies convinced him that politics and history could be

explained, only in terms of the economic development of society; he believed that the social evils, of the time, were the inevitable result of the institution of private property and could be eliminated, only through a class struggle, culminating in a Communist society. These conclusions were embodied in a historical study, *Condition of the Working Class in England* (1844), which established Engels's reputation, as a revolutionary political economist.

In Paris, in 1844, Engels visited Marx, who had published works, sympathetic to communism. The two men found, that they had arrived independently, at identical views, and undertook to work together. Their many-sided collaboration continued, until the death of Marx, in 1883. It had two principal aspects: systematic exposition of the principles of communism, later known as Marxism; and the organization of an international Communist movement. Lesser aspects of their collaboration included journalistic writing for the *New York Tribune* and other publications.

In elaborating Communist principles, the two men began in the field of philosophy and subsequently turned to other fields. Marx dealt, particularly with political thought, political economy, and economic history; Engels's interests included the physical sciences, mathematics, anthropology, military science, and languages.

The Communist Manifesto, which influenced all subsequent Communist literature and is regarded as a classic exposition of modern Communist views, appeared in 1848. It was written by Marx, partly on the basis of a draft, prepared by Engels.

Later Works

Contributions to the theoretical exposition of communism, made by Engels, include the following major works: *Herr Eugen Duhring's Revolution in Science* (known popularly as *Anti-Duhring*, 1878; trans. 1934), several chapters, of which, published separately under the title, *Socialism: Utopian and Scientific* (1892), have become one of the best-known basic expositions of socialism; *Origin of the Family, Private Property and the State* (1884; trans. 1902); and *Dialects of Nature*, written between 1872 and 1882 and

published posthumously (1925; trans. 1940). Engels made what is considered his greatest single contribution to Marxism, after the death of Marx, by editing, from rough drafts and notes, the second and third volumes of Marx's, *Das Kapital*.

In addition to contributing to the literature and theory of Marxism, Engels participated actively, in building the revolutionary movement, of his time. Following the outbreak of the revolution, in 1848 in Germany, he and Marx went to Cologne, where they published a Communist newspaper.

After the defeat of the revolutions of 1848, in a number of European countries, Engels again became an employee in the textile mill, in Manchester, and throughout the years, became the chief financial support of Marx and his immediate family. Engels joined the firm that owned the mill in 1864, and retired, five years later.

Engels moved to London, in 1870, and, after becoming a member of the General Council of the International Workingmen's Association, or First International, began to relieve Marx of the work of directing the council's affairs. After the collapse of the First International in 1872, he maintained contact with revolutionists, through-out the world. Engels took no direct part, in the founding of the Second International, in 1889, but his influence in shaping its programs and policies, was considerable.

Political Theory, subdivision of political science, traditionally concerned, with the body of ideas expressed by political philosophers who have asked, not only how politics work, but how they should work. These philosophers have been concerned with the nature and justification of political obligation and authority and the goals of political action. Although their prescriptions have varied, and some have been utopian in concept, they have shared the conviction that it is the political philosopher's duty to distinguish between what is, and what ought to be, between existing political institutions, and potentially more humane institutions. The term, *political theory*, in the past century, has come to be used, as well as to denote descriptive, explanatory, and predictive generalizations about political behavior, regardless of the morality involved. This

approach, is more concerned with mathematical, statistical, and quantifiable techniques, than with normative concerns.

The State

The central concern of political theorists, throughout history, has been the theory of the state. Plato contributed to the founding of this theory, in his discourse, the *Republic*, which attempted to reconcile moral theory and political practice by projecting a community, in which, property was to be owned in common, and which, was to be governed by an aristocracy of philosopher-kings, who would train the young. Such doctrines, in highly distorted form, have been used, in modern times, as the basis of the system of government, known as, totalitarianism, which, in contrast to democracy, asserts the supremacy of the state over the individual. A variant of this system, known as absolutism, vests the ruling power in a limited number of persons or in institutions, such as a priesthood, supporting certain fixed, and generally, immutable principles.

Aristotle, is generally regarded, as the founder of the scientific approach to political theory. His *Politics*, which classified governments as monarchies, aristocracies, and democracies, according to their control by one person, a select few, or many persons, successfully combined an empirical investigation of the facts and a critical inquiry into their ideal possibilities, thus providing a challenging model of political studies.

Church and State

Important shifts of emphasis, have usually been related, to the challenges of concrete historical and social problems. In the Middle Ages, for example, much political writing dealt with the outstanding political issue of the time, the protracted struggle for supremacy between the Roman Catholic Church and the Holy Roman Empire. The Italian philosopher, St. Thomas Aquinas, defended the role of the Church in his, *Summa Theological* (1265-73), while Dante argued in, *De Monarchia* (On Monarchy, c. 1313) for a united Christendom, under Emperor and Pope, each supreme in his appropriate sphere. In, *The Prince* (1532), the Italian statesman, Niccolo Machiavelli, transcended the traditional Church-State debate, by realistically evaluating the problems and

possibilities of governments, seeking to maintain power.

The Social Contract

The English philosopher, Thomas Hobbes, also stressed, governmental power. His major work, *Leviathan* (1651), argued that the sovereign's power should be unlimited, because the state originated in a so-called social contract, whereby, individuals accept a common superior power, to protect themselves from their own brutish instincts and to make possible, the satisfaction of certain human desires. Another 17th-century English philosopher, John Locke, accepted much of Hobbes's social-contract theory, but argued that sovereignty resided in the people, for whom, governments were trustees and that such governments, could be legitimately overthrown, if they failed to discharge their functions to the people.

The ideals and rhetoric of Locke, later contributed, to the establishment of the United States through their expression in the Declaration of Independence and *The Federalist*, two major documents of the American Revolution. Important contributions to republican and democratic ideals, were also made, by the French philosophers, Jean Jacques Rousseau, who expressed ideas, similar to those of Locke, and the Baron de Montesquieu, who proposed a separation of governmental powers in pre-revolutionary 18th-century France, similar to that later embodied in the U.S. Constitution. The political theories of Locke and the early Americans, constituting the attitude, generally known as, liberalism, were further refined by the 19th-century British philosopher, John Stuart Mill.

Marxism and Other Forms of Totalitarianism

Karl Marx was, in many respects, the most influential political theorist of the 19th century. He sought to combine factual analysis and political prescription, in a thorough survey of the modern economic system. Arguing that, "the history of all hitherto existing society, is the history of class struggles," and that liberal governments and ideology, were merely agents of the exploiting owners of property; Marx advocated the abolition of private property and predicted the demise of capitalism, after a series of recurring

crises. The abolition of property, and therefore, of class exploitation, would make possible a situation, in which, individuals would contribute, according to their abilities and take, according to their needs. The state, following a transitional period, in which, the working class would rule, would eventually, wither away. In the 20th century, Marxism has been the subject of conflicting interpretations. It served as the official ideology of a number of totalitarian states, and it was also the inspirational credo of many revolutionary and nationalist movements throughout the world.

Another type of political theory, also constituting a form of totalitarianism, emerged after World War I, in the political movements, known as fascism and National Socialism. Both asserted, in varying degrees, the doctrine of the total supremacy of the state and justified the use of force, to achieve political ends.

Conceptualism, The theory that general ideas, such of the idea that a man or of redness, exist as entities produced by the human mind and that they can exist in the minds of all men. This view is typically contrasted with nominalism and realism.

Congregationalism, form of Church government, or polity, in which, each individual congregation or local Church, is fully self-governing. The term, may be used, either generically, or to refer to a specific historical development having its origin in English Puritanism, or to designate a particular denomination, within that tradition.

Congregationalism as a Generic Term

In this sense, congregationalism contrasts with hierarchical polities, such as Episcopacy and Presbyterianism. Episcopacy asserts, that authority in the Church is exercised by the order of bishops. Presbyterianism is organized into a hierarchical structure, which, in ascending order of its parts, consists of the local congregation, the presbytery (representing a number of congregations), the regional synod, and an over-all general assembly. Each of these Presbyterian bodies exercises a certain amount of authority over its constituent bodies. The differences among these polities, may be illustrated, by the power to ordain. In Episcopacy, it rests with the bishops; in Presbyterianism, it is by

action of the presbytery; but in Congregationalism, the local Church, may ordain its own minister. Congregationalism is the polity of many religious bodies, besides those that have used the term, *congregational*, in the name of the denomination. These include the Baptists, the Unitarians, and Churches of the Campbellite tradition, such as the Christian Church (Disciples of Christ).

Congregationalism as a Tradition

In a narrower sense, Congregationalism is the polity of one wing of English Puritanism, and especially of those Puritans, who migrated to New England, in the 17th century. Older historical accounts often trace this Congregationalism to Robert Browne, who argued, as early as 1582, that the Church of England was so corrupt, that true Christians should separate from it and form their own autonomous Churches. His followers, were accordingly referred to, as Separatists. In the 17th century, they joined with other dissenters and called themselves, Independents.

Essential Principles

In this early Congregationalism, membership was restricted to those who were regenerated, or Spiritually reborn, through a personal experience of conversion. The local Church was constituted by a membership agreement, called a Covenant, and it had the authority to choose its own leaders and discipline its own members. Congregationalists, also recognized the communion of the Churches, that is, the obligation of autonomous Churches, to work together, and they insisted on a clear distinction, between Church and State. Restriction of membership, to the regenerate, was predicated on the Calvinist distinction, between the elect and the non-elect; the intent, was to try to make temporal distinctions accord with the eternal ones, that would ultimately be revealed, on Judgment Day. The Covenant was a voluntary statement, by which, the members agreed to work together, in love and affection; originally, it included no creedal language and was not a test of correct belief. Discipline by the members and the choice of the minister, by the Church, reflect attempts to correct abuses the Puritans found in the Church of England, where discipline by diocesan courts was ineffective and the appointment of clergy to their posts, often was, the prerogative of

private patrons. The tendency of Congregationalism to a narrow Parochialism, was in some measure, counterbalanced by its emphasis on the communion of the Churches. And while Church and State were thought of, as mutually supporting each other, neither was allowed to interfere in the internal affairs and independent operation of the other. These principles were regarded as Scriptural, derived from the model of the Churches in the New Testament.

Early Development

Among early theorists of Congregationalism, were the 17th-century clergymen, William Ames, John Cotton, and Thomas Hooker. The essential principles, as understood in New England, were codified in, *a Platform of Church Discipline* (1648), commonly called, the Cambridge Platform. In England, Independents exercised considerable influence, during Oliver Cromwell's rule, but were subject to discriminatory laws, after the Restoration (1660). Thus, the greatest influence, of the movement, was felt in America.

Over the years, the Congregationalism of the Cambridge Platform, was subject to modification. The restriction of membership, to the regenerate, was eased after 1662, by the adoption in many New England Churches of the Half-Way Covenant, which gave partial privileges to persons who were sympathetic with the Congregational Church order, but who could not give assurance that they had experienced personal conversion. In Connecticut, the adoption of the Saybrook Platform (1708) provided for ministerial associations and consociations of Churches, essentially Presbyterian, in character. In Massachusetts, also, the early fear of the exercise of control by ministerial associations, abated. After the Great Awakening, the concept of regenerate membership, was further eroded by the spread of Arminianism, a form of Liberalism, that rejected the doctrine of election. Finally, the nature of the Covenant was transformed; instead of a simple agreement, to come together for worship and discipline, it often became a creedal test, by which, the theologically suspect, might be excluded.

For the Puritans, the value system of the State was not secular. They argued that piety and sound morals are essential to good citizenship and that the State, may therefore encourage the dissemination of religious truth. Hence, in New England (except Rhode Island), the towns were authorized to tax their inhabitants for the support of public worship. Ordinarily, this meant tax support for the ministers of the Congregational Churches. The Standing Order, as it was called, came under attack in the 18th century by minority groups, particularly the Quakers, Baptists, and Anglicans. With the growth of religious pluralism, tax support for public worship became increasingly hard to justify, and the Standing Order was abolished in Connecticut, in 1818; it was abolished in New Hampshire, in 1819, and in Massachusetts, in 1833.

Congregationalism as a Religious Denomination

Denominations, as now known, each asserting its separate identity and organized to provide various services to its Churches, are a product of the 19th century. In this sense, Congregationalism, is only one of the religious bodies, derived from the Congregational Churches of colonial New England. In the years, 1805-25, the Churches of the Standing Order, divided into two groups. The liberal wing, became a separate body, called Liberal Christians, or Unitarian Congregationalists, and finally, just Unitarians. The other wing, was called Orthodox or Trinitarian Congregationalists, and eventually, just Congregationalists.

As the population moved westward, it became necessary, to support the organization of new Churches. At first, the Congregationalists cooperated with Presbyterians from Middle Atlantic states, with whom, they had much in common doctrinally, and both denominations supported interdenominational home and foreign missionary societies. In 1801, they agreed on a Plan of Union, to avoid competition on the western frontier. By the 1830's, however, these arrangements were breaking down. The Plan of Union was abrogated, and the denominations sponsored their own missionary societies. As a result, the Congregationalists developed an increasing sense of denominational identity, that was expressed in a series of conventions -- at Albany (1852), Boston (1865), and Oberlin (1871) -- culminating in the formation of a National Council of the

Congregational Churches of the United States. By this time, the denomination had spread far beyond its New England origins, particularly in northern states, where New Englanders had migrated.

Congregationalism participated in the organization of the Federal Council of Churches, in 1908. In 1931, the denomination merged with a similar body, also Congregational in polity, known simply, as Christians. In 1961, a merger with the Evangelical and Reformed Church was completed, the resulting denomination being called, the United Church of Christ. Since the Evangelical and Reformed Church was Presbyterian, rather than Congregational, the United Church of Christ, represents a compromise, in which, both Congregational and Presbyterian elements, are found. At the time of merger, the Congregational part of the United Church of Christ, claimed 1,427,863 members.

Determinism, The view that every event has a cause and that everything in the universe is absolutely dependent on and governed by casual laws. Since determinists believe that all events, including human actions, are predetermined, determinism is typically thought to be incompatible with free will.

Docetism, an early Christian heresy, affirming that Jesus Christ, had only an apparent body. The doctrine took various forms: Some proponents, flatly denied, any true humanity in Christ; some admitted His incarnation, but not His sufferings, suggesting that He persuaded one of His followers -- possibly, Judas Iscariot or Simon of Cyrene -- to take His place on the cross; others ascribed to Him, a celestial body, that was incapable of experiencing human miseries.

This denial of the human reality of Christ stemmed from Dualism, a philosophical doctrine, that viewed matter, as evil. The docetists, acknowledging that doctrine, concluded that God could not be associated with matter. They could not accept, a literal interpretation of John 1:14, that the "Word became flesh."

Although Docetism is alluded to, in the New Testament, it was not fully developed, until

the 2nd and 3rd centuries, when it found an ally, in Gnosticism. It occasioned, vigorous opposition, by early Christian writers, beginning with Ignatius of Antioch and Irenaeus, early in the 2nd century. Docetism, was officially condemned, at the Council of Chalcedon, in 451.

Druidism, religious faith of ancient Celtic inhabitants of Gaul and the British Isles, from the 2nd century B.C., until the 2nd century A.D. In parts of Britain, that the Romans did not invade, Druidism survived until it was supplanted, by Christianity, two or three centuries later. This religion included, belief in the immortality of the soul, which at death, was believed to pass into the body of a newborn child. According to Julius Caesar, drawing on a biased account of the cult, written by Posidonius, a Stoic philosopher and historian, the Druids believed that they were descended from a supreme being.

The ancient accounts assert, that the functions of priests, religious teachers, judges, and civil administrators were performed by Druids, with supreme power being vested in an Archdruid. Three classes of Druids existed: prophets, bards, and priests. They were assisted by female prophets or sorcerers, who did not enjoy the powers and privileges of the Druids. The Druids were well versed in astrology, magic, and the mysterious powers of plants and animals; they held the oak tree and the mistletoe, especially when the latter grew on oak trees, in great reverence, and they customarily conducted, their rituals in oak forests. Archaeologists believe, that the Druids, probably used, as altars and temples, the stone monuments known, as dolmens, that are found throughout the areas where Druidism flourished. Stonehenge, in England, antedates Druidism, by many centuries.

The Druids led their people in resisting the Roman invasions, but their power was weakened by the rebelliousness of the Gallic warriors, who were envious of their political authority. The superior military strength of the Romans and the subsequent conversion of many followers of Druidism to Christianity, led to the disappearance, of the religion.

Dualism, Any philosophical theory holding that the universe consists of, or can only be explained, by two independent and separate forces, such as matter and spirit, the forces of good and evil, or the supernatural and natural.

Egoism, The ethical theory that each person should forward his or her own self-interest. Egoists sometimes argue that this is not selfishness, but that self-interest is compatible with helping others as well. Some egoists also argue that, psychologically speaking, human beings always in fact seek their own well-being.

Empiricism, The view that all knowledge of the world derives solely from sensory experience, using observation and experimentation if needed: empiricism also holds that reason on its own can never provide knowledge of reality unless it also utilizes experience.

Epicureanism, A school founded by Epicurus about 306 B.C. that taught that pleasure and happiness should be man's supreme goals. Epicureans sought mental pleasures over bodily ones.

Evangelicalism, a movement in modern Anglo-American Protestantism (and in nations, influenced by Great Britain and North America), that emphasizes personal commitment to Christ and the authority of the Bible. It is represented, in most Protestant denominations.

Evangelicals believe, that each individual, has a need for Spiritual rebirth and personal commitment to Jesus Christ as Savior, through faith, in His atoning death on the cross (commonly, although not necessarily, through a specific conversion experience). They emphasize strict Orthodoxy, on cardinal doctrines, morals, and especially, on the authority of the Bible. Many Evangelicals follow a traditional, pre-critical interpretation of the Bible and insist on its inerrancy (freedom from error, in history, as well as in, faith and morals).

The term, Evangelicalism has been a source of controversy, and the precise relationship or distinction between Evangelicalism and Fundamentalism, has been disputed. Liberal Protestants, often oppose, the use of Evangelical, to refer only, to the strict Traditionalists.

In the general sense, Evangelical (from the New Testament Greek, *euangelion*, “good news”), means simply, pertaining to the Gospel. The word identified the early leaders of the Reformation, who emphasized the Biblical message and rejected the official interpretation of dogma, by the Roman Catholic Church. Thus, Evangelical, often simply means, Protestant in continental Europe and in the names of Churches, elsewhere. In Germany, it once identified Lutherans, in contrast, to the Reformed (Calvinist) Churches. Nevertheless, the large union body, the Evangelical Church in Germany, today, encompasses most Protestants, whether Lutheran or Calvinist, Liberal or Conservative. The term, has also been applied, to the Low Church wing of Anglicanism, which stresses Biblical preaching, as opposed to Sacramentalism and belief in the authority of Church tradition.

Antecedents

Forebears of 20th-century Evangelicalism include, pre-Reformation dissenters, such as the French merchant, Peter Waldo, early leader of the Waldenses; the 14th-century English theologian, John Wycliffe; and John Huss (Jan Hus), leader of the 14th-century Hussites. The 16th-century Reformers, the 17th-century English and American Puritans, and the early Baptists and other Nonconformists, were more immediate forerunners of Evangelicalism. Historical landmarks of the movement include, the arrival (1666) of Philipp Jakob Spener at a parish in Frankfurt, where he became the leader of Pietism in German Lutheranism, and the 1738 conversion experience of John Wesley, the leader of Methodism within the Church of England. Both, Pietism and Methodism, taught the necessity of personal saving faith, rather than routine membership in the national Church, and they had a profound impact on personal devotional life, Evangelism, Church reform, and -- in Wesley's case -- broad social reform. English Evangelicalism reached a high point with Wesley and the lay member

of Parliament, William Wilberforce. Wilberforce and his associates, contributed greatly, to education for the poor, the founding of the Church Missionary Society (1798) and the British and Foreign Bible Society (1803), the institution of the British ban on slave trading (1807), and the abolition of slavery (1833) in British territories.

Evangelicalism in the U.S.

Wesley's colleague and sometime disputant, George Whitefield, linked this English Evangelicalism, with revivalism in the American colonies. The Great Awakening, developed about 1725, deepened with the preaching and writing of the Congregational minister, Jonathan Edwards, and reached a peak, after 1740, with Whitefield's preaching tours. A Second Awakening, is often identified, in the early 19th-century U.S., and other revivals followed. The Evangelical label, began to be applied, to interdenominational efforts at outreach and the establishment of foreign missions. Revivalism, was typified, by camp meetings and the itinerant ministries of such Evangelists, as Charles G. Finney and Dwight L. Moody. Their outstanding 20th-century successor, is Billy Graham, the leading figure in U.S. Evangelicalism, since World War II.

Modern Evangelicalism

The emergence of theological Modernism, during the 19th century, particularly historical criticism of the Bible, produced a movement of reaction, within many denominations. From 1910 to 1915, Conservative scholars produced a series of booklets entitled, *The Fundamentals*, and in 1920, a Conservative northern Baptist journal coined the designation, Fundamentalist for the defenders of Orthodoxy.

The term, Fundamentalism, gradually came, to designate only the most uncompromising and militant wing of the movement, however, and more moderate Protestant Conservatives began to adopt the older designation of Evangelical. They created the National Association of Evangelicals in the U.S., (1942) and the World Evangelical Fellowship (1951), the latter reviving an international body, formed under Great Britain's Evangelical Alliance (founded, 1846). The constituencies of these

bodies, are largely outside the World and National Councils of Churches, but large numbers of Evangelicals exist, within the mainstream of Ecumenical denominations.

The largest U.S., Protestant body, the Southern Baptist Convention, embraces Evangelical tenets; other components of Evangelicalism include, Pentecostals, the Charismatic Renewal (including its Roman Catholic wing), Arminian-Holiness Churches, conservative Confessionalists, such as the Lutheran Church -- Missouri Synod, and numerous black Baptists, as well as Independent "faith missions" and Interdenominational ministries, such as Inter-Varsity Christian Fellowship, Campus Crusade for Christ, and World Vision. Current Evangelicalism bridges two elements that were, for the most part, antithetical in the 19th century, the doctrinaire Conservatives and the Revivalists.

Evangelical educational materials are produced by a number of publishing houses, and such publications as *Christianity Today*, are widely read. Evangelical preachers, have long made, extensive use of radiobroadcasts, and during the 1970's, Evangelical programs on television proliferated, reaching an audience of more than 20 million. According to a recent estimate, there are about 157 million Evangelicals throughout the world, including about 59 million, in the United States.

Existentialism, philosophical movement or tendency, emphasizing individual existence, freedom, and choice, that influenced many diverse writers, in the 19th and 20th centuries.

Major Themes

Because of the diversity of positions, associated with Existentialism, the term is impossible to define, precisely. Certain themes, common to virtually all Existentialist writers can, however, be identified. The term itself, suggests one major theme: the stress on concrete individual existence and, consequently, on subjectivity, individual freedom, and choice.

Moral Individualism

Most philosophers, since Plato, have held that the highest ethical good, is the same for everyone; insofar as, one approaches moral perfection, one resembles other morally perfect individuals. The 19th-century Danish philosopher, Soren Kierkegaard, who was the first writer to call himself Existential, reacted against the tradition, by insisting that the highest good for the individual, is to find his or her own unique vocation. As he wrote in his journal, "I must find a truth, that is true *for me* . . . *the idea, for which, I can live or die.*" Other Existentialist writers, have echoed Kierkegaard's belief, that one must choose one's own way without the aid of universal, objective, standards. Against the Traditional view, that moral choice involves an objective judgment of right and wrong, Existentialists have argued that no objective, rational, basis can be found for moral decisions. The 19th-century German philosopher, Friedrich Nietzsche, further contended, that the individual must decide which situations are to count as moral situations.

Subjectivity

All Existentialists have followed Kierkegaard, in stressing the importance of passionate individual action, in deciding questions, of both morality and truth. They have insisted, accordingly, that personal experience and acting, on one's own convictions, are essential in arriving at the truth. Thus, the understanding of a situation by someone involved in that situation, is superior to that of a detached, objective, observer. This emphasis on the perspective of the individual agent, has also made, Existentialists suspicious of systematic reasoning. Kierkegaard, Nietzsche, and other Existentialist writers, have been deliberately unsystematic in the exposition of their philosophies, preferring to express themselves in aphorisms, dialogues, parables, and other literary forms. Despite their anti-rationalist position, however, most Existentialists cannot be said to be Irrationalists, in the sense of denying all validity, to rational thought. They have held, that rational clarity is desirable wherever possible, but that the most important questions, in life, are not accessible to reason or science. Furthermore, they have argued, that even science, is not as rational, as is commonly supposed. Nietzsche, for instance, asserted that the scientific assumption of an orderly universe, is

for the most part, a useful fiction.

Choice and Commitment

Perhaps the most prominent theme, in Existentialist writing, is that of choice. Humanity's primary distinction, in the view of most Existentialists, is the freedom to choose. Existentialists, have held, that human beings do not have a fixed nature, or essence, as other animals and plants do; each human being makes choices that create his or her own nature. In the formulation of the 20th century, French philosopher, Jean Paul Sartre, existence pre-cedes essence. Choice, is therefore, central to human existence, and it is inescapable; even the refusal to choose, is a choice. Freedom of choice, entails commitment and responsibility. Because individuals are free to choose their own path, Existentialists have argued, they must accept the risk and responsibility of following their commitment, wherever it leads.

Dread and Anxiety

Kierkegaard held, that it is Spiritually crucial to recognize that one experiences, not only a fear of specific objects, but also, a feeling of general apprehension, which he called, dread. He interpreted it, as God's way of calling each individual to make a commitment, to a personally valid way of life. The word, *anxiety* (German *Angst*) has a similarly crucial role in the work of the 20th-century German philosopher, Martin Heidegger; anxiety leads to the individual's confrontation with nothingness and with the impossibility of finding ultimate justification, for the choices he or she must make. In the philosophy of Sartre, the word *nausea*, is used for the individual's recognition of the pure contingency of the universe, and the word, *anguish* is used for the recognition of the total freedom of choice, that confronts the individual, at every moment.

History

Existentialism, as a distinct philosophical and literary movement, belongs to the 19th and 20th centuries, but elements of Existentialism can be found, in the thought (and life) of Socrates, in the Bible, and in the work of many pre-modern philosophers and writers.

Pascal

The first to anticipate the major concerns of modern Existentialism, was the 17th-century French philosopher, Blaise Pascal. Pascal rejected the rigorous rationalism of his contemporary, Rene Descartes, asserting, in his *Pensees* (1670), that a systematic philosophy, that presumes to explain God and humanity, is a form of pride. Like later Existentialist writers, he saw human life, in terms of paradoxes: The human self, which combines mind and body, is itself a paradox and contradiction.

Kierkegaard

Kierkegaard, generally regarded, as the founder of modern Existentialism, reacted against the systematic absolute Idealism of the 19th-century German philosopher, G.W.F. Hegel, who claimed to have worked out a total rational understanding of humanity and history. Kierkegaard, on the contrary, stressed the ambiguity and absurdity of the human situation. The individual's response, to this situation, must be to live a totally committed life, and this commitment can only be understood, by the individual who has made it. The individual, therefore, must always be prepared to defy the norms of society, for the sake of the higher authority of a personally valid way of life. Kierkegaard, ultimately advocated, a "leap of faith" into a Christian way of life, which, although incomprehensible and full of risk, was the only commitment he believed, could save the individual from despair.

Nietzsche

Nietzsche, who was not acquainted with the work of Kierkegaard, influenced subsequent Existentialist thought, through his criticism of traditional metaphysical and moral assumptions and through his espousal of tragic pessimism and the life-affirming individual will, that opposes itself, to the moral conformity of the majority. In contrast to Kierkegaard, whose attack on conventional morality, led him to advocate a radically individualistic Christianity, Nietzsche proclaimed, the "death of God," and went on to reject the entire Judeo-Christian moral tradition, in favor of a heroic pagan ideal.

Heidegger

Heidegger, like Pascal and Kierkegaard, reacted against an attempt to put philosophy on a conclusive rationalistic basis -- in this case, the Phenomenology of the 20th-century German philosopher, Edmund Husserl. Heidegger argued, that humanity finds itself in an incomprehensible, indifferent, world. Human beings can never hope to understand why they are here; instead, each individual must choose a goal and follow it, with passionate conviction, aware of the certainty of death and the ultimate meaninglessness of one's life. Heidegger contributed to Existentialist thought, an original emphasis on being and Ontology, as well as on language.

Sartre

Sartre first gave the term, *Existentialism* general currency, by using it for his own philosophy and by becoming the leading figure of a distinct movement, in France, that became internationally influential after World War II. Sartre's philosophy, is explicitly atheistic pessimistic; he declared, that human beings require a rational basis for their lives, but are unable to achieve one, and thus, human life is a "futile passion." Sartre, nevertheless insisted, that his Existentialism is a form of Humanism, and he strongly emphasized human freedom, choice, and responsibility. He eventually, tried to reconcile these Existentialist concepts, with a Marxist analysis of society and history.

Existentialism and Theology

Although Existentialist thought encompasses the uncompromising Atheism of Nietzsche and Sartre and the Agnosticism of Heidegger, its origin, in the intensely religious philosophies of Pascal and Kierkegaard, foreshadowed its profound influence, on 20th-century theology. The 20th-century German philosopher, Karl Jaspers, although he rejected explicit religious doctrines, influenced contemporary theology, through his preoccupation with transcendence and the limits of human experience. The German Protestant theologians, Paul Tillich and Rudolf Bultmann, the French Roman Catholic theologian, Gabriel Marcel, the Russian Orthodox philosopher, Nikolay Berdyayev, and the German Jewish philosopher, Martin Buber, inherited many of Kierkegaard's concerns, especially that a personal sense of authenticity and commitment, is essential

to religious faith.

Existentialism and Literature

A number of Existentialist philosophers, used literary forms to convey their thought, and Existentialism has been as vital and as extensive a movement, in literature, as in philosophy. The 19th-century Russian novelist, Fyodor Dostoyevsky, is probably the greatest Existentialist literary figure. In *Notes from the Underground* (1864), the alienated anti-hero, rages against the optimistic assumptions of rationalist Humanism. The view of human nature that emerges in this and other novels of Dostoyevsky, is that it is unpredictable and perversely self-destructive; only Christian love, can save humanity from itself, but such love, cannot be understood philosophically. As the character, Alyosha says in, *The Brothers Karamazov* (1879-80), “We must love life more than the meaning of it.”

In the 20th-century, the novels of the Austrian Jewish writer, Franz Kafka, such as *The Trial* (1925; trans.1937) and *The Castle* (1926; trans. 1930), present isolated men, confronting vast, elusive, menacing bureaucracies; Kafka's themes of anxiety, guilt, and solitude reflect the influence of Kierkegaard, Dostoyevsky, and Nietzsche. The influence of Nietzsche, is also discernible, in the novels of the French writers, Andre Malraux and in the plays of Sartre. The work of the French writer, Albert Camus, is usually associated with Existentialism, because of the prominence in it, of such themes, as the apparent absurdity and futility of life, the indifference of the universe, and the necessity of engagement, in a just cause. Existentialist themes, are also reflected, in the theater of the absurd, notably in the plays of Samuel Beckett and Eugene Ionesco. In the United States, the influence of Existentialism on literature, has been more indirect and diffuse, but traces of Kierkegaard's thought can be found, in the novels of Walker Percy and John Updike, and various Existentialist themes, are apparent, in the work of such diverse writers, as Norman Mailer, John Barth, and Arthur Miller.

Fascism, 20th-century form of totalitarian dictatorship, that sought to create a viable society by strict regimentation of national and individual lives; conflicting interests would be adjusted by total subordination to the service of the state and unquestioning loyalty to its leader.

Fascism emphasized nationalism, but its appeal was international. It flourished between 1919 and 1945, in several countries, mainly Italy, Germany, Spain, and Japan. Fascist regimes, also existed, for varying lengths of time in Austria, Poland, Bulgaria, Greece, Portugal, Romania, Hungary, Finland, Norway, and Argentina. Even such liberal democracies, as France and England, had important Fascist movements.

Origins

Before World War I, several writers, among them Gabriele D'Annunzio, an Italian, and Georges Sorel, Maurice Barres, Charles Maurras, and Comte Joseph de Gobineau, all French, had expressed Fascist ideas, but it took postwar economic dislocation, the threat of communism arising from the Russian Revolution of 1917, and the Great Depression of the 1930's, to transform fascism into a serious political force.

The term, *fascism* was first used by Benito Mussolini, in 1919, and referred to the ancient Roman symbol of power, the fasces, a bundle of sticks bound to an ax, which represented civic unity and the authority of Roman officials, to punish wrongdoers. Mussolini, the founder of fascism, in Italy, began his political career, as a Marxist. In 1912, as the editor of Italy's leading socialist newspaper, *Avanti!*, he opposed, both capitalism and militarism. By 1914, however, he had changed his attitude, calling on Italy to enter World War I and moving toward an accommodation with the political right. Influenced by the ideas of Sorel and the German philosopher, Friedrich Nietzsche, he glorified "action" and "vitality" and denounced anti-war Marxists for their lack of "pragmatism." After the war, when a series of socialist-backed strikes broke out, in Italy -- both worker's strikes in the cities and peasants' strikes in the country -- Mussolini put his movement at the service of conservative business and landlord interests that, together with the Roman Catholic Church and the army, wanted to check the "red

wave.” Mussolini’s about-face, brought him the political and financial backing he needed, and his own considerable oratorical powers, did the rest (like Hitler, in Germany, he was a highly effective demagogue).

Italy Under Fascism

In 1922, Mussolini seized control of the Italian government and established a dictatorship. All political parties, except the Fascist party, were banned, and Mussolini became Il Duce -- the leader of the party. Labor unions were abolished, strikes were forbidden, and political opponents, were silenced.

Lowered Living Standard

Once in power, Mussolini had no immediate program for solving Italy’s social and economic problems other than giving free rein to big business (both urban and rural), being “pragmatic,” and preaching the need for discipline. The result, was that Italian workers lost (1926) the protection of the eight-hour-day law, and a general wage reduction, was decreed by the government. Between 1928 and 1932, real wages, in Italy, were reduced by almost half; by 1930, they were already the lowest, in Western Europe. Between 1926 and 1934, the purchasing power of farm workers, declined by 50 to 70 percent, partly as a result of a government policy that restricted migration to the cities -- a policy that pleased landowners, who thereby, could keep farm wages low. Mussolini acknowledged (1930), that under his regime, the standard of living, had indeed, fallen, but he also stated, that “fortunately, the Italian people were not accustomed to eat much, and therefore, feel the privation less acutely than others.”

Deficient Social Services

Foreign tourists were impressed by the way Mussolini made the trains run on time, ended public begging, and offered well-publicized social services, to his people. What they ignored, was the decline in the nutrition of the lower class, the increase in child labor, and the fact that, a smaller share of the national income, was spent on social services, than in most other European countries. Despite the land hunger of the peasantry, Mussolini did nothing, to divide up the large estates, *the latifondi*; some 15

noble families held among them, more than 400,000 hectares (1 million acres) of land. Infant mortality in Mussolini's Italy, was more than twice as high, as that in Scandinavia.

Role of Women

Despite the decline in food consumption, Mussolini launched a campaign to increase the birth rate ("battle for births"). This, he felt, was needed to demonstrate national "virility" and provide future personnel, for the Italian armed forces, for by 1936, the conquest of foreign lands, had become Mussolini's final solution, to the economic problem.

Women's role, in this plan, was to bear as many babies, as possible. In 1940, Mussolini reviewed a parade of 180 married couples, who had produced 1,544 children (an average of eight children, per couple), and gave the mothers gold medals, for their service to the nation. The regime, made a concerted effort, to exclude women from the white-collar professions and higher education, so they could stay home and care for their children. All education, regarding birth control, was banned, by a law of 1927. Feminists were condemned for diverting women from their assigned role of breeding -- a role, that included obedience to male authority. "Woman," wrote the Italian Fascist Ferdinando Loffredo, "must return under the subjection of man -- father or husband -- and must recognize, therefore, her own Spiritual, cultural, and economic inferiority."

French Fascists echoed the same sexism. Associating militant feminism with Marxism and class struggle, they called for conciliation, between the sexes, as well as between economic classes -- but, on male terms. Pierre Drieu La Rochelle, a novelist, who later became an apologist for the Nazi occupation, damned feminism, as a "pernicious doctrine" and claimed that women, lacking the Spiritual qualities of men, were a source of decadence.

Fascist Methods

Like Communists, Fascists employed totalitarian methods, but for conservative, rather than socialist ends. Far more totalitarian toward the left than toward the right, Italian

Fascists crushed the labor movement, but allowed big business to run its affairs with a minimum of government interference. Cartels flourished, in Fascist Italy, at the expense of small business and the consumer, despite Mussolini's earlier promises, that he would protect the latter. His anti-capitalist rhetoric, was contradicted by his policies, such as reducing taxes on big business, when he came to power. Eventually, however, corruption in the Fascist bureaucracy and the need to increase taxes, even on the rich, to support military spending, alienated some conservatives from the regime.

From the beginning, the philosophy of Italian fascism heralded the virtues of war. Not only was military conquest seen as the way to solve the nation's economic problems, but military values were praised, as good, for their own sake. Among the favorite slogans of the regime, were "Nothing has ever been won, in history, without bloodshed!" "A minute on the battlefield is worth a lifetime of peace!" Mussolini himself, was to be obeyed, in a military manner: "Believe! Obey! Fight!" "Mussolini is always right!" The Fascist male was to be Darwinian, not humanitarian; tough, not soft; masculine, not feminine. Concerned with the moral health of society, Fascists denounced "decadence" in all its forms: hedonism, materialism, individualism, democracy, and sexual laxity.

In 1929, Mussolini signed the Lateran Accords with the Vatican, naming Roman Catholicism the "only state religion." Tension developed later, between the State and the Church, over which, of the two, was to control Italian education.

Fascism Elsewhere

Fascism, in other countries, differed from the Italian variety, in certain respects. For instance, in Germany, it was more racist; in Romania, it was allied with the Orthodox Church, rather than the Roman Catholic Church, In Spain, the radical Fascist Falange, was originally hostile, to the Roman Catholic Church, although later, on the direction of dictator, Francisco Franco, it merged with a reactionary and pro-Catholic group. Fascism, in Japan, was closely akin, to that of Nazi Germany. Led by the military, it emphasized the traditional warrior virtues and an absolute dedication to the divine emperor. Like their German counterparts, Japanese Fascists, also launched a fanatic

drive for expansion by military conquest.

In France, fascism was divided into several movements. Whereas, fascism, in most cases, flourished in countries that were economically backward or marked by strong authoritarian political traditions, French fascism made headway in one of Europe's most established democracies. In 1934, an estimated 370,000 people belonged to the various French Fascist organizations, such as the Jeunesses Patriotes, the Solidarite Francaise, the Croix de Feu, the Action Francaise, and the Francistes. More than 100,000, of these, were concentrated in Paris. Many prominent intellectuals and thousands of university students, were attracted to Fascist ideals, during the 1920's and 1930's, in France and England, as well as in Italy and Germany.

Fatalism, The belief that "what will be will be," since all past, present, and future events have already been predicted by God or another all-powerful force. In religion, this view may be called predestination, it holds that whether our souls goes to heaven or hell, is determined before we are born, and is independent of our good deeds.

Fundamentalism, A conservative movement among Protestants in the United States, which began in the late 19th century. It emphasized, as absolutely basic to Christianity, the following beliefs: the infallibility of the Bible, the virgin birth and the divinity of Jesus Christ, the sacrifice of Christ on the Cross as atonement for the sins of the people, the physical resurrection and second coming of Christ, and the bodily resurrection of believers.

Origins

Fundamentalism is rooted in 18th- and 19th-century American revivalism. Until the middle of the 19th century, its principle beliefs, were held by almost all Orthodox Protestant denominations, particularly by Evangelical denominations. Fundamentalism, as an organized, conservative movement, dates from the early part of the 20th century. It developed out of a series of Bible Conferences, the first ones, held in 1876. These were called by members of various denominations, who strongly objected to the

following: the historical-literary study of the Bible, known as the higher criticism; the attempts (still continuing) to reconcile traditional Christian beliefs and doctrines with contemporary experience and knowledge; and the acceptance of a scientific view of the world, particularly the popularization, of the theory of evolution. Such trends and beliefs, were opposed by many conservative members, of Protestant denominations.

The more conservative members of each denomination, at first, attempted to exclude from their own institutions, persons they considered outspoken or unyielding liberals. As a result, a number of ministers and theologians, were dismissed for espousing higher criticism. The exceptionally conservative, however, set up various rival bodies and educational institutions, to spread their creed.

Fundamentalism began to flourish, in 1909, with the publication and distribution of 12 books called, *The Fundamentals*. By the time the 12th of the series had been published, about 3 million copies of *The Fundamentals*, had been distributed throughout the U.S., and abroad. About this time, a number of Bible Institutes, such as the Los Angeles Bible Institute and the Moody Bible Institute, in Chicago, were established or began to teach Fundamentalist beliefs and doctrines.

Current Status

Fundamentalism spread in the 1920's. It was strongest in rural areas, particularly in California, in the border states, and in the South. In these areas, Fundamentalists sharply delineated, the issue of Biblical infallibility in historical and scientific matters. The controversy, over this issue, grew most intense in the secular sphere, when Fundamentalists urged many states to pass legislation forbidding the teaching of evolution in public schools. Several southern and border states, among them Tennessee, passed such laws. The Tennessee statute led, in 1925, to the world famous, trial of John Thomas Scopes, a high school instructor, who was convicted of teaching evolution, in defiance of law. The orator and politician, William Jennings Bryan, was an associate prosecutor at the trial; the lawyer, Clarence Darrow, defended Scopes. In 1967, Tennessee repealed the law. In 1968, in a similar case, the U.S.

Supreme Court, ruled that such laws, were unconstitutional.

Fundamentalism, lost momentum, in the early 1930's. The main reasons, were the acceptance, by most Americans, of modern scientific theories and methods and more liberal religious doctrines and the lack of an effective national organization, to lead the Fundamentalist associations. Fundamentalism, along with the related, but more moderate Evangelical movement, has since revived, however, primarily in reaction to such contemporary theological movements, as ecumenicity, neoorthodoxy, and Modernism. Since the 1940's, Fundamentalists have spent large sums annually, to broadcast radio and television programs, setting forth their views on the Bible. They established (1941) the American Council of Christian Churches, as a conservative alternative to the National Council of Churches. In 1948, an international Fundamentalist group was formed; centered in Amsterdam, the International Council of Christian Churches, claims support from 45 denominations, in 18 countries. At the founding convention, some members of this group, opposed the stated purposes of the World Council of Churches and offered their group, as an alternate to the council.

Gnosticism, esoteric religious movement, that flourished during the 2nd and 3rd centuries A.D., and presented a major challenge to Orthodox Christianity. Most Gnostic sects professed Christianity, but their beliefs sharply diverged from those of the majority of Christians in the early Church. The term Gnosticism is derived from the Greek word, *gnosis* ("revealed knowledge"). To its adherents, Gnosticism promised a secret knowledge of the divine realm. Sparks or seeds of the Divine Being fell from this transcendent realm into the material universe, which is wholly evil, and were imprisoned in human bodies. Reawakened by knowledge, the divine element in humanity can return to its proper home in the transcendent Spiritual realm.

Mythology

To explain the origin of the material universe, the Gnostics developed a complicated mythology. From the original unknowable God, a series of lesser divinities was generated by emanation. The last of these, Sophia ("wisdom"), conceived a desire to

know the unknowable Supreme Being. Out of this illegitimate desire, was produced a deformed, evil god, or demiurge, who created the universe. The divine sparks that dwell in humanity, fell into this universe or else, were sent there, by the supreme God, in order to redeem humanity. This Gnostics identified the evil god with the God of the Old Testament, which they interpreted as an account of this god's efforts to keep humanity immersed in ignorance and the material world and to punish their attempts to acquire knowledge. It was in this light, that they understood the expulsion of Adam and Eve from Paradise, the flood, and the destruction of Sodom and Gomorrah.

Gnosticism and Christianity

Although most Gnostics considered themselves Christians, some sects assimilated only minor Christian elements into a body of non-Christian Gnostic texts. The Christian Gnostics refused to identify the God of the New Testament, the father of Jesus, with the God of the Old Testament, and they developed an unorthodox interpretation of Jesus' ministry. The Gnostics wrote apocryphal Gospels (such as the Gospel of Thomas and the Gospel of Mary), to substantiate their claim, that the risen Jesus told his disciples the true, Gnostic interpretation of His teachings: Christ, the divine Spirit, inhabited the body of the man, Jesus, and did not die on the Cross, but ascended to the divine realm, from which, He had come. The Gnostics thus, rejected the atoning suffering and death of Christ and the resurrection of the body. They also rejected other literal and traditional interpretations of the Gospels.

Rites

Some Gnostic sects rejected all sacraments; others observed baptism and the Eucharist, interpreting them, as signs of the awakening of *gnosis*. Other Gnostic rites were intended to facilitate the ascent of the divine element of the human soul to the Spiritual realm. Hymns and magic formulas were recited to help achieve a vision of God; other formulas were recited, at death, to ward off the demons who might capture the ascending Spirit and imprison it again, in a body. In the Valentinian sect (followers of Valentinus, a Gnostic teacher of the early 2nd century A.D.), a special rite, called the bridal chamber, celebrated the reunion of the lost Spirit with its heavenly counterpart.

Ethics

The ethical teachings of the Gnostics ranged from asceticism to libertinism. The doctrine, that the body and the material world are evil, led some sects, to renounce even marriage and procreation. Other Gnostics held, that because their souls were completely alien to this world, it did not matter what they did in it. Gnostics, generally rejected the moral commandments of the Old Testament, regarding them, as part of the evil god's effort to entrap humanity.

Sources

Much scholarly knowledge of Gnosticism comes from anti-Gnostic Christian texts of the 2nd and 3rd centuries, which provide the only extensive quotations, in the Greek, of the original Gnostic texts. Most surviving Gnostic texts are in Coptic, into which they had been translated, when Gnosticism spread to Egypt, in the late 2nd and the 3rd centuries. In 1945, an Egyptian peasant found 12 codices, containing more than 50 Coptic Gnostic writings, near Nag Hammadi. It has been determined, that these codices were copied in the 4th century in the monasteries of the region. It is not known whether the monks were Gnostics, or were attracted by the ascetic nature of the writings, or had assembled the writings, as a study, in heresy.

History

Gnostic texts reveal nothing about the history of the various sects or about the lives of their most prominent teachers. Consequently, the history of the movement, must be inferred from the traditions reflected in the texts and from anti-Gnostic writings. The question of whether Gnosticism first developed as a distinct non-Christian doctrine, has not been resolved, but pagan Gnostic sects did exist. Gnostic mythology may have been derived from Jewish sectarian speculation, centered in Syria and Palestine, during the late 1st century, A.D., which in turn, was probably influenced, by Persian dualistic religions. By the 2nd century, Christian Gnostic teachers had synthesized this mythology with Platonic metaphysical speculation and with certain heretical Christian traditions. The most prominent Christian Gnostics, were Valentinus and his disciple, Ptolemaeus, who during the 2nd century, were influential in the Roman Church.

Christian Gnostics, while continuing to participate in the larger Christian community, apparently also gathered in small groups, to follow their secret teachings and rituals.

During the 2nd century, another strain of Gnosticism emerged in eastern Syria, stressing an ascetic interpretation of Jesus' teachings. Later, in the century, Gnosticism appeared in Egypt, and the emergence of monasticism there, may be linked with the influence of the Syrian ascetic sects.

By the 3rd century, Gnosticism began to succumb to Orthodox Christian opposition and persecution. Partly, in reaction to the Gnostic heresy, the Church strengthened its organization, by centralizing authority in the office of bishop, which made its effort to suppress the poorly organized Gnostics, more effective. Furthermore, as Orthodox Christian theology and philosophy developed, the primarily mythological Gnostic teachings, began to seem bizarre and crude. Both Christian theologians and the 3rd-century Neoplatonist philosopher, Plotinus, attacked the Gnostic view, that the material world, is essentially evil. Christians defended their identification of the God of the New Testament with the God of Judaism and their belief, that the New Testament, is the only true revealed knowledge. The development of Christian mysticism and asceticism satisfied some of the impulses, that had produced Gnosticism, and many Gnostics were converted to Orthodox beliefs. By the end of the 3rd century, Gnosticism as a distinct movement, seems to have largely disappeared.

Survivals

One small non-Christian Gnostic sect, the Mandaeans, still exists in Iraq and Iran, although it is not certain, that it began as part of the original Gnostic movement. Although the ancient sects did not survive, aspects of the Gnostic world view, have periodically reappeared, in many forms: the ancient dualistic religion, called Manichaeism and the related medieval heresies of the Albigenses, Bogomils, and Paulicians; the medieval Jewish mystical philosophy, known as Cabala; the metaphysical speculation surrounding the alchemy of the Renaissance; 19th-century theosophy; 20th-century existentialism and nihilism; and the writings of the 20th-century

Swiss psychologist, Carl Jung. The essence of Gnosticism has proved very durable: the view, that the inner Spirit of humanity, must be liberated, from a world that is basically deceptive, oppressive, and evil.

Hedonism, A philosophy of ethics holding that pleasure is the highest or the only good in life, and that men should strive for pleasure and the avoidance of pain.

Humanism, Any philosophic view that holds that humankind's well-being and happiness in this lifetime are primary and that the good of all humanity is the highest ethical goal. Twentieth-century humanists tend to reject all beliefs in the supernatural, relying instead on scientific methods and reason.

Iconoclasm, (Greek *eikon*, "image;" *klain*, "to break"), any movement against the religious use of images, especially the one that disturbed the Byzantine Empire, in the 8th and 9th centuries. In 726 and 730, Emperor Leo III, the Isaurian, promulgated a decree, forbidding the veneration of images. This decision was condemned by the Pope, but the iconoclastic doctrine, was rigorously enforced, at Constantinople, by Leo, and even more, by his son and successor, Constantine V, who had the worship of images condemned, as idolatry at the Church Council, held in the suburban palace of Hieria, in 754. The ascension of Empress Irene, brought with it, a change in policy, and the iconoclasts were condemned, in turn, at the second Council of Nicaea, in 787. A second period of iconoclasm was inaugurated under imperial auspices, in the first-half of the 9th century; it ended with the final condemnation of iconoclasm at the Council of Orthodoxy, held in 843, under the patronage of Empress Theodora II.

The most serious argument against iconoclasm, formulated by the Syrian theologian and Father of the Church, John of Damascus, was that it denied one of the fundamental tenets of the Christian faith, the doctrine of the incarnation. According to the defenders of images, Christ's human birth had made possible His representations, which in some sense, shared in the divinity of their prototype. The rejection of these images, therefore, automatically carried, a repudiation of their cause.

In addition to its theological aspects, the iconoclastic movement, seriously affected, Byzantine art. Furthermore, the movement weakened the position of the empire, by fomenting internal quarrels and splitting with the papacy, which began to abandon its Byzantine allegiance and seek alliance with the Franks. Despite its victory in the theological sphere, the Eastern Church was not successful in its challenge of imperial authority, even with John of Damascus's assertion, that the emperor had no right to interfere, in matters of faith. Both the introduction of iconoclasm and its condemnation, at the councils of 787 and 843, were ultimately, the result of imperial, rather than ecclesiastical decisions, because the councils met, only on imperial orders. Consequently, the authority of the emperor, in both the Spiritual and the secular spheres, and his control of the Church, emerged from the controversy, perceptibly strengthened.

Idealism, A term applied to any philosophy holding that mind or spiritual values, rather than material things or matter, are primary in the universe.

Indeterminism, The view that there are events that do not have any cause; many proponents of free will believe that the acts of choice are capable of not being determined by any physiological or psychological cause.

Instrumentalism, A theory that holds that ideas and concepts should be regarded as tools or instruments to be used in specific situations. As such, they cannot be described as true or false, but only as effective or ineffective. This theory was first put forth by John Dewey.

Intuitionism, Any philosophy holding that intuition is the basis of knowledge or of philosophy. In particular, intuitionism refers to a British school of thought that maintains that all ethical knowledge rests on moral intuition.

Liberalism, attitude, philosophy, or movement, that has as its basic concern, the

development of personal freedom and social progress. Liberalism and democracy, are now, usually thought to have common aims, but, in the past, many liberals considered democracy unhealthy, because it encouraged mass participation, in politics. Nevertheless, liberalism eventually became identified, with movements to change the social order, through the further extension of democracy. A distinction, must therefore, be made between liberalism, in which, social change is conceived of, as gradual, flexible, and adaptive, and radicalism, in which, social change is seen, as fundamental and based on new principles of authority.

The course of liberalism, in a given country, is usually conditioned by the character of the prevailing form of government. For example, in countries, in which, the political and religious authorities are separate, liberalism connotes, mainly, political, economic, and social reform; in countries, in which, a state Church exists or a Church is politically influential, liberalism connotes, mainly, anticlericalism. In domestic politics, liberals have opposed feudal restraints, that prevent the individual from rising out of a low social status; barriers, such as, censorship, that limit free expression of opinion; and arbitrary power, exercised over the individual, by the state. In international politics, liberals have opposed the domination of foreign policy, by militarists and military considerations and the exploitation of native colonial people, and they have sought to substitute a cosmopolitan policy of international cooperation. In economics, liberals have attacked monopolies and mercantilist state policies, that subject the economy to state control. In religion, liberals have fought against Church interference in the affairs of the state and attempts by religious pressure groups, to influence public opinion.

A distinction, is sometimes made, between so-called negative liberalism and positive liberalism. Between the mid-17th and the mid-19th centuries, liberals fought chiefly, against oppression, arbitrariness, and misuses of power and emphasized the needs of the free individual. About the middle of the 19th century, many liberals developed a more positive program, stressing the constructive social activity of the state and advocating state action, in the interests of the individual. The present-day defenders of the older liberal policies, deplore this departure and argue, that positive liberalism, is

merely authoritarianism, in disguise. The defenders of positive liberalism argue, that State and Church, are not the only obstructers of freedom, but that poverty may deprive the individual of the possibility of making significant choices and, must therefore, be controlled by constituted authority.

Humanism

In post medieval European culture, liberalism was perhaps, first expressed in humanism, which redirected thinking in the 15th century, from the consideration of the divine order of the world and its reflections in the temporal social order to the conditions and potentialities of people on earth. Humanism, was furthered, by the invention of printing, which increased access of individuals to the classics of antiquity. The publication of vernacular versions of the Bible, stimulated individual religious experience and choice. During the Renaissance, in Italy, the humanist trend, affected mainly, the arts and philosophic and scientific speculation. During the Reformation in other countries of Europe, particularly those that became Protestant, and in Great Britain, humanism was directed largely, against the abuses of the Church.

As social transformation continued, the objectives and concerns of liberalism changed. It retained, however, a humanist social philosophy, that sought to enlarge personal, social, political, and economic opportunities for self-expression, by removing obstacles to individual choice.

Modern Liberalism

In England, in the 17th century, during the Great Rebellion, Englishmen in the New Model Army of Parliament, began to debate liberal ideas, concerning extension of the suffrage, parliamentary rule, the responsibilities of government, and freedom of conscience. The controversies of this period, produced one of the classics of liberal thinking, *Areopagitica* (1644), a treatise by the poet and prose writer, John Milton, in which, he advocated freedom of thought and expression. One of the opponents of liberal thinking, the philosopher, Thomas Hobbes, contributed significantly, to liberal theory, although he favored strong, and even, unrestrained government. He argued,

that the sole test of government was its effectiveness, rather than its basis, in religion or tradition. Hobbes's pragmatic view of government, which stressed the equality of individuals, opened the way to free criticism of government and the right to revolution, ideas that Hobbes himself, opposed.

John Locke

An influential early liberal was the English philosopher, John Locke. In his political writings, which deeply influenced the framers of the U.S. Constitution, he argued for popular sovereignty, the right of rebellion against oppression, and toleration of religious minorities. According to the thought of Locke and his many followers, the state exists, not to promote people's Spiritual salvation, but to serve its citizens and to guarantee their life, liberty, and property, under a constitution.

Much of Locke's philosophy, is reflected in the writings of the Anglo-American political philosopher and writer, Thomas Paine, who argued, that the authority of one generation should not be considered binding on its successors, that the state is perhaps necessary, but still an evil, and that a belief in divine order was all the religion that need be demanded of free people. Thomas Jefferson, also echoed Locke, in the Declaration of Independence and in later pronouncements defending revolutions, attacking paternalistic government, and upholding free expression of unpopular opinions.

In France, Locke's philosophy was taken over by the leaders of the French Enlightenment, notably by the author and philosopher, Voltaire. He insisted, that the state should be supreme over the Church and demanded universal religious toleration, abolition of censorship, lenient punishment of criminals, and a strong state, acting only under general rules of law against forces obstructive of social progress and individual liberty. For Voltaire, as for the French philosopher and dramatist, Denis Diderot, the state is a machine for the creation of happiness and a positive instrument, designed to check a strong nobility and a strong Church, the two forces, they considered most uncompromisingly dedicated to the conservation of old institutions.

Utilitarianism

In Great Britain, liberalism was elaborated by the utilitarian school, chiefly the jurist, Jeremy Bentham and his disciple, the economist, John Stuart Mill. The utilitarian's reduced all human experiences to pleasures and pains, maintaining that the only function of the state, was to increase pleasure and reduce pain and that legislation was acceptable, as an evil, designed to reduce worse evils. Utilitarian liberalism, had an especially beneficial effect, on the reform of British criminal law. Bentham demonstrated, that the harsh penology of the 18th century, was uneconomical and, that leniency was shrewd, as well as decent. Mill defended the individual's right to act freely, even to the person's own detriment. His essay, "On Liberty" (1859), is one of the most eloquent defenses of free speech.

Liberalism in Transition

By the middle of the 19th century, liberal thought, concerning constitutionalism, wider suffrage, toleration of dissent, absence of arbitrariness, and policies designed to promote happiness, had acquired powerful advocates, in Great Britain and other European countries and in the United States. Despite a prevalent tendency to find fault with the U.S., European visitors considered that nation, an exemplar of liberalism, because of its popular culture, emphasis on equality, and wide suffrage. Nevertheless, liberalism reached a stage of crisis, at this time, in relation to democracy and economic power, that was important to its later development. On the one hand, some democrats, such as the French philosopher and author, Jean Jacques Rousseau, were not liberals. Rousseau objected to the network of voluntary, private groups, that many liberals considered, essential to the movement. On the other hand, most early liberals, were not democrats. Neither Locke, nor Voltaire had believed in universal suffrage, and even most 19th-century liberals, feared mass participation in politics, holding that the so-called lower classes were uninterested in the principal values of liberalism, that is, that they were indifferent to freedom and hostile to the expression of diversity in society. As suffrage steadily widened in the 19th century, with the successive reform acts in Great Britain in 1832, 1867, 1884, and 1885, many liberals became concerned, chiefly with preserving the individual values, that they identified with an aristocratic social and

political order. Their place, as social critics and reformers, soon was taken, by more radical groups, such as the socialists.

Economics

The crisis, concerning economic power, was more profound. One branch of liberal philosophy, was its economics as developed by the so-called, classical economists, notably the Britons, Adam Smith and David Ricardo. Economic liberals opposed mercantilist restrictions on economic activity and favored unhampered private enterprise. Such thinkers, as the British statesman, John Bright, argued against such legislation as maximum-hour laws, on the ground that it infringed on liberty and that society, particularly its economy, would flourish best, when it was regulated least. As industrial capitalism developed in the 19th century, economic liberalism continued to be characterized by a negative attitude toward state authority. The working classes began to suspect that the philosophy protected the interests of powerful economic groups, particularly manufacturers, and that it encouraged a policy of indifference, and even, of brutality toward the working classes. These classes, which had begun to acquire political status and organized strength, turned to the political liberalism, that was more concerned with their needs -- that of the socialist and labor parties.

The outcome of this crisis, in economic and social thinking, was the development of positive liberalism. As noted, certain modern liberals, like the Anglo-Austrian economist, Friedrich August von Hayek, consider the positive attitude, an essential betrayal of liberal ideals. Others, such as the British philosophers, Thomas Hill Green and Bernard Bosanquet, known as the "Oxford Idealists," devised a so-called organic liberalism, designed to "hinder hindrances to the good life." Green and Bosanquet advocated positive state action to promote self-fulfillment, that is, to prevent economic monopoly, abolish poverty, and secure people against the disabilities of sickness, unemployment, and old age. They came also, to identify liberalism, with the extension of democracy.

20th Century U.S.

In the U.S., positive liberalism was further extended, with such developments, as the social criticism of the muckrakers, the agitation for and enactment of legislation curbing trusts and extending the suffrage to women, the trade-union movement, the “New Freedom” of President Woodrow Wilson, and the New Deal of President Franklin D. Roosevelt. Gradually, these programs, movements, and laws prepared the way and provided sanctions for government intervention, in the economy. The U.S. Supreme Court, which had long maintained a sturdy defense against such intervention, heard eloquent defense for state regulation of hours and wages, by both conservatives, such as Justice Oliver Wendell Holmes, and liberals, such as Justice Louis Dembitz Brandeis. Their opinions were accepted by the majority, after 1936, when the Court sustained one act of New Deal legislation, after another, asserting that, individual citizens must be protected against overpowering economic groups and from disasters they have not brought on themselves. Legislative enactments provided for old-age and survivors insurance, unemployment insurance, federal control of various financial interests, minimum wages, supervision of agricultural production, and the right of labor unions to organize and bargain, collectively.

Despite the metamorphosis in the philosophy of liberalism, since the mid-19th century, almost all modern liberals agree, that their common objective, is enlargement of the individual’s opportunity, to realize full potentialities.

Manichaenism, ancient religion named for its founder, the Persian sage, Mani (circa 216-276?); for a period of several centuries, it presented a major challenge to Christianity.

Life of Mani

Mani was born into an aristocratic Persian family, in southern Babylonia (now, in Iraq). His father, a pious man, brought him up in an austere Baptist sect, possibly the Mandaeans. At the ages of 12 and 24, Mani experienced visions, in which, an angel designated him the prophet of a new and ultimate revelation. On his first missionary

journey, Mani reached India, where he was influenced by Buddhism. With the protection of the new Persian emperor, Shapur I (reigned 241-272), Mani preached throughout the empire and sent missionaries to the Roman Empire. The rapid expansion of Manichaeism, provoked the hostility of the leaders of Orthodox Zoroastrianism, and when Bahram I (reigned 274-277), succeeded to the throne, they persuaded him to have Mani arrested, as a heretic, after which, he either, died in confinement or was executed.

Doctrines

Mani proclaimed, himself, the last prophet in a succession, that included Zoroaster, Buddha, and Jesus, whose partial revelations were, he taught, contained and consummated in his own doctrines. Besides Zoroastrianism and Christianity, Manichaeism reflects the strong influence of Gnosticism.

The fundamental doctrine of Manichaeism is its dualistic division of the universe into contending realms of good and evil: the realm of Light (Spirit), ruled by God, and the realm of Darkness (matter), ruled by Satan. Originally, the two realms were entirely separate, but in a primal catastrophe, the realm of Darkness invaded the realm of Light, and the two became mixed and engaged in a perpetual struggle. The human race is a result and a microcosm of this struggle. The human body is material, therefore evil; the human soul is Spiritual, a fragment of the divine Light, and must be redeemed from its imprisonment in the body and the world. The path of redemption, is through knowledge of the realm of Light, imparted by the succession of divine messengers, that includes Buddha and Jesus and ends in Mani. With this knowledge, the human soul can conquer the carnal desires, that perpetuate its imprisonment, and so, ascend to the divine realm.

The Manichaeans divided themselves into two classes, according to their degree of Spiritual perfection. Those who were called the elect, practiced strict celibacy and vegetarianism, abstained from wine, did no labor, and preached. They were assured of ascent to the realm of Light, after death. The auditors, much more numerous, were

those of lower Spiritual attainment. They were permitted marriage (although procreation was discouraged), observed weekly fasts, and served the elect. They hoped to be reborn, as the elect. Eventually, all fragments of divine Light would be redeemed, the world would be destroyed, and Light and Darkness, would be eternally separated.

Extent and Influence

During the century after Mani's death, Manichaeism spread as far as China, in the East and gained followers throughout the Roman Empire, especially in North Africa. The 4th-century theologian, St. Augustine was a Manichaean for nine years, before his conversion to Christianity. He subsequently wrote polemics against the movement, which was also condemned, by several Popes and Roman Emperors. Although Manichaeism, as a distinct religion had disappeared in the West by the early Middle Ages, its continuing influence, can be traced, in the medieval dualistic heresies of the Albigenses, Bogomils, and Paulicians, and much of the Gnostic-Manichaean world view, survives in many modern religious movements and sects, including theosophy and the anthroposophy of the Austrian philosopher, Rudolf Steiner.

Sources

Mani, believing that the failure of previous prophets to record their teachings, led to their dilution and distortion by disciples, wrote several books, to serve as the Scripture of his religion. Fragments of these, along with hymns, catechisms, and other texts, were found in Chinese Turkestan and Egypt, during the early 20th century. Other sources for Manichaean doctrines, include the writings of St. Augustine and other opponents.

Marxism, The political, economic, and philosophical theories described by Karl Marx and Friedrich Engels in the second half of the nineteenth century.

Materialism, The theory that the nature of the world is dependent on matter, or that matter is the only fundamental substance; thus, spirit and mind do not exist or are manifestations of matter.

Mechanism, The philosophical theory that states that living organisms, including humans are complete machines, since they are composed of matter.

Monarchianism, Christian heretical doctrine of the 2nd and 3rd centuries, opposed to the Orthodox doctrine of the Trinity; it strongly maintained the essential unity of the Deity and was intended to reinforce monotheism, in Christianity. Monarchians were divided into two groups, the Adoptionists, or Dynamic Monarchians, and the Patripassians, or Modalistic Monarchians. The Adoptionists taught, that Christ, although of miraculous birth, was a mere man, until his baptism, when the Holy Spirit made him the Son of God, by adoption. This doctrine, was taught by Paul of Samosata, at one time, bishop of Antioch. Adoptionism, or adoptianism, was revived, in Spain, about the end of the 8th century, when it was, again condemned, as heresy.

The Patripassians believed in the divinity of Christ, but regarded the Trinity, as three manifestations, or modes, of a single divine being. They taught, that the Father had come to earth and suffered and died under the appearance of the Son; hence, their name (Latin *pater*, *patris*, "father;" *passus*, "to suffer"). This doctrine was taught by the Roman Christian prelate, Sabellius, and is thus, sometimes referred to, as Sabellianism.

Monism, The theory that everything in the universe is composed of, or can be explained by or reduced to, one fundamental substance, energy, or force.

Montanism, 2nd-century heretical movement. It was founded by the prophet, Montanus, in Phrygia, now part of Turkey. About 156, Montanus appeared in a small village, fell into a trance, and began prophesying, in what he claimed, was the voice of the Holy Spirit. With two young women, Prisca and Maximilla, he traveled, teaching his doctrine, throughout Asia Minor.

Montanism held that the Holy Spirit (or Paraclete) appeared through Montanus and his associates. Montanists taught, that Christ's second coming was imminent, and that one fallen from grace could not be redeemed. Followers were instructed to seek -- not flee -

- persecution, and even, martyrdom.

Montanism found adherents, at the time, that the state's opposition to Christianity, was waning. The Church was becoming a part, rather than a foe, of the contemporary world. Followers of Montanism shunned the secular, concentrating on preparations for Christ's return.

About 177, Church leaders, fearing the potentially divisive effects of the movement, excommunicated the Montanists. Thereafter, a separate sect, Montanism reached a culmination in 3rd-century Carthage, where it was supported by the Roman theologian, Tertullian. By the 6th century, Montanism had all, but vanished.

Mysticism, an immediate, direct, intuitive knowledge of God or of ultimate reality, attained through personal religious experience. Wide variations are found, in both, the form and the intensity of mystical experience. The authenticity of any such experience, however, is not dependent on the form, but solely on the quality of life that follows the experience. The mystical life, is characterized by enhanced vitality, productivity, serenity, and joy, as the inner and outward aspects harmonize in union, with God.

Non-Christian Mysticism

Elaborate philosophical theories have been developed, in an attempt, to explain the phenomena of mysticism. Thus, in Hindu philosophy, and particularly in the metaphysical system, known as the Vedanta, the self or *atman*, in man, is identified with the supreme self, or Brahman, of the universe. The apparent separateness and individuality of beings and events, are held to be an illusion (Sanskrit *maya*), or convention of thought and feeling. This illusion can be dispelled through the realization of the essential oneness of *atman* and Brahman. When the religious initiate has overcome, the beginning less ignorance (Sanskrit *avidya*), upon which depends the apparent separability of subject and object, of self and no self, a mystical state of liberation, or moksha, is attained. The Hindu philosophy of Yoga, incorporates perhaps, the most complete and rigorous discipline ever designed, to transcend the sense of

personal identity and to clear the way for an experience of union with the divine self. In China, Confucianism is formalistic and anti-mystical, but Taoism, as expounded by its traditional founder, the Chinese philosopher, Lao-Tzu, has a strong mystical emphasis.

The philosophical ideas of the ancient Greeks, were predominantly naturalistic and rationalistic, but an element of mysticism found expression in the Orphic and other sacred mysteries. A late Greek movement, Neoplatonism, was based on the philosophy of Plato, and also shows, the influence of the mystery religions. The Muslim Sufi sect, embraces a form of theistic mysticism, closely resembling, that of the Vedanta. The doctrines of Sufism, found their most memorable expression, in the symbolic works of the Persian poets, Mohammed Shams od-Din, better known, as Hafiz, and Jalal-ad-Din Muhammad Din ar-Rumi, and in the writings of the Persian, al-Ghazali. Mysticism of the pre-Christian period, is evidenced in the writings of the Jewish-Hellenistic philosopher, Philo Judaeus.

Christian Mysticism

St. Paul, was the first great Christian mystic. The New Testament writings, best known for their deeply mystical emphasis, are Paul's letters and the Gospel of John. Christian mysticism as a system, however, is derived from Neoplatonism through the writings of Dionysius the Areopagite, or Pseudo-Dionysius. The 9th century Scholastic philosopher, John Scotus Erigena, translated the works of Pseudo-Dionysius, from Greek into Latin, and thus, introduced the mystical theology of Eastern Christianity into Western Europe, where it was combined with the mysticism of the early Christian prelate and theologian, St. Augustine.

In the Middle Ages, mysticism was often associated, with monasticism. Some of the most celebrated mystics, are found among the monks, of both, the Eastern Church and the Western Church, particularly the 14th-century, Hesychasts of Mount Athos, in the former, and Saints Bernard of Clairvaux, Francis of Assisi, and John of the Cross, in the latter. The French monastery of Saint Victor, near Paris, was an important center of mystical thought, in the 12th century. The renowned mystic and Scholastic philosopher,

St. Bonaventure, was a disciple of the monks of St. Victor. St. Francis, who derived his mysticism, directly from the New Testament, without reference to Neoplatonism, remains a dominant figure in modern mysticism. Among the mystics of Holland were Jan van Ruysbroeck and Gerhard Groote, the latter, a religious reformer and founder of the monastic order, known as the Brothers of the Common Life. Johannes Eckhart, referred to, as Meister Eckhart, was the foremost mystic of Germany.

Other important German mystics, are Johannes Tauler and Heinrich Suso, followers of Eckhart and members of a group called, the Friends of God. One of this group, wrote the *German Theology*, that influenced Martin Luther. Prominent later figures include, Thomas a Kempis, generally regarded as the author of, *The Imitation of Christ*. English mystics of the 14th and 15th centuries include, Margery Kempe and Richard Rolle, Walter Hilton, Julian of Norwich, and the anonymous author of, *The Cloud of Unknowing*, an influential treatise on mystic prayer.

A number of the most distinguished Christian mystics, have been women, notably St. Hildegard, St. Catherine of Siena, and St. Teresa of Avila. The 17th-century French mystic, Jeanne Marie Bouvier de la Motte Guyon, introduced, into France, the mystical doctrine of quietism.

By its pursuit of Spiritual freedom, sometimes at the expense of theological formulas and ecclesiastical discipline, mysticism may have contributed to the origin of the Reformation, although it inevitably came into conflict with Protestant, as it had with Roman Catholic, religious authorities. The Counter Reformation inspired the *Spiritual Exercises* of St. Ignatius of Loyola. *The Practice of the Presence of God*, by Brother Lawrence, was a classic French work, of a somewhat later date. The most notable German Protestant mystics, were Jakob Boehme, author of *Mysterium Magnum* (The Great Mystery), and Kaspar Schwenkfeld. Mysticism finds expression in the theology of many Protestant denominations and is a salient characteristic of such sects as the Anabaptists and the Quakers.

In New England, the famous Congregational divine, Jonathan Edwards, exhibited a strong mystical tendency, and the religious revivals, that began, in his time, and spread throughout the U.S., during the 19th century, derived much of their peculiar power from the assumption of mystical principles, great emphasis being placed on heightened feeling, as a direct intuition of the will of God. Mysticism manifested itself, in England, in the works of the 17th-century, Cambridge Platonists; in those of the devotional writer, William Law, author of the *Serious Call to a Devout and Holy Life*; and in the art and poetry of William Blake.

Contemporary Mysticism

The 20th century, has experienced a revival of interest, in both, Christian and non-Christian mysticism. Early commentators of note, were the Austrian Roman Catholic Baron, Friedrich von Hugel, the British poet and writer, Evelyn Underhill, the American Quaker, Rufus Jones, the Anglican prelate, William Inge, and the German theologian, Rudolf Otto. A prominent non-clerical commentator, was the American psychologist and philosopher, William James, in *The Varieties of Religious Experience* (1902).

In non-Christian traditions, the leading commentator on Zen Buddhism, was the Japanese, Daisetz Suzuki; on Hinduism, the Indian philosopher, Savepalli Radhakrishnan; and on Islam, the British scholar, R.A. Nicholson. The last half of the 20th century, saw increased interest, in Eastern mysticism. The mystical strain, in Judaism, which received particular emphasis in the writings of the Cabalists of the Middle Ages and in the movement of the Hasidim of the 18th century, was again, pointed up by the modern Austrian philosopher and scholar, Martin Buber. Contemporary mystics of note, are the French social philosopher, Simone Weil, the French philosopher, Pierre Teilhard de Chardin, and the American Trappist monk, Thomas Merton.

Monotheism, belief in the unity of the Godhead, or in one God. It is opposed to pantheism and polytheism. Because they believe the Christian doctrine of the Trinity, to

be incompatible with monotheism, some groups reject Trinitarianism, in favor of Unitarianism. Monotheism, is a firm tenet of Muslims and Jews.

Monophysitism, Christian schismatic sect of the 5th and 6th centuries, that maintained that Christ had only one (divine) nature, thereby opposing, the Orthodox doctrine, that He was both, divine and human. The Monophysites, were mainly confined to the Eastern Church and gained little strength, in the West. At the directive of Pope Leo I, the Council of Chalcedon, in 451, attempted to steer a middle course, between the Orthodox and Monophysite views. The resulting edict did not satisfy the Monophysites, and the controversy continued, the Monophysites being supported by the Copts and the Eutychian sect. The Eastern Church, in an effort to suppress the heresy, in the first-half of the 6th century, excommunicated the Monophysites, who thereupon formally seceded, from the parent Church. The Monophysites split into two factions over controversies, regarding the incorruptibility of Christ's body. After 560, a third faction, the Tritheists, arose; they interpreted the three persons of the Deity, as three separate gods, and hence, were regarded by the other factions, as heretics.

In Egypt, Syria, and Mesopotamia, the Monophysite congregations remained strong throughout the controversy. Although finally, condemned in 680-81, at the sixth ecumenical council, Monophysitism continues in some Churches, to this day. The modern Abyssinian Church, Armenian Church, Coptic Church, and Jacobite Church are all Monophysitic bodies.

Monothelitism, 7th-century view, that maintained, in conformity to traditional Christian doctrine, that Christ had two distinct natures, divine and human, but also held, that the two natures are manifested in but, one will, and activity. The doctrine of Monothelitism, was first promulgated, about 624, by Byzantine Emperor, Heraclius, in an attempt, to reconcile the Orthodox point of view, that Christ has two natures, with the heretical belief of the Monophysites, that He has but one; by this reconciliation, Heraclius hoped to bring back into the Church, the thousands of Monophysites who had been excommunicated for heresy. The result of the promulgation of Monothelitism, however,

was not greater unity in the Church and Empire, but further division. Controversy, on the question, of whether the energy and will of Christ was of a single or dual nature, became so violent, that in 648, Emperor Constans II, forbade all discussion of the subject. It was revived on the accession of Emperor Constantine IV, in 668, and remained a disturbing issue, until it was finally declared, a heresy, by the third Council of Constantinople, in 680. The council declared, that just as there are, in Christ, two natures, so there are two wills, a human and a divine, the human will, being subordinate, to the divine.

Monasticism, also monachism, mode of life, practiced by persons, who have abandoned the world, for religious reasons and devote their lives, either separately or in community, to Spiritual perfection. The vows of celibacy, poverty, and obedience, under which, they live, are termed, the evangelical councils. A person, bound by such vows, is known as religious (Latin *religare*, “to bind”). A man, who belongs to a monastic order, is also called, a monk.

History

Forms of monasticism, existed long before, the birth of Jesus Christ. Among the Hindus, the laws of Manu provide that, after the rearing of a family, members of the three upper castes, may retire to a hermit life and seek truth, in contemplation. Buddha created a monastic order, for which, he drew up a set of rules, that contain many analogies with the rules, that were later instituted, by Christian religious orders. Among the Greeks, the members of the Orphic brotherhood and the followers of Pythagoras, showed marked tendencies, toward the practice of monasticism. Among the Jews, the communities of the Essenes, had many of the characteristics of religious orders. Later, among the followers of Islam, some communities of Sufis, settled in monasteries, as early as the 8th century A.D.

The first Christian hermits, seem to have established themselves, on the shores of the Red Sea, where in pre-Christian times, the Therapeutae, an order of pagan hermits, had been established. Not long afterward, the desert regions of Upper Egypt, became a

retreat for those who fled from the persecutions of the Christians, so frequent in the Roman Empire, during the 3rd century, and for those who found the vices of the world intolerable. The earliest form of Christian monasticism was, probably, that of the anchorites or hermits; a later development is found in the pillar saints, called Stylites, who spent most of their time on the tops of pillars, in order to separate themselves from the world, and to mortify the flesh. After a time, however, the necessities of the religious life, itself, led to modifications. In order to combine the personal seclusion of individuals, with the common exercise of religious duties, the early hermits, had an aggregation of separate cells, called *laura*, to which, they could retire after their communal duties had been discharged. From the union of the common life, with personal solitude, is derived the name, cenobite (Greek *koinos bios*, "common life"), by which, a certain class of monks, is distinguished.

St. Anthony, is regarded as the founder of the cenobitic manner of living. He established himself at Alexandria, and the fame of his sanctity, as well as his gentleness and learning, drew many disciples to him. Most of his followers accompanied him, when he retired to the desert. One of his disciples, St. Pachomius, founded a great monastery on an island in the Nile River. Pachomius drew up for his subjects, a monastic rule, the first regulations of the kind on record. Many thousands of disciples flocked to him, and he founded several other monasteries for men and one for women, under the direction of his sister. All of these houses recognized the authority of a single superior, an abbot or archimandrite. They constitute the original type of the religious order.

The cenobitic form of monasticism, was first introduced into the West, at Rome and in Northern Italy, by St. Athanasius, in central North Africa, by St. Augustine, and in Gaul, by St. Martin, of Tours. The religious revival effected by St. Benedict, of Nursia, early in the 6th century, gave Western monasticism, its permanent form.

Abbeys

Typical of Western monasticism were the abbeys, self-contained communities of

monks, ruled by an abbot or of nuns, ruled by an abbess. Within the abbey walls were the abbey Church, the dormitory, the refectory, or dining hall, and the guest house, for travelers. The buildings enclosed a large courtyard, that was usually surrounded by a cloister, or sheltered arcade. The abbeys of the Middle Ages were peaceful retreats for scholars and were the chief centers of Christian piety and learning. One of the oldest and greatest of the medieval abbeys, was Monte Cassino, founded by St. Benedict, in 529.

Of monastic orders of the West, among the most prominent, are the Benedictines, Carthusians, Cistercians, and Premonstratensians.

Naturalism, A philosophic view stating that all there is in reality is what the physical and human sciences study and that there is no need to posit any supernatural forces or being, such as God, mind, or spirit.

Neoplatonism, A school of philosophy that flourished from the second to the fifth centuries A.D. It was founded by Plotinus and was influential for the next thousand years.

Nestorianism, A historical doctrine espoused by Nestorius, archbishop of Constantinople, from 428 to 431. Nestorius preached a variant of the Orthodox doctrine, concerning the nature of Jesus Christ. The Orthodox doctrine, is that Christ has two natures, one divine and one human, which although distinct, are joined in one Person and Substance; Nestorius claimed, that in Christ, a divine and a human Person acted as one, but did not join to compose the unity of a single individual. Also, according to Nestorius, the Virgin Mary could not be called Mother of God, as she was termed by more Orthodox Christian, because her son, Jesus, was born as a man, His divine nature, being derived not from her, but from the Father who begot Him. The doctrines of Nestorius spread throughout the Byzantine Empire, during the early 5th century and caused more argument. In 431, the Council of Ephesus declared the Nestorian beliefs, to be a heresy, deposed Nestorius and drove him out of the Empire,

and persecuted his followers. The Nestorians sought refuge in Persia, India, China, and Mongolia, where in early medieval times, the Nestorian Church was powerful, although it was greatly reduced, by later persecution.

Nihilism, A term first used in *Fathers and Sons* (1862) by the Russian novelist Turgenev, *Ethical nihilism* is the theory that morality cannot be justified in any way and that all moral values are, therefore, meaningless and irrational.

Nominalism, The view that general terms, such as, “table,” do not refer to essence, concepts, abstract ideal, or anything else; “table” makes sense only because all tables resemble each other. According to this view, such general terms do not have any independent existence.

Objectivism, The view that there are moral terms that are valid universally and that it is wrong to knowingly gain pleasure from causing another pain.

Optimism, The philosophic attitude that this is the best of all possible worlds, that hope and joy are justified, and that all things are ordered for the best.

Pantheism, doctrine that identifies the universe (Greek, *pan*, “all”) with God (Greek *theos*). The thinker may start from an awareness of the divine reality and then begin to speculate on the relationship of the non-divine to the divine; this position, is commonly called, acosmic pantheism. Conversely, the thinker may start from an apprehension of the full reality of finite, changing entities and give the name, God, to their all-inclusive totality; this is called, cosmic pantheism.

The most typical presentations of acosmic pantheism, come from the Hindu tradition, the greatest philosophical exponent, of which, was the Indian philosopher, Sankara (flourished 8th? century A.D.). The difficulties of acosmism are visible in his system: tendencies to deny the full reality of the changing finite, to deny the reality of evil, to deny the reality of freedom and chance, and to see individual personality, as ultimately

unreal.

In Western thought, the Dutch philosopher, Baruch Spinoza, is the greatest exponent of a position, that is almost unqualifiedly, pantheistic. His view represents an important criticism of the “Orthodox” view, that God’s reality, is somehow external, to the reality of the world.

In fact, simple equations of “God” and “world” are hard to find in the major writings in philosophy or theology. Usually qualifications abound to cope with such traditional problems, as those of the one and the many, good and evil, necessity and accident, and permanence and change. A view, recently termed, *pantheism*, has been espoused by some philosophers, including the American, Charles Hartshorne, who seek to overcome, at once, the paradoxes of pantheism and of “classical” theism.

Pelagianism, in Christian theology, a rationalistic and naturalistic heretical doctrine, concerning grace and morals, which emphasizes human free will as the decisive element in human perfectibility and minimizes or denies the need for divine grace and redemption. The doctrine was formulated by the Romano-British monk, Pelagius, a man of considerable learning and austere moral character. About 390, he went to Rome, where, appalled by the lax morals of Roman Christians, he preached Christian asceticism and recruited many followers. His strict moral teaching, had particular success, in southern Italy and Sicily and was preached openly there, until the death (circa 455), of his foremost disciple, Julian of Eclanum.

Pelagius denied the existence of original sin and the need for infant baptism. He argued that the corruption of the human race is not inborn, but is due to bad example and habit, and that the natural faculties of humanity were not adversely affected, by Adam’s fall. Human beings can lead lives of righteousness, and thereby, merit heaven, by their own efforts. Pelagius asserted, that true grace lies in the natural gifts of humanity, including free will, reason, and conscience. He also recognized, what he called, external graces, including the Mosaic Law and the teaching and example of

Christ, which stimulate the will from the outside, but have no indwelling divine power. For Pelagius, faith and dogma, hardly matter, because the essence of religion, is moral action. His belief, in the moral perfectibility of humanity, was evidently derived, from Stoicism.

Pelagius settled in Palestine, about 412, and enjoyed the support of John, bishop of Jerusalem. His views were popular in the East, especially among the Origenists. Later, his disciples, Celestius and Julian, were welcomed in Constantinople by the patriarch, Nestorius, who sympathized with their doctrine of the integrity and independence of the will.

Starting in 412, St. Augustine wrote a series of works, in which, he attacked the Pelagian doctrine of human moral autonomy and developed his own subtle formulation of the relation of human freedom to divine grace. As a result of Augustine's criticisms, Pelagius was accused of heresy, but he was acquitted at synods at Jerusalem and Diospolis. In 418, however, a council at Carthage condemned Pelagius and his followers. Soon afterward, Pope Zosimus, also condemned him. Nothing more is known of Pelagius, after this time.

Personalism₁ A term applied to any philosophy that makes personality (whether of people, God, or spirit) the supreme value or the source of reality.

Pessimism₁ The philosophic attitude holding that hope is unreasonable, that man is born to sorrow, and that this is the worst of all possible worlds.

Phenomenalism₁ The doctrine that the only knowledge we can ever have is of appearances, and thus that we can never know the nature of ultimate reality.

Physicalism₁ A theory about knowledge that originated within the Vienna Circle. It holds that all factual statements can be reduced to observations of physical objects and events.

Pietism, originally, a German Luthern reform movement of the 17th and 18th centuries, which emphasized individual conversion, “living faith,” and the fruits of faith, in daily life. The name, Pietism is derived from the *collegia pietatis* (informal devotional meetings) organized by Philipp Jakob Spener, while he was a pastor in Frankfurt. First held in Spener’s home on Sunday afternoons, these meetings soon became popular across Ger-many. Participants did not separate from the established Church and its worship, but tried to change the Church from within. They held prayer meetings, studied the Bible individually and in small groups, and led a disciplined Christian life. Claiming, that faith, is not the acceptance of correct theological propositions, but trust in Christ, they insisted, that pastors should have such faith in addition to their theological learning. Convinced that the world could be won for Christ through the conversion and Christian training of individuals, Pietists stressed the importance of education.

August Hermann Francke, whom Spener recruited, was a brilliant organizer and teacher, who made the newly founded University of Halle, the intellectual center of Pietism. The university and other institutions, organized by Francke in Halle, sent out lay and clerical leaders, to influence the ruling class of Protestant Germany and the younger generation of pastors. They also prepared, missionaries for service, around the world. Many of the Lutheran pastors, in colonial America were Pietists educated at Halle, and so were most of the early Protestant missionaries, in Africa and Asia. One of the most renowned students, at Halle, was Nikolaus Ludwig Graf von Zinzendorf, who eventually became, bishop of the Renewed Church of the Unity of the Brethren (Moravian Church).

Pietism, was influenced by English Puritanism, through German translations of the works of Richard Baxter, Lewis Bayly, and John Bunyan, and in turn, it affected religious development, in England and America, especially through its influence on John and Charles Wesley and Methodism. In the Scandinavian countries, Pietism, with the support of the nobility and the monarchy, revitalized the Church. Eclipsed, for a time, by the Enlightenment, Pietism reappeared in the late 19th century and became important in the Christian Church. Modern Pietists place emphasis on an ecumenical Spirit, the

“Kingdom of God,” and its realization in history, ethics, and personal Christian experience.

Platonism, Thoughts and writings developed in the fifth century B.C. in Athens by Plato, the greatest student of Socrates. Platonism’s chief tenet is that the ultimate reality consists of unchanging, absolute, eternal entities, called Ideas or Forms, all earthly objects are not truly real but merely partake in the Forms.

Pluralism, The view that there are more than two kinds of fundamental irreducible realities in the universe, or that there are many separate and independent levels of reality.

Polytheism, belief in the existence of many gods or divine beings. It has been widespread in human cultures, past and present, and has taken many forms. Natural forces and objects -- celestial, atmospheric, and earthly (such as stars, rain, mountains, and fire) -- have often been identified, with divinities. Gods have also been worshiped, in the form of vegetation (especially, trees and cultivated plants) and animals (for instance, the monkey in India and the hummingbird among the Aztecs). The assumption of human forms and characteristics, by divine beings, (anthropomorphism), as in the emphatically human passions and behavior of the Greek and Roman gods, is virtually, a universal feature of polytheism.

Polytheism, is clearly related, to a belief in various kinds of demons and Spirits, as in animism, totemism, and ancestor worship, but in polytheism, the Spirits are distinct, personified deities, who belong to a cosmic hierarchy, described in myths or sacred writings. Scholars, have proposed several theories, to account for its emergence. It has been attributed, for instance, to the need for supernatural moral sanctions or to the awe inspired by (and the desire, to appease), the uncontrollable forces of nature. It has also been associated, in some theories, with the development of a social structure, characterized by specialization and class distinctions.

Many polytheistic religions, such as Hinduism and ancient Egyptian religion, have exhibited a clear tendency, toward monotheism, the belief in and worship of one god or divine power, and polytheistic beliefs and practices, sometimes coexist, with an essentially, monotheistic, theology.

Positivism, A theory originated by French philosopher Auguste Comte. It holds that all knowledge is defined by the limits of scientific investigation, thus, philosophy must abandon any quest for knowledge of an ultimate reality or any knowledge beyond that offered by science.

Pragmatism, An American philosophy developed in the nineteenth century by Charles Sanders Peirce and William James, and elaborated on in the twentieth century by John Dewey. Its central precepts are that thinking is primarily a guide to action and that the truth of any idea lies in its practical consequences.

Protestantism, one of the three major divisions of Christianity, the others being, Roman Catholicism and Orthodoxy. Protestantism began, as a movement to reform the Western Christian Church, in the 16th century, resulting in the Protestant Reformation, which severed the reformed Churches from the Roman Catholic Church.

The declared aim of the original reformers, was to restore the Christian faith, as it had been, at its beginning, while keeping, what they thought, valuable from the Roman Catholic tradition, that had developed during the intervening centuries.

The four main Protestant traditions, that emerged from the Reformation, were the Lutheran (known in continental Europe, as Evangelical), the Calvinist (Reformed), the Anabaptist, and the Anglican. Despite the considerable differences among them in doctrine and practice, they agreed in rejecting the authority of the Pope and in emphasizing, instead, the authority of the Bible and the importance of individual faith.

The term, Protestantism was given to the movement, after the second Diet of Speyer

(1529), an imperial assembly, at which, the Roman Catholic majority withdrew the tolerance granted to Lutherans, at the first diet three years earlier. A protest was signed by six Lutheran princes and the leaders of 14 free cities of Germany, and Lutherans, in general, became known as Protestants. The term, Protestant, has gradually been attached, to all Christian Churches that are not Roman Catholic or part of the Orthodox or other Eastern Christian traditions. In the mid-1990's, the world had about 469 million Protestants, (including some 78 million Anglicans), constituting about one-fourth, of all Christians.

History

The Protestant movement, actually preceded, the 16th-century Reformation. Several dissident movements, in the late medieval Church, anticipated the Reformation by protesting the pervasive corruption in the Church and by criticizing fundamental Catholic teachings.

Precursors

Beginning in the 12th century, the Waldensians, followers of the merchant, Peter Waldo, of Lyons, France, practiced, what they believed to be, the simple, uncorrupted Christianity of the primitive Church. The movement, concentrated, in France and Italy, survived violent official persecution, and during the Reformation, many Waldensians adopted Calvinism.

In the 1380's, the Lollards arose in England, inspired by the teachings of the theologian, John Wycliffe. Wycliffe denied the authority of morally corrupted Church prelates, rejected transubstantiation and other traditional teachings, and advocated Biblical faith. The Lollards suffered persecution, but survived to play a role in the English Reformation.

Wycliffe's teachings, strongly influenced the Bohemian reformer, John Huss (Jan Hus), whose followers, called Hussites, reformed the Bohemian Church and achieved virtual independence after Huss's martyrdom, in 1415. Many converted to Lutheranism in the

16th century.

The Reformation

A number of conditions in 16th-century Europe, account for the success of Martin Luther and the other reformers, as compared to their predecessors. Both the Holy Roman Emperor and the Pope, were declining in power and were preoccupied, with the threat posed, by the Turks. The invention of printing, in the 15th century, made possible, the rapid dissemination of the reformers' ideas. Finally, the growth of secular learning, the rise of nationalism, and the increasing resentment of the Pope's authority, among both rulers and ordinary citizens, made people, especially in northern Europe, more receptive to Protestant teachings.

Luther

The event, usually considered the beginning of the Reformation, is Martin Luther's publication, in 1517, of his Ninety-Five Theses, attacking the indiscriminate sale of indulgences to finance the construction of Saint Peter's Basilica, in Rome. Luther, an Augustinian monk and professor of theology at the University of Wittenberg had been unable to find assurance of salvation, in traditional Catholic teachings. He came to believe, that such assurance was to be found, in the doctrine of justification by divine grace, through faith, which he thought, Catholic theology had obscured, by giving equal weight to the efficacy of good works. The sale of indulgences, he believed, was an abuse that originated in the mistaken emphasis on works.

Luther, at first, intended only to bring about reform within the Church, but he met with firm opposition. In refusing to recant his views and demanding to be proven wrong by Scripture, he denied the authority of the Church, and he was excommunicated. Protected by Frederick the Wise of Saxony, he wrote a series of books and pamphlets, and his ideas spread rapidly, throughout the states of Germany and elsewhere, in Europe. In Scandinavia, national Lutheran Churches, were quickly established.

Zwingli

Within a few years of Luther's rebellion, an independent and more radical reform movement, emerged in Zurich, Switzerland, under the leadership of the Swiss pastor, Huldreich Zwingli. Zwingli's Biblical studies, led him to the conclusion, that only what was specifically authorized by the Scriptures, should be retained in Church practice and doctrine. Lutheranism had kept many elements of the medieval liturgy, but Zwingli devised a very simple service, and, in opposition, to both Roman Catholicism and Lutheranism, he interpreted the Eucharist, as a purely symbolic ceremony. Zwingli's reforms, adopted peacefully, through votes of the Zurich town council, soon spread to other Swiss cities.

Calvin

The dominant reformer, in the generation after Luther and Zwingli, was John Calvin, a French theologian, who settled in Geneva, in 1536. Calvin's reforms, were not as radical as those of Zwingli, but they were accompanied by a severe regime, that in effect, combined Church and State in order to enforce moral and doctrinal conformity. Calvin wrote the first systematic exposition of Protestant theology, set up a democratic Presbyterian Church government, and founded influential educational institutions that trained men, such as John Knox, who introduced Calvinism into Scotland, where it became the established Presbyterian Church. Calvinism, also spread to France, where its adherents were known, as Huguenots, and to Holland, where it reinforced the Dutch determination, to achieve independence from Catholic Spain.

England

The Anglican Church became the established Church in England, when Henry VIII assumed (1534) the ecclesiastical authority over the English Church, that had previously been exercised by the Pope. Henry's motive was to annul his marriage to Catherine of Aragon, rather than to reform Church doctrine, and he imposed severe laws upholding the major tenets of medieval Catholicism. Under King Edward VI and Queen Elizabeth, however, the Anglican Church developed a distinctly Protestant creed, that was set forth, in the Thirty-nine Articles. Anglican ritual and Church organization, nevertheless, retained many of the forms of Roman Catholicism, which

were protested by Calvinist-influenced dissenters, known as Puritans.

Radical Sects

As the Lutherans, Calvinists, and Anglicans formed established Churches, a number of more radical Protestant groups emerged. All of them maintained, that the established Protestants had not gone far enough in the direction of a simplified, Biblical Christianity. They therefore, attacked the established Protestant Churches and the Roman Catholic Church with equal vehemence, and in turn, were violently persecuted, by both. Some of these groups led political rebellions or invaded Churches, destroying stained-glass windows, statues, and organs. Others renounced all use of force. Most of them rejected ties between Church and State. The most prominent of these sects were the Anabaptists, who were concentrated, in Germany and the Netherlands and who played a major role in the Peasants' War. They rejected infant baptism, advocating baptism only of adult believers. The Mennonites, an Anabaptist sect, that originated in Holland and Switzerland, were Pacifists who tried to form separate cooperative communities, based on the principles of the New Testament. In England, a movement led by Robert Browne, rejected Church government by either presbyters or bishops and developed into the Separatists, or Independents. These earlier groups greatly influenced the Quakers, who began in the 1640's, as followers of George Fox and who professed Pacifism and the "inner light".

The American Colonies

Many of these smaller, more radical sects fled persecution, by immigrating to America, beginning with the Puritans. They were followed to New England, by Congregationalists and Baptists. The middle colonies were settled by a diversity of sects, particularly Lutherans, Mennonites, and Anabaptists. In the southern colonies, the Church of England was made the established Church.

Wars and Orthodoxy

The early history of Protestantism was marked by warfare, in which, political motives were entwined with religious ones. In Germany, the religious wars of the 16th century

and the Thirty Years' War in the 17th century, were bitter and devastating. In France, the Calvinist Huguenots fought a bloody Civil War with the Roman Catholics, culminating in the Massacre of Saint Bartholomew's Day, in 1572, in which, many Huguenot leaders were killed. The Huguenots were granted toleration by the Edict of Nantes (1598), but most of them were forced to emigrate, when it was revoked by Louis XIV, in 1685. In England, the Civil War between Parliament and monarchy, largely corresponded, to the division between the Puritans and the Anglicans. After the Peace of Westphalia (1648), Protestantism entered into a period of consolidation. On the Continent, the 17th century was a period, in which, Protestant Orthodoxy was carefully defined and systematically expounded. This tendency, has subsequently been called, Protestant Scholasticism, by analogy with the systematic Catholic theology of the Middle Ages. Its emphasis, was on the authority of the Bible, and on rigorous logic.

Pietism By the 1670's, in Germany, a movement called, Pietism developed in reaction to the intellectualism of Orthodoxy. Under the leadership of the German Pastor, Philipp Jakob Spener, people began to meet in small groups, in private homes, to study the Bible and pray. Pietism stressed individual conversion and a simple, active piety, rather than the acceptance of correct theological propositions. It spread throughout Germany and to Scandinavia and America.

Rationalism

The influence of scientific thought and the Enlightenment on Protestant theology was reflected in rationalism, a tendency that appeared in the late 17th and 18th centuries. It was anticipated by several earlier movements, including Arminianism, which denied the Calvinist doctrine of unconditional predestination, and Latitudinarianism, a tolerant, anti-dogmatic tendency, that arose within the Church of England during the 17th century. Rationalism introduced a critical Spirit into theology, by insisting that traditional beliefs be examined in the light of reason and science. By stressing broad agreement on the major tenets of religion, rather than the fine points of theology, it tended to undermine the rigid orthodoxies, that had developed, earlier in the 17th century. The purest expression of the rationalist tendency was Deism, a philosophical religion, that

rejected revelation, miracles, and the specific dogmatic teachings of any Church.

Another form of Protestant rationalism, that became influential in the 18th century, was Unitarianism. It had originated in the 16th century on the Continent, where it was called, Socinianism, after its founder, the Italian reformer, Fausto Socinus. After the Toleration Act of 1689, Unitarianism was openly professed in England, and during the 18th century, it began to gain adherents in New England, as well. Unitarians denied the doctrines of the Trinity and the divinity of Jesus Christ, stressing instead, His ethical teachings and example.

Methodism and Revivalism

The reaction against intellectual and formalistic tendencies, in Protestantism, that had produced Pietism, continued in the 18th century, with the emergence of several popular movements, that made a direct appeal to emotional religious experience. In England, the reaction took the form of Methodism, founded by John and Charles Wesley, who were influenced, by both Pietism and Arminianism. Stressing conversion and a concern for the poor, they preached to large outdoor meetings, throughout Britain and brought about a revival of religious fervor among the British working classes, who had been alienated by the prevailing formalism and rationalism of the Church of England. Because of official disapproval, the movement eventually separated from the Anglican Church and became one of the nonconformist denominations.

In the American colonies, the English evangelist, George Whitefield and other itinerant ministers, preached at large open-air religious revivals and inspired the first Great Awakening, a general revival of religious enthusiasm.

The 19th Century

During the 19th century, Protestantism became a worldwide movement, as a result of intensive missionary activity. It also became increasingly varied, as new sects and theological tendencies appeared. The most influential Protestant theologian of the century, was the German, Friedrich Schleiermacher. Schleiermacher un-

derstood religion, as an intuitive feeling of dependence on the Infinite, or God, which he believed to be, a universal experience of humanity. This emphasis on religious experience, rather than dogma, was taken up by the theological school of liberalism. Liberal theologians tried to reconcile religion with science and modern society, and they made use of the new historical and critical techniques of Biblical scholarship, in an effort to distinguish the historical Jesus and His teachings, from what they regarded as, mythological and dogmatic embellishments.

The Oxford Movement

Conservative trends, were also present, notably the Oxford movement in the Church of England, which strongly affirmed the Catholic and Apostolic traditions of the Church. Although some of its leaders, such as John Henry Newman, eventually entered the Roman Catholic Church, the Anglo-Catholics, as the adherents of the Oxford movement came to be called, continued to exercise an important influence in the Anglican Church, where they revived fasting and confessions and founded religious sisterhoods.

Revivalism

Revivalism continued to be important throughout the Protestant world, especially in the U.S., under the inspiration of such preachers, as Dwight L. Moody. Many new revivalist sects appeared, such as the Adventists and the Holiness Churches.

Social Concerns

Protestants played important roles, in many humanitarian and reform movements, during the century. In England, Evangelical Protestants were leaders of the agitation that led to the abolition, by Parliament of slavery, in British dominions. In the U.S., Evangelical Protestants, also actively campaigned, against slavery (leading to schisms in some Churches) and against intemperance, prostitution, and other social disorders. Responding to the problems of the Industrial Revolution, other movements, such as Christian Socialism and the Social Gospel, tried to employ Christian principles, to bring about fundamental social changes.

The 20th Century

The 20th century produced two reactions against theological liberalism. One was Fundamentalism, an American movement, that was rooted in revivalism and insisted on the inerrancy of the Bible. The other, was crisis theology, or neoorthodoxy, which developed in response to the suffering, caused by World War I, and which is particularly associated, with the Swiss theologian, Karl Barth. Barth reaffirmed the sinfulness of humanity, the absolute transcendence of God, and the essential human dependence on God, doctrines that had been central to the Reformation. Unlike the Fundamentalists, however, Barth accepted the results of modern Biblical scholarship.

After World War II, Evangelicalism, a more moderate outgrowth of Fundamentalism, became a major force, in Protestantism. Concern with social and political issues, also increased, as many Protestants participated in anti-war movements and the American civil rights movement, led by the Baptist minister, Martin Luther King, Jr.

Another important development, was the ecumenical movement, which brought about the mergers of many Protestant denominations, throughout the world, and led to the formation (1948) of the World Council of Churches. Protestants entered into dialogues with the Roman Catholic and Orthodox Churches, as well as with non-Christian faiths.

Beliefs and Practices

Most Protestant Churches retained the central doctrines of the Roman Catholic and Orthodox traditions, such as the Trinity, the atonement and resurrection of Christ, the authority of the Bible, and the sacramental character of baptism and the Eucharist, or Lord's Supper. Certain doctrines and practices, however, distinguish the Protestant tradition from the two older Christian traditions.

Justification by Grace Through Faith

Luther believed, that salvation depends, not on human effort or merit, but only on the freely given grace of God, which is accepted, in faith. Good works are not disdained, but are regarded, as the result of God's grace, working in the life of the believer. This

doctrine of justification, by grace, through faith, became a fundamental tenet of Protestant Churches. Luther and other reformers, believed that Catholicism had put too much emphasis on the need for believers to gain merits, to work their way into God's favor, by performing good deeds, by fasting, by making pilgrimages, and, in the popular view of Luther's time, by buying indulgences. To Protestants, this seemed to make the redemptive sacrifice of Christ, unnecessary, and to leave human beings, all of whom, are necessarily sinners, in doubt as to their salvation. The reformers intended to stress the mercy of God, who bestows grace on undeserving sinners, through the saving activity of Jesus Christ.

Authority of the Bible

Protestants affirm the authority of the Bible, which is considered the sole source and standard for their teachings; they reject the Roman Catholic position, giving ultimate authority to the Pope, in matters of faith and morals. Luther and other reformers, therefore, made translations of the Bible to enable the laity to study it and use their own judgment in matters of doctrine. Despite this general agreement on the primacy of the Bible, however, Protestants disagree on questions of Biblical interpretation and scholarship. Those who accept the results of the "higher criticism," the historical and critical study of the Bible, that was developed during the 19th and 20th centuries, are willing to consider some Biblical passages inauthentic and to interpret certain other passages in a symbolic or allegorical sense. Conservative Protestants, such as Fundamentalists and most Evangelicals, insist on the absolute inerrancy of the Bible, not only in questions of faith, but also in relevant areas of history, geography, and science. Furthermore, some Protestants believe that individual judgment should decide all questions of Biblical interpretation, while others defer to the confessions, formulated by some Churches, to guide members in their faith.

Priesthood of All Believers

The leaders of the Reformation reacted against the Catholic institution of the priesthood, by affirming the "priesthood of all believers." Furthermore, as Luther argued, the vocation of any Christian, by contributing to society, and thus, serving one's neighbor, is

as fulfilling before God, as any specifically religious vocation. Nevertheless, most Protestant denominations have an ordained ministry. Whereas, the Roman Catholic priest is seen as a mediator of God's grace through his administration of the sacraments, the Protestant minister is regarded as one of the laity, who has been trained, to perform certain Church functions (such as preaching and administering the sacraments). As a result of this belief in the essential equality of all Church members, Protestant Church government has been democratic in tendency, although there are wide variations. The major forms of Church government are Episcopal polity (in which, bishops exercise authority), which is found in the Anglican, Episcopal, and Methodist Churches; Presbyterianism (in which, presbyters, or elders, are elected to governing bodies as representatives of congregations), found in the Presbyterian and Reformed Churches; and Congregationalism (in which, the congregation itself, is the highest authority), found in Congregational, Baptist, and many other Churches.

Worship

In comparison with the Roman Catholic mass and the Orthodox liturgy, Protestant liturgies are simpler and place greater emphasis on preaching. The reformers established services in the vernacular languages and introduced the singing of hymns by the congregation. Some Protestant services (for instance, the Pentecostal) are almost completely unstructured and spontaneous, are centered on congregational participation, and emphasize Spiritual gifts, such as speaking in tongues. All the Protestant traditions reduced the number of sacraments from the seven, in Roman Catholicism, to two, baptism and the Eucharist.

Recent Tendencies

Protestantism has continued to be dynamic in character, and change has accelerated since the 1960's. Some denominations have adopted very informal varieties of worship services, in an effort, to attract young members. Some congregations and denominations have divided over such questions, as the ordination of women as ministers, the modernization of liturgical language, and mergers with other Churches, as well as, the perennial question of Biblical interpretation and its relation to scientific truth.

Protestants, as individuals and as Churches continue to be conspicuously involved in controversial, political, and social issues, some on the conservative side, some on liberal or radical sides. The characteristic that distinguished the first Protestants - a willingness to question received opinions, to protest abuses, and to defy established authorities - has been retained by 20th-century Protestantism, which continues to expand and to exercise a profound influence on contemporary culture and society.

Psychologism. A view of philosophy holding that all philosophic concepts and problems are explainable based on psychological principles and that they should be treated by some form of psychological analysis.. Advocates of this view may disagree on the type of psychological approach that is appropriate.

Puritanism, a movement arising within the Church of England in the latter part of the 16th century, which sought to carry the reformation, of that Church, beyond the point represented by the Elizabethan settlement (1559), an attempt to establish a middle course between Roman Catholicism and the ideas of the Protestant reformers. It had a continuous life within the Church, until the Stuart Restoration (1660).

The term, *Puritanism*, is also used in a broader sense, to refer to attitudes and values considered characteristic of the Puritans. Thus, the Separatists in the 16th century, the Quakers in the 17th century, and Nonconformists after the Restoration, may be called Puritans, although they were no longer part of the established Church. The founders of New England, for whom immigration to the New World, was in fact, if not in avowed intent withdrawal from the mother Church, are also commonly called, Puritans.

Finally, the word, *Puritanism* has often been used as a term of abuse, in a way that does scant justice to historical Puritanism - for instance, when a rigid moralism, or the condemnation of innocent pleasure, or religious narrowness, is stigmatized as puritanical.

Even within the Church of England, a precise definition of Puritanism, is elusive. The

leading Puritan clergyman, in Elizabeth's reign, was Thomas Cartwright, who denied, he was one. He is particularly remembered for his advocacy of Presbyterian polity; but Puritanism cannot be identified with Presbyterianism, because a major segment of the movement, eventually adopted, Congregationalism. A doctrinal distinction, might be made, between the Calvinistic theology of the Puritans and the Arminianism of Archbishop, William Laud, their chief antagonist, in the time of King Charles I, but in practice, the line between Calvinist and Arminian, was blurred. The essence of Puritanism, is in the intensity of the Puritan's commitment to a morality, a form of worship, and a civil society, strictly conforming, to God's commandments.

Puritan theology, is a version of Calvinism. It asserts the basic sinfulness of humankind; but it also declares, that by an eternal decree, God has determined that some will be saved, through the righteousness of Christ, despite their sins. No one can be certain, in this life, what his or her eternal destiny will be. Nevertheless, the experience of conversion, in which, the soul is touched by the Holy Spirit, so that the inward bias of the heart is turned from sinfulness to holiness, is at least some indication, that one is of the elect.

The experience of conversion, was therefore, central to Puritan Spirituality. Much of Puritan preaching was concerned with it: why not everyone will be converted; how conversion comes about - whether in a blinding flash, as with St. Paul on the road to Damascus, or following well-defined stages of preparation; how one can distinguish the real thing from the counterfeit. Puritan Spiritual life, stressed self-discipline and introspection, through which, one sought to determine whether particular Spiritual strivings were genuine marks of sainthood. Although full assurance might never be attained, the conviction of having been chosen, by God, fortified the Puritans to contend with what they regarded, as wantonness in society and faithfulness in the Church, and to endure the hardships involved, in trying to create a Christian commonwealth in the New World.

Puritanism was not static and unchanging. At first, it simply stood for further reform of

worship, but soon, it began to attack episcopacy, as unscriptural. At times, the difference between the Puritans and Anglicans, seems to have been as much a matter of differing cultural values, as of differing theological opinions, as when their Sabbatarianism (insistence on strict observance of the Sabbath), came into conflict with King James I's defense of sports and games on Sunday. Puritanism became a political, as well as, a religious movement when the parliamentary protest against Stuart despotism, became entwined with the religious protest against Archbishop Laud's policy, of enforced conformity. Both, in England, during the Commonwealth (1649-60), and in the 17th-century New England, Puritanism meant, the direction and control of civil authority.

Nor was Puritanism, a wholly cohesive movement. In the 1580's, the Separatists were bitterly condemned by other Puritans. When the Westminster Assembly (1643) sought to define doctrine and polity, the differences between Presbyterians and Independents (Congregationalists) were manifest. In the turbulence of the 1640's, a number of small sects appeared, emphasizing that part of Puritan doctrine which acknowledges the work of the Holy Spirit in the soul of the believer, to the neglect of that part, which stands for social order and authority.

With the Stuart Restoration, many Puritans accepted the Book of Common Prayer and rule by bishops; others were forced into permanent nonconformity. In one sense, therefore, Puritanism failed. Its influence has persisted, however, entering into Methodism in the 18th century and Evangelicalism in the 19th. Furthermore, in America, Puritan moralism and its sense of an elect people, in covenant with God, deeply affected the national character.

Quietism, type of mysticism that regards the most perfect communion with God, as coming only when the soul is in a state of quiet. In this state, it ceases to reason or to reflect, either upon itself or upon God, ceases to exercise any of its faculties, its sole function, being passively to accept the fellowship, that God is ever ready to bestow. This approach to mystic experience is not confined to Christianity, but pervades all

mysticism, being especially seen, in Hindu philosophy and Sufism. Quietism was propounded by the Spanish priest and mystic, Miguel de Molinos, in his *Spiritual Guide* (1675), but its most influential exponent, was the French mystic, Madame Guyon.

Realism, The major medieval and modern view on the problem of universals other than nominalism. *Extreme realism*, which is close to Plato's theory of Forms, holds that universals exist independently of both particular things and the human mind; *moderate realism* holds that they exist as ideas in God's mind, through which He creates things.

Scholasticism, philosophic and theological movement, that attempted to use natural human reason, in particular, the philosophy and science of Aristotle, to understand the supernatural content of Christian revelation. It was dominant in the medieval Christian schools and universities of Europe, from about the middle of the 11th century to about the middle of the 15th century. The ultimate ideal of the movement, was to integrate into an ordered system, both the natural wisdom of Greece and Rome and the religious wisdom of Christianity. The term, Scholasticism, is also used in a wider sense, to signify the spirit and methods characteristic of this period of thought or any similar spirit and attitude toward learning, found in other periods of history. The term, Scholastic, which originally designated the heads of the medieval monastic or cathedral schools, from which, the universities developed, finally came to be applied to anyone teaching philosophy or theology, in such schools or universities.

Principal Characteristics

Scholastic thinkers held a wide variety of doctrines, in both philosophy and theology. What gives unity to the whole Scholastic movement are the common aims, attitudes, and methods, generally accepted, by all its members. The chief concern of the Scholastics, was not to discover new facts, but to integrate, the knowledge already acquired separately, by Greek reasoning and Christian revelation. This concern, is one of the most characteristic differences, between Scholasticism and modern thought, since the Renaissance.

The basic aim of the Scholastics determined certain common attitudes, the most important, of which, was their conviction of the fundamental harmony, between reason and revelation. The Scholastics maintained, that because the same God was the source of both types of knowledge, and truth was one of His chief attributes, He could not contradict Himself in these two ways of speaking. Any apparent opposition between revelation and reason could be traced, either to an incorrect use of reason or to an inaccurate interpretation of the words of revelation. Because the Scholastics believed, that revelation was the direct teaching of God, it possessed, for them, a higher degree of truth and certitude, than did natural reason. In apparent conflicts, between religious faith and philosophic reasoning, faith was thus, always the supreme arbiter; the theologian's decision overruled, that of the philosopher. After the early 13th century, Scholastic thought emphasized more the independence of philosophy, within its own domain. Nonetheless, throughout the Scholastic period, philosophy was called, the servant of theology, not only because the truth of philosophy was subordinated to that of theology, but also because, the theologian used philosophy to understand and explain revelation.

This attitude of Scholasticism, stands in sharp contrast, to the so-called double-truth theory of the Spanish-Arab philosopher and physician, Averroes. His theory assumed, that truth was accessible to both, philosophy and Islamic theology, but that only philosophy, could attain it perfectly. The so-called truths of theology served, hence, as imperfect imaginative expressions for the common people of the authentic truth, accessible only to philosophy. Averroes maintained, that philosophic truth could even contradict, at least verbally, the teachings of Islamic theology.

As a result of their belief in the harmony between faith and reason, the Scholastics attempted to determine, the precise scope and competence of each of these faculties. Many early Scholastics, such as the Italian ecclesiastic and philosopher, St. Anselm, did not clearly distinguish the two and were overconfident, that reason could prove, certain doctrines of revelation. Later, at the height of the mature period of Scholasticism, the Italian theologian and philosopher, St. Thomas Aquinas, worked out a balance between

reason and revelation. Scholastics after Aquinas, however, beginning with the Scottish theologian and philosopher, John Duns Scotus, restricted more and more, the domain of truths capable of being proved by reason and insisted, that many doctrines previously thought to have been proved by philosophy, had to be accepted on the basis of faith alone. One reason for this restriction, was that Scholastics applied the requirements for scientific demonstration, as first specified in Aristotle's, *Organon*, much more rigorously, than previous philosophers had done. These requirements, were so strict, that Aristotle himself, was rarely able to apply them, fully beyond the realm of mathematics. It was this trend, that led finally, to the loss of confidence in natural human reason and philosophy, that is characteristic of the early Renaissance and of the first Protestant religious reformers, such as Martin Luther.

Another common attitude among Scholastics, was their great respect for the so-called authorities, in both philosophy and theology. These authorities were the great philosophers of Greece and Rome and the early Fathers of the Church. The medieval Scholastics educated themselves to think and write, only by intensive study of these ancient authors, whose culture and learning had been so much richer than their own. After they had reached their full maturity of thought and had begun to create original works of philosophy, they continued the practice of quoting authorities to lend weight to their own opinions, even though the latter were reached, in many cases, quite independently. Later, critics concluded from this practice, that the Scholastics were mere compilers or repeaters, of their authorities. As a matter of fact, the mature Scholastics, including Aquinas and Duns Scotus, were extremely flexible and independent in their use of the texts of the ancients; frequently, in order to bring the texts into harmony with their own positions, they gave interpretations that were difficult to reconcile with the ancients' intentions. The appeal to authority, was often little more, than a stylistic ornament for beginning or ending the exposition of the commentator's own opinions and was intended to show that the commentator's views were in continuity with the past, and not mere, novelties. Novelty and originality of thought, were not sought deliberately by any of the Scholastics, but rather, were underplayed as much as possible.

The Scholastics considered Aristotle, the chief authority in philosophy, calling him simply, the Philosopher. The early Christian prelate and theologian, St. Augustine, was their principal authority in theology, subordinate only, to the Bible and the official councils of the Church. The Scholastics adhered, most closely and uncritically, to authority, in accepting Aristotle's opinions in the empirical sciences, such as physics, astronomy, and biology. Their uncritical acceptance of Aristotle's scientific views, produced a serious weakness in Scholasticism and was one of the principal reasons for its scornful rejection, by scientists, during the Renaissance and later.

Common Methods

One of the principal methods of Scholasticism, was the use of the logic and philosophic vocabulary of Aristotle in teaching, demonstration, and discussion. Another important method, was the practice of teaching a text, by means of a commentary by some accepted authority. In philosophy, this authority, was usually, Aristotle. In theology, the principal texts, were the Bible and the *Sententiarum Libri Quatuor* (Four Books of Sentences) by the 12th-century Italian theologian and prelate, Peter Lombard, a collection of the opinions of the early Fathers of the Church, on problems of theology. The early Scholastics began, by adhering closely to the text, on which, they were commenting. Gradually, as the practice of critical reading developed their own powers of thinking, they began to introduce many supplementary commentaries on points, known as disputed questions, which either were not covered or were not adequately solved, by the text itself. Beginning in the 13th century, these supplementary commentaries, embodying the personal thought of the teachers, became the largest and most important part of the commentaries, with the result, that literal explanation of the text, was reduced to a mere fraction of each commentary.

Closely allied with the commentaries on disputed questions, was the technique of discussion, by means of public disputation. Every professor, in a medieval university, was required to appear several times a year, before the assembled faculty and students in a disputation, defending crucial points of his own teaching against all persons who

challenged them. The forms of Aristotelian logic were employed, in both defense and attack. In the 13th century, the public disputation became a flexible educational tool for stimulating, testing, and communicating the progress of thought, in philosophy and theology. After the middle of the 14th century, however, the vitality of public disputation declined, and it became a rigid formalism. Disputants became concerned less, with real content and more, with fine points of logic and minute subtleties of thought. This degraded form of disputation, did much to give Scholasticism, a bad reputation during the Renaissance and later; consequently, many modern thinkers have considered it, mere pedantic logical formalism.

Principal Scholastic Philosophers

The outstanding Scholastics of the 11th and 12th centuries included Anselm, the French philosopher, theologian, and teacher of logic, Peter Abelard, and the philosopher and clergyman, Roscelin, who founded the school of philosophy, known as nominalism. Among Jewish thinkers of the same period, the Rabbi, philosopher, and physician, Maimonides, attempted to reconcile Aristotelian philosophy with divine revelation, as understood in Judaism, in a Spirit, similar to that of the Christian Scholastics. The Scholastics of the so-called golden age of the 13th century, included Aquinas and the German philosopher, St. Albertus Magnus, both of the Dominican order; the English monk and philosopher, Roger Bacon, the Italian prelate and theologian, St. Bonaventure, and Duns Scotus, all of the Franciscan order; and the Belgian secular priest, Henry of Ghent (c. 1217-93). Nominalism became the dominant school of philosophy in the 14th century, when Scholasticism began to decline. The most important nominalist was the English philosopher, William of Ockham, a great logician who attacked all the philosophic systems of the preceding Scholastics and maintained, that natural reason and philosophy had a much more restricted field of operation, than his predecessors had held to be the case.

A brilliant, but brief revival of Scholasticism, especially in the field of theology, took place, in Spain, in the 16th century, chiefly among the Dominicans, as exemplified by the Spanish theologian, Francisco de Vitoria, and the Jesuits, as exemplified by the

Spanish theologian and philosopher, Francisco Suarez. A more widespread revival was launched by Pope Leo XIII, in 1879, with the purpose of reconsidering, in the light of modern needs, the great Scholastic systems of the 13th century, especially that of Aquinas, and of incorporating in a modern reformulation of those systems, all the genuine contributions of modern thought. This revival, which has often been called, neo-Scholasticism, is one of the established currents of contemporary thought. The principal exponents of neo-Scholasticism, include the French philosopher and diplomat, Jacques Maritain and the French philosopher and historian of philosophy, Etienne Henri Gilson.

Sensationalism, An empiricist theory of knowledge that holds that sensations are both the source of all knowledge and the ultimate verification of any statements. Hobbes originated the view, Etienne Condillac and Ernest Mach developed it.

Skepticism, The philosophic theory that no certain knowledge can be attained by man. Broadly speaking, skepticism states that all knowledge should be questioned and tested, for instance, by the scientific method.

Socialism, economic and social doctrine, political movement inspired by this doctrine, and system or order, established when this doctrine is organized in a society. The socialist doctrine, demands state ownership and control of the fundamental means of production and distribution of wealth, to be achieved by reconstruction of the existing capitalist or other political system of a country through peaceful, democratic, and parliamentary means. The doctrine, specifically advocates nationalization of natural resources, basic industries, banking and credit facilities, and public utilities. It places special emphasis, on the nationalization of monopolized branches of industry and trade, viewing monopolies, as inimical to the public welfare. It also advocates, state ownership of corporations, in which, the ownership function has passed from stockholders to managerial personnel. Smaller and less vital enterprises would be left under private ownership, and privately held cooperatives, would be encouraged.

These are the tenets of the Socialist party of the U.S., the Labour party of Great Britain, and labor or social democratic parties of various other countries. Therefore, they constitute the centrist position, held by most socialists. Some political movements, calling themselves socialist, however, insist on the complete abolition of the capitalist system and of private profit, and at the other extreme, are socialist programs having objectives entailing even fewer changes, in the social order, than those outlined above. The ultimate goal of all socialists, however, is a classless cooperative commonwealth, in every nation of the world.

Comparison with Communism

The terms, *socialism* and *communism*, were once used interchangeably. Today, however, communism designates those theories and movements, that, in accordance with one view of the teachings of Karl Marx and Friedrich Engels, advocate the abolition of capitalism and all private profit, by means of violent revolution, if necessary. Marx organized the International Workingmen's Association, or First International; when this congress met, at Geneva, in 1866, it was the first international forum for the promulgation of Communist doctrine. This doctrine, was later explained by Lenin, who defined a socialist society, as one in which the workers, free from capitalist exploitation, receive the full product of their labor. Most socialists deny the claim of Communists, to have achieved socialism in the USSR, which they regarded as an authoritarian tyranny. But after World War II, many Communist-led political parties in the Soviet sphere of influence, still used the designation *socialist*, in their names. In East Germany (now part of the united Federal Republic of Germany), for example, the name adopted by the merged Communist and Social Democratic parties, was the Socialist Unity party.

The modern socialist movement, as distinguished from communism, had its origin, largely in the revisionist movement of the late 19th century. The worsening condition of the proletariat, or workers, and the class war, predicted by Marx for Western Europe, had not come about. Many socialist thinkers began to doubt the indispensability of revolution and to revise other basic tenets of Marxism. Led by the

German writer, Eduard Bernstein, they declared, that socialism could best be attained by reformist, parliamentary, and evolutionary methods, including the support of the bourgeoisie.

Moderate Socialism

Such a view was held by the founders of the Fabian Society, organized in 1884, by British social reformers, Sidney and Beatrice Webb, and their associates. The Fabians, in turn, helped to form the British Independent Labour party, in 1893; it became affiliated with the newly organized Labour party, in 1906. In the U.S., a Socialist Labor party was founded, in 1877. This party, small as it was, became fragmented in the 1890's. In 1901, a moderate faction of the party, under Morris Hillquit, joined with the Social Democratic party of Eugene V. Debs and the Christian Socialists of George D. Herron, to form the Socialist party.

The moderate, or revisionist, type of socialism found its clearest expression in the organization, in Paris, in 1889, of the Second International. This body differed from the First International, in that, it was merely a coordinator of the activities of its affiliated political parties and trade unions. The Second International, also diverged in ideology; a majority of its members, led by Eduard Bernstein, were revisionists. The left-wing minority was led by Lenin and the German revolutionist, Rosa Luxemburg; a third element, Marxist, but opposed to Lenin, was led by the German theorist, Karl Kautsky. The Second International declared its opposition to the preparations for war being made, by most European governments.

Rise of the Left Wing

When World War I began, in 1914, modern European socialist leaders supported their respective governments. Leaders of the Socialist party in the U.S., and of the Labour party of Great Britain, did not. Spokespersons for the left wing, led by Lenin, labeled the war, an imperialist struggle, and urged the workers of the world to convert the war into a proletarian revolution or to turn the imperialist war into a class war. This ideological conflict resulted in the collapse of the Second International. Revived after World War I,

it was never again important.

Despite the decline of the Second International, socialist parties made substantial gains during the years following World War I and during World War II. In Great Britain, the Labour party, under Ramsay MacDonald, was in power for ten months, in 1924, and again, from 1929 to 1931, but it lacked parliamentary majorities and accomplished little. In Australia, the Labor party held office from 1929 to 1932, from 1941 to 1949, and from 1972 to 1975. The Labour government of New Zealand, elected in 1935, remained in power, until 1949. In Scandinavia, candidates of the Social Democratic parties of Denmark, Norway, and Sweden were elected to high positions, early in the 1920's; these parties subsequently became dominant, in Scandinavia.

Socialism Versus Fascism

During the 1920's, and 1930's, socialist and Communist parties were in continuous conflict. One point of contention, was the question of support for the USSR. Socialists castigated Communists, as agents of the Soviet Union and traitors, to their own countries. Also, during the 1920's, and 1930's, Fascist regimes, in Germany and Italy, caused both socialists and Communists, to develop new tactics. Attempts were made, in several countries, to form a united front of all working-class organizations opposed to fascism, but the movement had limited success, even in France and Spain, where it did well in the 1936 elections. Failure of the Communists and socialists of Germany to unite, is regarded as one cause of the success of the National Socialists. The fragile alliance that was achieved between socialists and Communists, in some countries, during this "Popular Front" period, was destroyed, in 1939, by the conclusion of a non-aggression pact between Germany and the USSR. Socialists condemned this act, as a demonstration of the community of interest between two totalitarian governments. In August, 1939, Germany invaded Poland, precipitating World War II, and socialists in the Allied countries, immediately expressed full support for their governments.

After World War II

An upsurge occurred in support of socialist parties after the war, chiefly in Western

Europe. The greatest advance, was scored in Great Britain, in 1945; the victorious Labour party, had in its campaign, advocated the socialization of the British economy. In ensuing years, individual socialists won victories and in some instances, formed governments in France, Italy, Belgium, the Netherlands, Norway, Sweden, and numerous other European countries. The Socialist International, similar to the Second International, was organized, in 1951, in Frankfurt, West Germany (now, part of the united Federal Republic of Germany). In Asia, socialism made progress in India, Burma, and Japan; the Asian Socialist Conference, was formed as the Eastern equivalent of the Socialist International. The Soviet satellites, the "People's Democracies" of Eastern Europe, including Poland, Czechoslovakia (now, the Czech Republic and Slovakia), Hungary, Bulgaria, and Romania, came under the control of Communist-Socialist parties, but these were dominated, in all cases, by Communists. China established a Communist government, as did Albania and, later, Cuba. Emerging nations of Africa, Asia, and Latin America, frequently adopted social systems, that were largely socialist, in orientation. In many instances, these nations took over properties, held by foreign owners. The influence of the Socialist party of the U.S., led from 1924 to 1968, by Norman Thomas, gradually declined, although much of its economic program became law, under the New Deal of President Franklin D. Roosevelt.

The period, following World War II, was also marked by intensification of the conflict between socialists and Communists. Socialists approved such measures, initiated in the U.S., and supported by the governments of Western Europe, as the European Recovery Program and the North Atlantic Treaty Organization, declaring that the former, would stem the tide of totalitarian communism, by raising living standards and that the latter, would achieve the same end, by strengthening Western Europe, militarily. Communists denounced these measures, as imperialist preparations for war, against the USSR.

Socialist political parties have suffered occasional setbacks in elections, in those countries, in which, they form half of the two-party system, as in New Zealand, in 1975

(they had been in power, from 1957 to 1960 and from 1972 to 1975), and in Great Britain, in 1979 (after five years in power). Nonetheless, extensive and fundamental parts of the socialist program, are permanent features, of contemporary economic and social life.

Solipsism, The theory that one cannot know anything other than his or her own thoughts, feelings, or perceptions; therefore, other people and the real world must be projections of one's own mind with no existence in and of themselves.

Spiritism, A term referring to the belief that spirits of the dead communicate with the living, for instance, at séances or through a medium.

Spiritualism, The view that the ultimate reality in the universe is the spirit. Advocates of this view may disagree about the nature of the spirit.

Stoicism, school of philosophy, founded in ancient Greece, opposed to Epicureanism, in its views of life and duty. The Stoic philosophy was developed, from that of the Cynics, whose Greek founder, Antisthenes, had been a disciple of Socrates.

History

The Stoic school was established, at Athens, about 300 B.C., by Zeno of Citium, in Cyprus. Zeno, (who derived much of his philosophy from Crates of Thebes), opened his school in a colonnade, known as the *Stoa Poikile* ("painted porch"). Among his disciples, was Cleanthes of Assos, in the Troad (area surrounding ancient Troy), whose extant, "Hymn to Zeus," sets forth the unity, omnipotence, and moral government of the supreme deity. Cleanthes was followed by Chrysippus of Soli, in Cilicia. These three men, represent the first period, (300-200 B.C.) of Stoic philosophy.

The second period (200-50 B.C.), embraced the general promulgation of the philosophy and its introduction to the Romans. Chrysippus, was succeeded by Zeno of Tarsus and Diogenes of Babylonia; then followed, Antipater of Tarsus, (who taught Panaetius of

Rhodes). Panaetius introduced Stoicism to Rome; among Panaetius's pupils, was Posidonius of Apamea, in Syria, who was the teacher of the orator, Marcus Tullius Cicero.

The third period of Stoicism, was Roman. In this period, outstanding Stoics included, Cato the Younger and, during the empire, the three Stoic philosophers, whose writings are extant, namely, Lucius Annaeus Seneca, Epictetus, and the emperor, Marcus Aurelius.

Principles

Stoicism was the most influential philosophy, in the Roman Empire, during the period preceding the rise of Christianity. The Stoics, like the Epicureans, emphasized ethics as the main field of knowledge, but they also developed theories of logic and natural science, to support their ethical doctrines. Their most important contribution to logic, was the discovery of the hypothetical syllogism. They held, that all reality is material, but that matter proper, which is passive, is to be distinguished from the animating or active principle, Logos, which they conceived, as both the divine reason and as simply, a finer kind of material entity, an all-pervading breath or fire, such as the Greek philosopher, Heraclitus, had supposed the cosmic principle to be. According to them, the human soul, is a manifestation of the Logos. Living according to nature or reason, they held, is living in conformity with the divine order of the universe. The importance of this view is seen, in the part that Stoicism played, in developing a theory of natural law, that powerfully affected Roman jurisprudence.

The foundation of Stoic ethics is the principle, proclaimed earlier by the Cynics, that good lies not in external objects, but in the state of the soul itself, in the wisdom and restraint, by which, a person is delivered from the passions and desires that perturb the ordinary life. The four cardinal virtues of the Stoic philosophy are wisdom, courage, justice, and temperance, a classification derived from teachings of Plato.

A distinctive feature of Stoicism is its cosmopolitanism. All people are manifestations of

the one universal Spirit and should, according to the Stoics, live in brotherly love and readily help one another. They held that external differences, such as rank and wealth are of no importance, in social relationships. Thus, before the rise of Christianity, Stoics recognized and advocated the brotherhood of humanity and the natural equality of all human beings.

Subjectivism, The theory that all moral values are completely dependent on the personal tastes, feelings, or inclinations of the individual and have no source of validity outside of such human subjective states of mind.

Supernaturalism, The belief that there are forces, energies, or beings beyond the material world -- such as God, spirit, or occult forces -- that affect events in our world.

Syllogism, A kind of deductive reasoning or argument. As defined by Aristotle, it was considered the basis of reasoning for over two thousand years. In every syllogism, there are two statements (premises) from which a conclusion follows necessarily. Syllogisms are of three basic logical types, as illustrated by these examples:

1. If a broom is new, it sweeps clean; the broom is new, therefore, it sweeps clean.
2. Either the horse is male or female; the horse is not female, therefore, it is male.
3. All philosophers are men; all men are mortal; therefore, all philosophers are mortal.

Theism, religious belief in one Supreme Being, who is the source and sustainer of the universe, and at the same time, is distinguished from it. As such, this belief is opposed to atheism. Theism, is now usually understood to mean, the doctrine of the one, supreme, personal God, in whom “we live and move and have our being” (Acts 17:28). Theism is distinguished from polytheism, which recognizes more than one god; from pantheism, which denies the divine personality and identifies God with the universe; from agnosticism, which denies the possibility of knowledge of God and suspends judgment on His existence; and from Deism, which, although etymologically equivalent to theism, is generally defined, as acknowledging the existence of God, but denying His

providence and active presence, in the life of the world.

Totalitarianism, in political science, system of government and ideology, in which, all social, political, economic, intellectual, cultural, and Spiritual activities are subordinated to the purposes of the rulers of a state. Several important features distinguish totalitarianism, a form of autocracy peculiar to the 20th century, from such older forms as despotism, absolutism, and tyranny. In the older forms of autocracy, people could live and work in comparative independence, provided they refrained from politics. In modern totalitarianism, however, people are made utterly dependent, on the wishes and whims of a political party and its leaders. The older autocracies were ruled by a monarch or other titled aristocrat, who governed by a principle such as divine right, whereas, the modern totalitarian state is ruled by a leader, or dictator, who controls a political party.

Totalitarian Governments

Those countries, whose governments are usually characterized as totalitarian were Germany, under the National Socialism of Adolf Hitler; the USSR, particularly under Joseph Stalin; and the People's Republic of China, under the Communist rule of Mao Zedong (Mao Tse-tung). Other governments have also been called, totalitarian, for example, those of Italy under Benito Mussolini, North Korea under Kim Il Sung, Syria under Hafez al-Assad, and Iraq under the former Saddam Hussein.

The Party and Its Tools

Under a dictator, members of the ruling party, become the elite of the nation. The entire society is subjected to a hierarchical organization, wherein each individual is responsible to another in a position of higher authority -- with the single exception of the supreme leader, who is answerable to no one. All non-governmental social groupings, are either destroyed totally or coordinated to serve the purposes of the party and the state.

Total subjection of the individual became possible, only through advanced science and

industrial technology. Among the decisive, technologically conditioned features of totalitarian dictatorships, are a monopoly of mass communications, a terrorist secret-police apparatus, a monopoly of all effective weapons of destruction, and a centrally controlled economy.

Control of Mass Communications

By virtue of the monopoly of mass communications, the ruling party and the government are in possession of all channels, through which, people receive information, guidance, and direction. All newspaper, magazine, and book publishing, as well as radio and television broadcasting, theater productions, and motion pictures, is centrally controlled and directed. All writers, speakers, actors, composers, and poets are enrolled in party-controlled organizations, and they are licensed by the government. Usually, they are required to be members of the party. The party line, that is, the party's interpretation of policy, is imposed on all mass media, through censorship.

The Secret Police

The secret-police apparatus employs the theories and techniques of scientific crime detection and modern psychology. It terrorizes the population in ways radically different from and much crueler than those of the police systems of earlier autocracies. The totalitarian secret police employs institutions and devices, such as the concentration camp, predetermined trials, and public confessions. One of the dangers, inherent in the totalitarian dictatorship, is the possibility that the secret police might seize control of the party itself.

Control of Armament

The monopoly of all effective weapons of destruction is an attribute of all contemporary governments. In the totalitarian dictatorships, however, which provide no legal means of effecting a change of government, popular revolutions, such as the uprisings that occurred in East Germany (now, part of the United Federal Republic of Germany), in 1953, and in Hungary, in 1956, have scant prospects of success. Tanks, flamethrowers, jet airplanes, and other weapons provide the totalitarian dictators with

strong defense against revolution.

Control of the Economy

The centrally controlled economy enables the totalitarian dictatorship to exploit its population for foreign conquest and world revolution. For example, all resources can be concentrated on a single important military project. The totalitarian type of economy, enables the dictator to control the workers and make them dependent on the government. Without a work permit, none can work. Work permits, may be withdrawn for offenses such as objecting to foul working conditions. Thus, the workers in a totalitarian dictatorship, are sometimes called, state slaves.

Totemism, a complex system of ideas, symbols, and practices based on an assumed relationship between an individual or a social group and a natural object known as, a totem. The totem may be a particular species of bird, animal, or plant, a natural phenomenon, or a feature of the landscape, with which, a group believes itself linked in some way. The term, *totem* is derived from the language of the Ojibwa, a Native North American tribe.

The totemic relationship is widespread and has been observed in Malaysia, Africa, and Guinea. It is especially strong among some Native Americans and the Australian aborigines. In these societies, the totem, is often regarded, as a companion and helper with supernatural powers, and as such, is respected and occasionally, venerated. The individuals of a totemic group, see themselves as partially identified with or assimilated to the totem, which may be referred to, by special names or symbols. Descent may be traced to an original totemic ancestor, which becomes the symbol of the group. With the exception of some totemic rituals, killing, eating, or touching the totem, is prohibited. Individual shamans have been known to cultivate a personal friendship with a particular totemic animal or plant.

Few anthropological concepts have undergone such radical change, as that of totemism. Most of the theories about this phenomenon, propounded in the 19th and

early 20th centuries, have been discarded. Totemism is no longer regarded as a religion, much less as an early stage in the religious and cultural history of the human race. It is admitted, however, that a totemic relationship may involve some religious elements, such as the cult of ancestors and the belief in Spirits. The current skepticism about totemism, in anthropological literature, is exemplified by the French anthropologist, Claude Levi-Strauss's theory, that totemism is an anthropological concept, having no objective reality.

The basis of totemism seems to lie in the world view of some societies that assume a specific relationship between human beings and the powers of nature, a relationship that serves as the foundation for a classificatory scheme. Totemism, may thus be interpreted, as a conceptual device for sorting out social groups, by means of natural emblems. Furthermore, some scholars point out, that when different social groups, within the same society, draw their names and identities from plants or animals, these totems serve as symbolic devices showing that society, although divided into many groups, still remains a whole. Totems identify and symbolize a group, that shares common interests - particularly an interest in the protection of kin members - in societies that have no other agency or mechanism for performing this function. Recently, some anthropologists have argued, that Australian totemism, because of its taboos against killing and eating one's totem, has acted as a conservation device, helping people adapt to their natural environment. Totemism would, in this interpretation, have an ecological significance, and would thus, have played an important role in the development and survival of those societies, in which, it flourished.

Transcendentalism, in philosophy and literature, belief in a higher reality, than that found in sense experience or in a higher kind of knowledge, than that achieved, by human reason. Nearly all transcendentalist doctrines, stem from the division of reality, into a realm of Spirit, and a realm of matter. Such a division, is made by many of the great religions, of the world.

Philosophic Development and Applications

The philosophical concept of transcendence was developed by the Greek philosopher, Plato. He affirmed the existence of absolute goodness, which he characterized, as something beyond description, and as knowable ultimately, only through intuition. Later, religious philosophers, influenced by Plato, applied this concept of transcendence, to divinity, maintaining that God can be neither described, nor understood, in terms that are taken from human experience. The doctrine, that God is transcendent, in the sense of existing outside of nature, is a fundamental principle in the orthodox forms of Christianity, Judaism, and Islam.

The terms, *transcendent* and *transcendental*, were used in a more narrow and technical sense, by Scholastic philosophers, late in the Middle Ages, to signify concepts of unrestricted generality, applying to all types of things. The Scholastics recognized six such transcendental concepts: essence, unity, goodness, truth, thing, and something (Latin *ens, unum, bonum, verum, res, and aliquid*).

The German philosopher, Immanuel Kant, was the first to make a technical distinction between the terms, *transcendent* and *transcendental*. Kant reserved the term, *transcendent* for those entities, such as God and the soul, which are thought to exist outside of human experience, and are therefore, unknowable; he used the term, *transcendental* to signify a priori forms of thought, that is, innate principles, with which, the mind gives form to its perceptions and makes experience, intelligible. Kant applied the name, *transcendental philosophy* to the study of pure mind and its a priori forms. Later, German idealist philosophers who were influenced by Kant, particularly, Johann Gottlieb Fichte, Friedrich Wilhelm Joseph von Schelling, and Edmund Husserl, described their views, as transcendental. Consequently, the term, *transcendentalism* came to be applied, almost exclusively, to doctrines of metaphysical idealism.

Transcendental Literature

In its most specific usage, transcendentalism refers to a literary and philosophical movement, that developed in the U.S., in the first half of the 19th century. While the

movement was, in part, a reaction to certain 18th-century rationalist doctrines, it was strongly influenced by Deism, which, although rationalist, was opposed to Calvinist orthodoxy. Transcendentalism, also involved a rejection of the strict Puritan religious attitudes, that were the heritage of New England, where the movement originated. In addition, it opposed the strict ritualism and dogmatic theology of all established religious institutions.

More important, the transcendentalists were influenced by romanticism, especially such aspects as self-examination, the celebration of individualism, and the extolling of the beauties of nature and humankind. Consequently, transcendentalist writers expressed semi-religious feelings toward nature, as well as the creative process, and saw a direct connection, or correspondence, between the universe (macrocosm) and the individual soul (microcosm). In this view, divinity permeated all objects, animate or inanimate, and the purpose of human life was union with the so-called, Over-Soul. Intuition, rather than reason, was regarded as the highest human faculty. Fulfillment of human potential, could be accomplished, through mysticism or through an acute awareness of the beauty and truth of the surrounding natural world. This process, was regarded, as inherently individual, and all orthodox tradition, was suspect.

American transcendentalism began with the formation (1836) of the Transcendental Club, in Boston. Among the leaders of the movement were the essayist, Ralph Waldo Emerson, the feminist and social reformer, Margaret Fuller, the preacher, Theodore Parker, the educator, Bronson Alcott, the philosopher, William Ellery Channing, and the author and naturalist, Henry David Thoreau. The Transcendental Club published a magazine, *The Dial*, and some of the club's members participated in an experiment in communal living at Brook Farm, in West Roxbury, Massachusetts, during the 1840's. Major transcendentalist works of the American movement, include Emerson's essays, "Nature" (1836) and "Self-Reliance" (1841), as well as, many of his metaphysical poems, and also Thoreau's *Walden, or Life in the Woods* (1854), which is an account of an individual's attempt, to live simply and in harmony, with nature.

Unitarianism, in general, the form of Christianity, that denies the doctrines of the Trinity, maintaining that God exists in one person only. From the middle of the 2nd century to the end of the 3rd century, a succession of eminent Christian teachers, Monarchians, maintained the undivided unity of God. Modern Unitarianism, however, particularly in the U.S., traces its history to more recent sources.

History

At the time of the Reformation, theologians all over Europe, began questioning the doctrine of the Trinity. Unitarian belief, however, was tolerated, only in Poland and the principality of Transylvania.

Unitarian refugees, primarily from Italy, found a welcome, in Poland, and from 1548 to 1574, were strong enough to form a separate Church, which flourished until the mid-17th century. In Transylvania, the Unitarians persisted separately from the Reformation.

In England, in 1548, a priest named, John Ashton, was accused of Arianism - in effect, of denying the equal divinity of the three persons of the Trinity. Ashton escaped, only by recantation; during the next half-century, a few suffered martyrdom, on similar charges. During the reign of King James I, of England, Socinianism, named for the Italian-Polish Unitarian leader, Faustus Socinus, exercised considerable influence. Thereafter, the Unitarians (with the exception of a society, formed in London, by John Biddle, which did not survive its founder), had no organized existence. After the passing of the Toleration Act, in 1689, however, people were allowed to adopt Unitarian opinions. In 1813, the Unitarians were legally classed with other dissenters.

After 1740, Arian views, in reaction to the Calvinism of American Protestantism, were widely diffused among the New England clergy. In 1796, King's Chapel, in Boston, officially adopted Unitarianism and left the Episcopal Church. By imperceptible degrees, many of the New England Churches became Unitarian, but not until 1815, did the name begin to be much used. Thereafter, 120 Congregational Churches, in New

England, adopted Unitarian principles. Most important in shaping American Unitarianism, during the 19th century, was the Transcendentalist Movement.

The American Unitarian Association was formed, in 1825; a national conference was added, in 1865. Local Churches retained their independence, in accordance with Congregational polity. In 1961, the association joined with the Universalist Church of America, to form the Unitarian Universalist Association, with headquarters, in Boston.

Basic Doctrine

Unitarians, are generally agreed, in rejecting the entire orthodox outlook. They deny the doctrines of the Trinity, the vicarious atonement, the deity of Jesus Christ, original sin, and everlasting punishment, regarding them as both, unscriptural and irrational. They celebrate the Eucharist, not as a sacrament, but as a commemoration of Jesus' death and as an expression of Spiritual communion with Him. They adhere to the rite of infant baptism, although a few Unitarian Baptist Churches, restrict baptism to adults.

Universalism, religious faith incorporating many Christian tenets, but not exclusively, Christian. Its adherents believe in universal salvation, or, as it is now generally stated, in the eternal progress of all souls. Modern Universalists claim, that this doctrine is contained in the New Testament in the teachings of Jesus, and conforms to the laws of nature, as taught by science and sanctioned by reason and philosophy.

About 1750, an organization calling itself Universalist, was created, in London. Before that time, the believers in universal salvation were affiliated with sects bearing various names, among them, Origenists and Merciful Doctors. In the U.S., the most important early leader, was a British opponent of Calvinism, John Murray, who began preaching in New Jersey, in 1770. He formed the first organized Universalist Church in America, the Independent Christian Church of Gloucester, Massachusetts, in 1779. Another influential leader was, Hosea Ballou, a New England schoolteacher and clergyman. In Europe, very few Churches took the Universalist name, but the doctrine of Universalism found some favor, and in some instances, open advocacy in Churches of various

names. Today, many Unitarians, in Europe, are avowed Universalists, just as the Universalists of America, are generally, Unitarians.

The sect has at various times, become subdivided, chiefly by the breaking away of the Restorationists, in 1831. This group was dissolved a decade later. They maintained, that the wicked would pass through a temporary state of punishment after death, whereas, the original Universalists maintained, that for sin, there is no punishment, except the consequences in this life. Statements of Universalist principles have been formulated at various times, at Philadelphia in 1790, in the Winchester Profession of 1805, at Boston in 1899, and at Washington, D.C., in 1935. In general, these statements agreed on a refusal to adopt any specific creed. A final statement was made in the 1942 charter of the Universalist Church of America, in which, the group adopted the principle of promoting “harmony among adherents of all religious faiths.” Their work, largely humanitarian, is among underprivileged groups in the U.S., and elsewhere.

They joined with the American Unitarian Association, in 1961, to form the Unitarian Universalist Association. In that year, they reported 68,949 members in 334 Churches.

Utilitarianism, A theory of morality that all actions should be judged for rightness or wrongness in terms of their consequences; thus, the amount of pleasure people derive from those consequences becomes the measure of moral goodness.

Utopianism, The belief in the possibility or desirability of just not a better but a perfect society. The term derives from Sir Thomas More’s *Utopia* (1516), which depicts an ideal state. Utopian states also appear in the writings of Plato and Bacon.

Vitalism, The theory that living organisms are inherently different from inanimate bodies; thus, life cannot be explained fully by materialistic theories as it is based on a vital force that is unlike other physical forces.

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