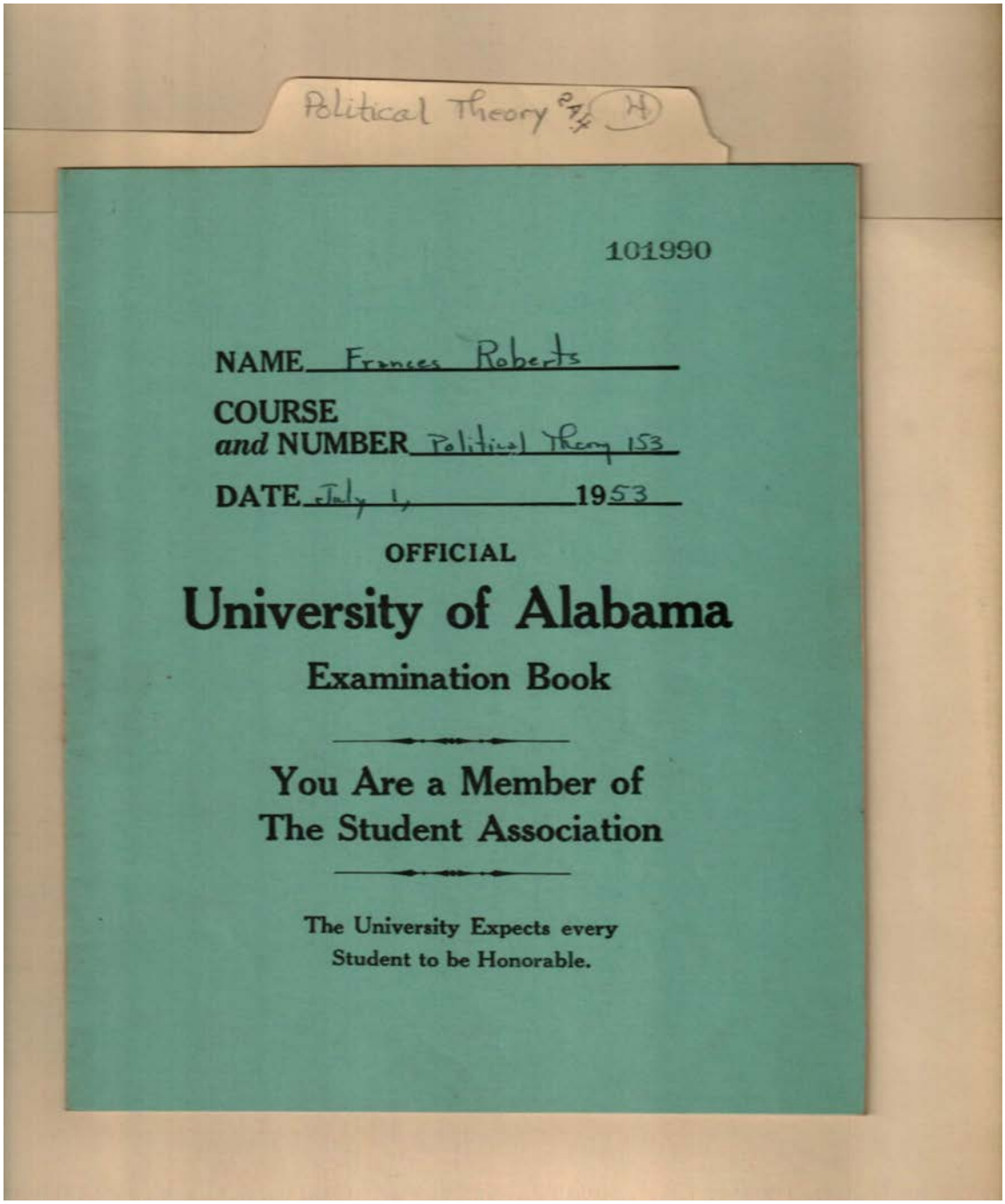
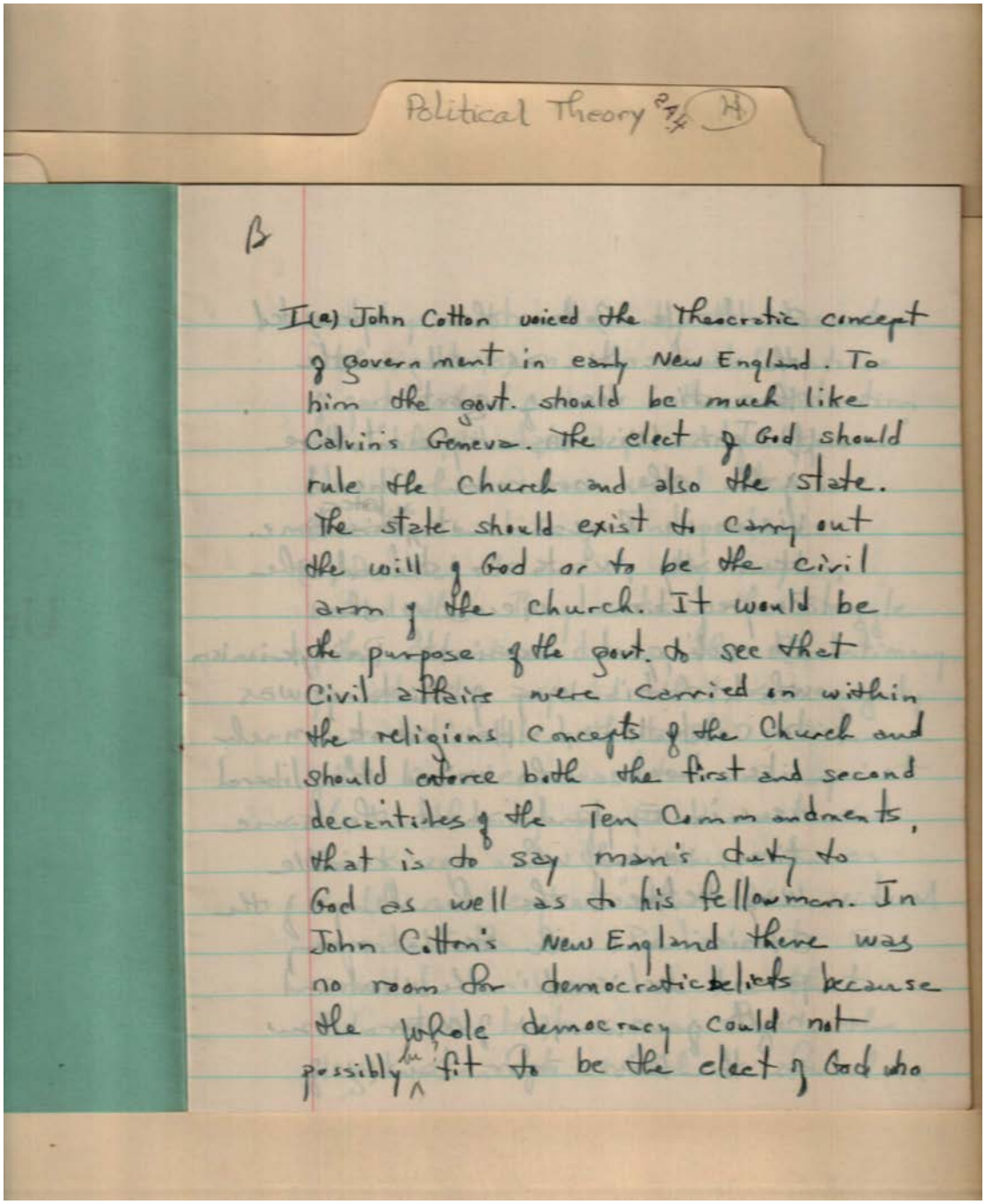


Names:
Political Theory
Roberts, Frances
University of Alabama

Places:
University, AL

Types:
test

Dates:
Jul 01, 1953



Names:
Cotton, John

Types:
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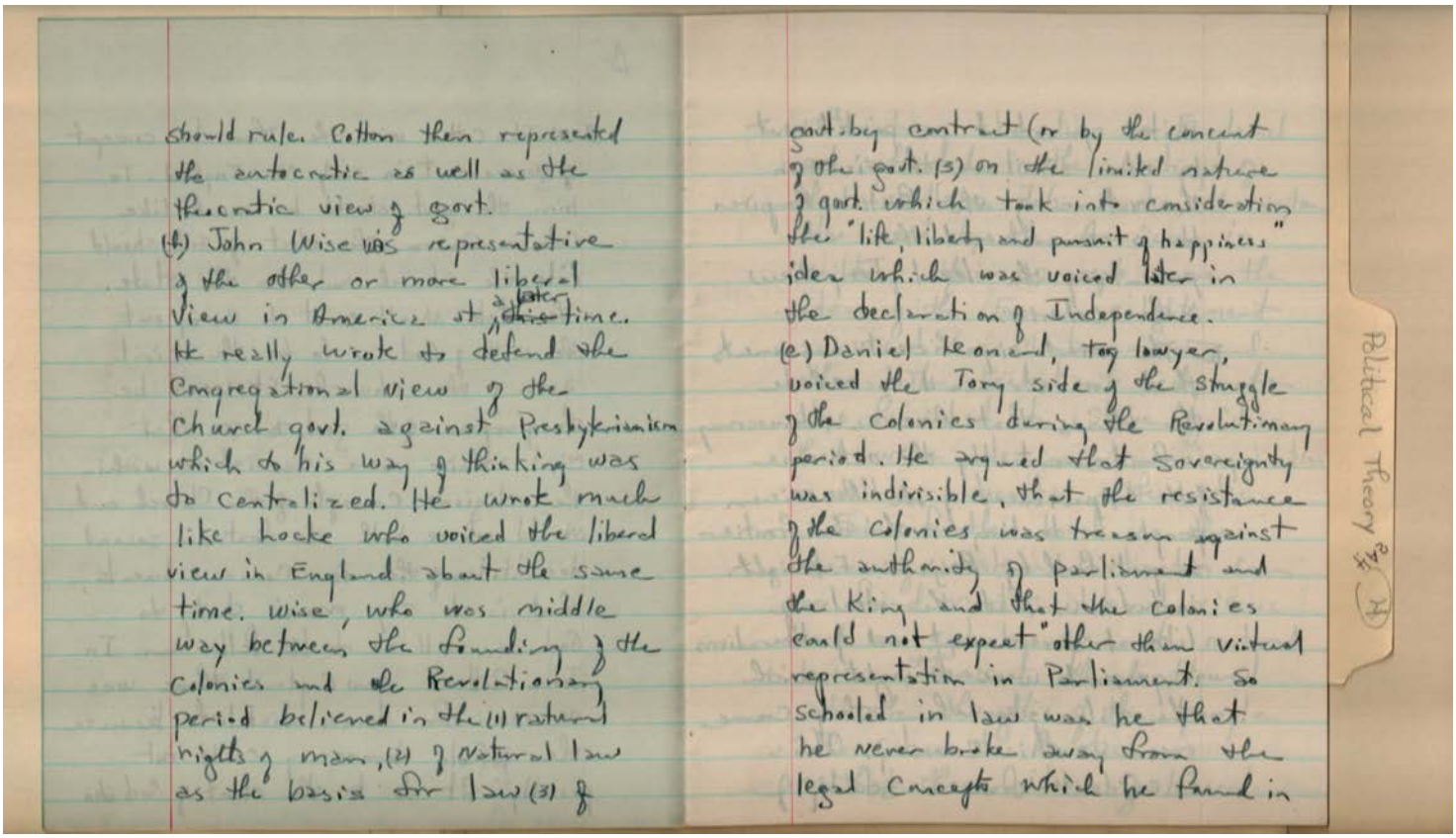

should rule. Cotton then represented the autocratic as well as the theocratic view of govt.
(b) John Wise was representative of the other or more liberal view in America at a later time. He really wrote to defend the Congregational view of the Church govt. against Presbyterianism which to his way of thinking was to centralized. He wrote much like Locke who voiced the liberal view in England about the same time. Wise, who was middle way between the founding of the Colonies and the Revolutionary period believed in the (1) natural rights of man, (2) of natural law as the basis for law (3) of govt. by contract (or by the consent of the govt. (3) on the limited nature of govt. which took into consideration the "life, liberty and pursuit of happiness" idea which was voiced later in the declaration of Independence.
(c) Daniel Leonard, tory lawyer, voiced the Tory side of the struggle of the colonies during the Revolutionary period. He argued that Sovereignty was indivisible, that the resistance of the colonies was treason against the authority of parliament and the King and that the colonies could not expect "other than virtual representation in Parliament. So schooled in law was he that he never broke away from the legal Concepts which he found in

Political Theory 3rd H

Names:
Cotton, Leonard, Daniel Wise, John

Types:
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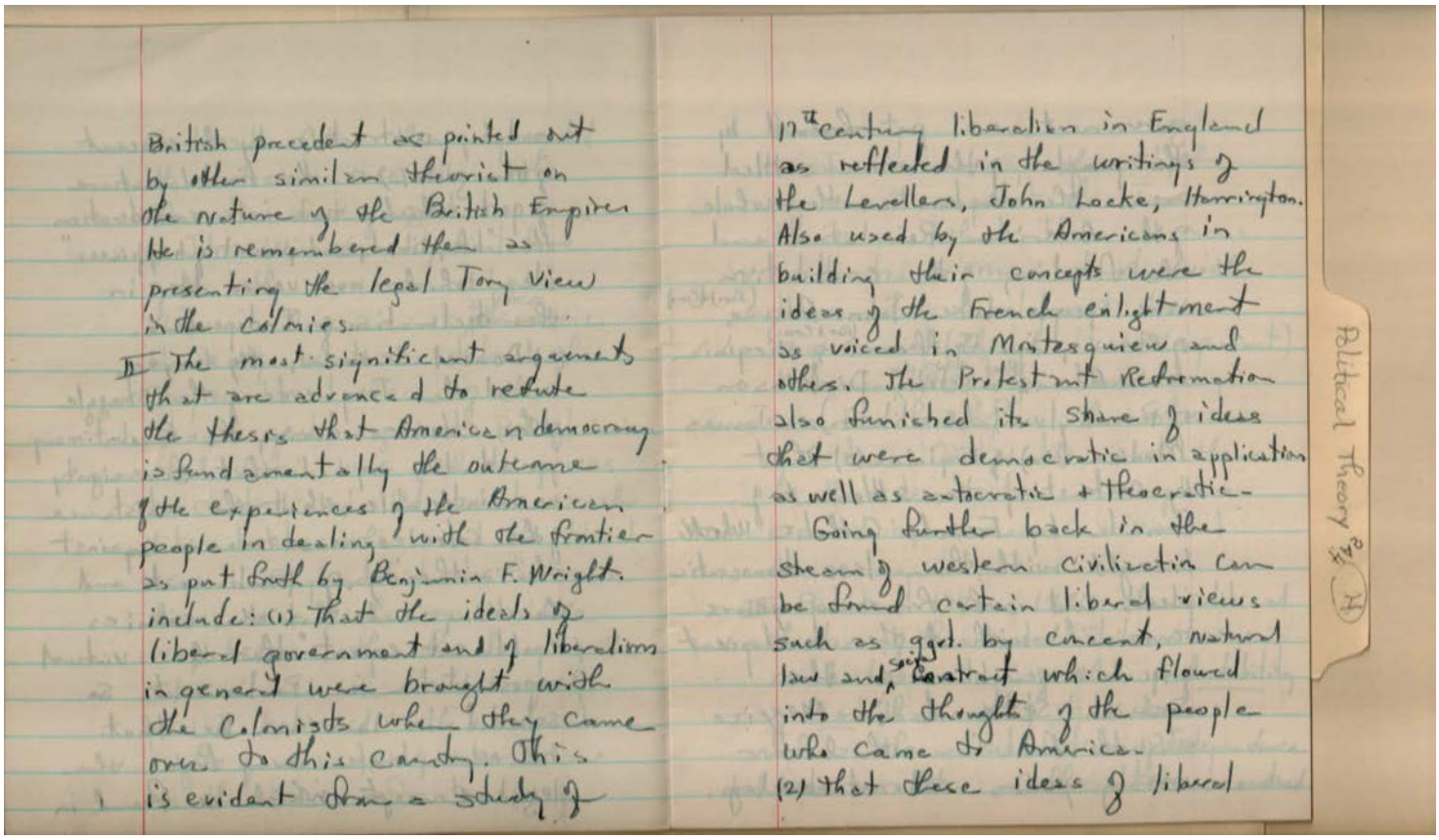


British precedent as pointed out by other similar theorist on the nature of the British Empire. He is remembered then as presenting the legal Tory View in the Colonies.

II The most significant arguments that are advanced to refute the thesis that American democracy is fundamentally the outcome of the experiences of the American people in dealing with the frontier as put forth by Benjamin F. Wright. include: (1) That the ideals of liberal government and of liberalism in general were brought with the Colonists when they came over to this country. This is evident from a study of 17th century liberalism in England as reflected in the writings of the Levellers, John Locke, Harrington. Also used by the Americans in building their concepts were the ideas of the French enlightment as voiced in Montesquieu and others. The Protestant Reformation also furnished its share of ideas that were democratic in application as well as autocratic + theocratic.

Going further back in the stream of western civilization can be found certain liberal views such as ggvt. by concent, natural law and social contract which flowed into the thoughts of the people who came to America.

(2) that these ideas of liberal

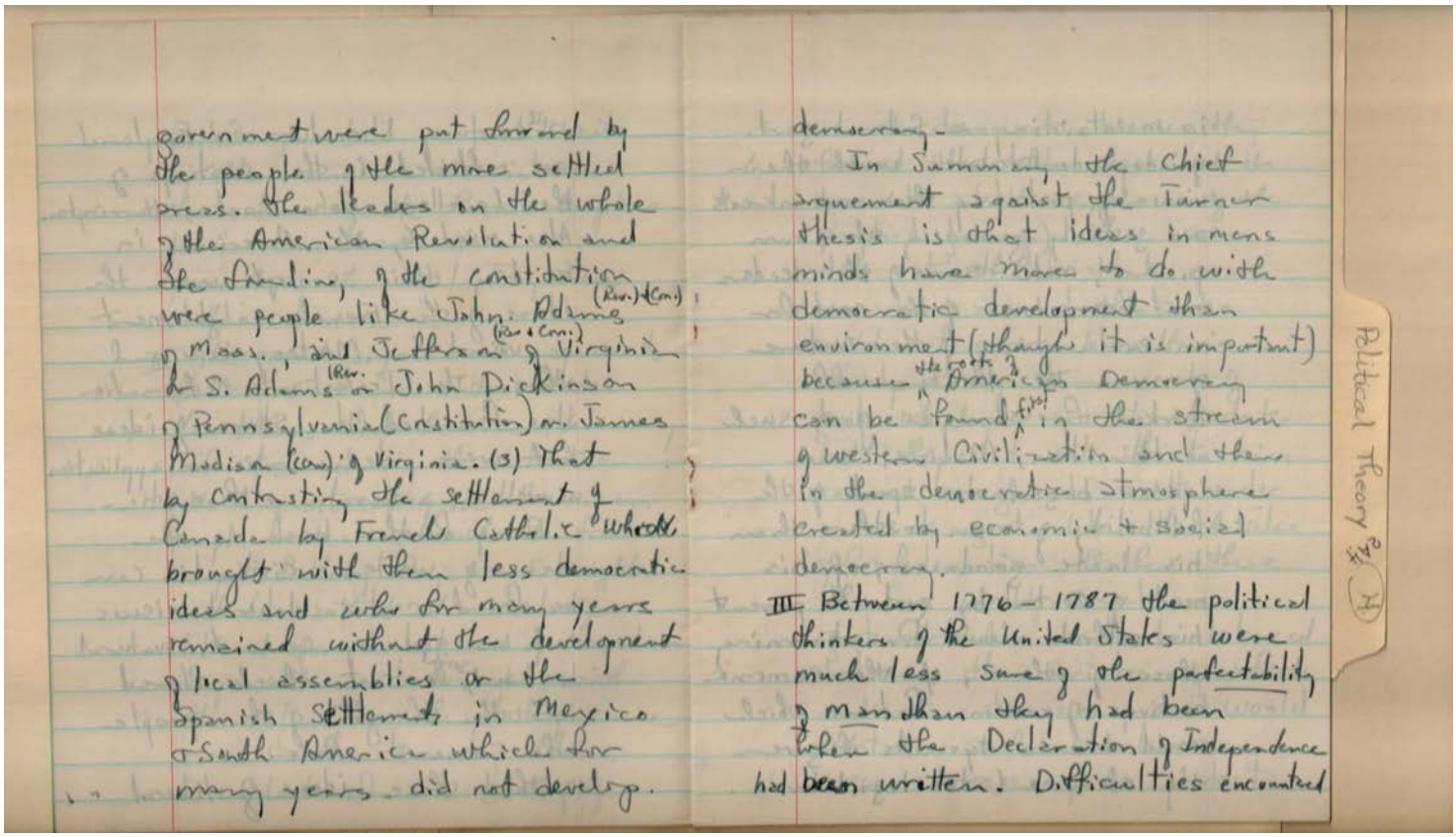
Political Theory 24 (H)

Names:

Harrington, Levellers, Locke, John Wright, Benjamin F.

Types:

test



government were put forward by the people of the more settled areas. The leaders on the whole of the American Revolution and the founding of the constitution were people like John Adams (Rev.) (Con.) of Mass. and Jefferson (Rev. & Con.) of Virginia & S. Adams (Rev.) or John Dickinson of Pennsylvania (Constitution) or James Madison (Con.) of Virginia. (3) That by contrasting the settlement of Canada by French Catholic who had brought with them less democratic ideas and who for many years remained without the development of local assemblies or the Spanish settlements in Mexico & South America which for many years did not develop democracy.

In summary the chief argument against the Turner thesis is that ideas in mens minds have more to do with democratic development than environment (though it is important) because the roots of American Democracy can be found first in the stream of western Civilization and then in the democratic atmosphere created by economic & social democracy.

III Between 1776 - 1787 the political thinkers of the United States were much less sure of the perfectability of man than they had been when the Declaration of Independence had been written. Difficulties encountered

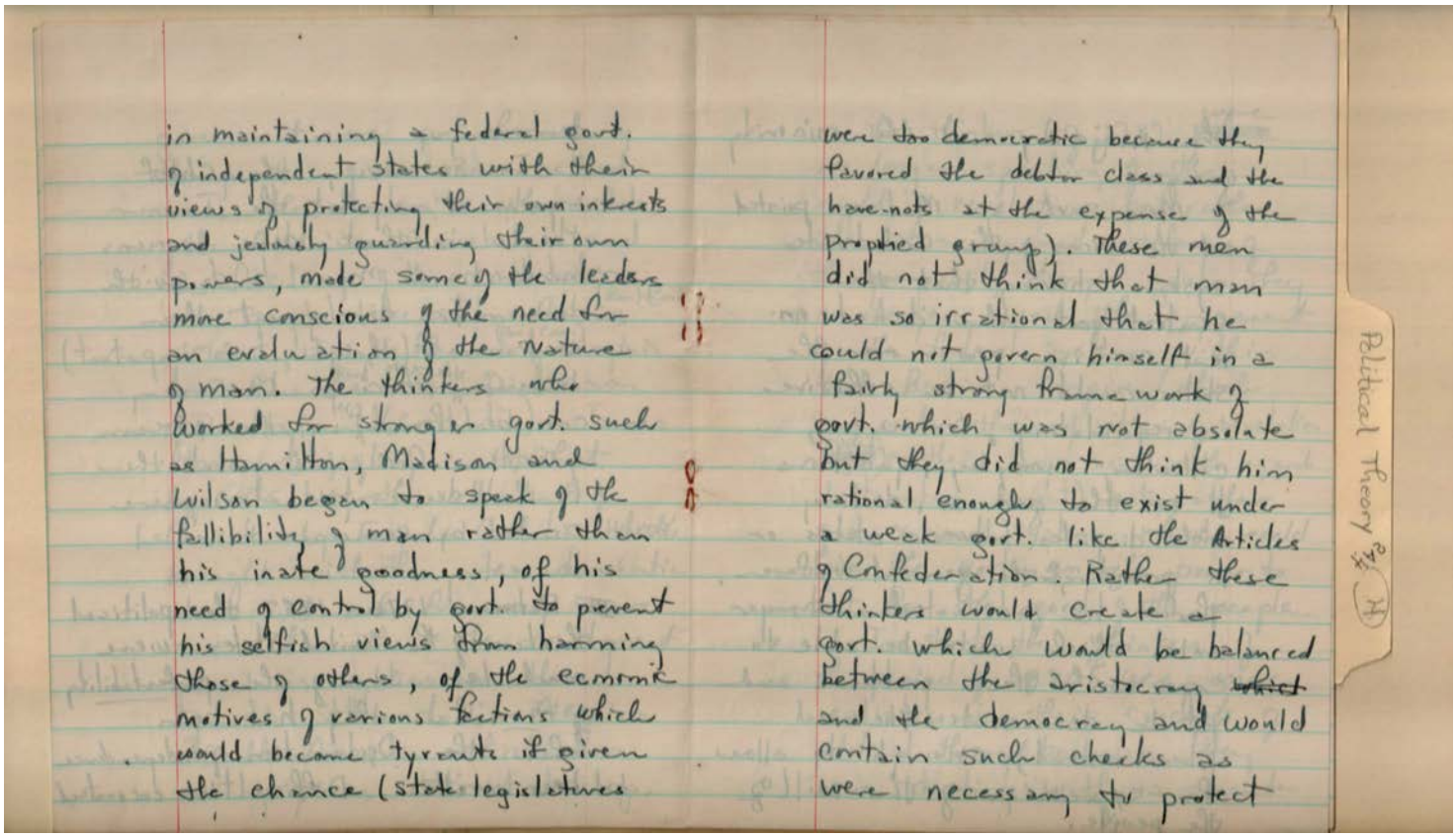
Political Theory #4 (A)

Names:

Adams, John
Adams, S.
Dickinson, John
Jefferson,
Madison, James
Turner,

Types:

test

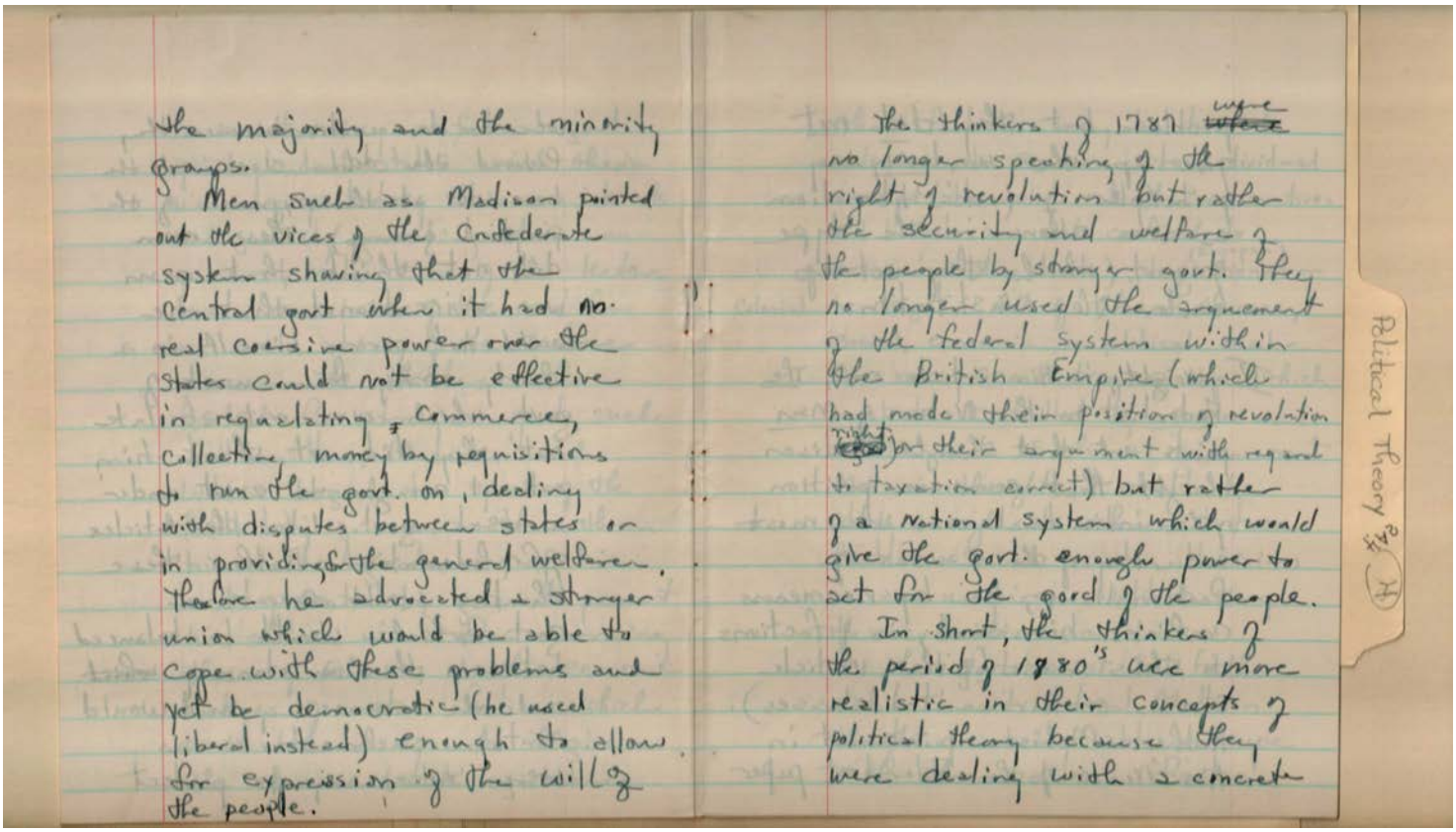


in maintaining a federal govt. 9 independent states with their views of protecting their own interests and jealously guarding their own powers, made some of the leaders more conscious of the need for an evaluation of the Nature of man. The thinkers who worked for stronger govt. such as Hamilton, Madison and Wilson began to speak of the fallibility of man rather than his inate goodness, of his need of control by govt. to prevent his selfish views from harming those of others, of the economic motives of various factions which would become tyrants if given the chance (state legislatures were too democratic because they favored the debtor class and the have-nots at the expense of the propertied group). These men did not think that man was so irrational that he could not govern himself in a fairly strong framework of govt. which was not absolute but they did not think him rational enough to exist under a weak govt. like the Articles of Confederation. Rather these thinkers would create a govt. which would be balanced between the aristocracy ~~which~~ and the democracy and would contain such checks as were necessary to protect

Political Theory 34 H

Names:
Hamilton, Madison, Wilson,

Types:
test



the majority and the minority groups.

Men such as Madison pointed out the vices of the Confederate system showing that the central govt when it had no real coersive power over the states could not be effective in regulating Commerce, collecting money by requisitions to run the govt. on, dealing with disputes between states or in providing for the general welfare. Therefore he advocated a stronger union which would be able to cope with these problems and yet be democratic (he used liberal instead) enough to allow for expression of the will of the people.

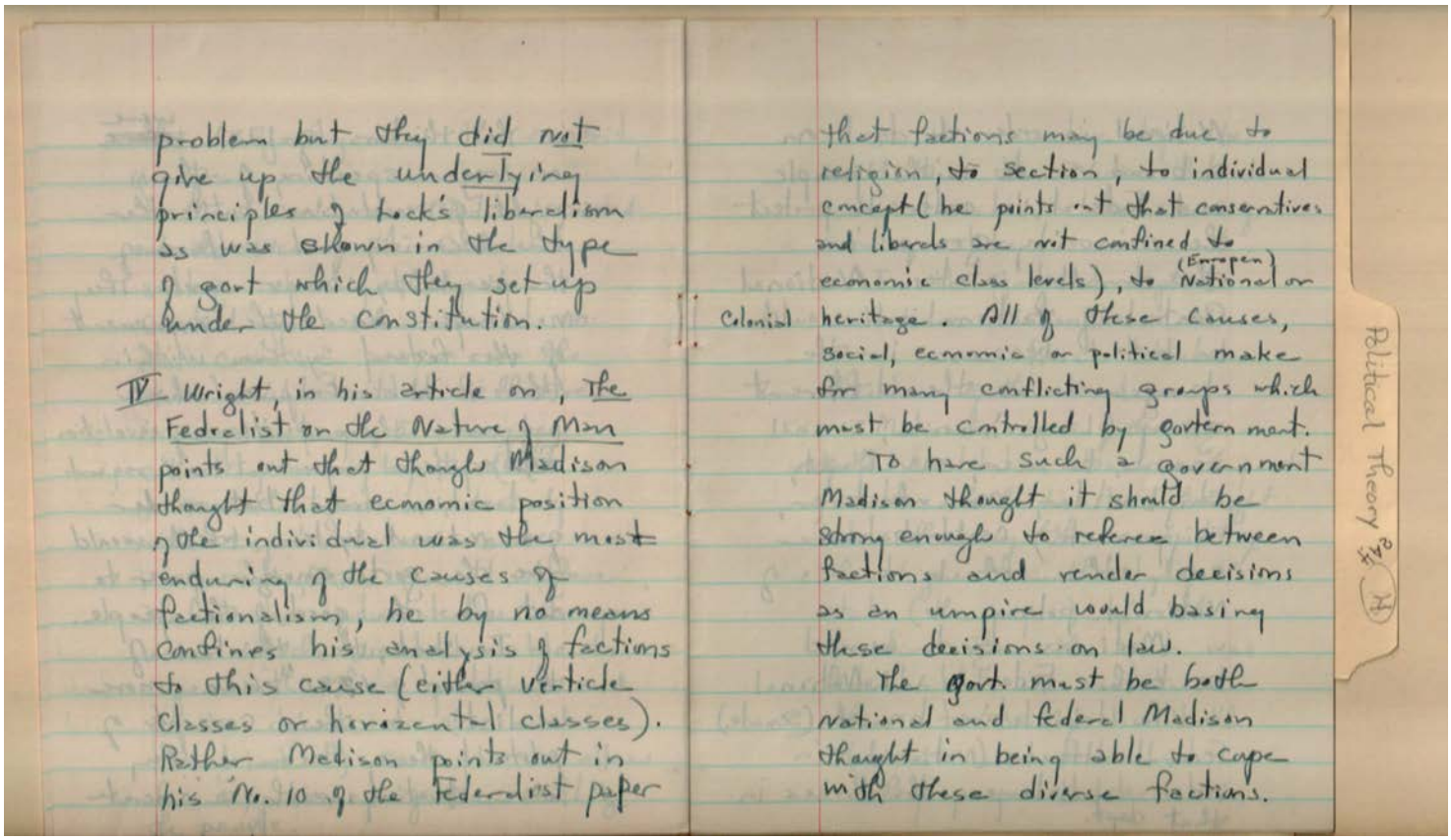
The thinkers of 1787 were no longer speaking of the right of revolution but rather the security and welfare of the people by stronger govt. They no longer used the argument of the federal system within the British Empire (which had made their position of revolution right) for their argument with regard to taxation correct) but rather of a National system which would give the govt. enough power to act for the good of the people.

In short, the thinkers of the period of 1780's were more realistic in their concepts of political theory because they were dealing with a concrete

Political Theory #2 (4)

Names:
Madison,

Types:
test



problem but they did not give up the underlying principles of Locke's liberalism as was shown in the type of govt which they set up under the constitution.

IV Wright, in his article on, The Federalist on the Nature of Man points out that though Madison thought that economic position of the individual was the most enduring of the causes of factionalism, he by no means confines his analysis of factions to this cause (either Vertical classes or horizontal classes). Rather Madison points out in his No. 10 of the Federalist paper that factions may be due to religion, to section, to individual concept (he points out that conservatives and liberals are not confined to economic class levels), to (European) National or Colonial heritage. All of these causes, social, economic or political make for many conflicting groups which must be controlled by govtern ment.

To have such a government Madison thought it should be strong enough to referee between factions and render decisions as an umpire would basing these decisions on law.

The govt must be both national and federal Madison thought in being able to cope with these diverse factions.

Political Theory 34 (4)

Names:
Madison, Wright,

Types:
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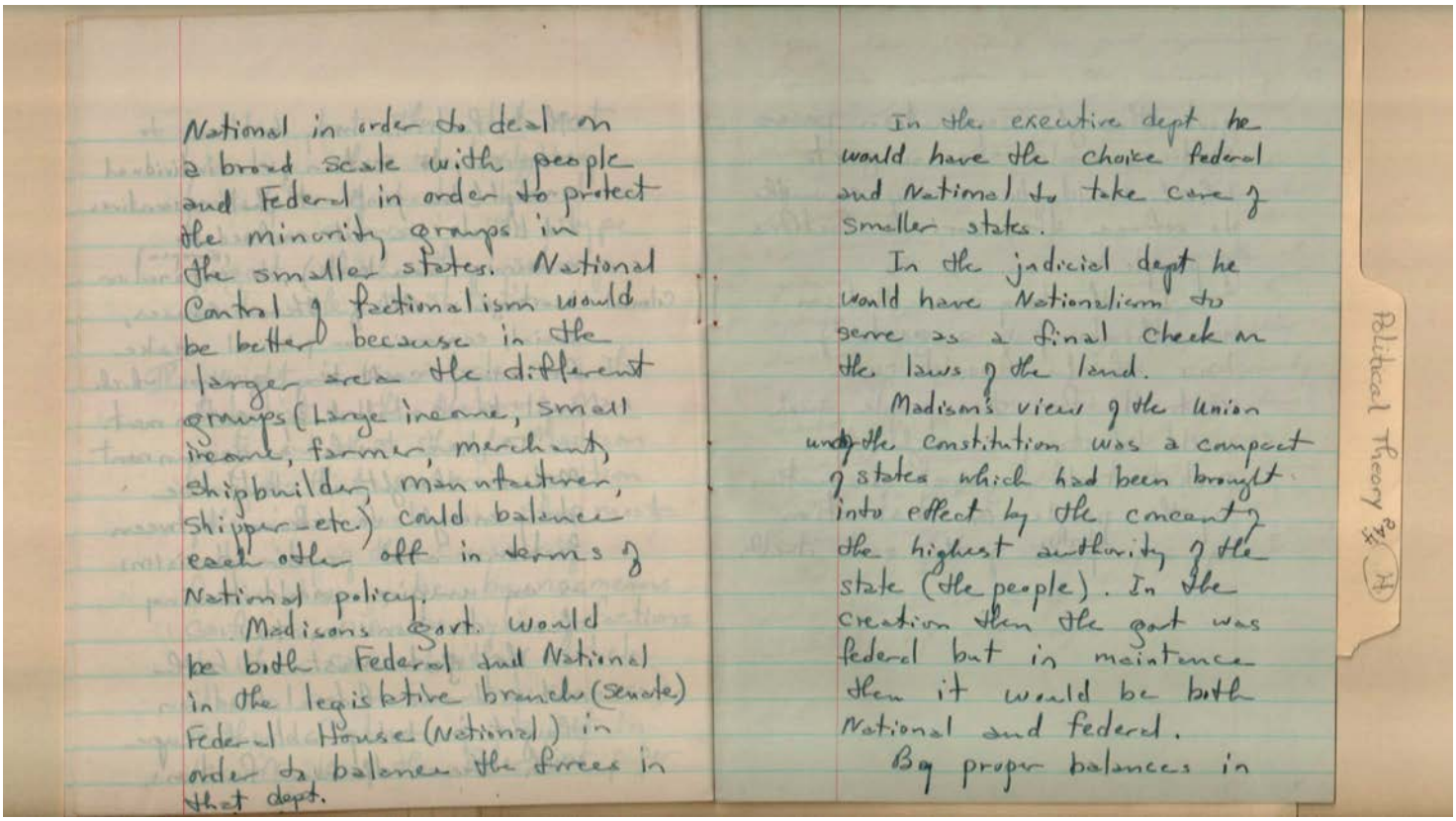


National in order to deal on a broad scale with people and Federal in order to protect the minority groups in the smaller states. National Control of factionalism would be better because in the larger area the different groups (Large income, small income, farmer, merchant, shipbuilder, manufacturer, shipper - etc.) could balance each other off in terms of National policy.

Madisons Govt. would be both Federal and National in the legislative branch (Senate) Federal House (National) in order to balance the forces in that dept.

In the executive dept he would have the choice federal and National to take care of smaller states.

In the judicial dept he would have Nationalism to serve as a final check on the laws of the land.

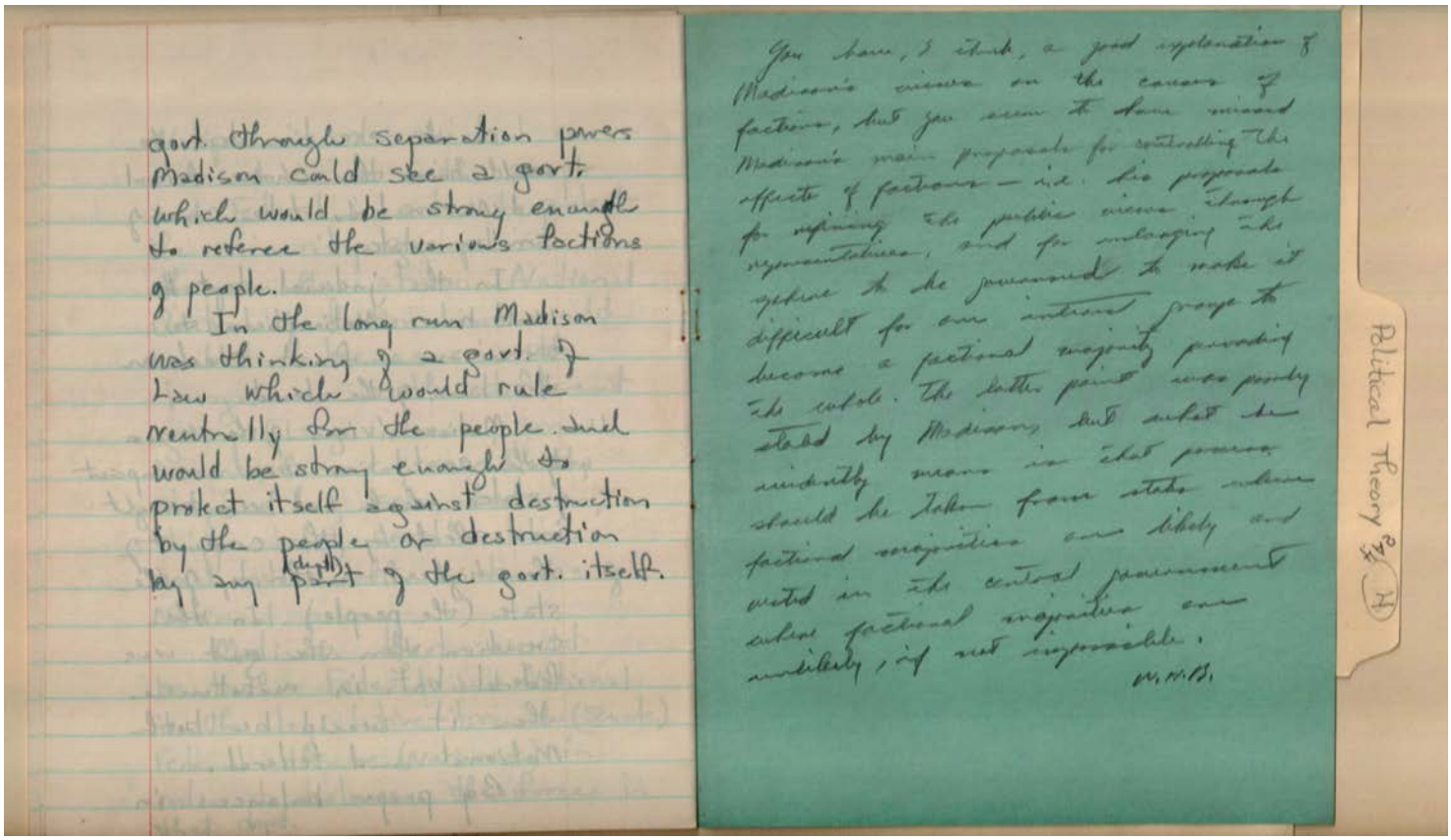
Madison's view of the Union under the Constitution was a compact of states which had been brought into effect by the consent of the highest authority of the state (the people). In the creation then the govt was federal but in maintence then it would be both National and federal.

By proper balances in

Political Theory 3rd (H)

Names:
Madison,

Types:
test



govt. through separation powers Madison could see a govt. which would be strong enough to referee the various factions of people.

In the long run Madison was thinking of a govt. of Law which would rule neutrally for the people and would be strong enough to protect itself against destruction by the people or destruction by any part of the govt. itself.

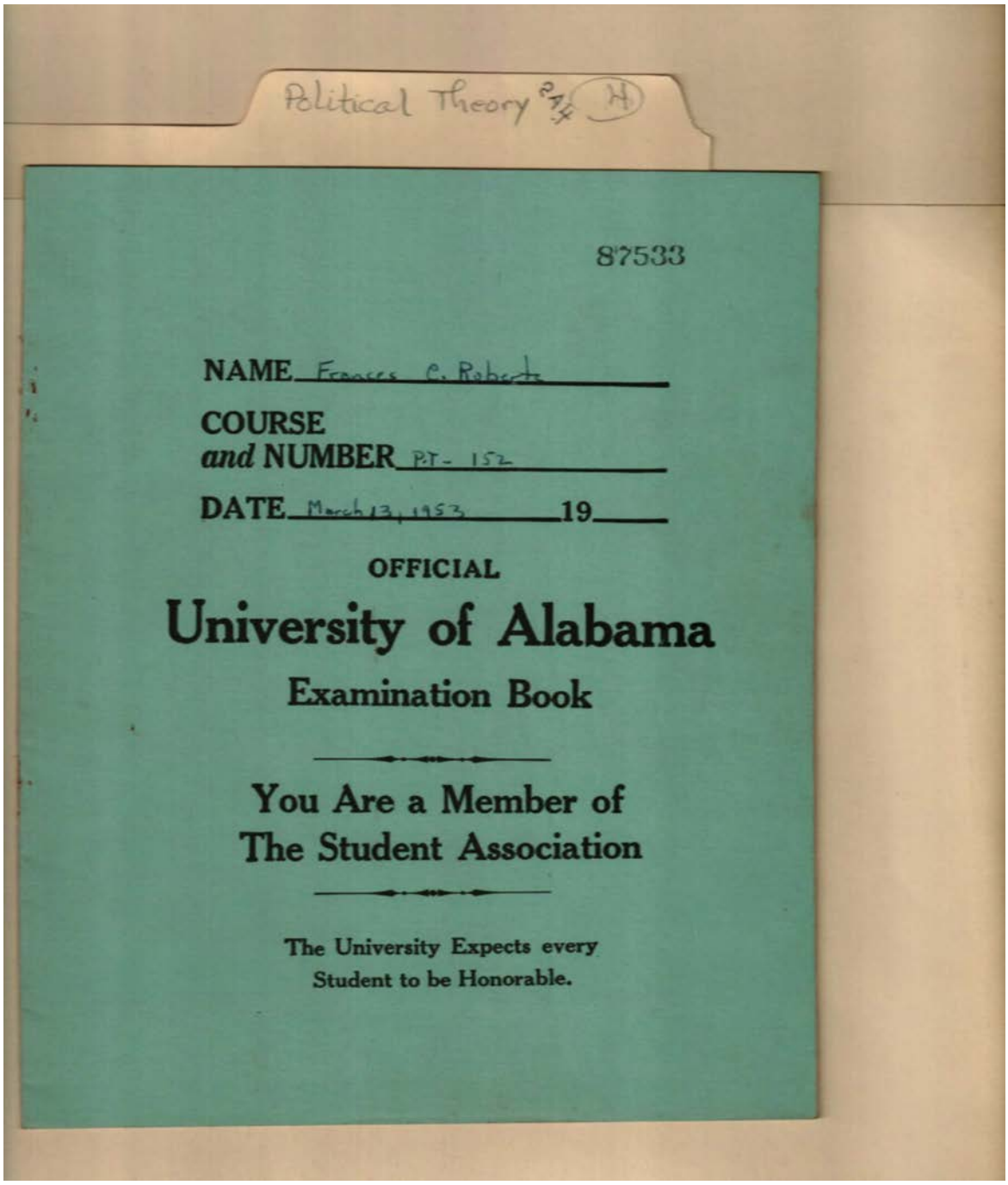
You have, I think, a good explanation of Madison's views on the causes of factions, but you seem to have missed Madison's main proposals for controlling the effects of factions — viz. his proposals for refining the public views through representation, and for enlarging the sphere & the government to make it difficult for our interest group to become a factional majority pervading the whole. The latter point was partly stated by Madison, but what the evidently means is that power should be taken from state where factional majorities are likely and vested in the central government where factional majorities are unlikely, if not impossible.

M. M. B.

Political Theory #2 (4)

Names:
Madison,

Types:
test



Names:
Roberts, Frances C.
University of Alabama

Types:
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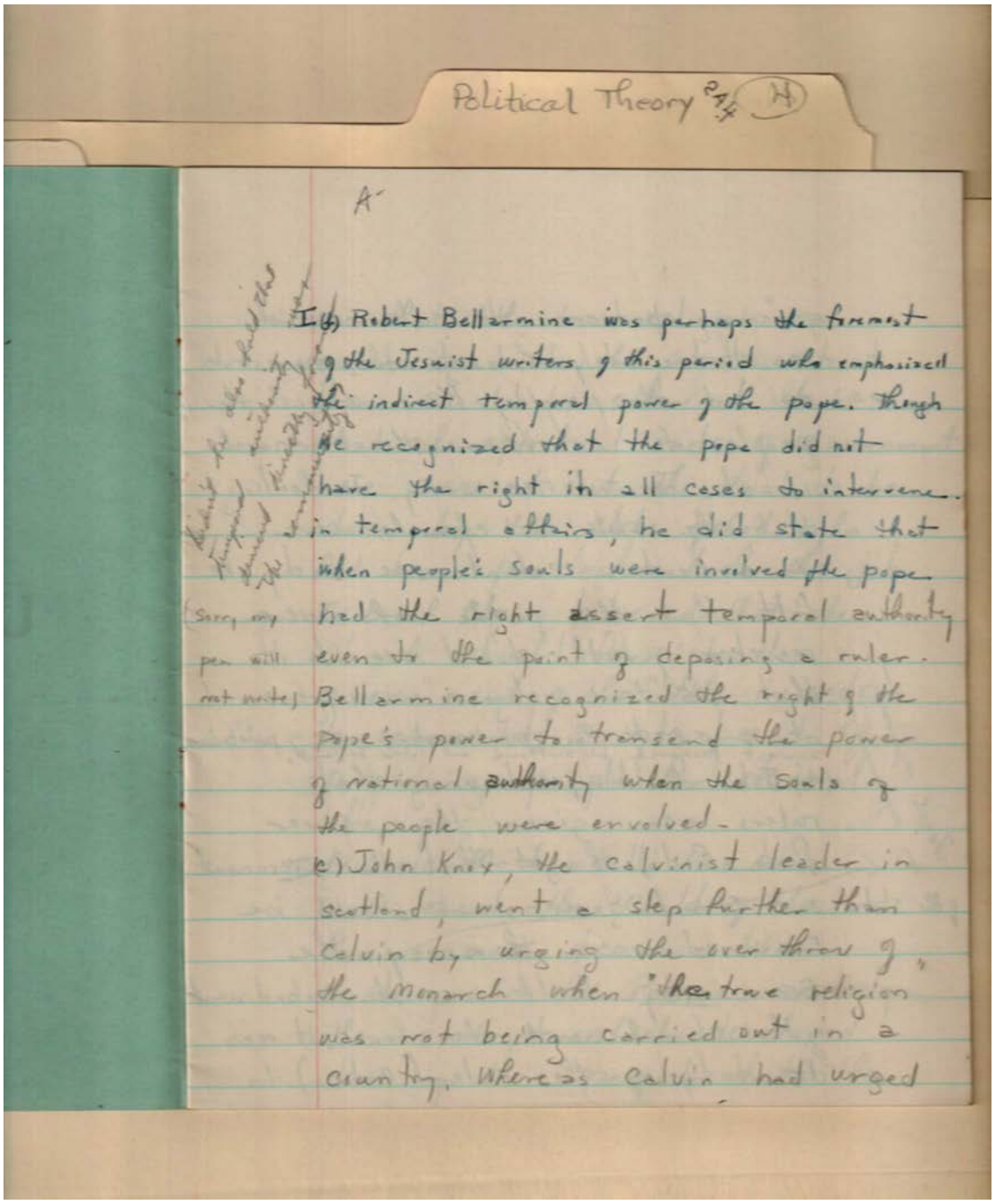
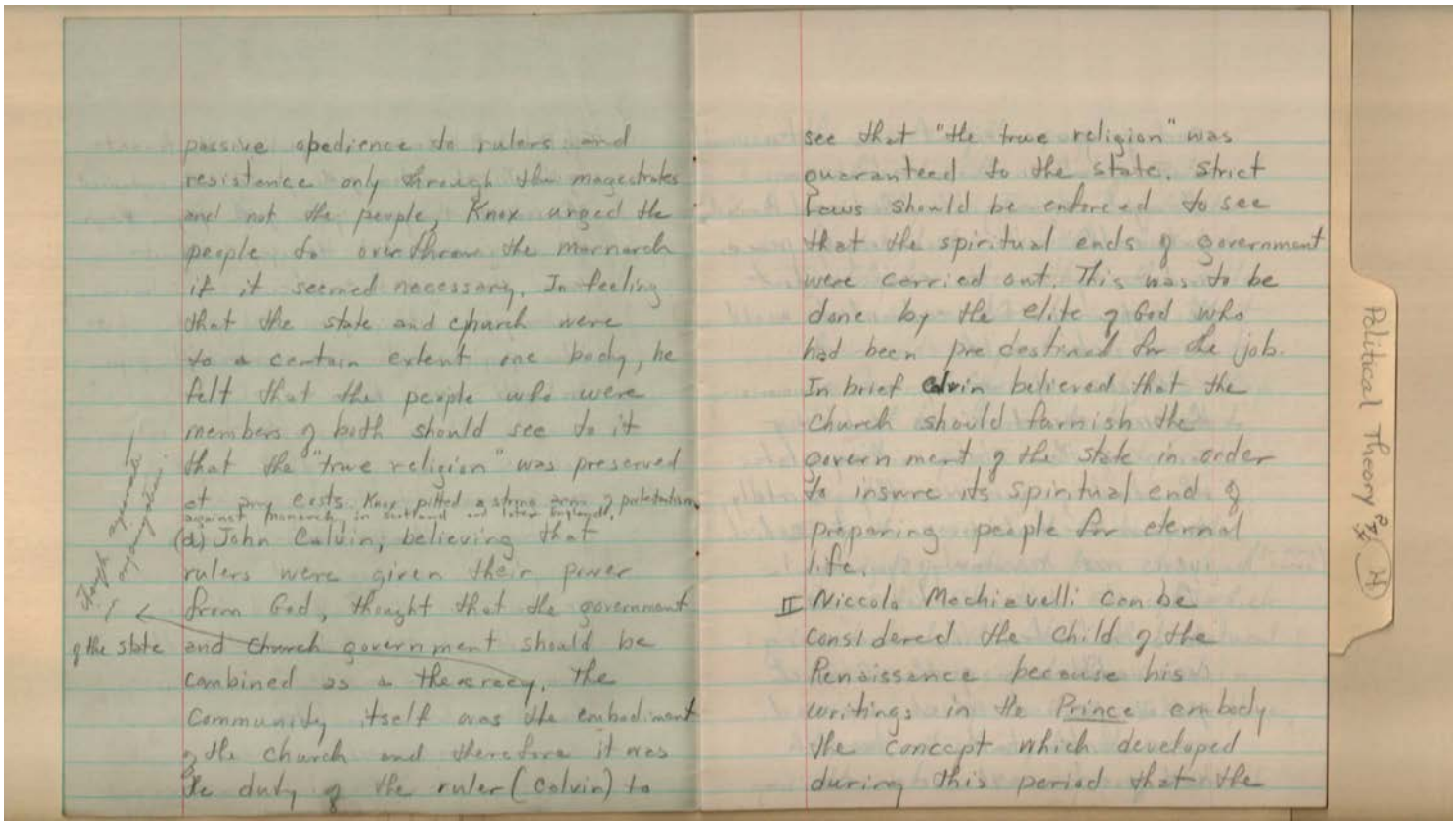
Dates:
Mar 13, 1953



Names:
Bellarmine, Robert Calvin, Knox, John

Types:
test



passive obedience to rulers and resistance only through the magestrates and not the people, Knox urged the people to overthrow the monarch if it seemed necessary. In feeling that the state and church were to a certain extent one body, he felt that the people who were members of both should see to it that the "true religion" was preserved at any costs. Knox pitted a strong form of patriotism against monarchy in Scotland and later England.

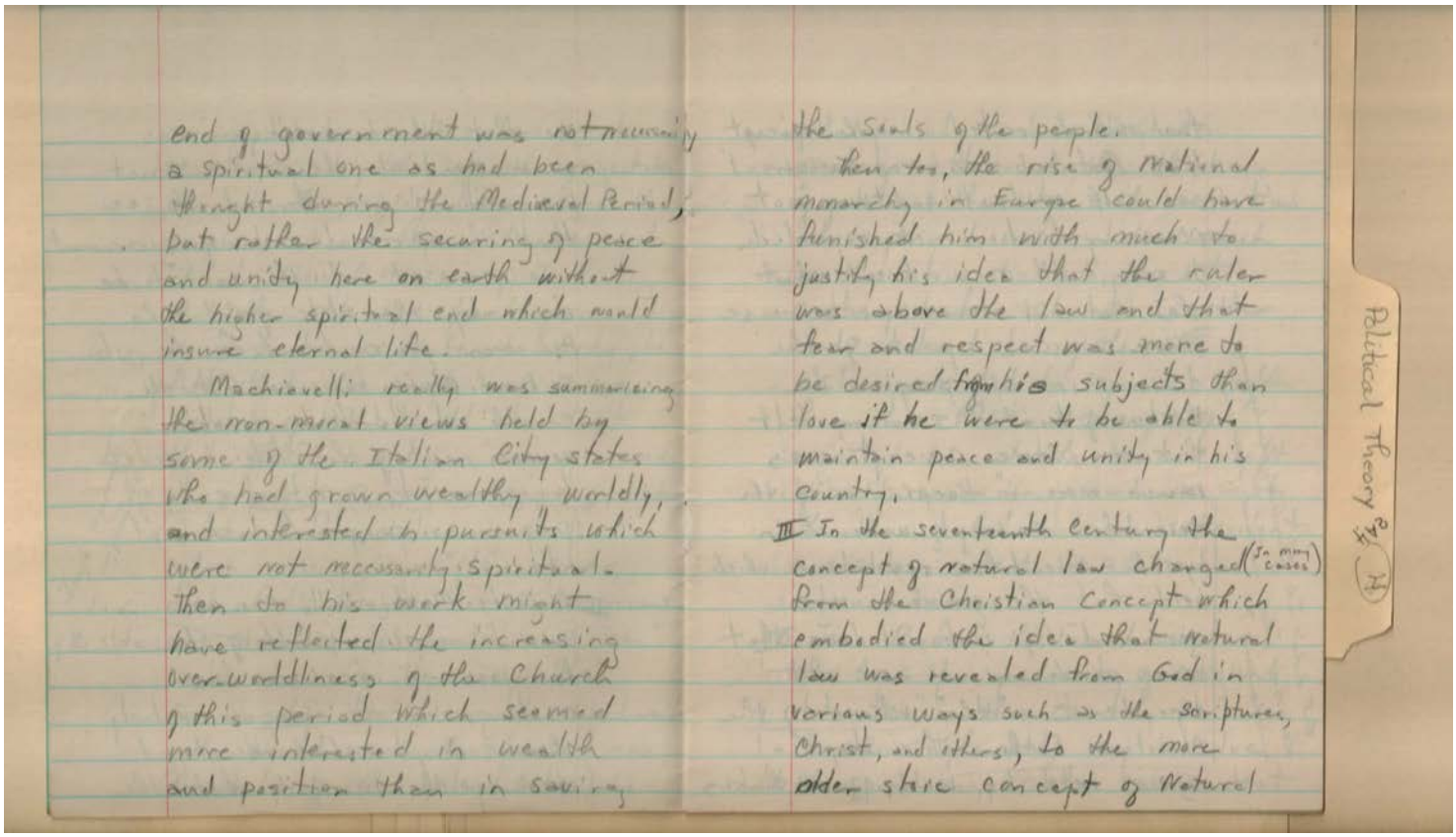
(d) John Calvin, believing that rulers were given their power from God, thought that the government of the state and church government should be combined as a theocracy, the community itself was the embodiment of the church and therefore it was the duty of the ruler (Calvin) to see that "the true religion" was guaranteed to the state. Strict laws should be enforced to see that the spiritual ends of government were carried out. This was to be done by the elite of God who had been predestined for the job. In brief Calvin believed that the church should furnish the government of the state in order to insure its spiritual end of preparing people for eternal life.

II Niccolo Machievelli can be considered the child of the Renaissance because his writings in the Prince embody the concept which developed during this period that the

Political Theory 2nd H

Names:
Calvin, John Knox, Machievelli, Niccola

Types:
test



end of government was not necessarily a spiritual one as had been thought during the Medieval Period, but rather the securing of peace and unity here on earth without the higher spiritual end which would insure eternal life.

Machievelli really was summarizing the non-moral views held by some of the Italian City states who had grown wealthy worldly, and interested in pursuits which were not necessarily spiritual. Then so his work might have reflected the increasing over-worldliness of the Church of this period which seemed more interested in wealth and position than in saving the souls of the people.

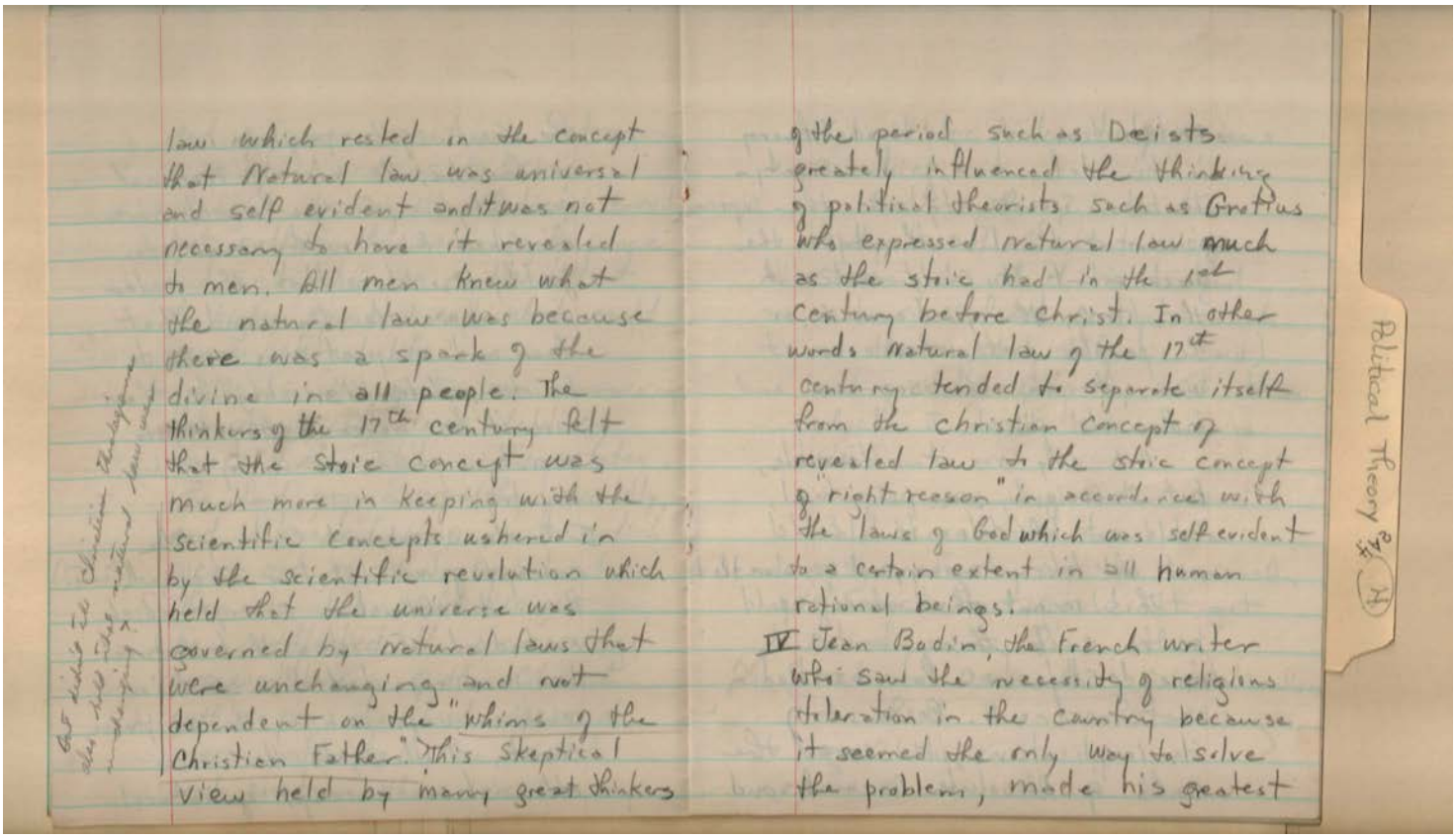
Then too, the rise of National monarchy in Europe could have furnished him with much to justify his idea that the ruler was above the law and that fear and respect was more to be desired from his subjects than love if he were to be able to maintain peace and unity in his country.

III In the seventeenth century the concept of natural law changed (In many cases) from the Christian concept which embodied the idea that natural law was revealed from God in various ways such as the scriptures, Christ, and others, to the more older stoic concept of Natural

Political Theory 34 (14)

Names:
Machievelli,

Types:
test



law which rested in the concept that Natural law was universal and self evident and it was not necessary to have it revealed to men. All men knew what the natural law was because there was a spark of the divine in all people. The thinkers of the 17th century felt that the Stoic concept was much more in keeping with the scientific concepts ushered in by the scientific revolution which held that the universe was governed by natural laws that were unchanging and not dependent on the "whims of the Christian Father." This skeptical view held by many great thinkers of the period such as Deists greatly influenced the thinking of political theorists such as Grotius who expressed natural law much as the stoic had in the 1st century before christ. In other words natural law of the 17th century tended to separate itself from the christian concept of revealed law to the stoic concept of "right reason" in accordance with the laws of God which was self evident to a certain extent in all human rational beings.

IV Jean Bodin, the French writer who saw the necessity of religious toleration in the country because it seemed the only way to solve the problem, made his greatest

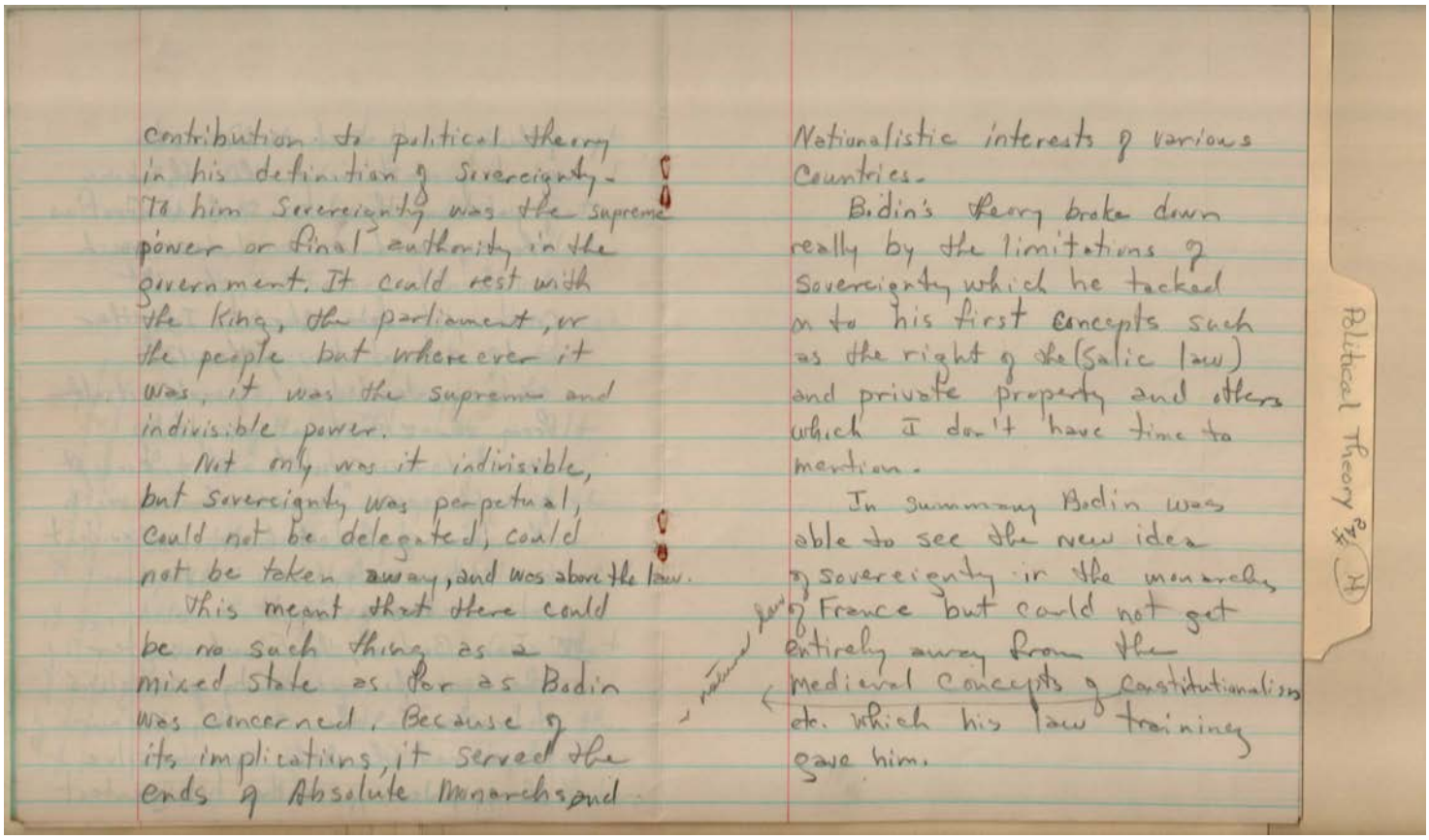
Political Theory 2A4 (H)

Names:

Bodin, Jean Grotius,

Types:

test



contribution to political theory in his definition of Sovereignty. To him Sovereignty was the supreme power or final authority in the government. It could rest with the King, the parliament, or the people but wherever it was, it was the supreme and indivisible power.

Not only was it indivisible, but Sovereignty was perpetual, could not be delegated, could not be taken away, and was above the law.

This meant that there could be no such thing as a mixed state as far as Bodin was concerned. Because of its implications, it served the ends of Absolute Monarchs and

Nationalistic interests of various Countries.

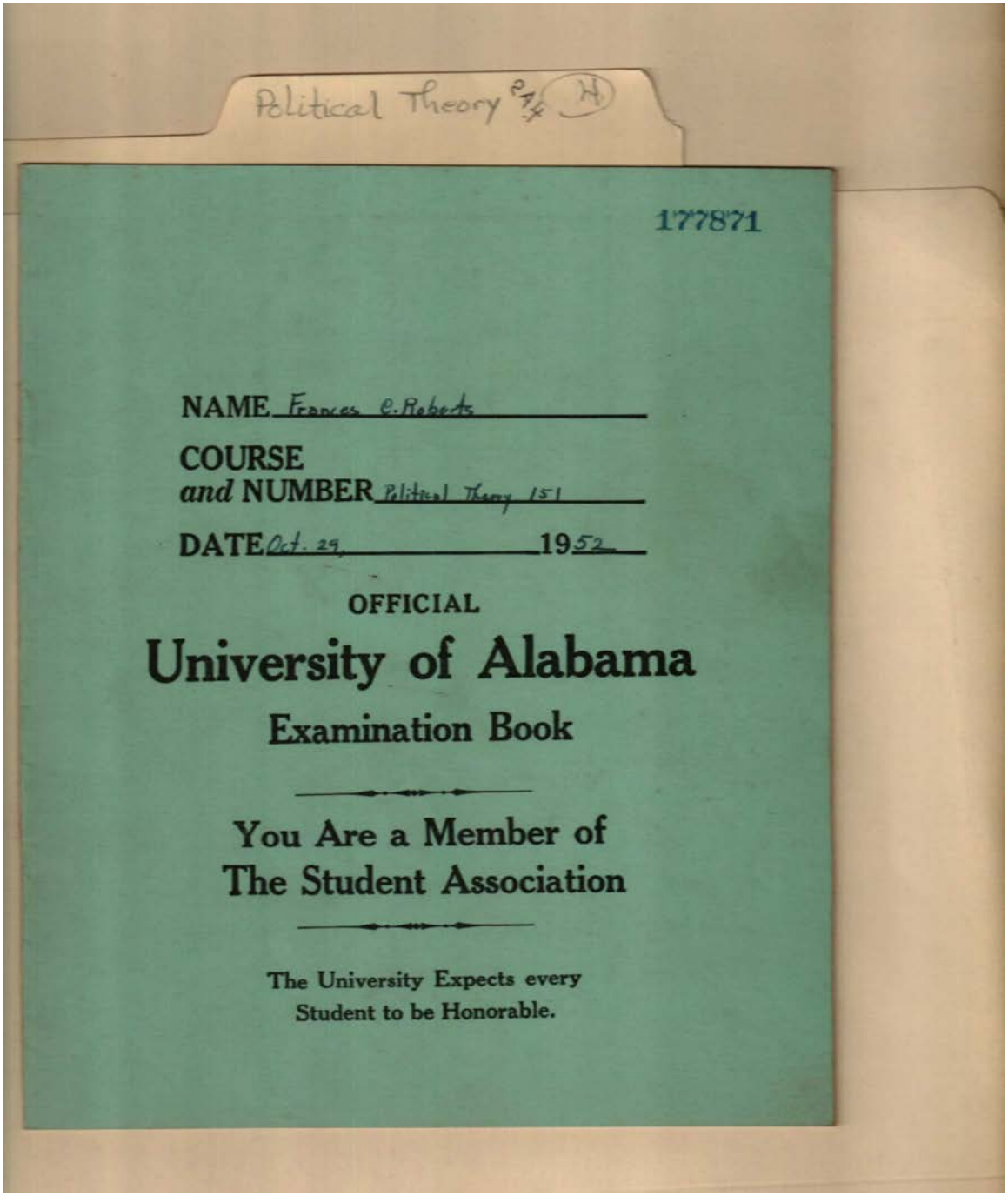
Bodin's theory broke down really by the limitations of Sovereignty which he tacked on to his first concepts such as the right of the (Salic law) and private property and others which I don't have time to mention.

In summary Bodin was able to see the new idea of Sovereignty in the monarchy of France but could not get entirely away from the medieval concepts of Constitutionalism etc. which his law training gave him.

Political Theory Pt. II (4)

Names:
Bodin,

Types:
test



Names:
Political Theory
Roberts, Frances C.

Types:
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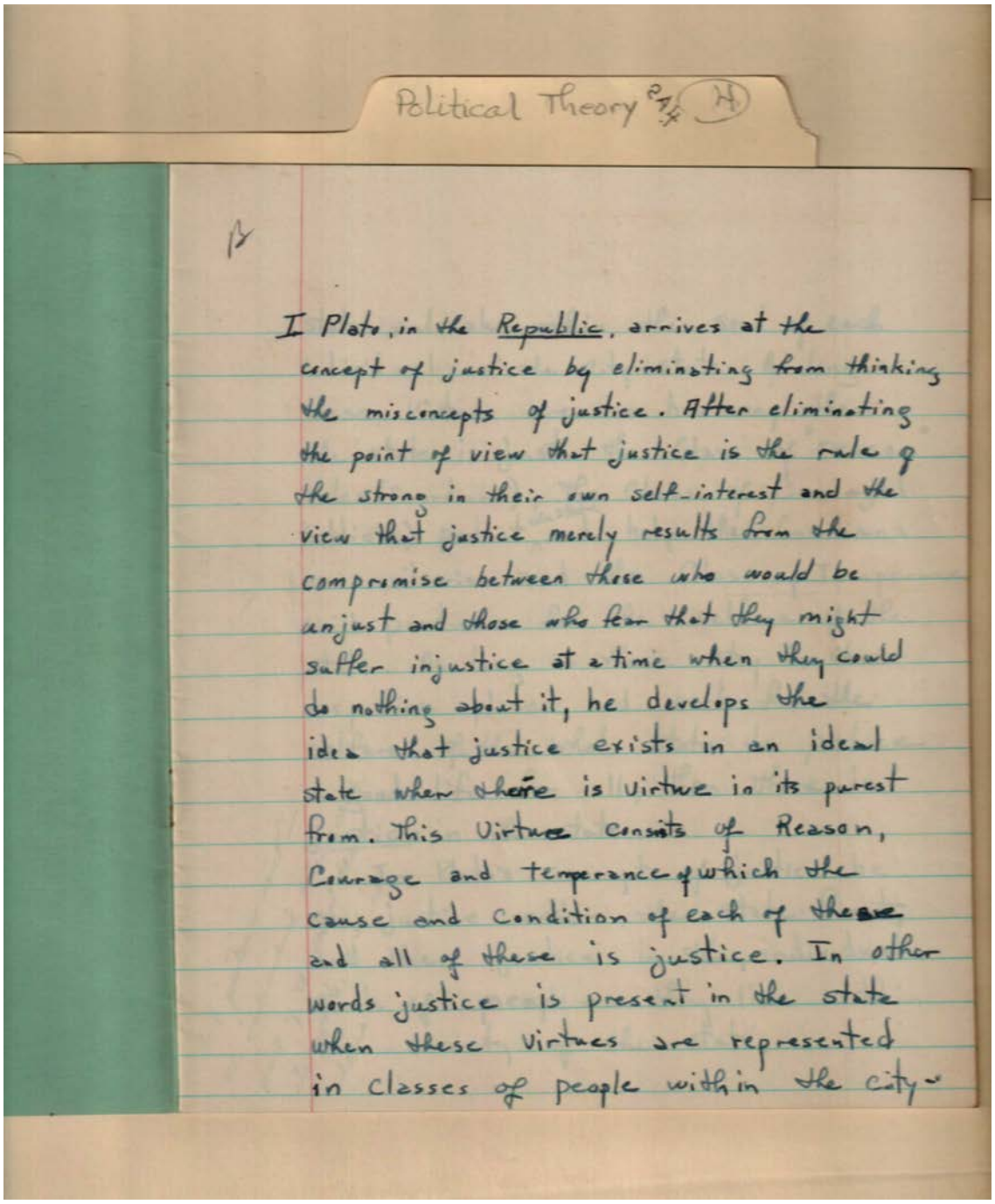
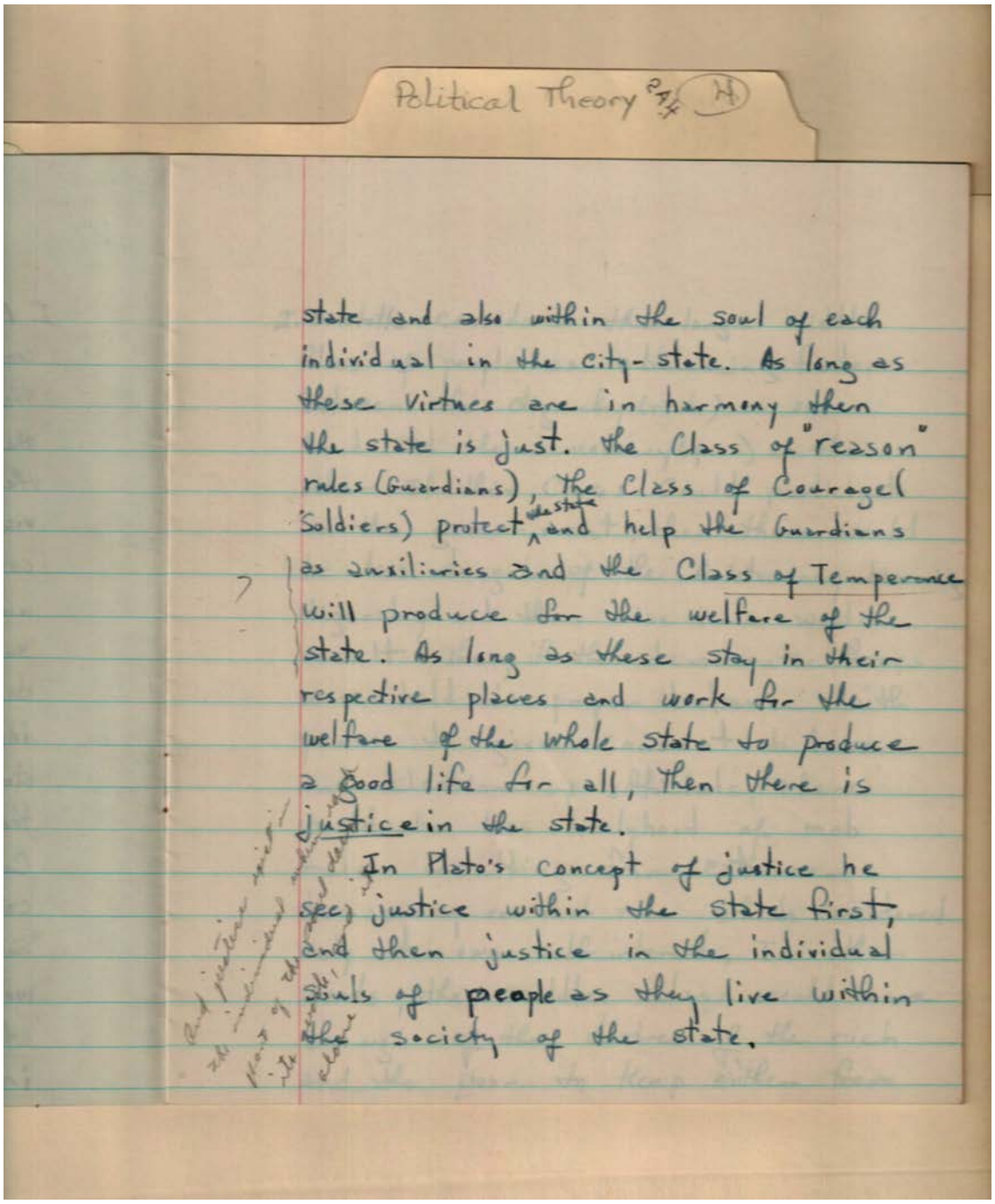
Dates:
Oct 29, 1952



Names:
Plato,

Types:
test



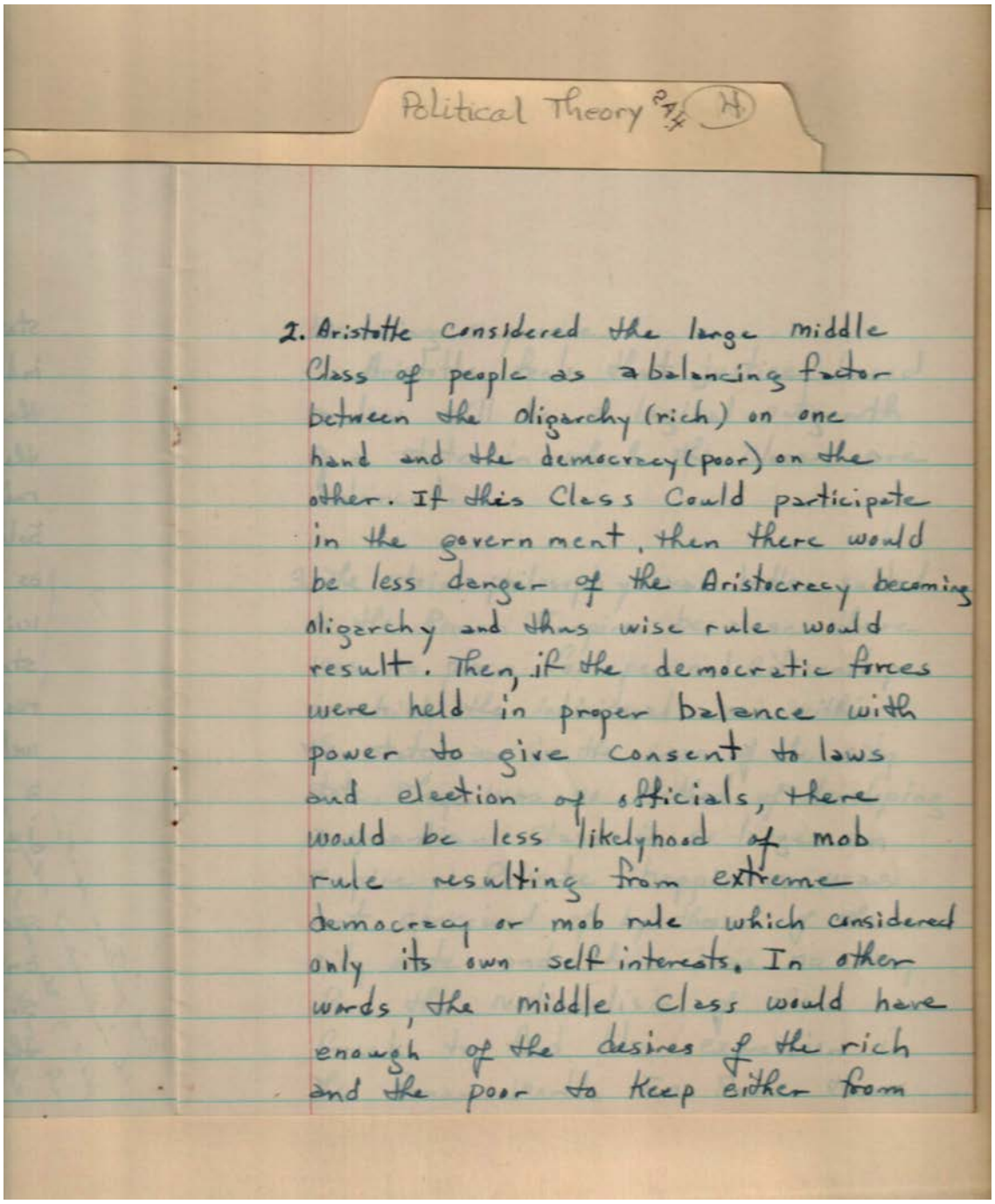
Political Theory 2A4 (H)

state and also within the soul of each individual in the city-state. As long as these virtues are in harmony then the state is just. the Class of "reason" rules (Guardians), the Class of Courage (Soldiers) protect the state and help the Guardians as auxiliaries and the Class of Temperance will produce for the welfare of the state. As long as these stay in their respective places and work for the welfare of the whole state to produce a good life for all, Then there is justice in the state.

In Plato's concept of justice he sees justice within the state first, and then justice in the individual souls of people as they live within the society of the state.

Names:
Plato,

Types:
test

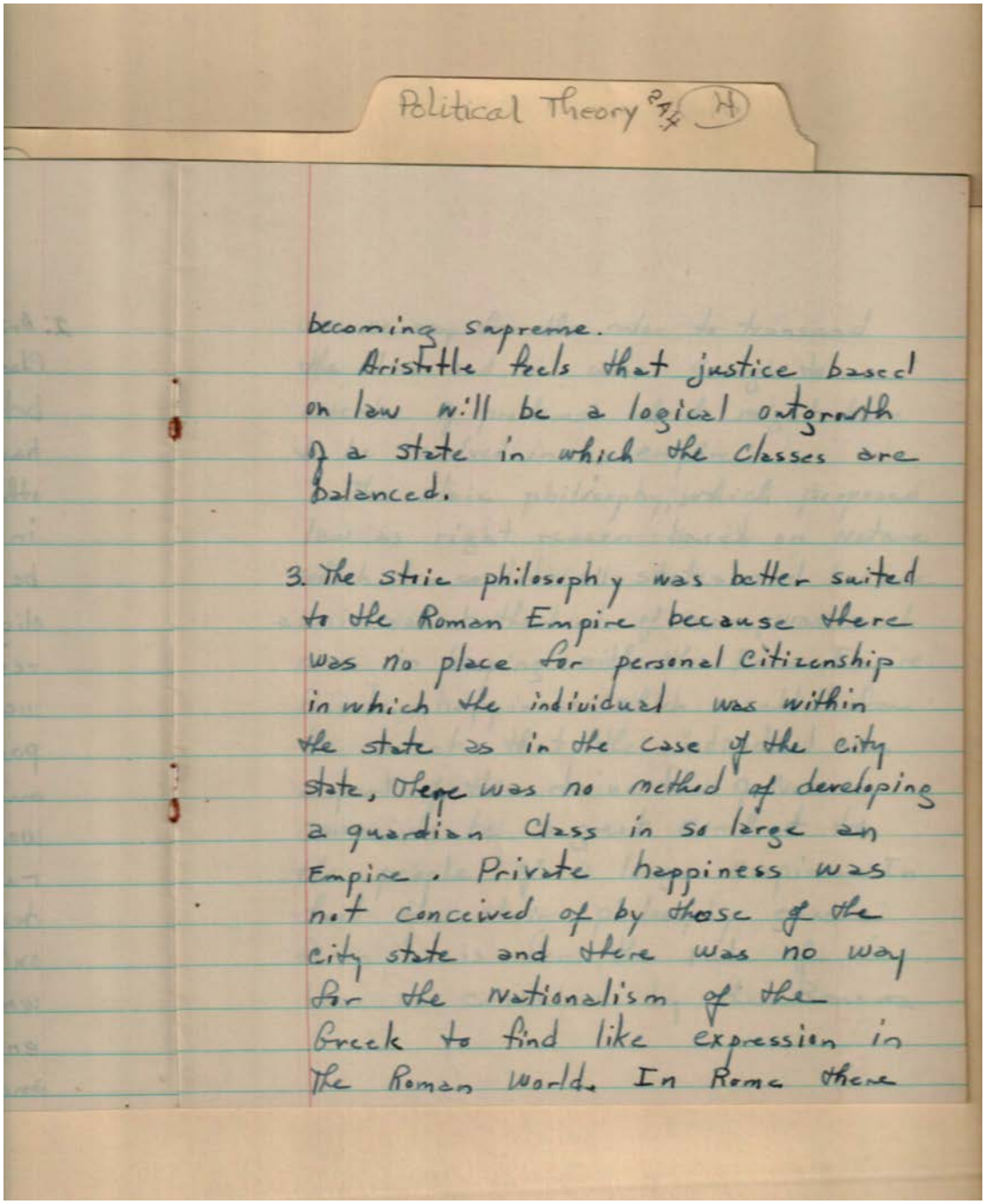


Political Theory 2A4 (H)

2. Aristotle considered the large middle Class of people as a balancing factor between the oligarchy (rich) on one hand and the democracy (poor) on the other. If this Class Could participate in the government, then there would be less danger of the Aristocracy becoming oligarchy and thus wise rule would result. Then, if the democratic forces were held in proper balance with power to give consent to laws and election of officials, there would be less likelyhood of mob rule resulting from extreme democracy or mob rule which considered only its own self interests. In other words, the middle class would have enough of the desires of the rich and the poor to keep either from

Names:
Aristotle,

Types:
test



Political Theory 2/4 (4)

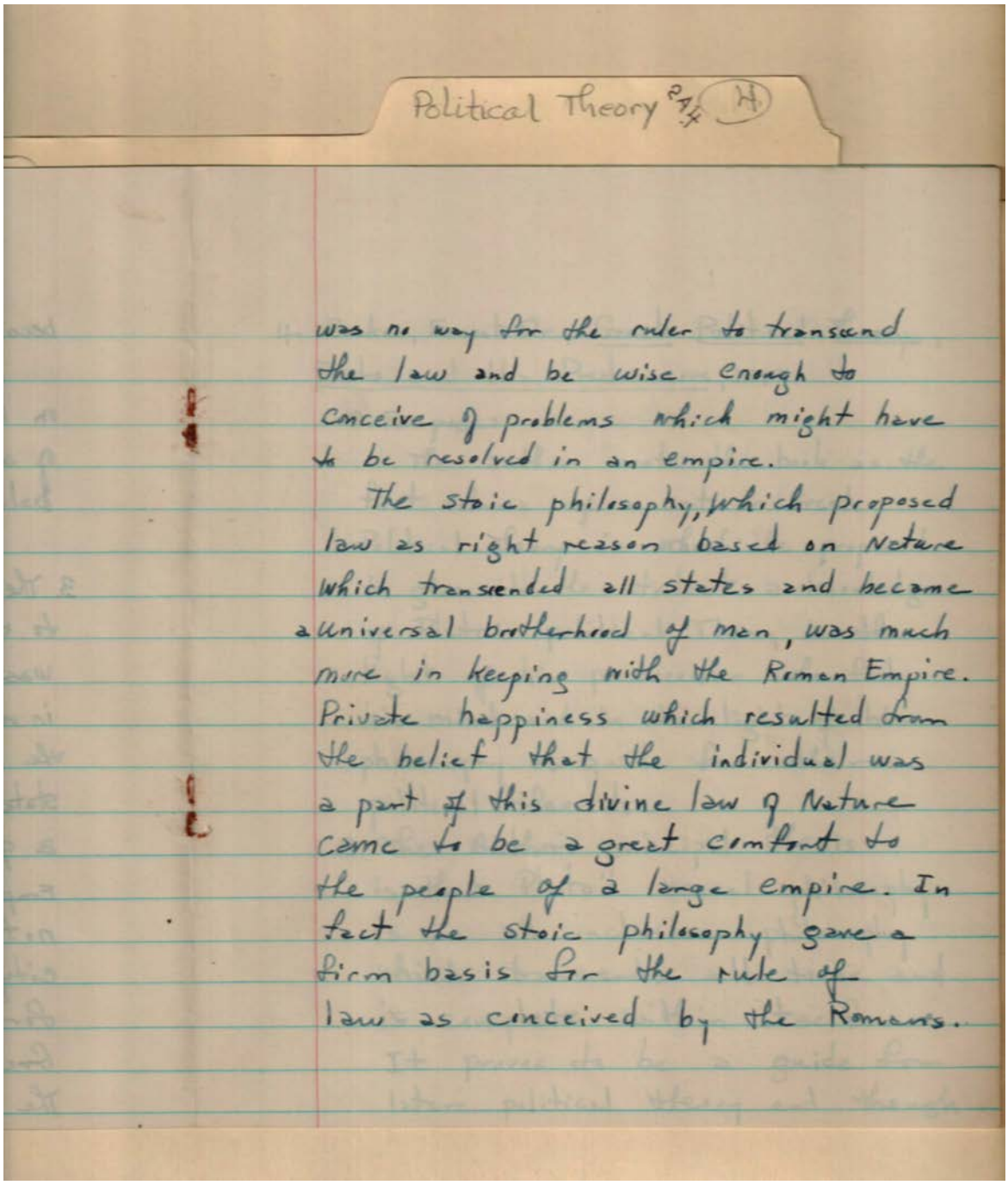
becoming supreme.

Aristotle feels that justice based on law will be a logical outgrowth of a state in which the classes are balanced.

3. The stoic philosophy was better suited to the Roman Empire because there was no place for personal citizenship in which the individual was within the state as in the case of the city state, there was no method of developing a guardian class in so large an Empire. Private happiness was not conceived of by those of the city state and there was no way for the nationalism of the Greek to find like expression in the Roman world. In Rome there

Names:
Aristotle,

Types:
test


Political Theory
was no way for the ruler to transcend the law and be wise enough to conceive of problems which might have to be resolved in an empire.
The stoic philosophy, which proposed law as right reason based on Nature which transcended all states and became a universal brotherhood of man, was much more in keeping with the Roman Empire. Private happiness which resulted from the belief that the individual was a part of this divine law of Nature came to be a great comfort to the people of a large empire. In fact the stoic philosophy gave a firm basis for the rule of law as conceived by the Romans.

Types:
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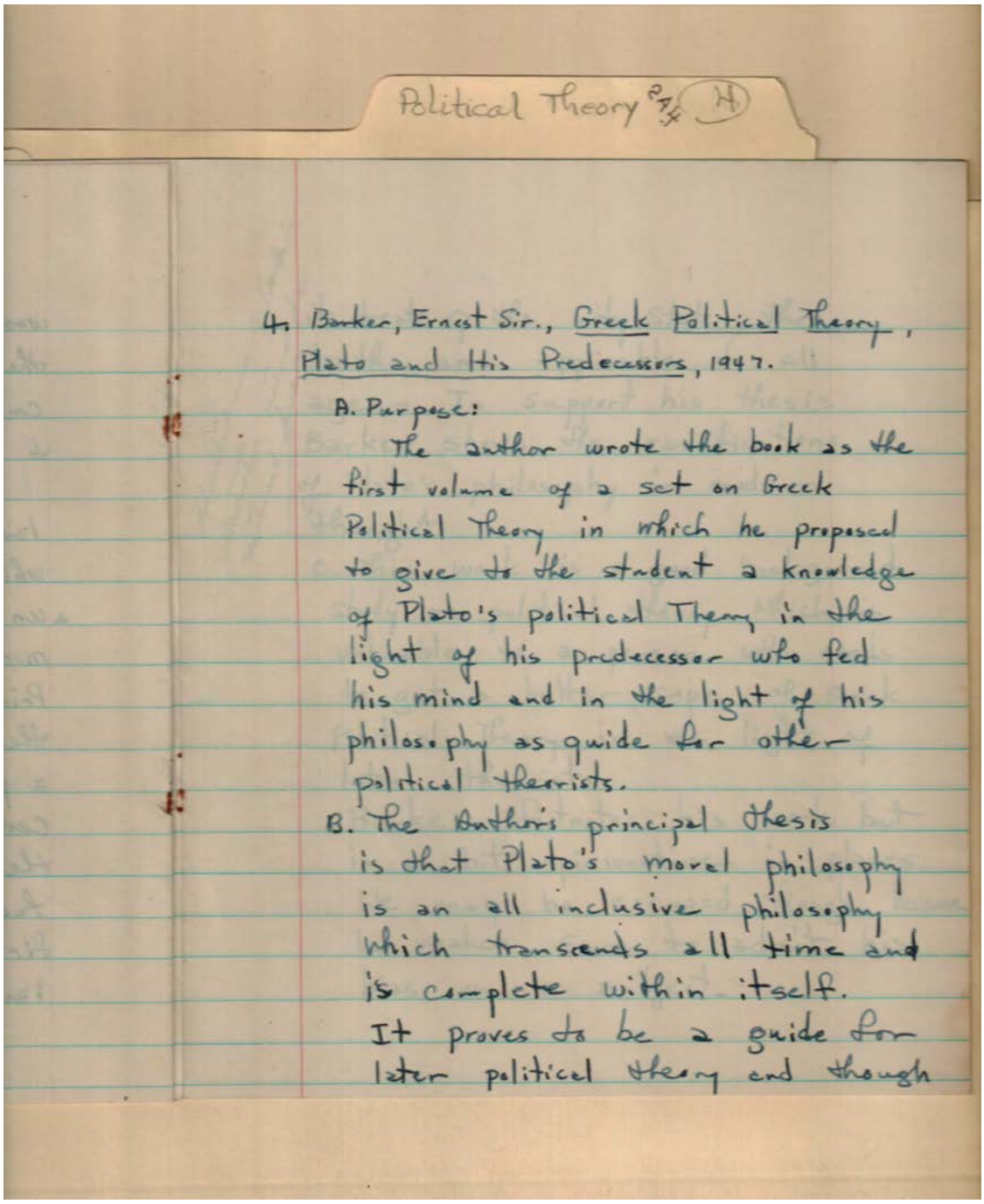

Political Theory 2nd H

4. Barker, Ernest Sir., Greek Political Theory, Plato and His Predecessors, 1947.

A. Purpose:
The author wrote the book as the first volume of a set on Greek Political Theory in which he proposed to give to the student a knowledge of Plato's political Theory in the light of his predecessor who fed his mind and in the light of his philosophy as guide for other political theorists.

B. The Author's principal thesis is that Plato's moral philosophy is an all inclusive philosophy which transcends all time and is complete within itself. It proves to be a guide for later political theory and though

Names:
Barker, Ernest, Sir Plato,

Types:
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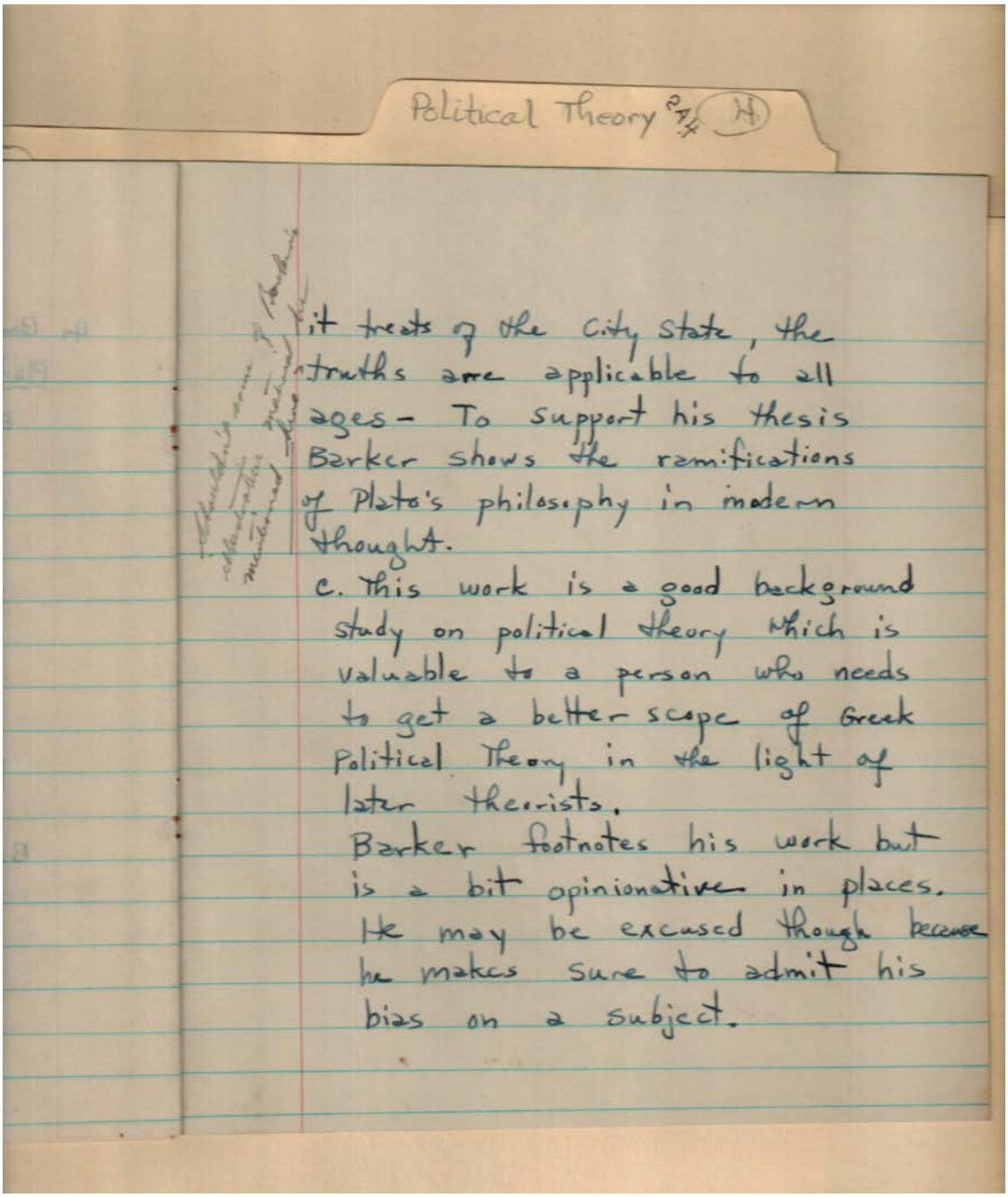

Political Theory 2nd H

it treats of the City State, the truths are applicable to all ages - To support his thesis Barker shows the ramifications of Plato's philosophy in modern thought.

c. This work is a good background study on political theory which is valuable to a person who needs to get a better scope of Greek Political Theory in the light of later theorists.

Barker footnotes his work but is a bit opinionative in places. He may be excused though because he makes sure to admit his bias on a subject.

Names:
Barker, Plato,

Types:
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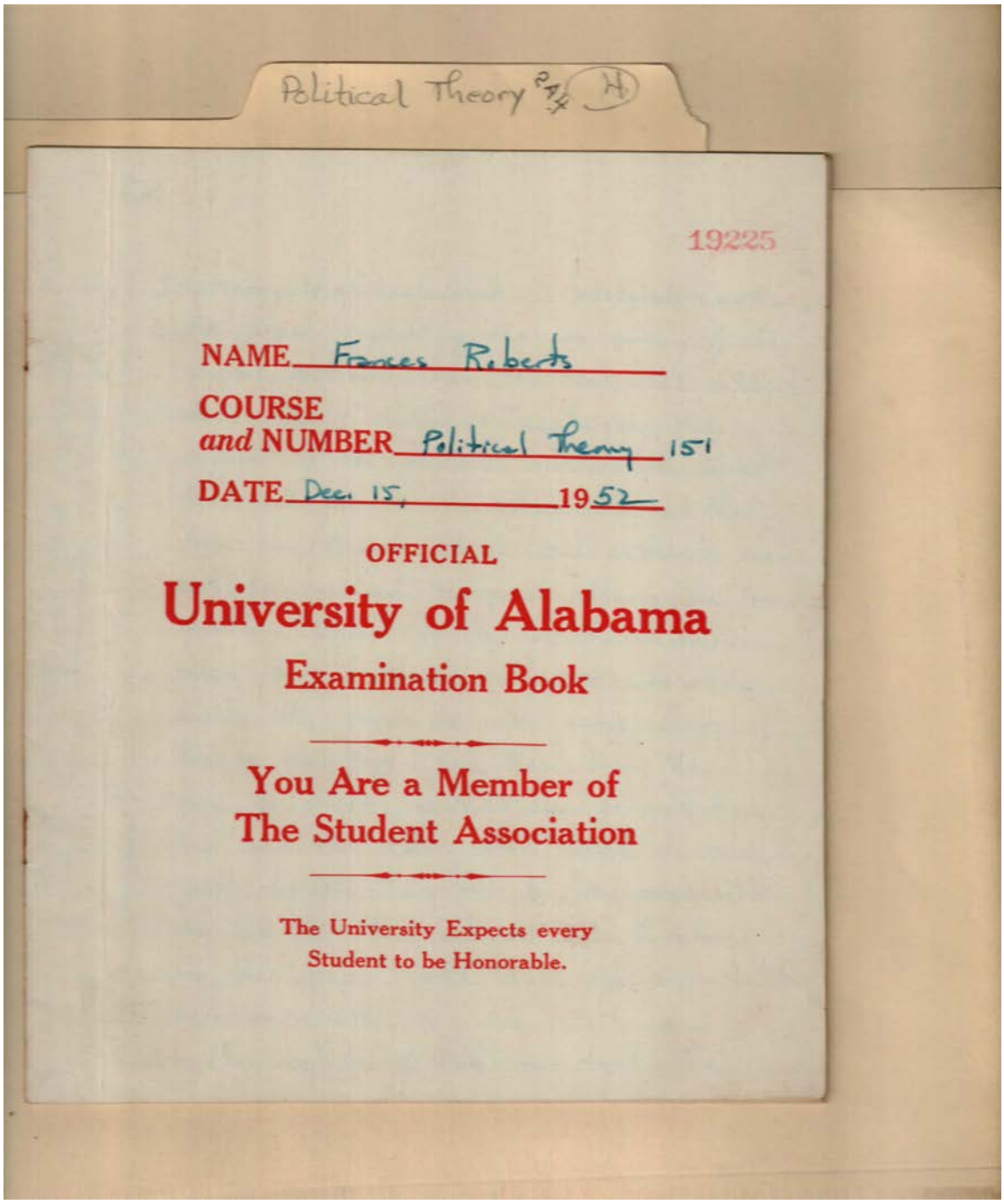

Names:
Political Theory
Roberts, Frances

Types:
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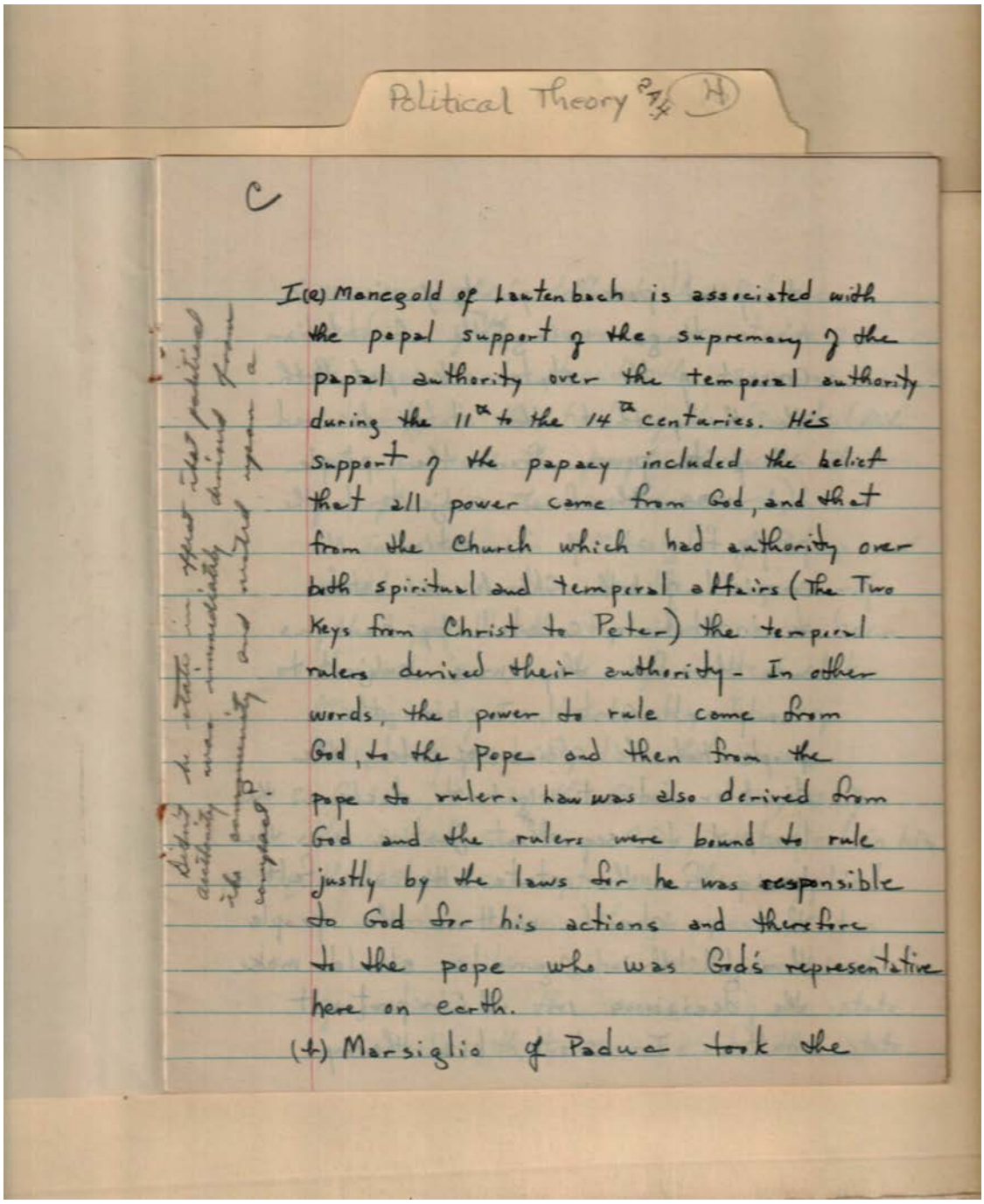
Dates:
Dec 15, 1952



Names:

Manegold of Lautenbach

Marsiglia of Padua

Types:

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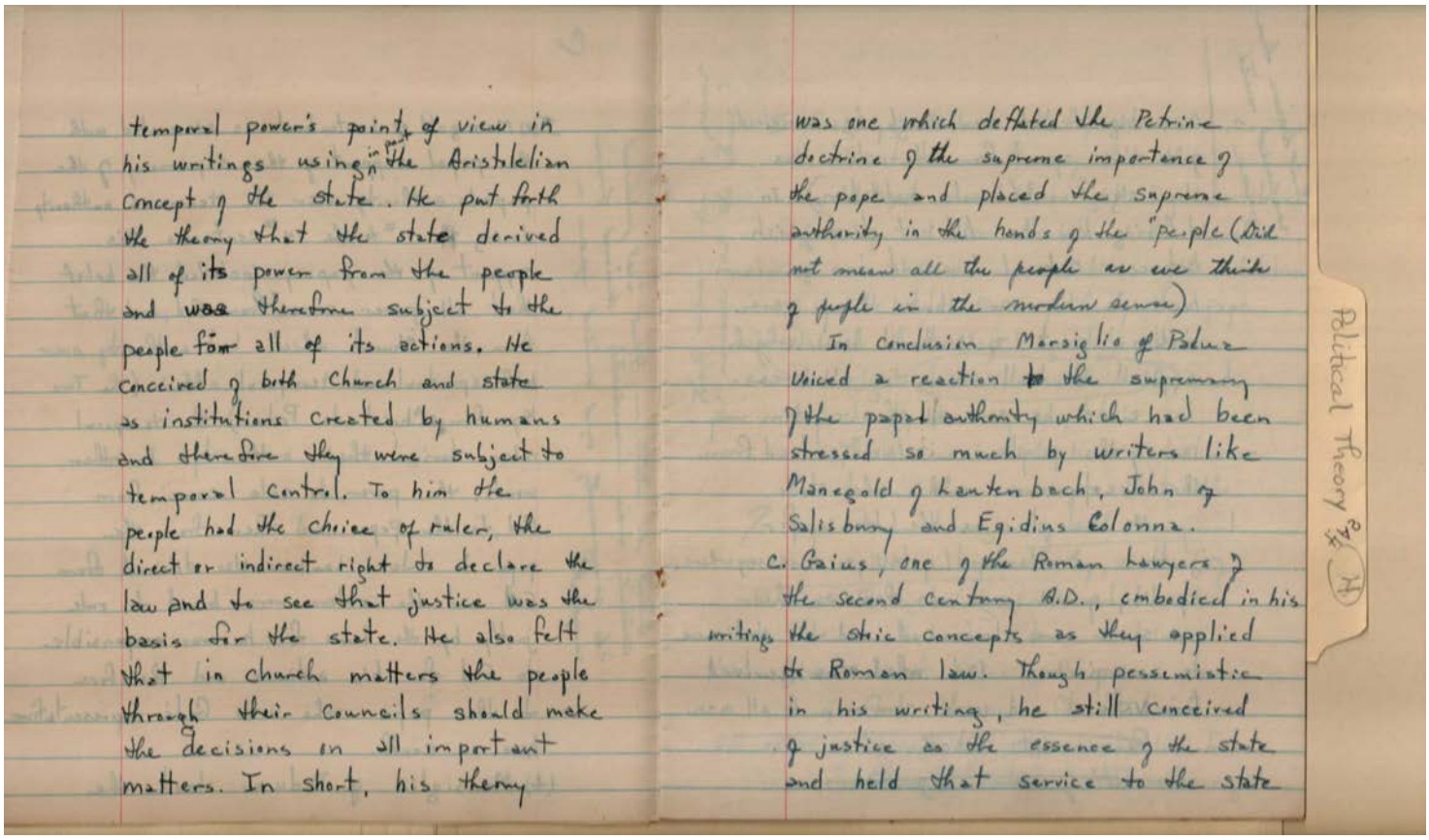

temporal power's point of view in his writings using in the Aristotelian concept of the state. He put forth the theory that the state derived all of its power from the people and was therefore subject to the people for all of its actions. He conceived of both Church and state as institutions created by humans and therefore they were subject to temporal control. To him the people had the choice of ruler, the direct or indirect right to declare the law and to see that justice was the basis for the state. He also felt that in church matters the people through their Councils should make the decisions on all important matters. In short, his theory was one which deflated the Petrine doctrine of the supreme importance of the pope and placed the supreme authority in the hands of the "people (did not mean all the people as we think of people in the modern sense)

In Conclusion Marsiglio of Padua voiced a reaction to the supremacy of the papal authority which had been stressed so much by writers like Manegold of Lautenbach, John of Salisbury and Egidius Colonna.

C. Gaius, one of the Roman lawyers of the second century B.D., embodied in his writings the stoic concepts as they applied to Roman law. Though pessemistic in his writing, he still conceived of justice as the essence of the state and held that service to the state

Political Theory 84

Types:
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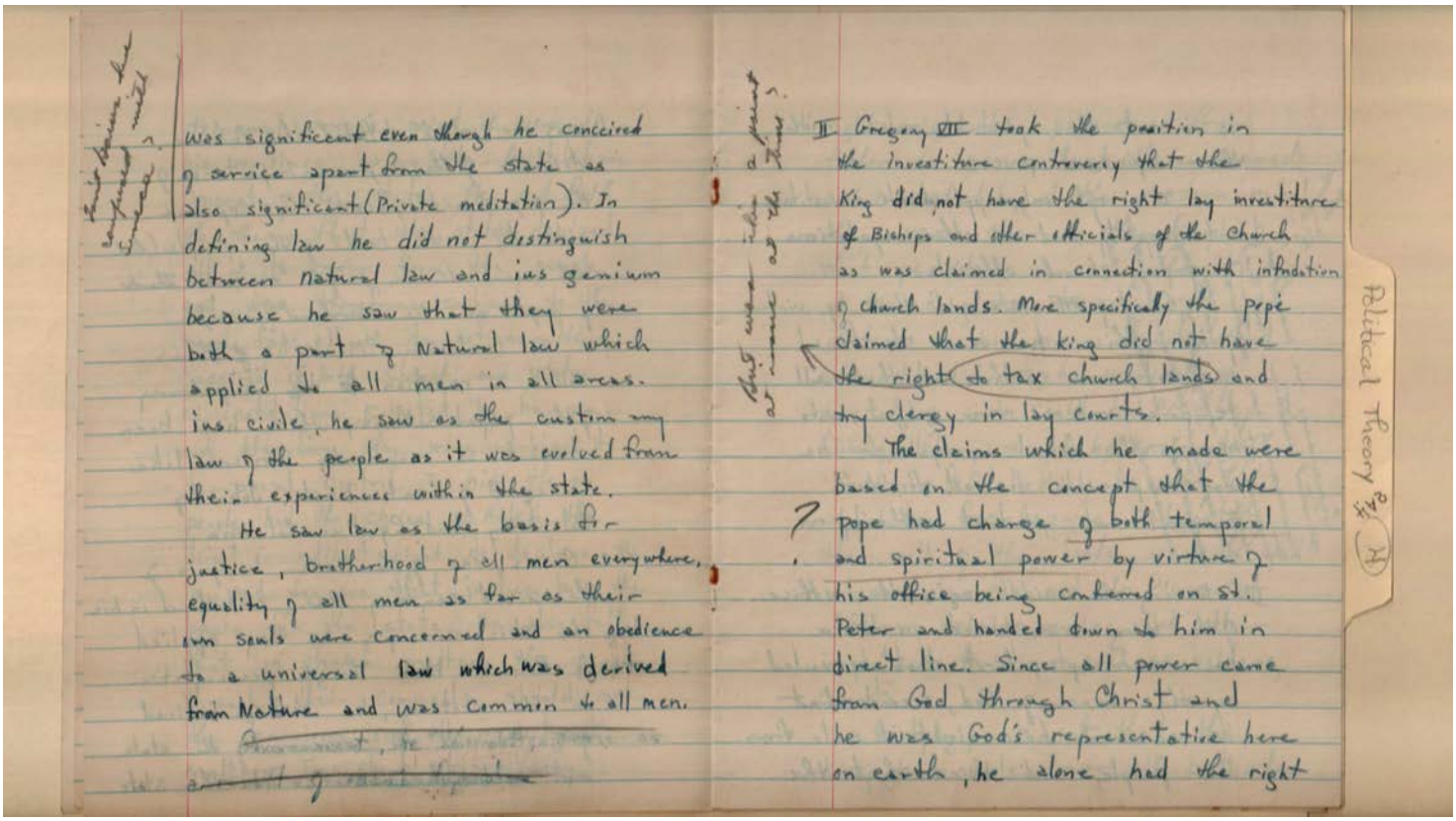

was significant even though he conceived of service apart from the state as also significant (Private meditation). In defining law he did not distinguish between natural law and ius genium because he saw that they were both a part of Natural law which applied to all men in all areas. ius civile, he saw as the custom any law of the people as it was evolved from their experiences within the state.

He saw law as the basis for justice, brotherhood of all men everywhere, equality of all men as far as their own souls were concerned and an obedience to a universal law which was derived from Nature and was common to all men.

II Gregory VII took the position in the investiture controversy that the King did not have the right lay investiture of Bishops and other officials of the Church as was claimed in connection with infudation of church lands. More specifically the pope claimed that the king did not have the right to tax church lands and try clergy in lay courts.

The claims which he made were based on the concept that the pope had charge of both temporal and spiritual power by virtue of his office being conferred on St. Peter and handed down to him in direct line. Since all power came from God through Christ and he was God's representative here on earth, he alone had the right

Political Theory 24 (4)

Names:
Gregory VII

Types:
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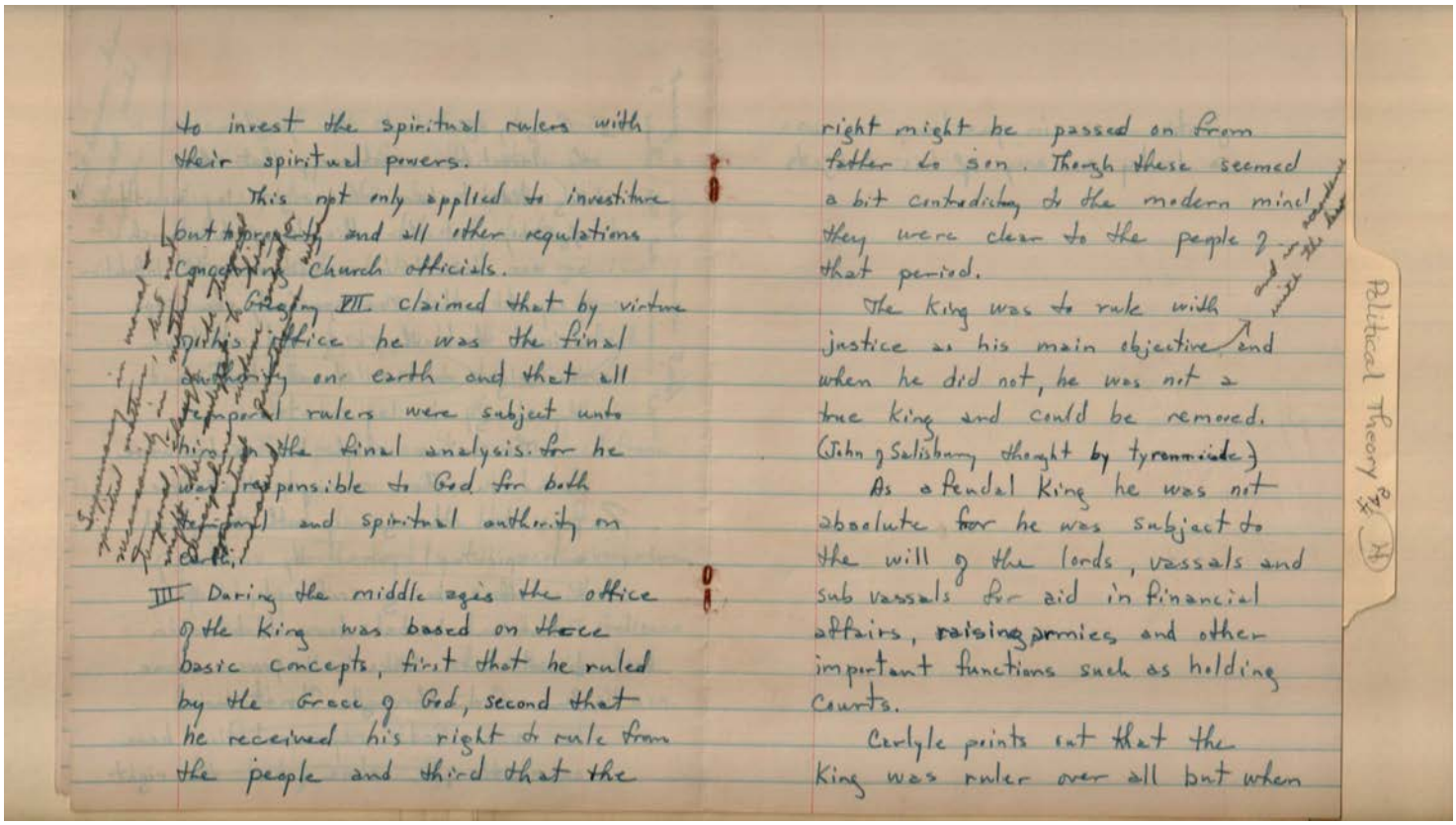


to invest the spiritual rulers with their spiritual powers.

This not only applied to investiture but to property and all other regulations concerning Church officials.

Gregory VII claimed that by virtue of his office he was the final authority on earth and that all temporal rulers were subject unto him in the final analysis for he was responsible to God for both temporal and spiritual authority on earth.

III During the middle ages the office of the King was based on three basic concepts, first that he ruled by the Grace of God, second that he received his right to rule from the people and third that the right might be passed on from father to son. Though these seemed a bit contradictory to the modern mind they were clear to the people of that period.

The King was to rule with justice as his main objective and when he did not, he was not a true King and could be removed. (John of Salisbury thought by tyrannicide)

As a feudal King he was not absolute for he was subject to the will of the lords, vassals and sub vassals for aid in financial affairs, raising armies and other important functions such as holding Courts.

Carlyle points out that the King was ruler over all but when

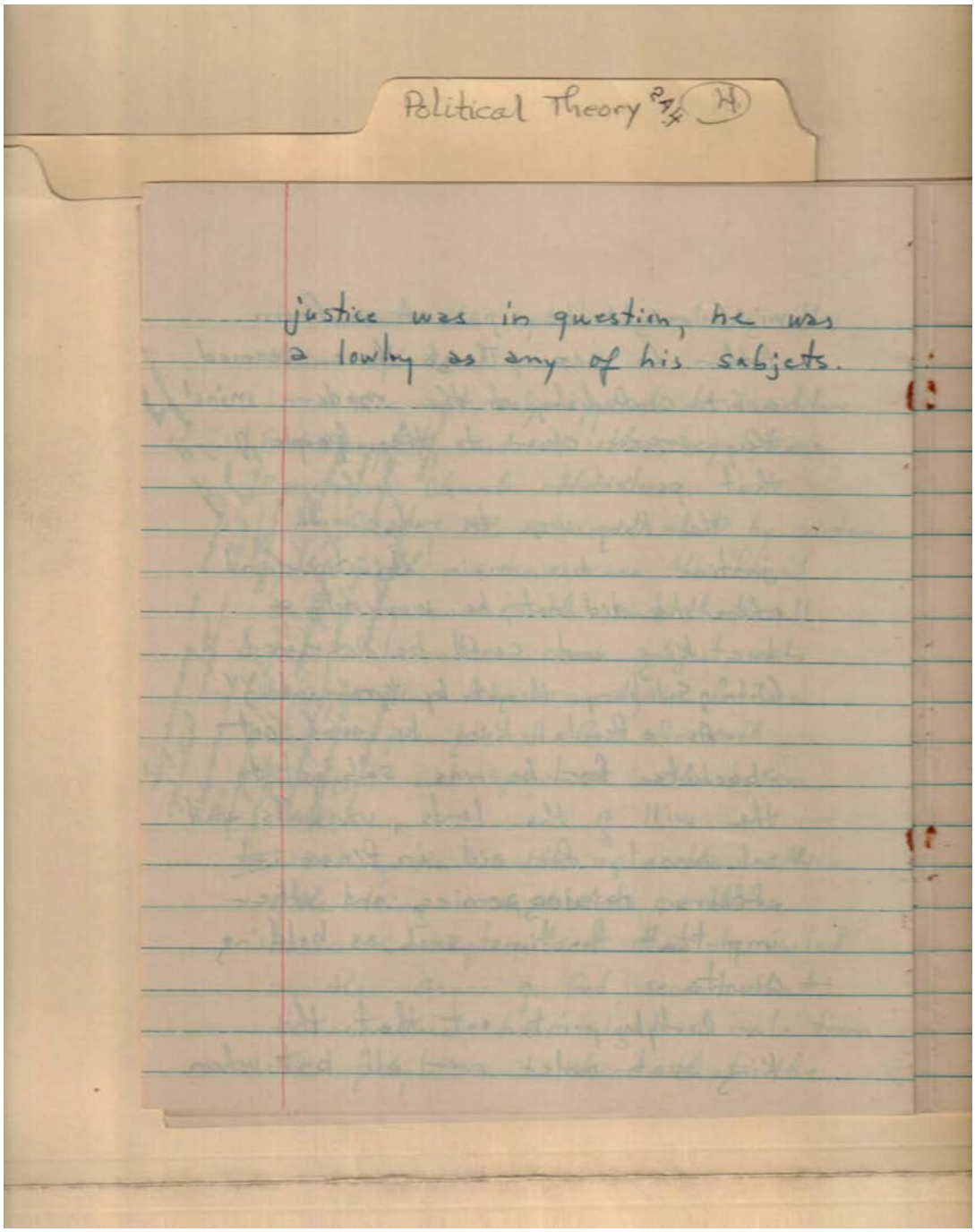
Political Theory P4 (4)

Names:

Carlyle, Gregory VII John of Salisbury

Types:

test


Political Theory
justice was in question, he was
a lowly as any of his subjects.

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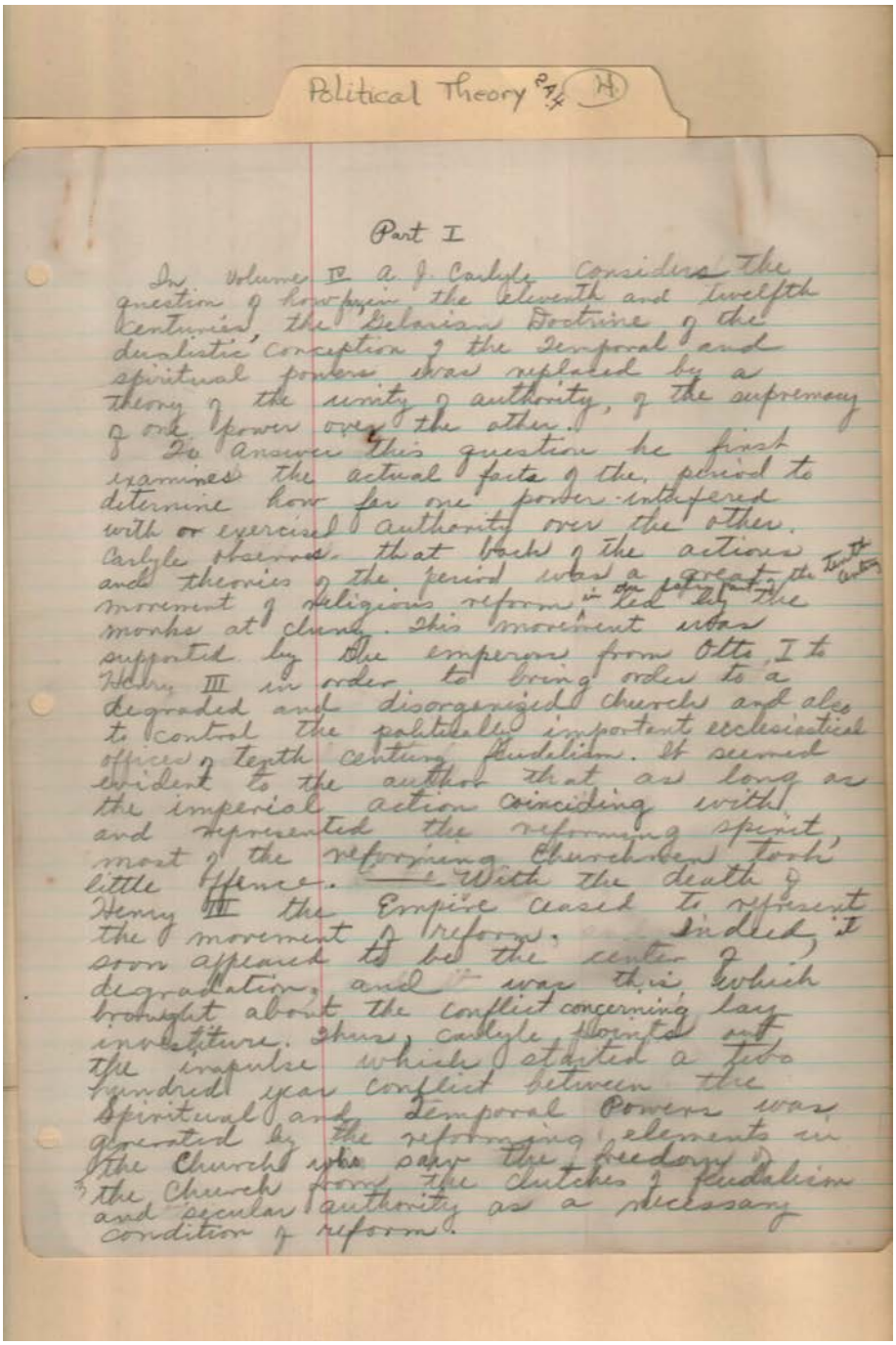
test



Political Theory 2/4 (H)

Part I

In Volume IV A. J. Carlyle considers the question of how from the eleventh and twelfth centuries, the Gelasian Doctrine of the dualistic conception of the temporal and spiritual powers was replaced by a theory of the unity of authority, of the supremacy of one power over the other.

To answer this question he first examines the actual facts of the period to determine how far one power interfered with or exercised authority over the other. Carlyle observes that back of the actions and theories of the period was a great movement of religious reform led by the monks at Cluny. This movement was supported by the emperors from Otto I to Henry III in order to bring order to a degraded and disorganized church and also to control the politically important ecclesiastical offices of tenth century feudalism. It seemed evident to the author that as long as the imperial action coinciding with and represented the reforming spirit, most of the reforming Churchmen took little offence. With the death of Henry III the Empire ceased to represent the movement of reform. Indeed, it soon appeared to be the center of degradation, and it was this which brought about the conflict concerning lay investiture. Thus Carlyle points out the impulse which started a two hundred year conflict between the Spiritual and Temporal Powers was generated by the reforming elements in the Church who saw the freedom of the Church from the clutches of feudalism and secular authority as a necessary condition of reform.

Names:
Carlyle, A. J. European History

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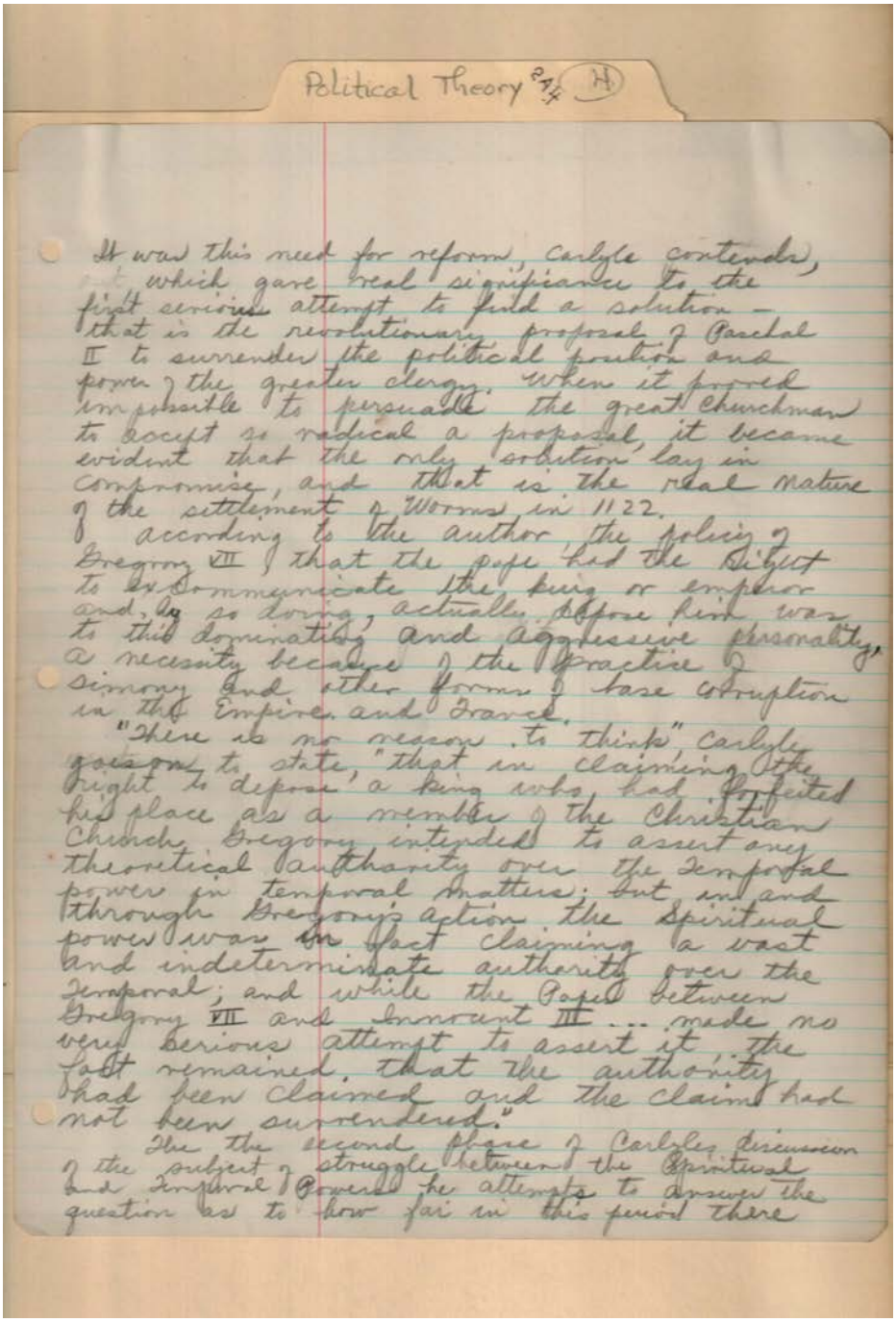
essay



Political Theory 2/4 (H)

It was this need for reform, Carlyle contends, which gave real significance to the first serious attempt to find a solution — that is the revolutionary proposal of Paschal II to surrender the political position and power of the greater clergy. When it proved impossible to persuade the great Churchman to accept so radical a proposal, it became evident that the only solution lay in compromise, and that is the real nature of the settlement at Worms in 1122.

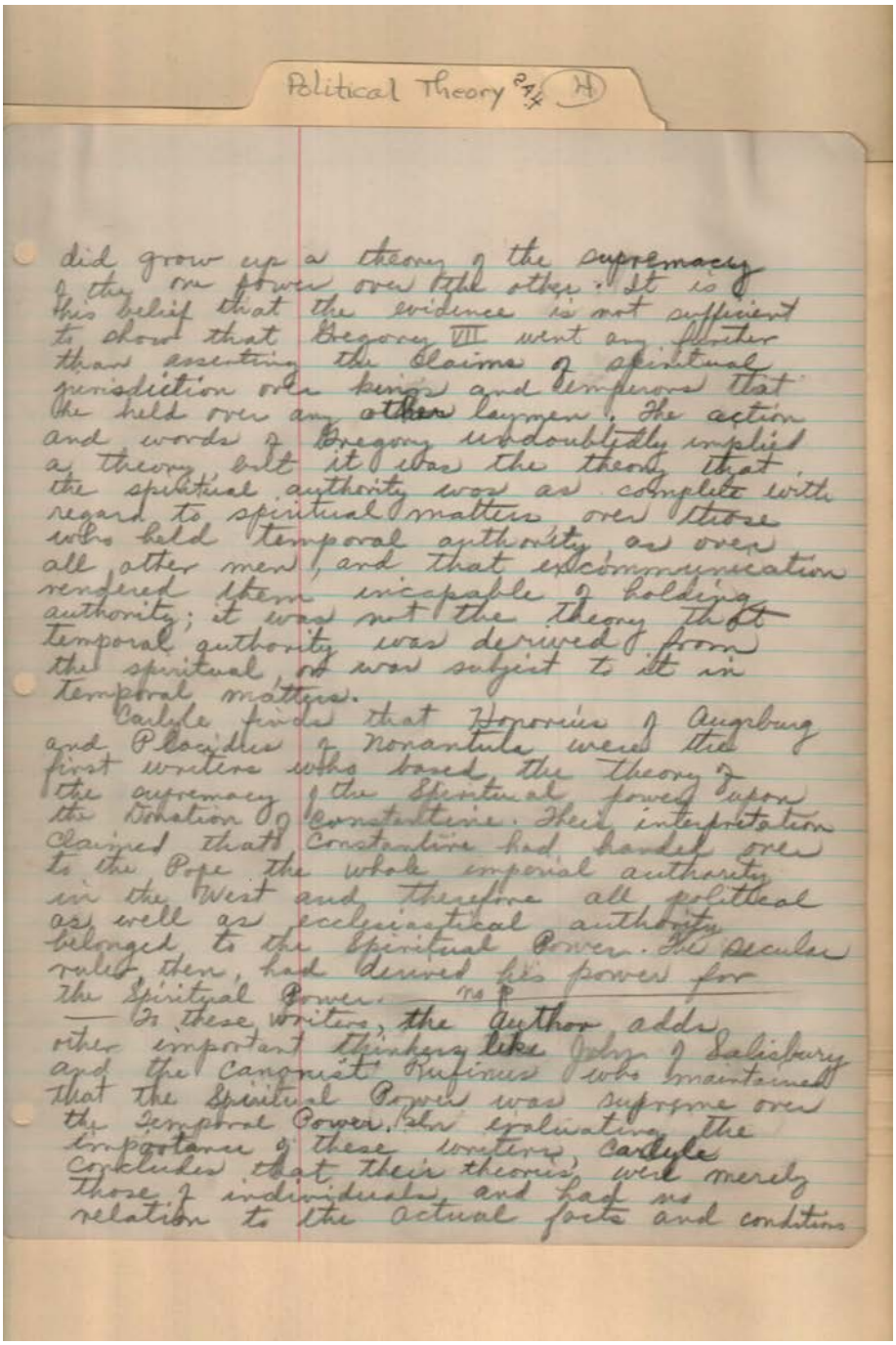
According to the author the policy of Gregory VII that the pope had the right to excommunicate the king or emperor and, by so doing, actually depose him was, to this dominating and aggressive personality, a necessity because of the practice of simony and other forms of base corruption in the Empire and France.

"There is no reason to think", Carlyle goes on to state, "that in claiming the right to depose a king who had forfeited his place as a member of the Christian Church, Gregory intended to assert any theoretical authority over the temporal power in temporal matters; but in and through Gregory's action the Spiritual power was in fact claiming a vast and indeterminate authority over the temporal; and while the Popes between Gregory VII and Innocent III ... made no very serious attempt to assert it, the fact remained that the authority had been claimed and the claim had not been surrendered."

In the second place Carlyle discusses the subject of struggle between the Spiritual and Temporal Powers. He attempts to answer the question as to how far in this period there

Names:
Carlyle, Gregory VII

Types:
essay



Political Theory 244 (H)

did grow up a theory of the supremacy of the one power over the other. It is his belief that the evidence is not sufficient to show that Gregory VII went any further than asserting the claims of spiritual jurisdiction over kings and emperors that he held over any other laymen. The action and words of Gregory undoubtedly implied a theory, but it was the theory that the spiritual authority was as complete with regard to spiritual matters over those who held temporal authority as over all other men, and that excommunication rendered them incapable of holding authority; it was not the theory that temporal authority was derived from the spiritual, or was subject to it in temporal matters.

Carlyle finds that Honorius of Augsburg and Placidus of Nonantula were the first writers who based the theory of the supremacy of the Spiritual power upon the Donation of Constantine. Their interpretation claimed that Constantine had handed over to the Pope the whole imperial authority in the West and therefore all political as well as ecclesiastical authority belonged to the Spiritual Power. The secular ruler, then, had derived his power for the Spiritual Power. no p

— To these writers, the author adds other important thinkers like John of Salisbury and the Canonist Rufinus who maintained that the Spiritual Power was supreme over the Temporal Power. In evaluating the importance of these writers, Carlyle concludes that their theories were merely those of individuals and had no relation to the actual facts and conditions

Names:

Carlyle, Gregory VII
Honorius of Augsburg
John of Salisbury
Placidus
Rufinus

Types:

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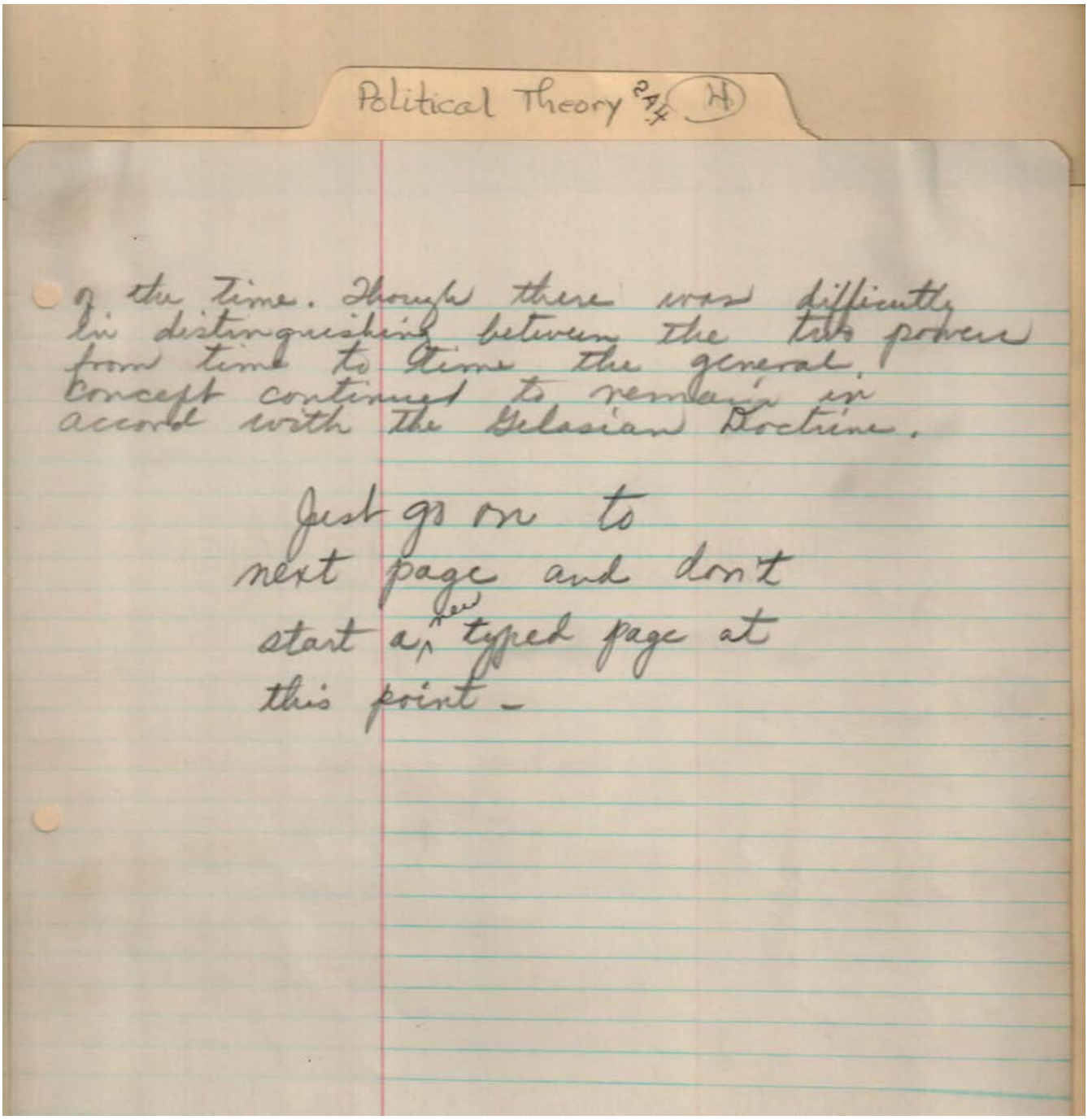

Political Theory 2A4 (H)

of the time. Though there was difficulty in distinguishing between the two powers from time to time the general concept continued to remain in accord with the Gelasian Doctrine.

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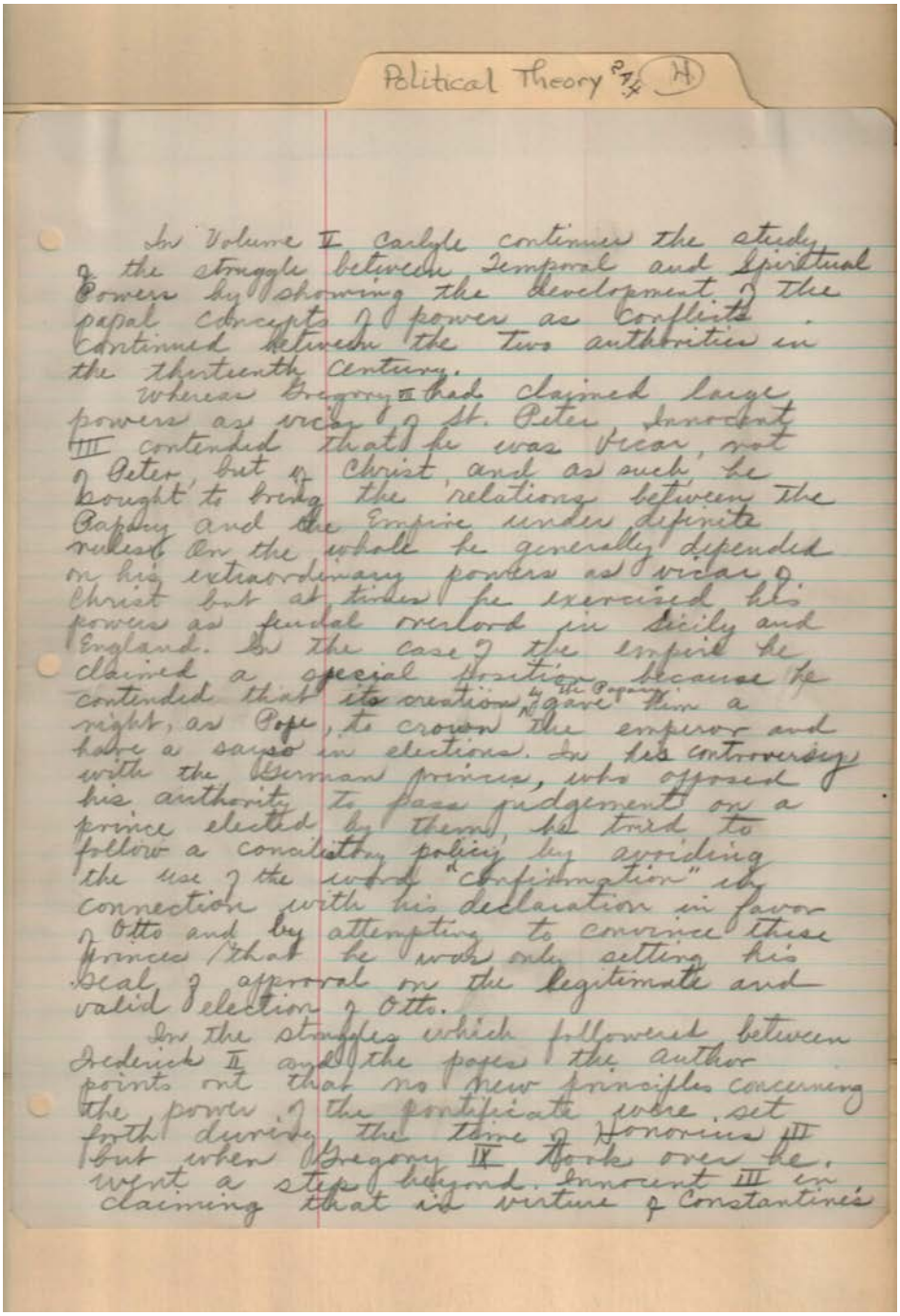

Political Theory 2/4 (H)

In Volume V Carlyle continues the study of the struggle between Temporal and Spiritual Powers by showing the development of the papal concepts of power as conflicts continued between the two authorities in the thirteenth century.

Whereas Gregory VII had claimed large powers as vicar of St. Peter, Innocent III contended that he was vicar, not of Peter, but of Christ and as such, he sought to bring the relations between the Papacy and the Empire under definite rules. On the whole he generally depended on his extraordinary powers as vicar of Christ but at times he exercised his powers as feudal overlord in Sicily and England. In the case of the empire he claimed a special position because he contended that its creation by the Papacy gave him a right, as Pope, to crown the emperor and have a say so in elections. In his controversy with the German princes, who opposed his authority to pass judgement on a prince elected by them, he tried to follow a conciliatory policy by avoiding the use of the word "confirmation" in connection with his declaration in favor of Otto and by attempting to convince these princes that he was only setting his seal of approval on the legitimate and valid election of Otto.

In the struggles which followed between Frederick II and the popes the author points out that no new principles concerning the power of the pontificate were set forth during the time of Honorius III but when Gregory IX took over he went a step beyond Innocent III in claiming that in virtue of Constantine's

Names:
Carlyle, Gregory IX Gregory VII Honorius III

Types:
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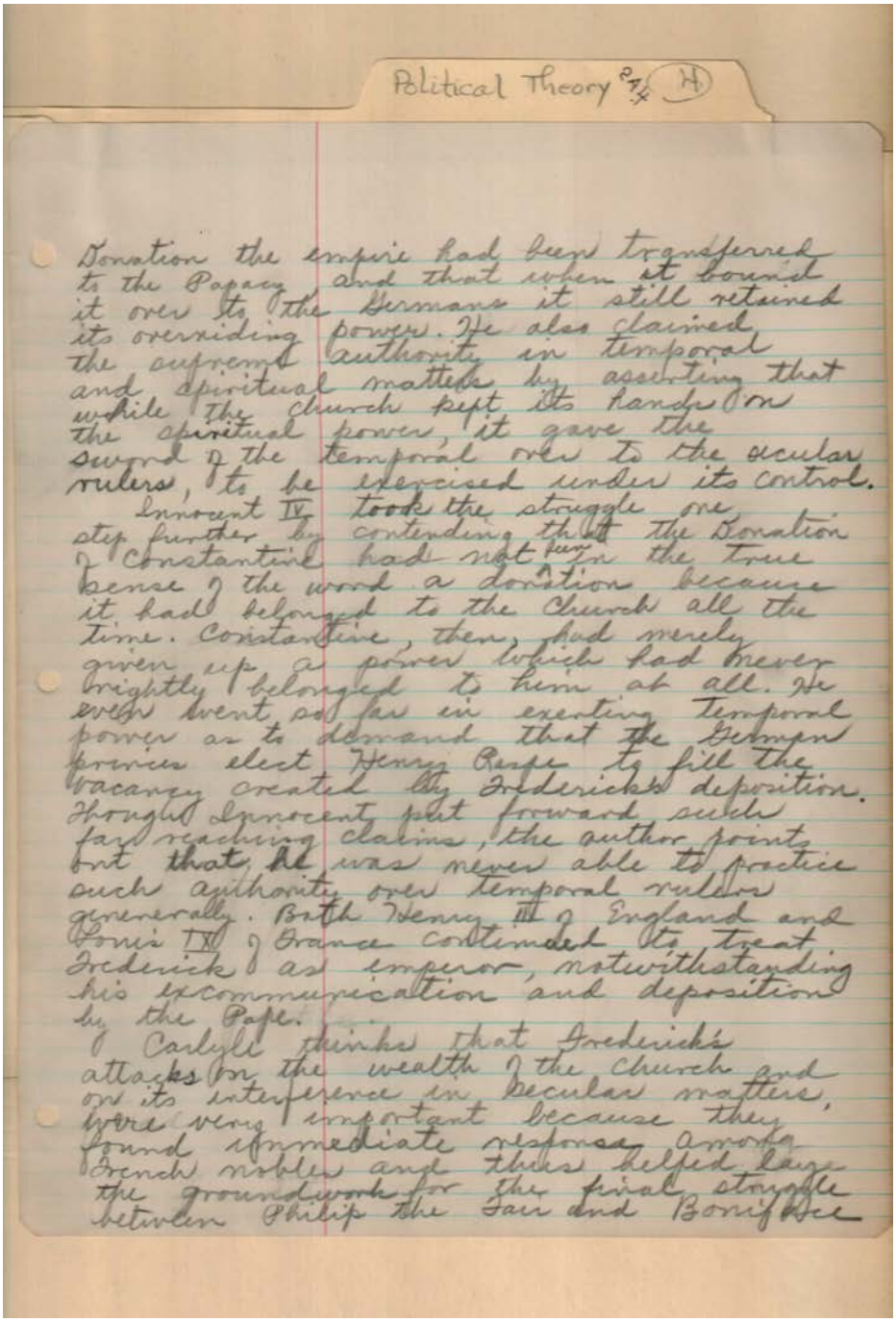

Political Theory 2/4 (H)

Donation the empire had been transferred to the Papacy and that when it bowed it over to the Germans it still retained its overriding power. He also claimed the supreme authority in temporal and spiritual matters by asserting that while the church kept its hands on the spiritual power, it gave the sword of the temporal over to the secular rulers, to be exercised under its control.

Innocent IV took the struggle one step further by contending that the Donation of Constantine had not been in the true sense of the word a donation because it had belonged to the Church all the time. Constantine, then, had merely given up a power which had never rightly belonged to him at all. He even went so far in exerting temporal power as to demand that the German princes elect Henry Raspe to fill the vacancy created by Frederick's deposition. Though Innocent put forward such far reaching claims, the author points out that he was never able to practice such authority over temporal rulers generally. Both Henry III of England and Louis IX of France contended to treat Frederick as emperor, notwithstanding his excommunication and deposition by the Pope.

Carlyle thinks that Frederick's attacks on the wealth of the church and on its interference in secular matters, were very important because they found immediate response among French nobles and thus helped lay the groundwork for the final struggle between Philip the Fair and Boniface

Names:
Constantine Henry III, Louis IX, Raspe, Henry

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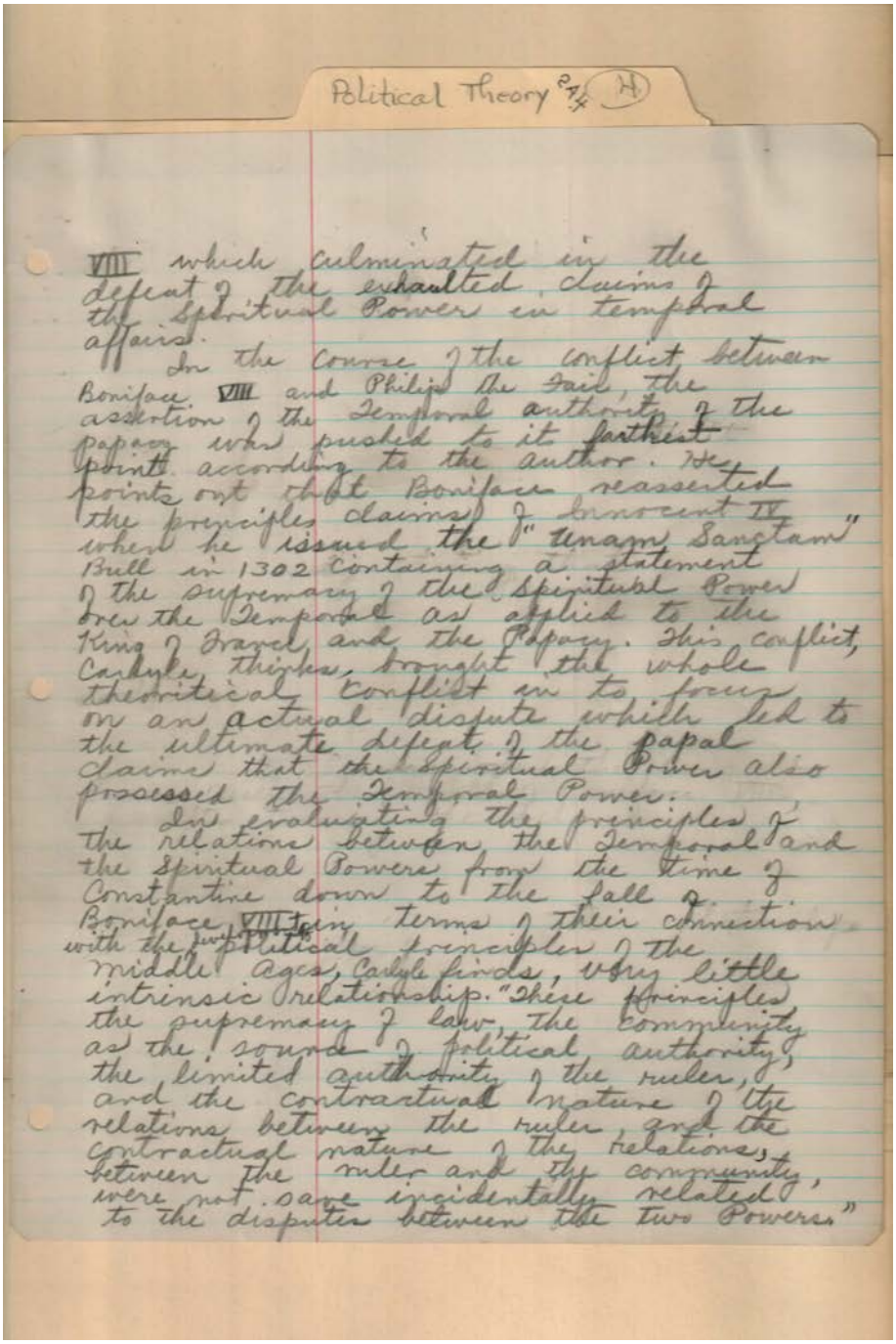

Political Theory 2/4 (4)

VIII which culminated in the defeat of the exhalted claims of the Spiritual Power in temporal affairs.

In the course of the conflict between Boniface VIII and Philip the Fair, the assertion of the temporal authority of the Papacy was pushed to its farthest point according to the author. He points out that Boniface reasserted the principles claims of Innocent IV when he issued the "Unam Sanctam" Bull in 1302 containing a statement of the supremacy of the Spiritual Power over the Temporal as applied to the King of France and the Papacy. This conflict, Carlyle thinks, brought the whole theoritical conflict in to focus on an actual dispute which led to the ultimate defeat of the papal claims that the Spiritual Power also possessed the Temporal Power.

In evaluating the principles of the relations between the Temporal and the Spiritual Powers from the time of Constantine down to the fall of Boniface VIII in terms of their connection with the political principles of the middle ages, Carlyle finds, very little intrinsic relationship. "These principles, the supremacy of law, the community as the source of political authority, the limited authority of the ruler, and the contractual nature of the relations between the ruler and the contractual nature of the relations between the ruler and the community were not, save incidentally related to the disputes between the two Powers."

Names:
Boniface VIII Philip the Fair

Types:
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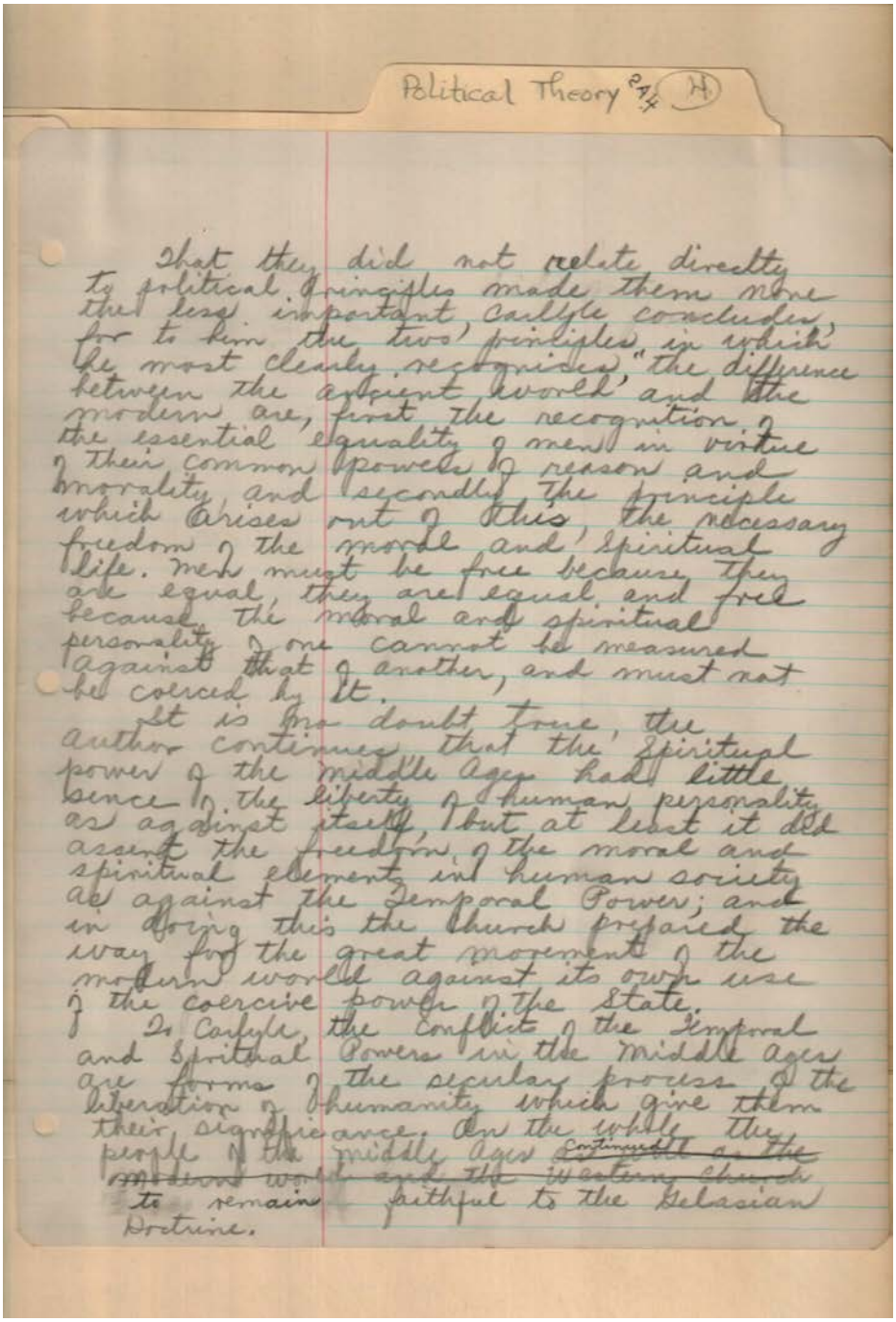

Political Theory 2A4 (H)

That they did not relate directly to political principles made them none the less important, Carlyle concludes, for to him the two principles in which he most clearly recognizes "the difference between the ancient world and the modern are, first the recognition of the essential equality of men in virtue of their common powers of reason and morality, and secondly the principle which arises out of this, the necessary freedom of the moral and spiritual life. Men must be free because they are equal, they are equal and free because the moral and spiritual personality of one cannot be measured against that of another, and must not be coerced by it.

It is no doubt true, the author continues, that the spiritual power of the middle ages had little sence of the liberty of human personality as against itself, but at least it did assert the freedom of the moral and spiritual elements in human society as against the Temporal Power; and in doing this the church prepared the way for the great movement of the modern world against its own use of the coercive power of the State.

To Carlyle, the conflict of the Temporal and Spritual Powers in the middle ages are forms of the secular process of the liberation of humanity which give them their significance. On the whole the people of the middle ages ~~as well as the modern world and the western church~~ continued to remain faithful to the Gelasian Doctrine.

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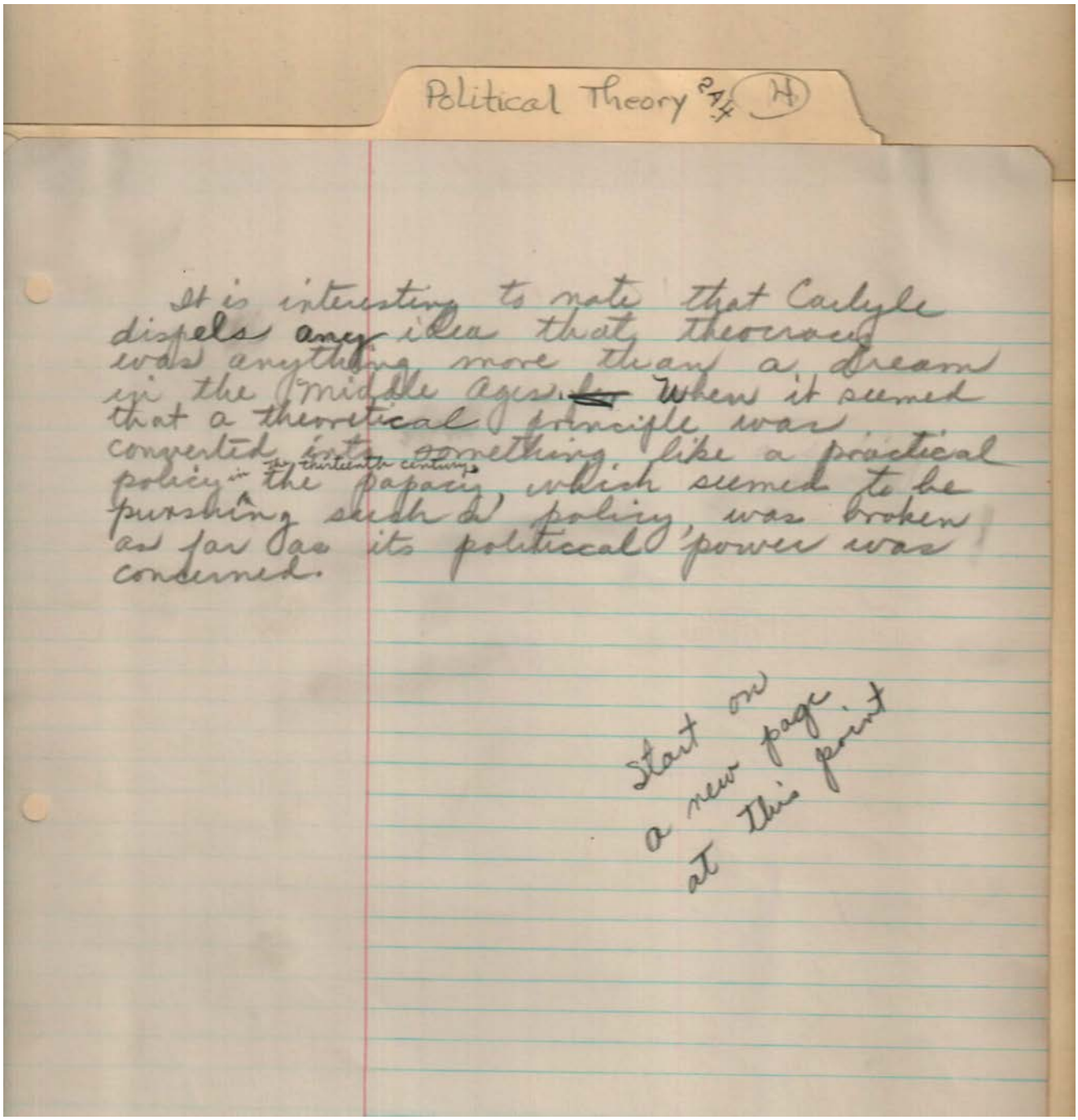

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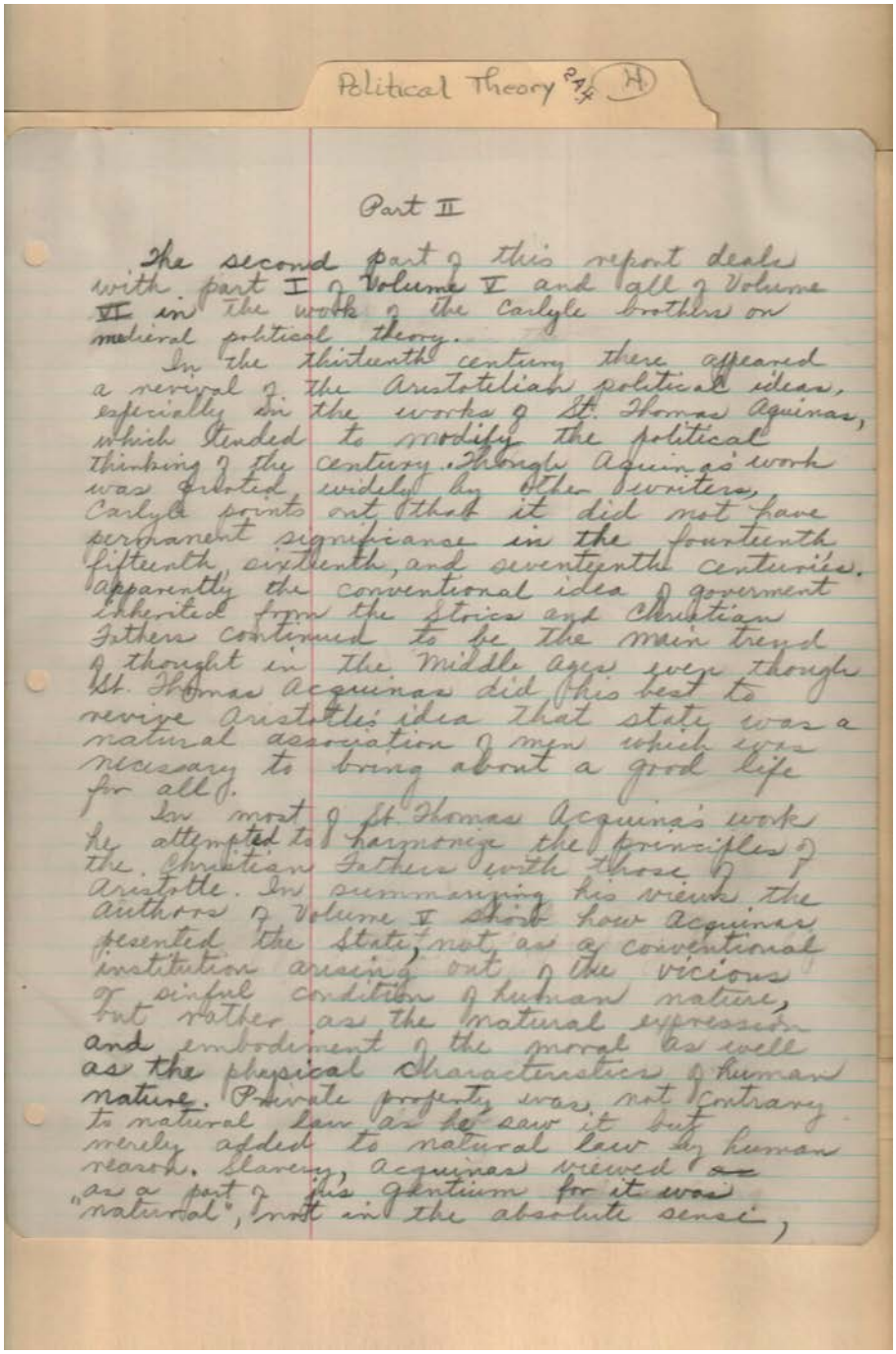

Political Theory 2/4 (H)

Part II

The second part of this report deals with part I of Volume V and all of Volume VI in the work of the Carlyle brothers on medieval political theory.

In the thirteenth century there appeared a revival of the Aristotelian political ideas, especially in the works of St. Thomas Aquinas, which tended to modify the political thinking of the century. Though Aquinas's work was debated widely by other writers, Carlyle points out that it did not have permanent significance in the fourteenth fifteenth, sixteenth, and seventeenth centuries. Apparently the conventional idea of government inherited from the Stoics and Christian Fathers continued to be the main trend of thought in the Middle Ages even though St. Thomas Aquinas did his best to revive Aristotle's idea that state was a natural association of men which was necessary to bring about a good life for all.

In most of St. Thomas Aquinas's work he attempted to harmonize the principles of the Christian Fathers with those of Aristotle. In summarizing his views the authors of Volume V show how Aquinas presented the state, not as a conventional institution arising out of the vicious & sinful condition of human nature, but rather as the natural expression and embodiment of the moral as well as the physical characteristics of human nature. Private property was not contrary to natural law as he saw it but merely added to natural law by human reason. Slavery, Aquinas viewed as a part of jus gentium for it was "natural", not in the absolute sense,

Names:
Carlyle, St. Thomas Acquinas

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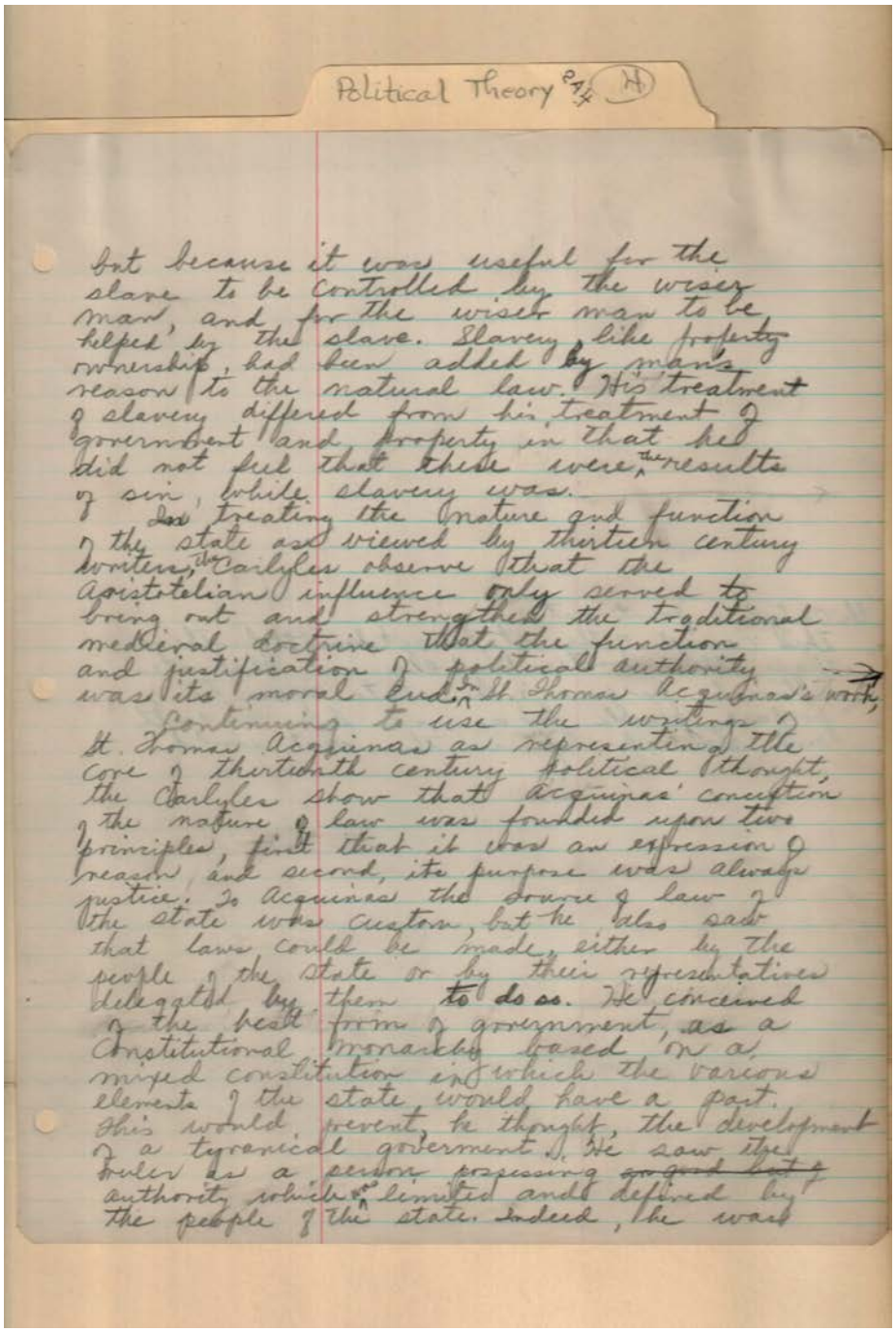

Political Theory 2A/4 (H)

but because it was useful for the slave to be controlled by the wiser man, and for the wiser man to be helped by the slave. Slavery, like property ownership, had been added by man's reason to the natural law. His treatment of slavery differed from his treatment of government and property in that he did not feel that these were the results of sin, while slavery was.

In treating the nature and function of the state as viewed by thirteen century writers, the Carlyles observe that the Aristotelian influence only served to bring out and strengthen the traditional medieval doctrine that the function and justification of political authority was its moral end. In St. Thomas Acquinas's work,

Continuing to use the writings of St. Thomas Acquinas as representing the core of thirteenth century political thought, the Carlyles show that Acquinas' conception of the nature of law was founded upon two principles, first that it was an expression of reason, and second, its purpose was always justice. To Acquinas the source of law of the state was custom, but he also saw that laws could be made, either by the people of the state or by their representatives delegated by them to do so. He conceived of the best form of government, as a Constitutional monarchy based on a mixed constitution in which the various elements of the state would have a part. This would prevent, he thought, the development of a tyranical goverment. He saw the ruler as a person possessing ~~an good but of~~ authority which was limited and defined by the people of the state. Indeed, he was

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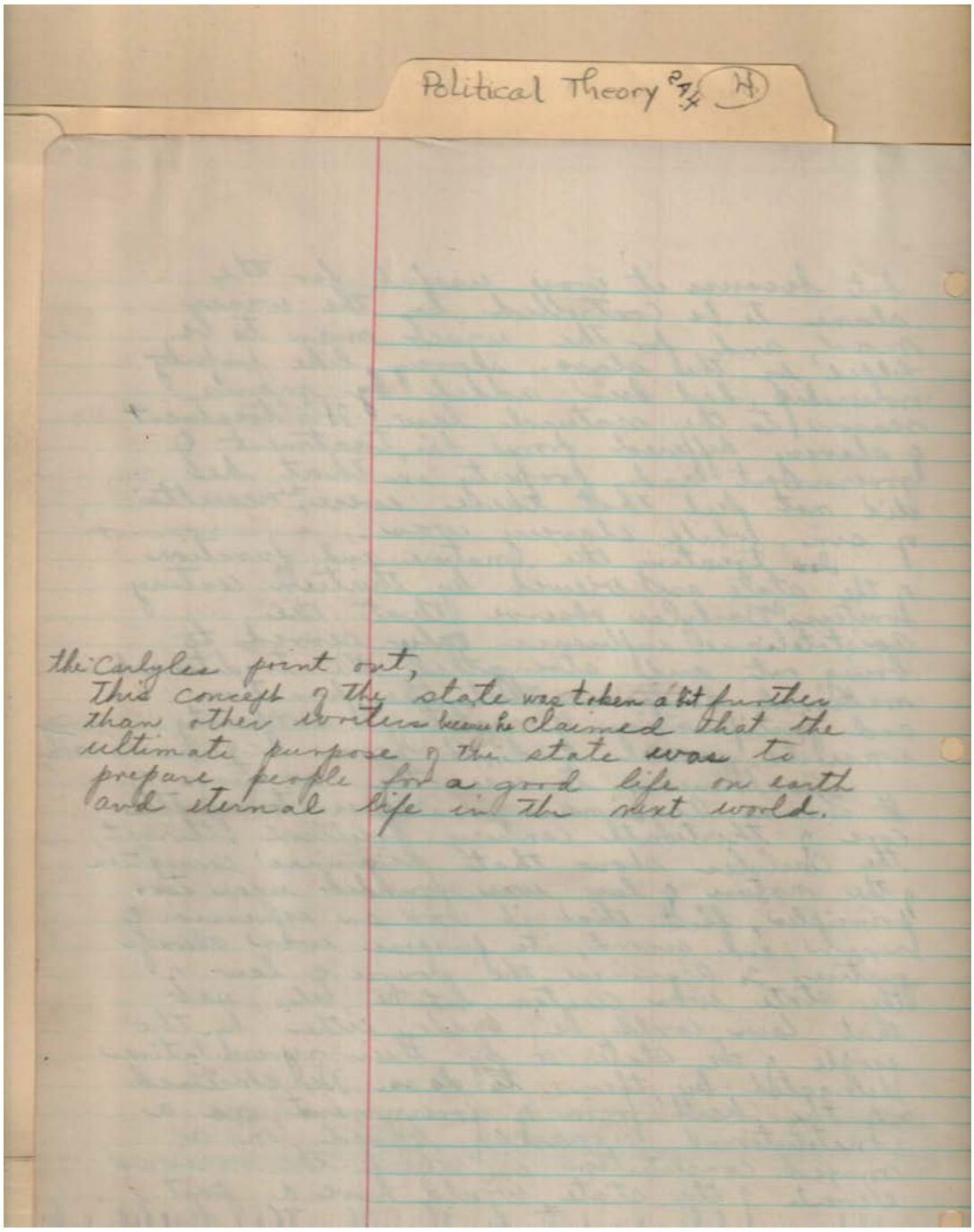

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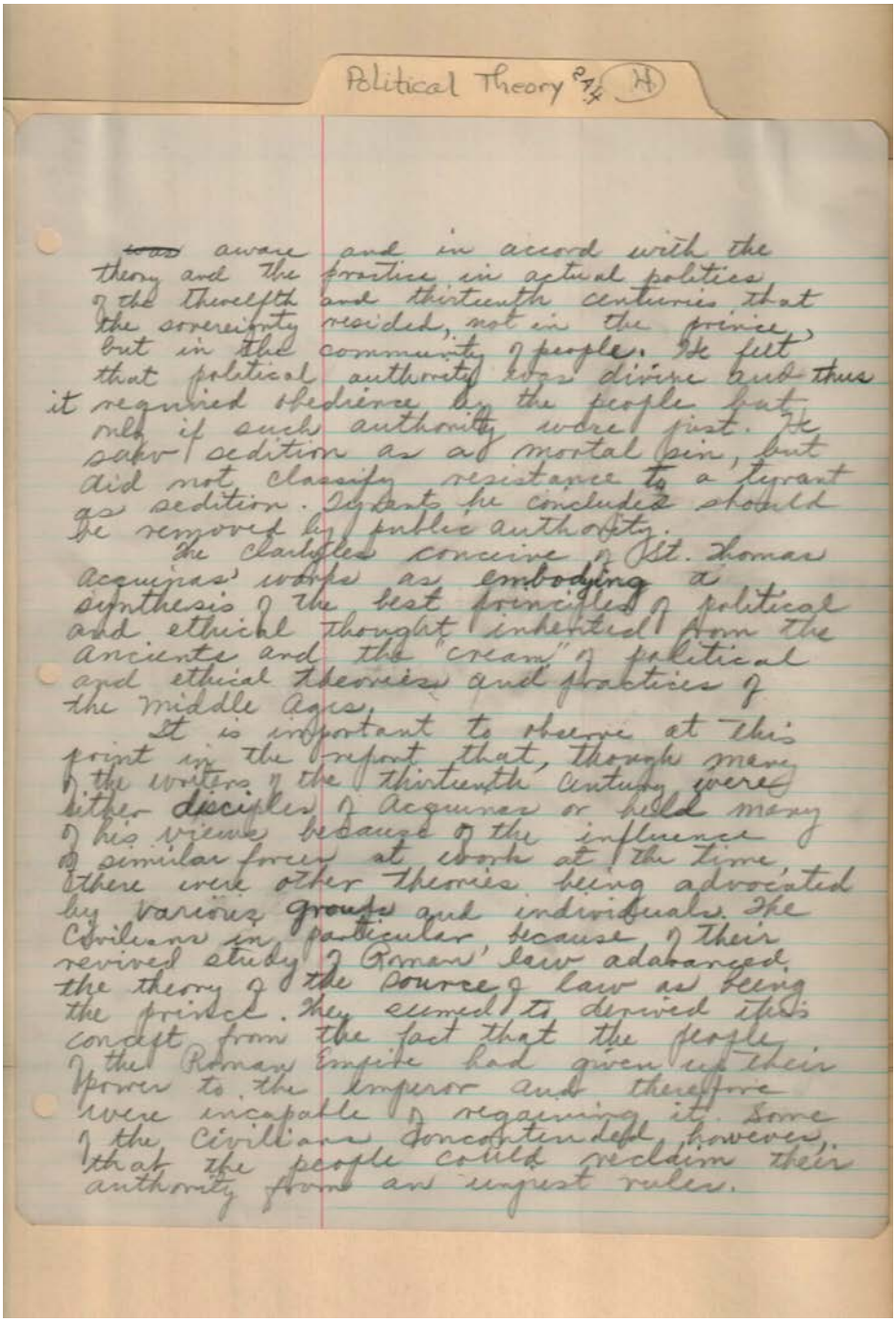

Political Theory 2/4 (H)

~~was~~ aware and in accord with the theory and the practice in actual politics of the twelfth and thirteenth centuries that the sovereignty resided, not in the prince, but in the community of people. He felt that political authority was divine but thus it required obedience by the people but only if such authority were just. He saw sedition as a mortal sin, but did not classify resistance to a tyrant as sedition. Tyrants he concluded should be removed by public authority.

The Carlyles conceive of St. Thomas Aquinas' work as embodying a synthesis of the best principles of political and ethical thought inherited from the ancients and the "cream" of political and ethical theories and practices of the middle ages.

It is important to observe at this point in the report that, though many of the writers of the thirteenth century were either disciples of Aquinas or held many of his views because of the influence of similar forces at work at the time, there were other theories being advocated by various groups and individuals. The Civilians in particular because of their revived study of Roman law advanced the theory of the source of law as being the prince. They seemed to derived this concept from the fact that the people of the Roman Empire had given up their power to the Emperor and therefore were incapable of regaining it. Some of the Civilians however, contended that the people could reclaim their authority from an unjust ruler.

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Carlyle,

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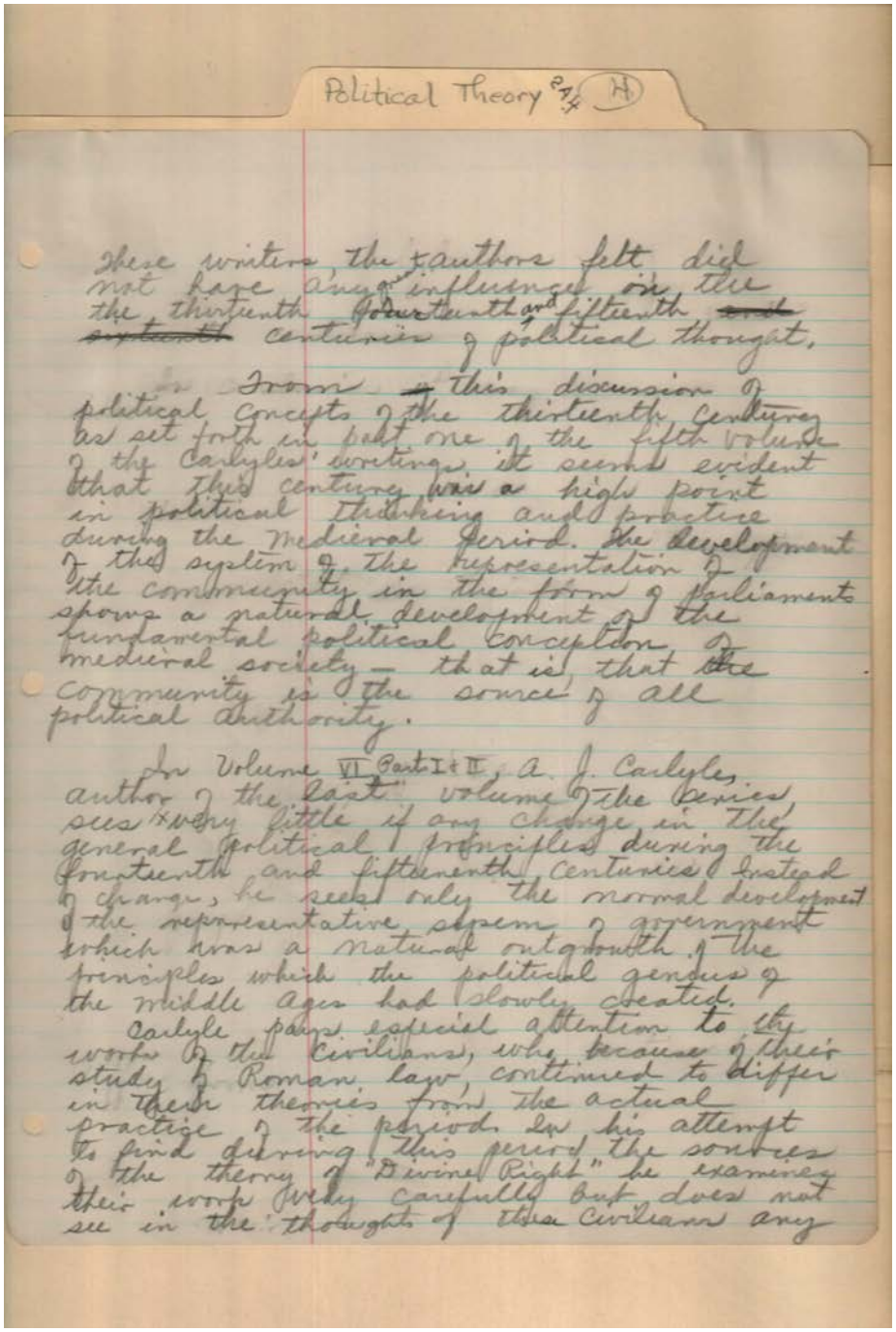
essay



Political Theory 2/4 (H)

These writers the authors felt did not have any influence on the the thirteenth ~~fourteenth~~ and fifteenth ~~and sixteenth~~ centuries of political thought.

From this discussion of political concepts of the thirteenth century as set forth in part one of the fifth volume of the Carlyles' writings it seems evident that this century was a high point in political thinking and practice during the Medieval period. The development of the system of the representation of the community in the form of parliaments shows a natural development of the fundamental political conception of medieval society — that is that the community is the source of all political authority.

In Volume VI Parts I & II, A. J. Carlyles, author of the last volume of the series sees very little if any change in the general political principles during the fourteenth and fifteenth centuries. Instead of change, he sees only the normal development of the representative system of government which was a natural outgrowth of the principles which the political genius of the Middle Ages had slowly created.

Carlyle pays especial attention to the work of the Civilians, who because of their study of Roman law, continued to differ in their theories from the actual practice of the period. In his attempt to find during this period the sources of the theory of "Divine Right" he examines their work fully carefully but does not see in the thought of these Civilians any

Names:
Carlyle, A. J.

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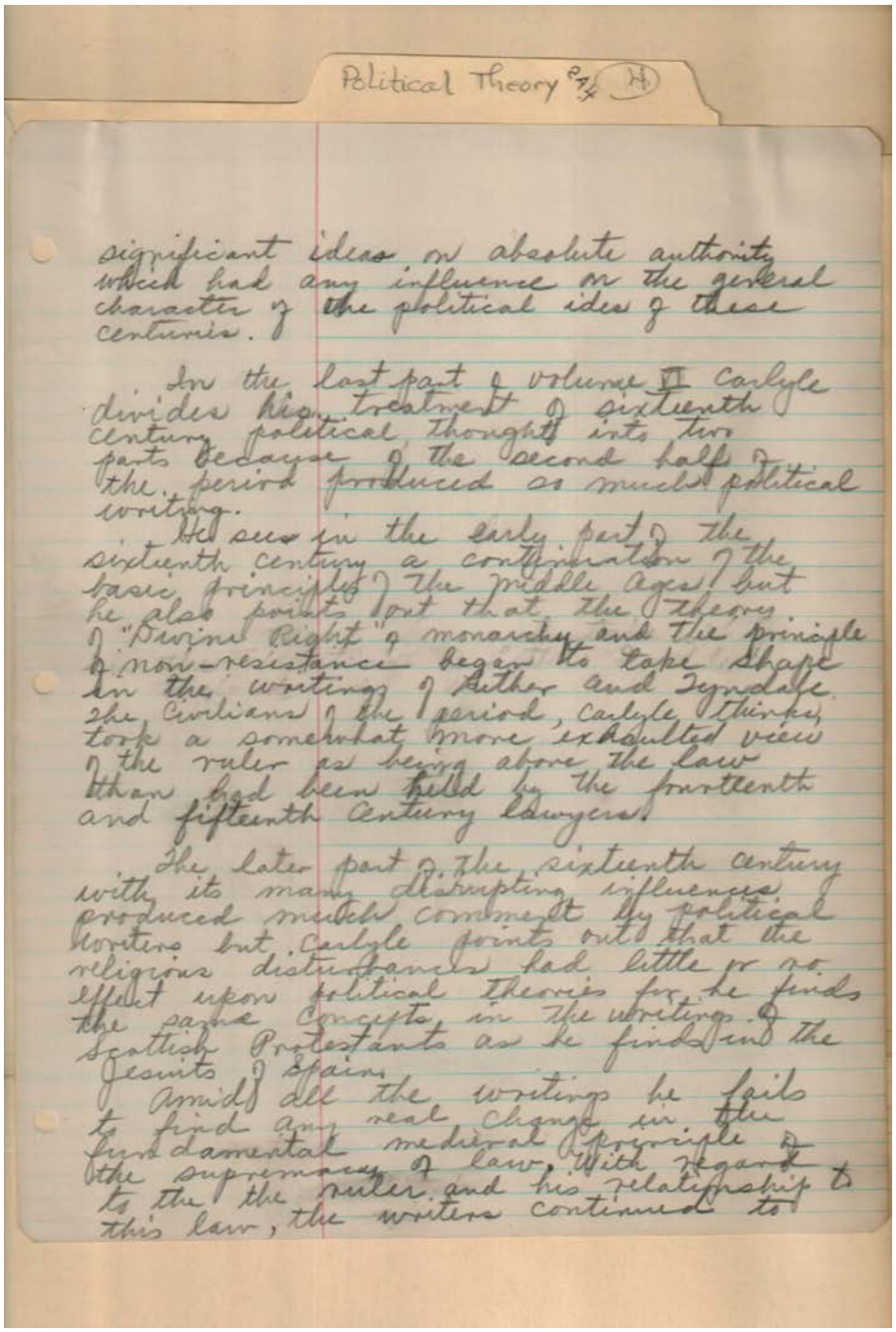

Political Theory 2/4 (H)

significant ideas or absolute authority which had any influence on the general character of the political ideas of these centuries.

In the last part of volume III Carlyle divides his treatment of sixteenth century political thought into two parts because the second half of the period produced as much political writing.

He sees in the early part of the sixteenth century a continuation of the basic principles of the Middle Ages but he also points out that the theory of "Divine Right" of monarchy and the principle of non-resistance began to take shape in the writings of Luther and Tyndale the Civilians of the period, Carlyle thinks, took a somewhat more exalted view of the ruler as being above the law than had been held by the fourteenth and fifteenth century lawyers.

The later part of the sixteenth century with its many disrupting influences produced much comment by political writers but Carlyle points out that the religious disturbances had little or no effect upon political theories for he finds the same concepts in the writings of Scottish Protestants as he finds in the Jesuits of Spain.

Amid all the writings he fails to find any real change in the fundamental mediaeval principle of the supremacy of law. With regard to the the ruler and his relationship to this law, the writers continued to

Names:
Luther, Tyndale,

Types:
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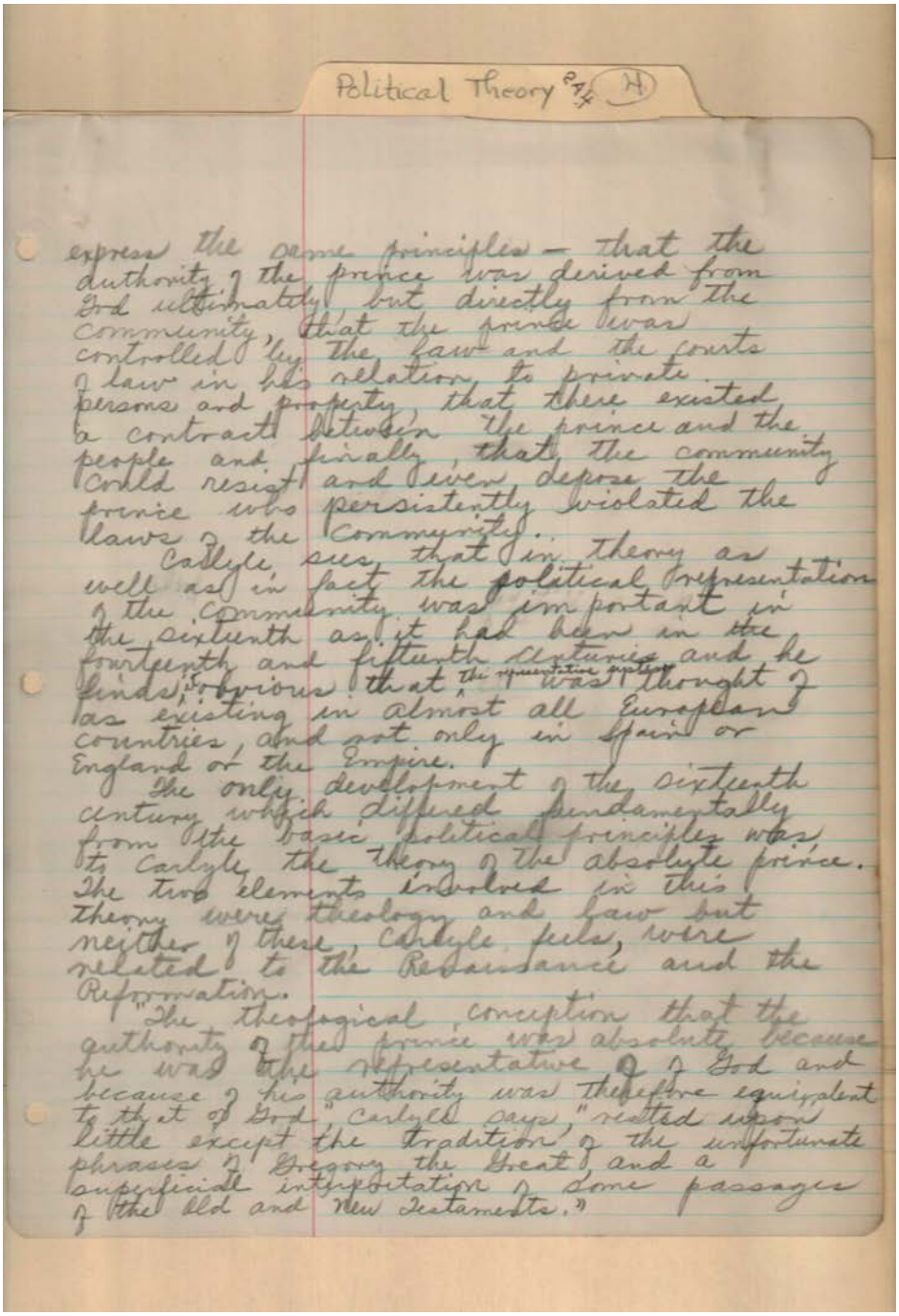


Political Theory 8/4 (4)

express the same principles — that the authority of the prince was derived from God ultimately but directly from the community, that the prince was controlled by the law and the courts of law in his relation to private persons and property, that there existed a contract between the prince and the people and finally, that the community could resist and even depose the prince who persistently violated the laws of the community.

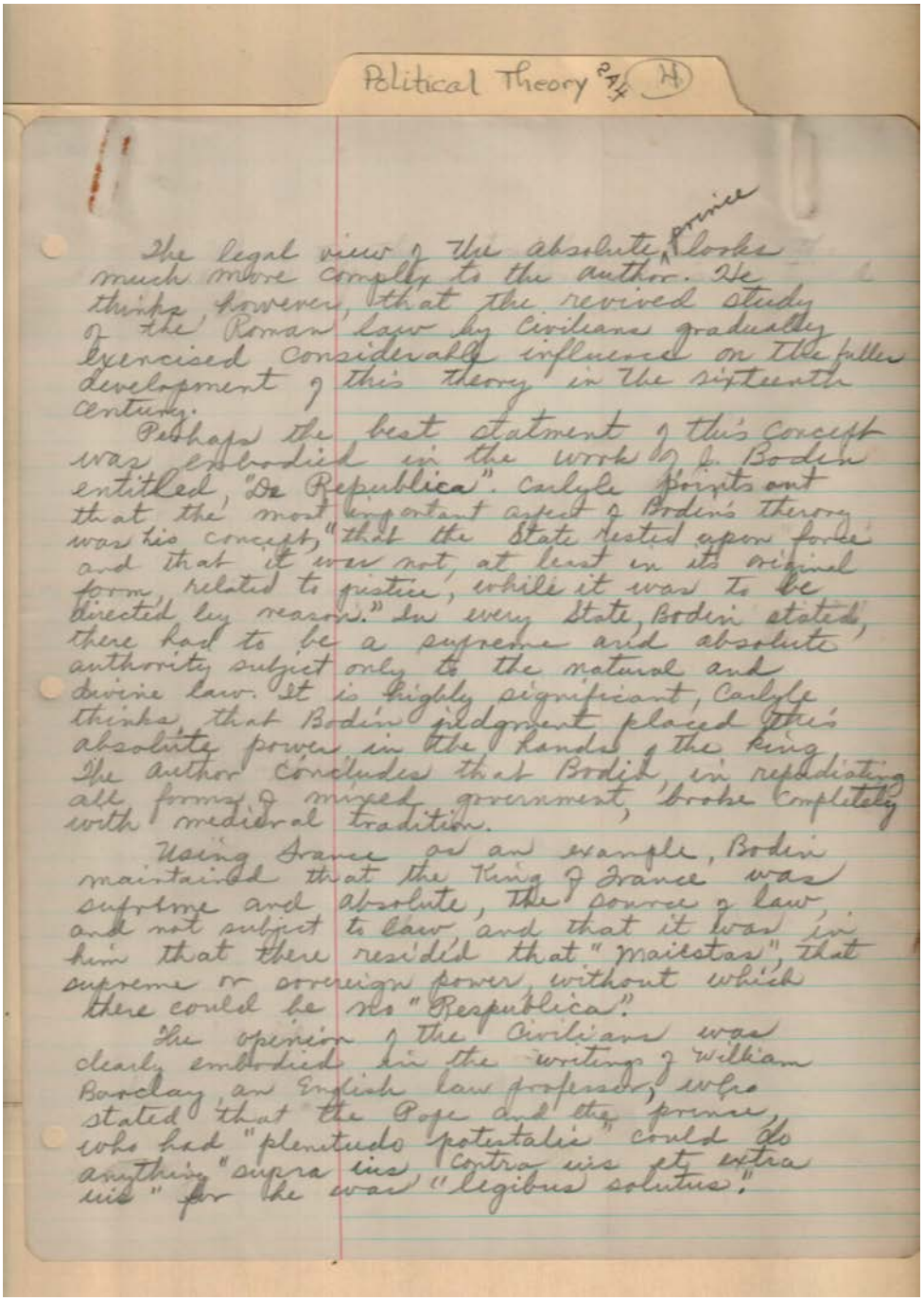
Carlyle says that in theory as well as in fact the political representation of the community was important in the sixteenth as it had been in the fourteenth and fifteenth centuries and he finds obvious that the representative system was thought of as existing in almost all European countries, and not only in Spain or England or the Empire.

The only development of the sixteenth century which differed fundamentally from the basic political principles was, to Carlyle, the theory of the absolute prince. The two elements involved in this theory were theology and law but neither of these, Carlyle feels, were related to the Renaissance and the Reformation.

"The theological conception that the authority of the prince was absolute because he was the representative of God and because his authority was therefore equivalent to that of God, Carlyle says, "rested upon little except the tradition of the unfortunate phrases of Gregory the Great and a superficial interpretation of some passages of the Old and New Testaments."

Names:
Carlyle,

Types:
essay



Political Theory 2/4 (H)

The legal view of the absolute prince looks much more comply to the author. We think, however, that the revived study of the Roman law by civilians gradually exercised considerable influence on the fuller development of this theory in the sixteenth century.

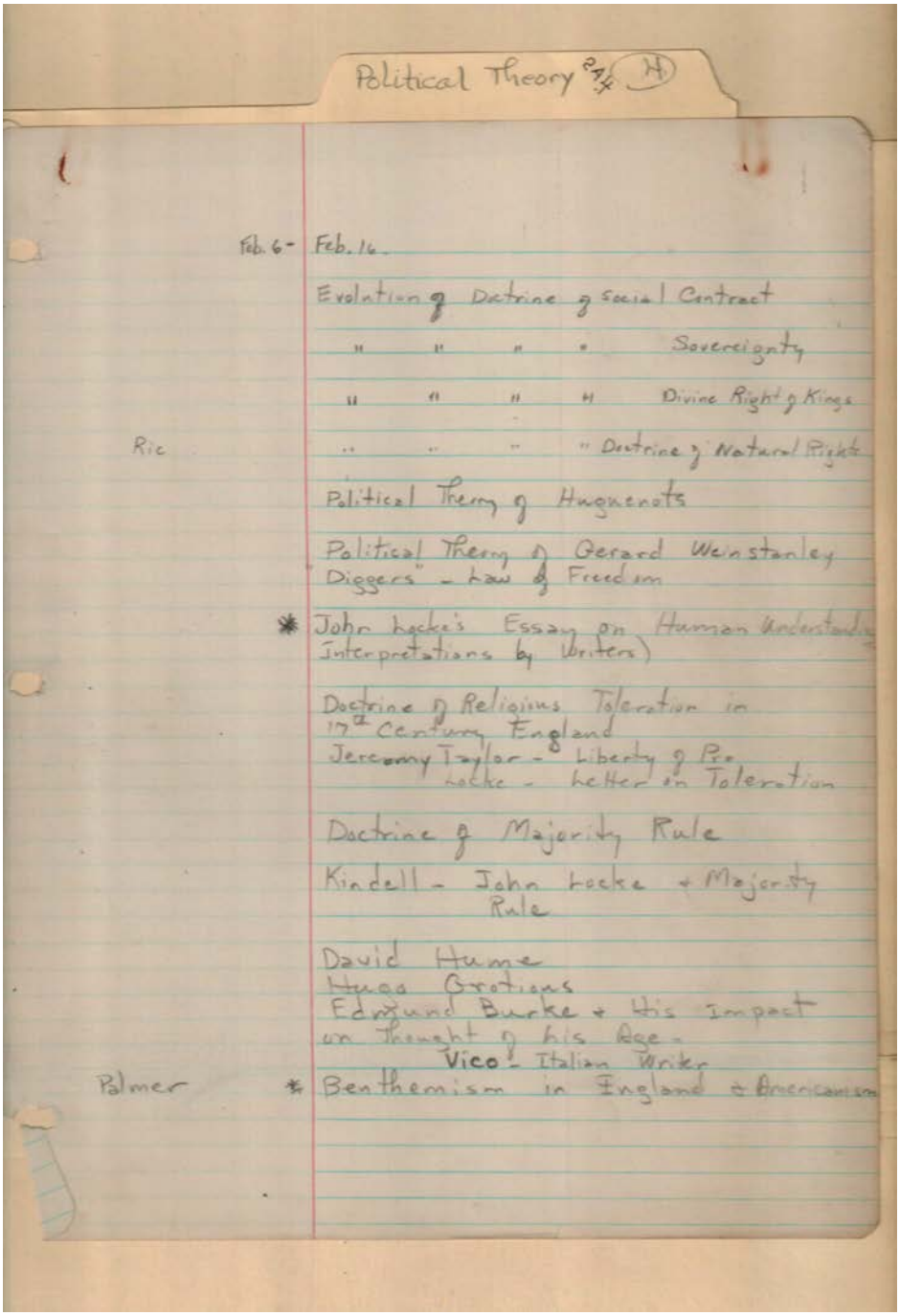
Perhaps the best statment of this concept was embodied in the work of J. Boden entitled, "De Republica". Carlyle points out that the most important aspect of Boden's theory was his concept, "that the State rested upon force and that it was not, at least in its original form, related to justice, while it was to be directed by reason." In every State, Boden stated, there had to be a supreme and absolute authority subject only to the natural and divine law. It is highly significant, Carlyle thinks, that Boden's judgment placed this absolute power in the hands of the king. The author concludes that Bodin, in repudiating all forms of mixed government, broke completely with medieval tradition.

Using France as an example, Boden maintained that the King of France was supreme and absolute, the source of law, and not subject to law, and that it was in him that there resided that "maiestas", that supreme or sovereign power, without which there could be no "Respublica".

The opinion of the civilians was clearly embodied in the writings of William Barclay, an English law professor, who stated that the Pope and the prince who had "plenitudo potestatis" could do anything "supra ius, contra ius et extra ius" for he was "legibus solutus".

Names:
Barclay, William
Boden, J.

Types:
essay

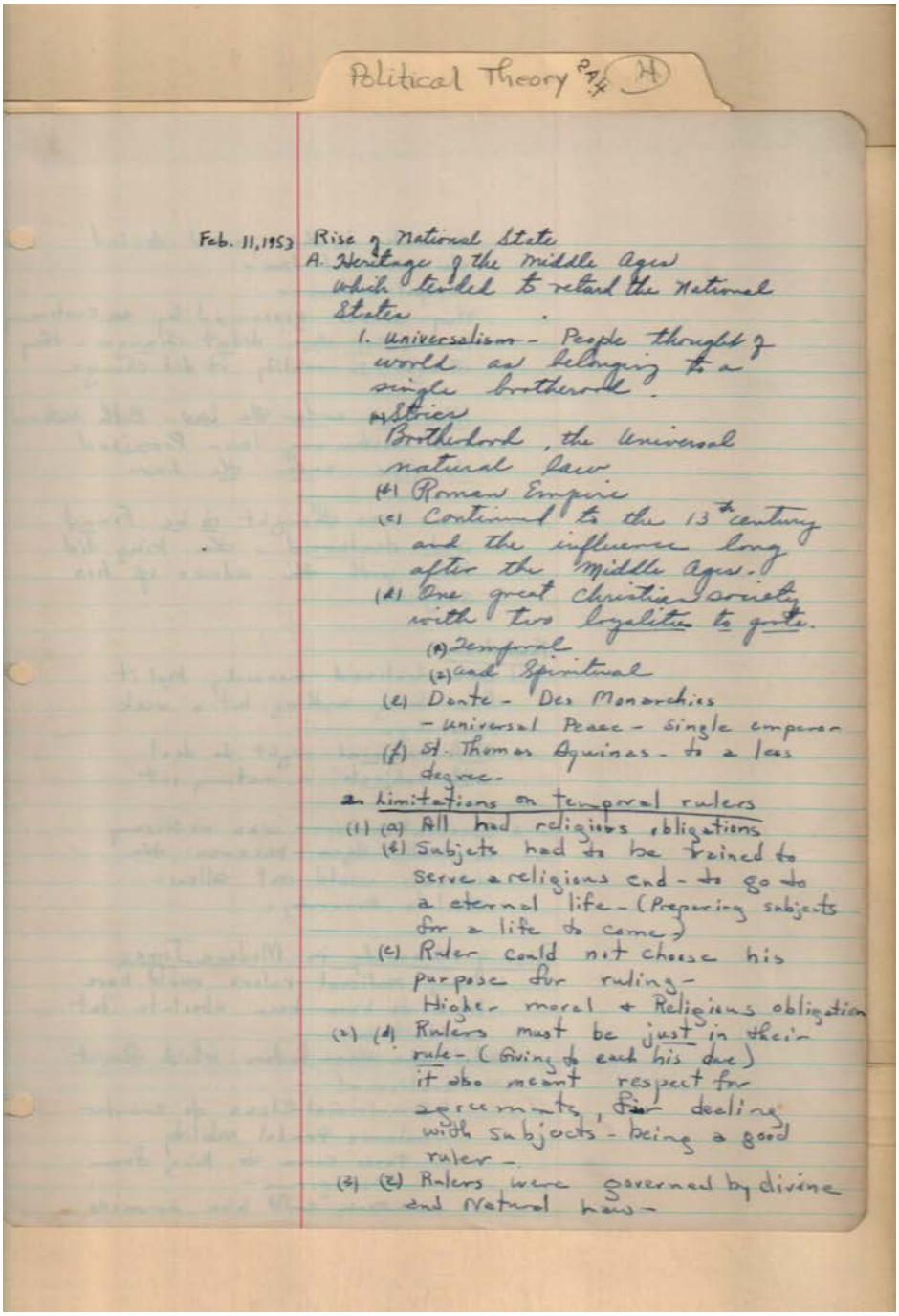


Names:

Burke, Edmund
Grotians, Hugo
Hume, David
Kindell,
Locke, John
Palmer,
Stanley, Gerard Wein
Taylor, Jeremy
Vico,

Types:

notes

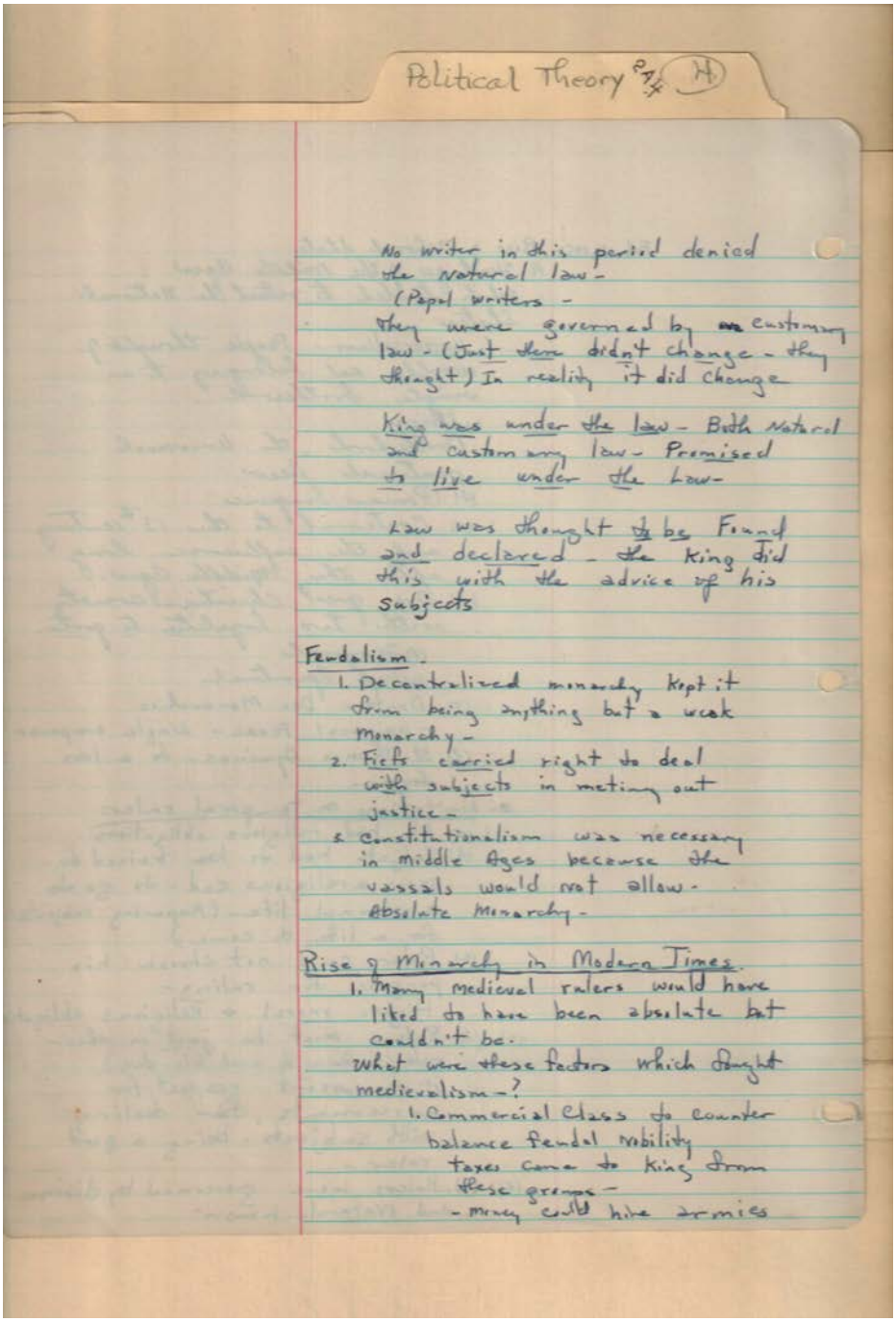


Political Theory 2nd H

Feb. 11, 1953 Rise of National State
A. Heritage of the Middle Ages which tended to retard the National States
1. Universalism - People thought of world as belonging to a single brotherhood.
Stoics
Brotherhood, the Universal natural law
(b) Roman Empire
(c) Continued to the 13th century and the influence long after the Middle Ages.
(d) One great christian society with two loyalties to govts.
(1) Temporal
(2) and Spiritual
(e) Dante - Des Monarchies - Universal Peace - single emperor
(f) St. Thomas Aquinas - to a less degree.
2. limitations on temporal rulers
(1) (a) All had religious obligations
(b) Subjects had to be trained to serve a religious end - to go to a eternal life - (Preparing subjects for a life to come)
(c) Ruler could not choose his purpose for ruling - Higher moral + Religious obligation
(2) (d) Rulers must be just in their rule - (Giving to each his due) it also meant respect for agreements, fair dealing with subjects - being a good ruler -
(3) (e) Rulers were governed by divine and Natural laws -

Names:
Dante, St. Thomas Acquinas

Types:
notes



Political Theory 2/4 (H)

No writer in this period denied the natural law -
(Papal writers -
They were governed by customary law - (Just there didn't change - they thought) In reality it did change

King was under the law - Both Natural and customary law - Promised to live under the Law -

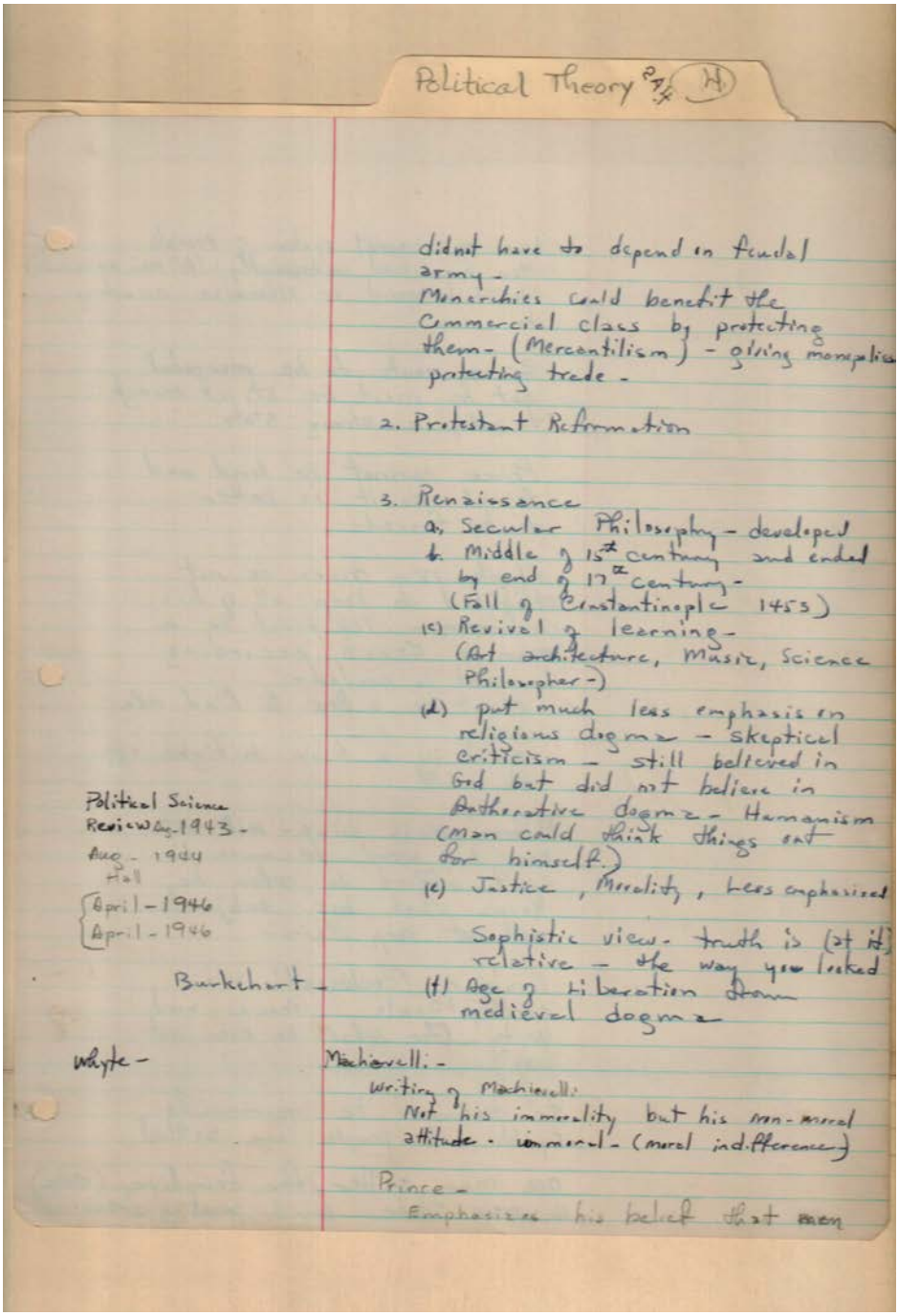
Law was thought to be Found and declared - the King did this with the advice of his subjects

Feudalism.
1. Decentralized monarchy kept it from being anything but a weak monarchy -
2. Fiefs carried right to deal with subjects in meting out justice -
3. Constitutionalism was necessary in middle Ages because the vassals would not allow - Absolute Monarchy -

Rise of Monarchy in Modern Times.
1. Many medieval rulers would have liked to have been absolute but couldn't be.
What were these factors which fought medievalism -?
1. Commercial Class to counter balance feudal nobility
taxes came to King from these groups -
- money could hire armies

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

didnt have to depend on feudal army -
Monarchies could benefit the Commercial class by protecting them - (Mercantilism) - giving monopolies protecting trade -

2. Protestant Reformation

3. Renaissance
a. Secular Philosophy - developed
b. Middle of 15th century and ended by end of 17th century -
(Fall of Constantinople 1453)
(c) Revival of learning -
(Art architecture, Music, Science Philosopher -)
(d) put much less emphasis on religious dogma - skeptical criticism - still believed in God but did not believe in Authoritative dogma - Humanism (man could think things out for himself.)
(e) Justice, Morality, less emphasized

Political Science Review Aug. 1943 -
Aug - 1944 Hall
April - 1946
April - 1946

Sophistic view - truth is (at it) relative - the way you looked

Burkehart - (f) Age of liberation from medieval dogma

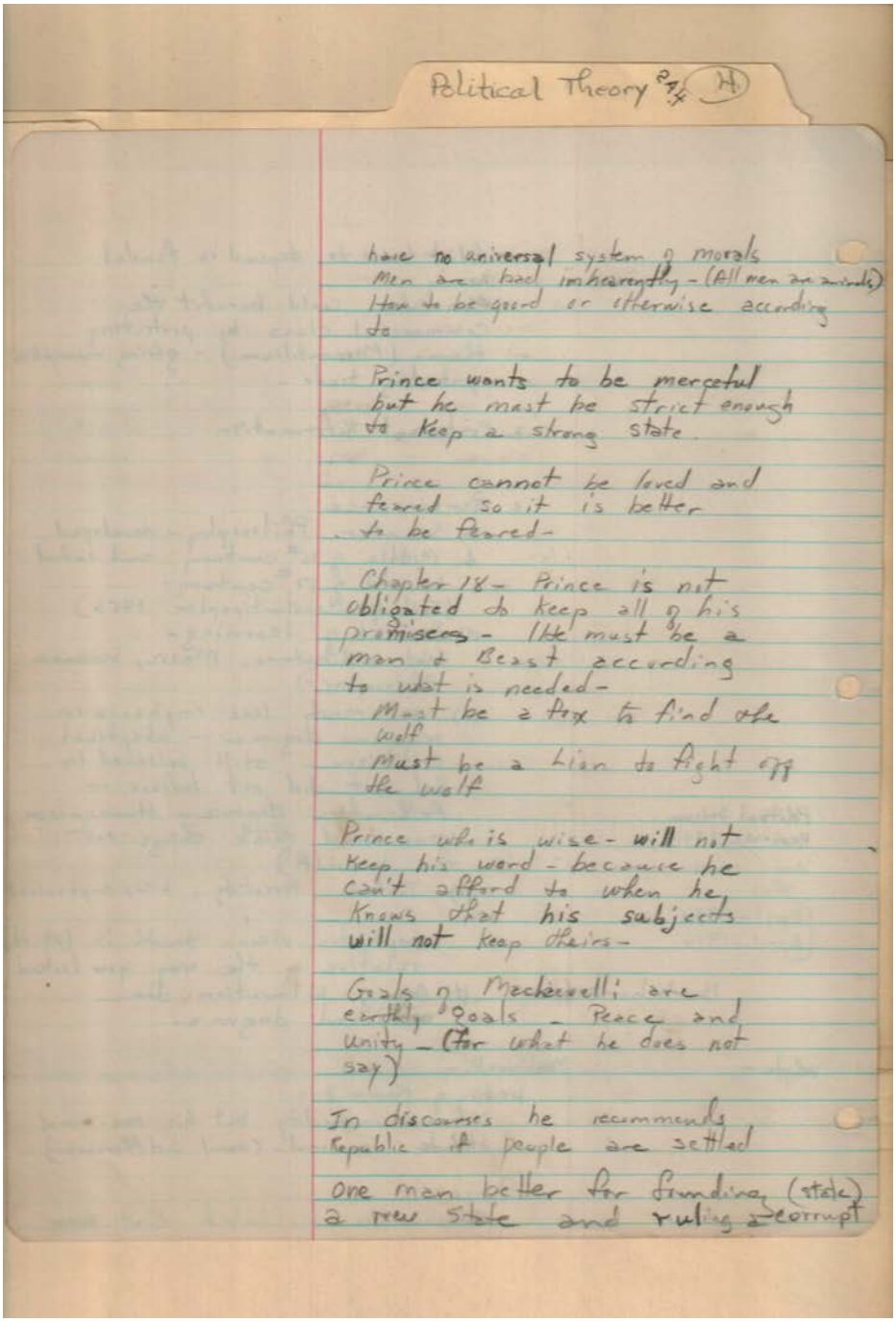
Whyte - Machiavelli. -

Writing of Machiavelli:
Not his immorality but his non-moral attitude - immoral - (moral indifference)

Prince -
Emphasizes his belief that men

Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

have no universal system of morals
Men are bad inherently - (All men are minds)
How to be good or otherwise according to

Prince wants to be merciful but he must be strict enough to keep a strong state.

Prince cannot be loved and feared so it is better to be feared-

Chapter 18- Prince is not obligated to keep all of his promises - He must be a man & Beast according to what is needed-
Must be a fox to find the wolf
Must be a Lion to fight off the wolf

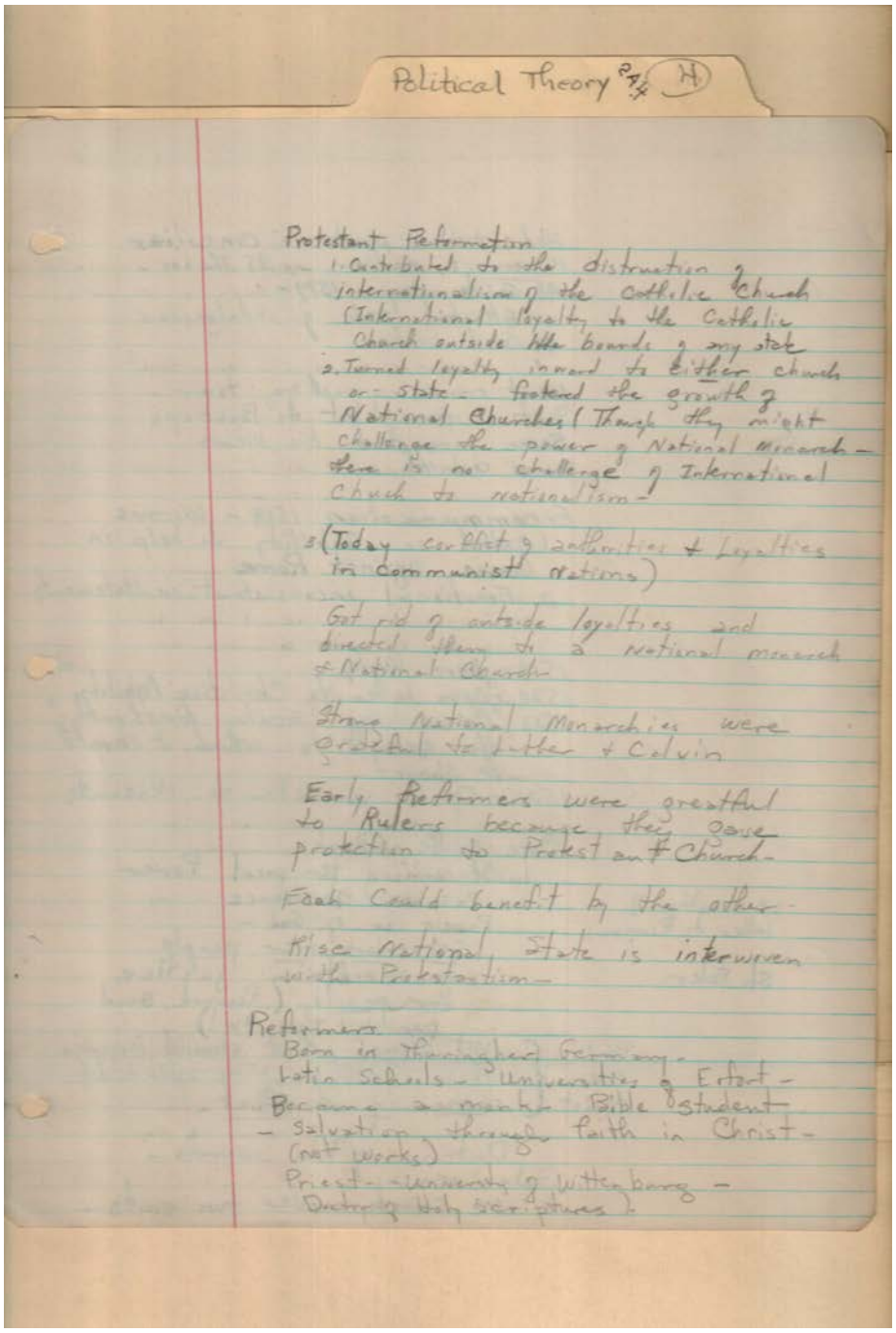
Prince who is wise- will not keep his word - because he can't afford to when he knows that his subjects will not keep theirs-

Goals of Machiavelli are earthly goals - Peace and unity - (for what he does not say)

In discourses he recommends Republic if people are settled
one man better for founding (state) a new state and ruling a corrupt

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Protestant Reformation
1. Contributed to the distruction of internationalism of the Catholic Church (International loyalty to the Catholic Church outside the bounds of any state
2. Turned loyalty inward to either church or state - fostered the growth of National Churches (Though they might challenge the power of National monarch - there is no challenge of International Church to nationalism -
3 (Today conflict of authorities & loyalties in Communist nations)

Got rid of outside loyalties and directed them to a national monarch & National Church

Strong National Monarchies were grateful to Luther & Calvin

Early Reformers were grateful to Rulers because they gave protection to Protestant Church -

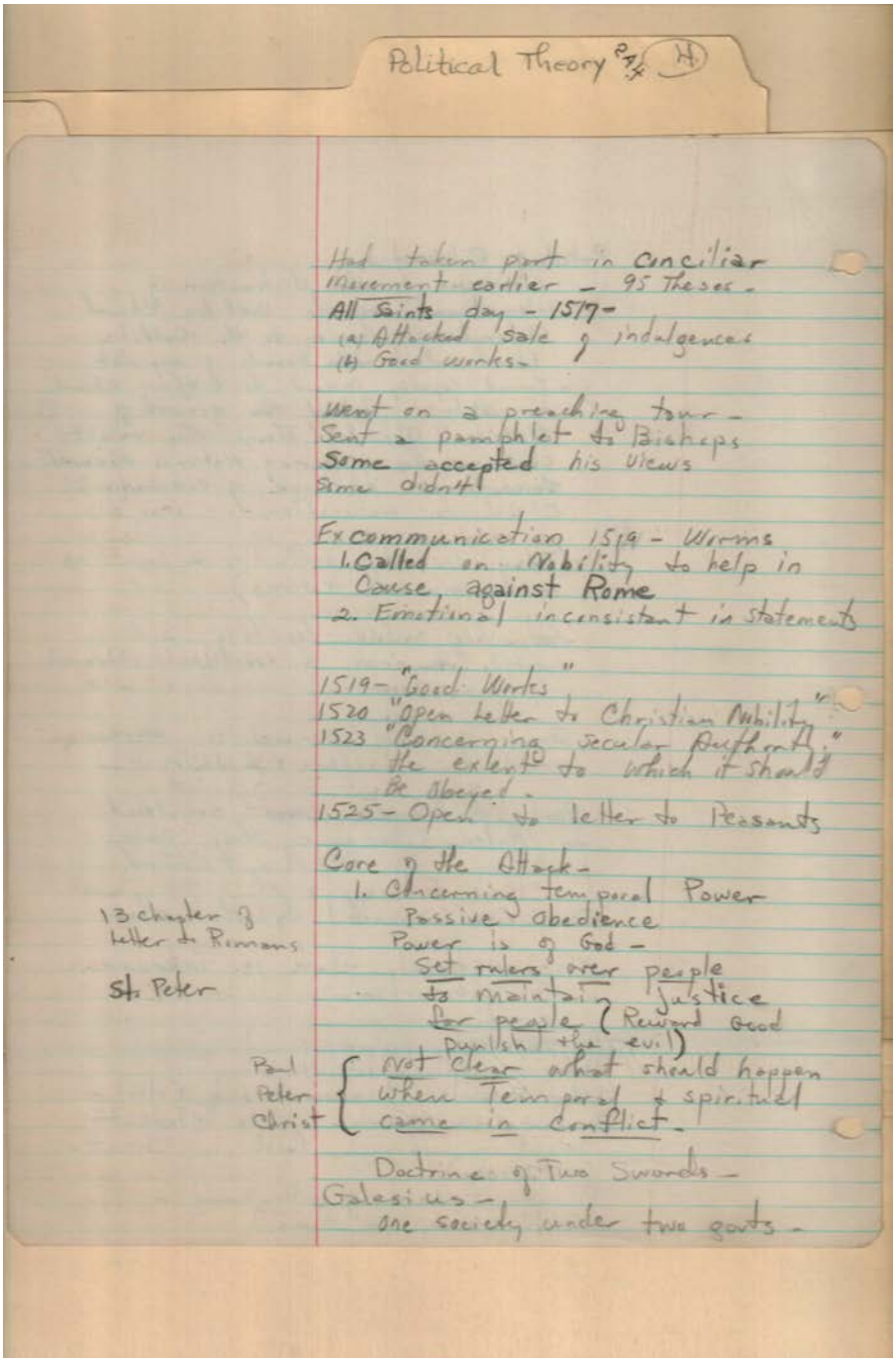
Each could benefit by the other -

Rise National State is interwoven with Protestantism -

Reformers
Born in Thuringhard Germany -
Latin Schools - Universities of Erfurt -
Became a monk Bible student -
- Salvation through faith in Christ - (not works)
Priest - University of Wittenberg -
Doctor of Holy Scriptures

Names:
Political Theory

Types:
notes



Names:
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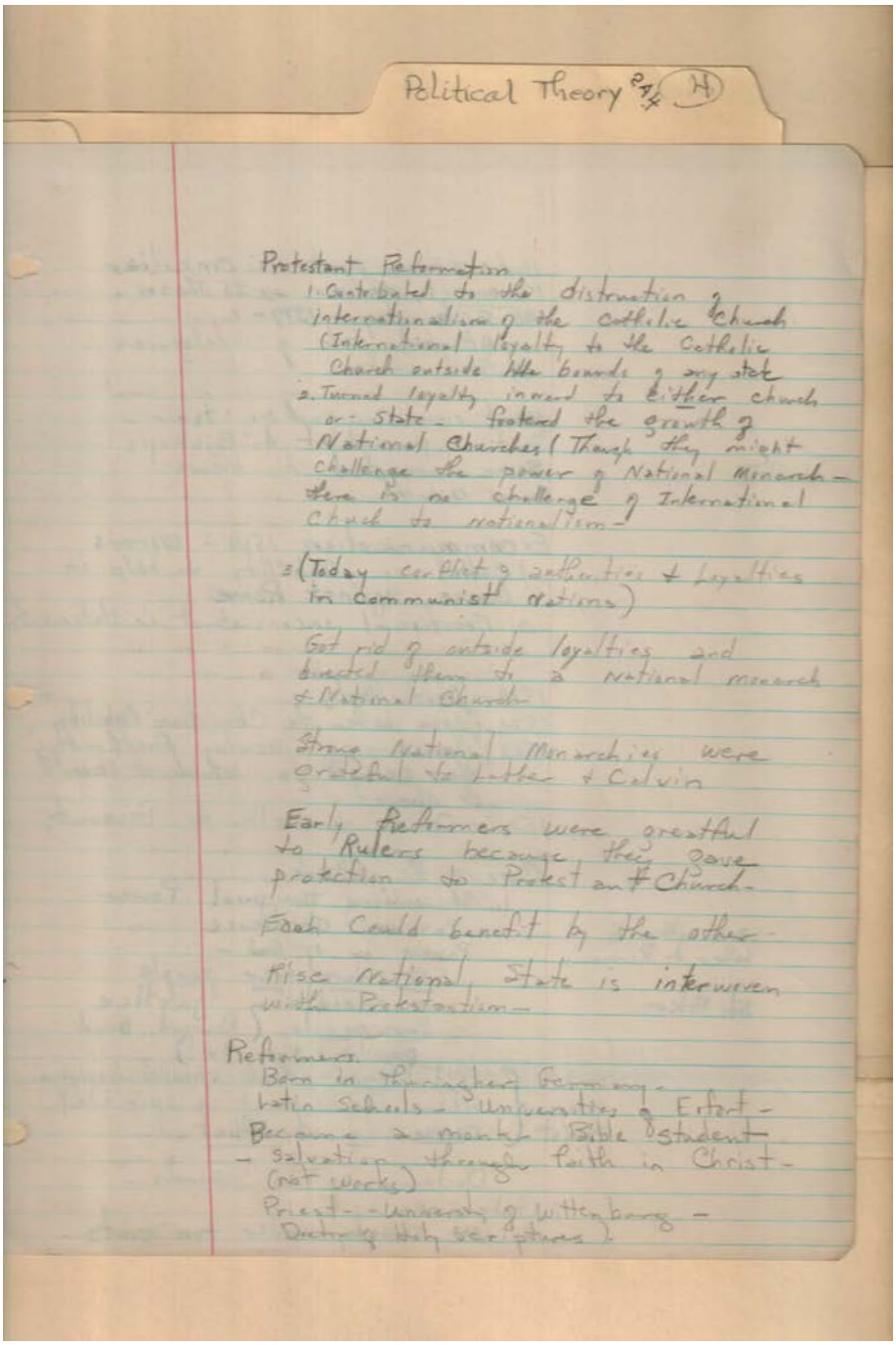

Names:
Political Theory

Types:
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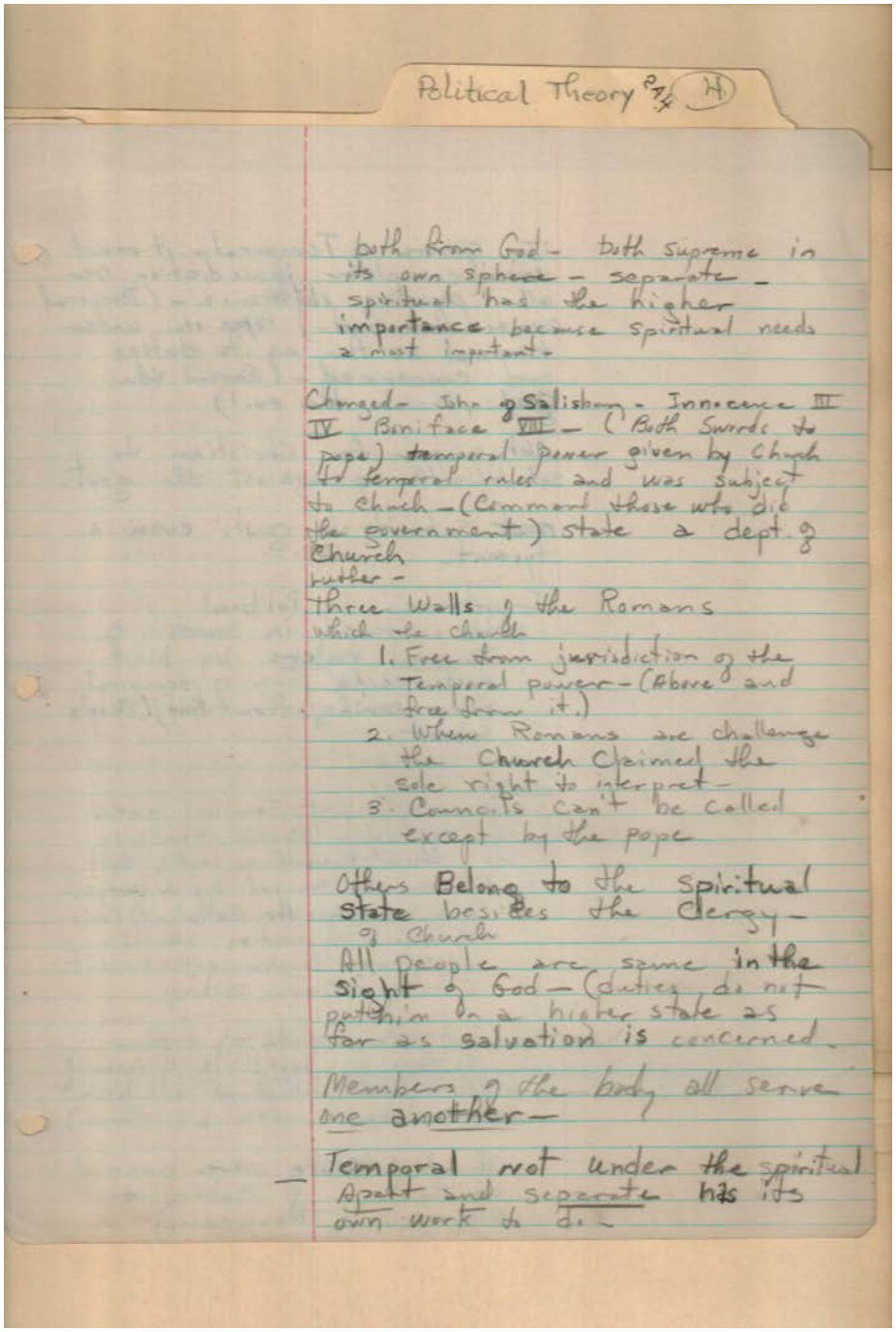


Political Theory 2/4 (4)

both from God - both supreme in its own sphere - separate - spiritual has the higher importance because spiritual needs is most important.

Changed - John of Salisbury - Innocence III IV Boniface VIII - ("Both Swords to pope) temporal power given by Church to temporal rules and was subject to church - (Command those who die the government) state a dept. of Church
Luther -
Three Walls of the Romans which the church
1. Free from jurisdiction of the Temporal power - (Above and free from it.)
2. When Romans are challenge the Church Claimed the sole right to interpret -
3. Councils can't be called except by the pope

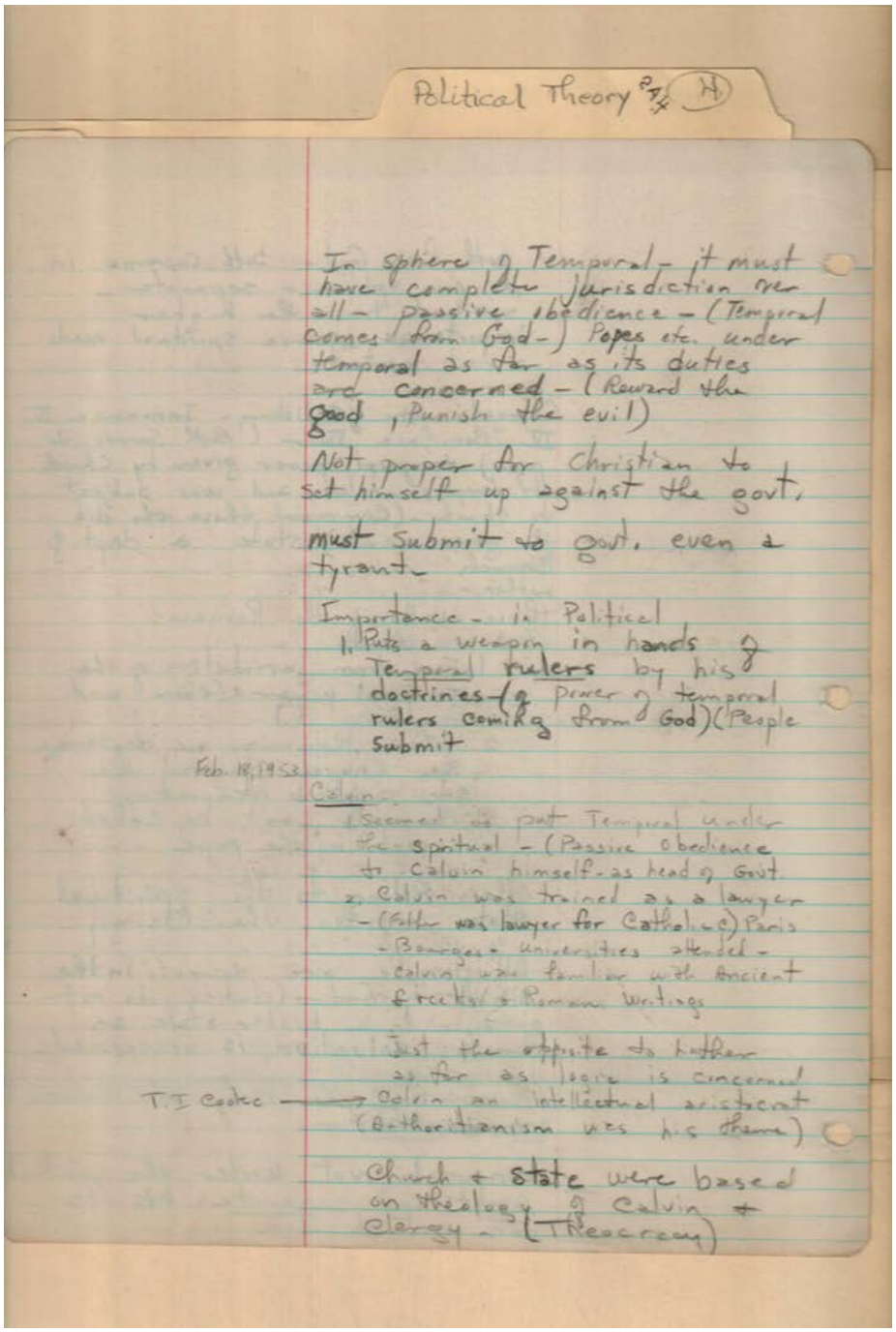
Others Belong to the spiritual state besides the clergy - of Church
All people are same in the sight of God - (duties do not put him in a higher state as for as salvation is concerned.

Members of the body all serve one another -

Temporal not under the spiritual Apart and separate has its own work to do -

Names:
Political Theory

Types:
notes



Political Theory 8/4 (4)

In sphere of Temporal - it must have complete jurisdiction over all - passive obedience - (Temporal comes from God -) Popes etc. under temporal as far as its duties are concerned - (Reward the good, Punish the evil)

Not proper for Christian to set himself up against the govt.

must submit to govt. even a tyrant.

Importance - in Political
1. Puts a weapon in hands of Temporal rulers by his doctrines - (& power of temporal rulers coming from God) (People submit

Feb. 18, 1953

Calvin

1. Seemed to put Temporal under the spiritual - (Passive obedience to Calvin himself as head of Govt.
2. Calvin was trained as a lawyer - (Father was lawyer for Catholics) Paris - Bourges - universities attended - Calvin was familiar with Ancient Greeks & Roman Writings

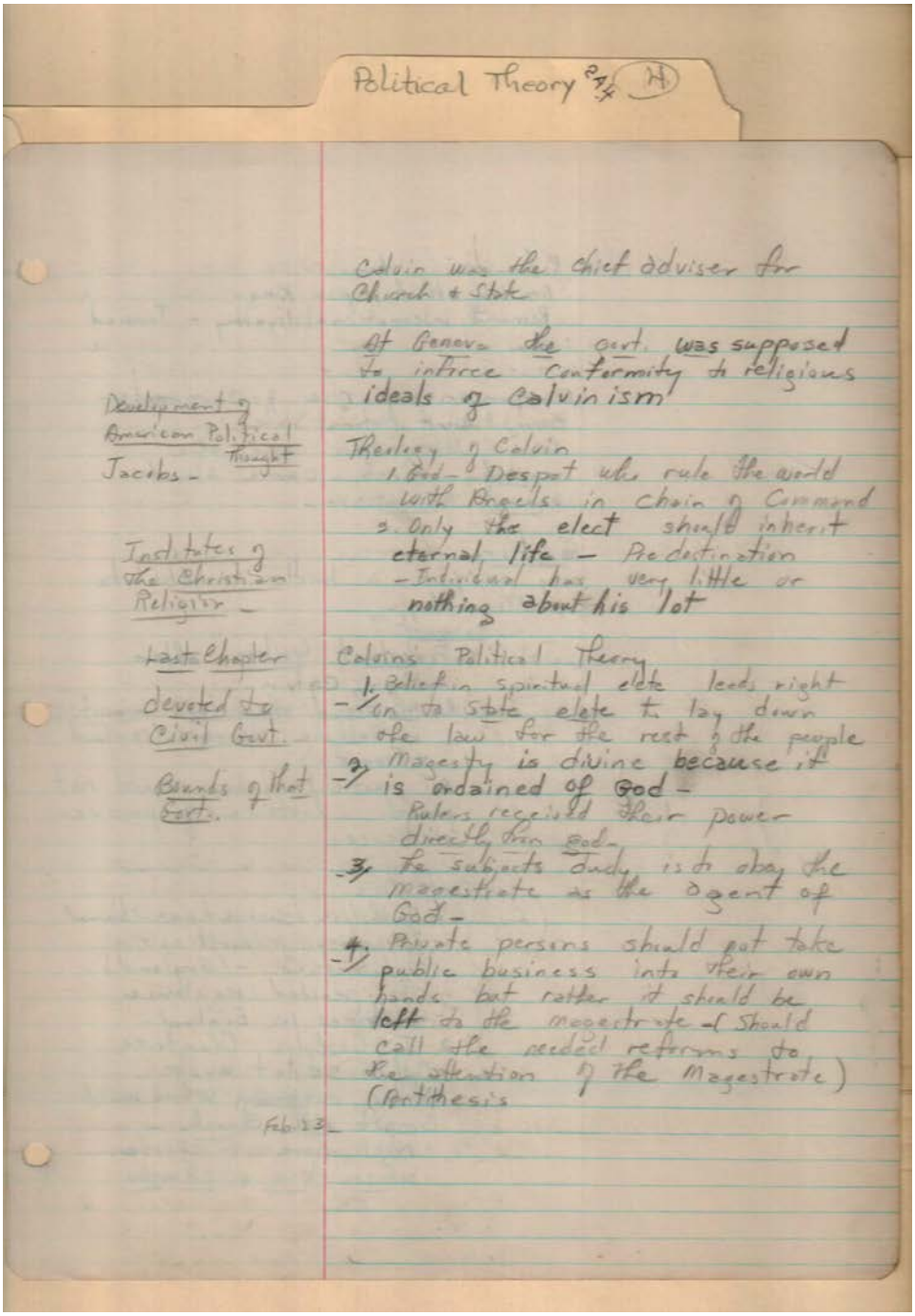
Just the opposite to Luther as far as logic is concerned

T. I Cooke → Calvin an intellectual aristocrat (Authoritarianism was his theme)

Church & State were based on theology of Calvin & clergy - (Theocracy)

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Development of American Political Thought
Jacobs -

Institutes of the Christian Religion -

Last Chapter devoted to Civil Govt.

Bounds of that Govt.

Calvin was the chief adviser for Church & State

At Geneva the govt. was supposed to inforce conformity to religious ideals of Calvinism

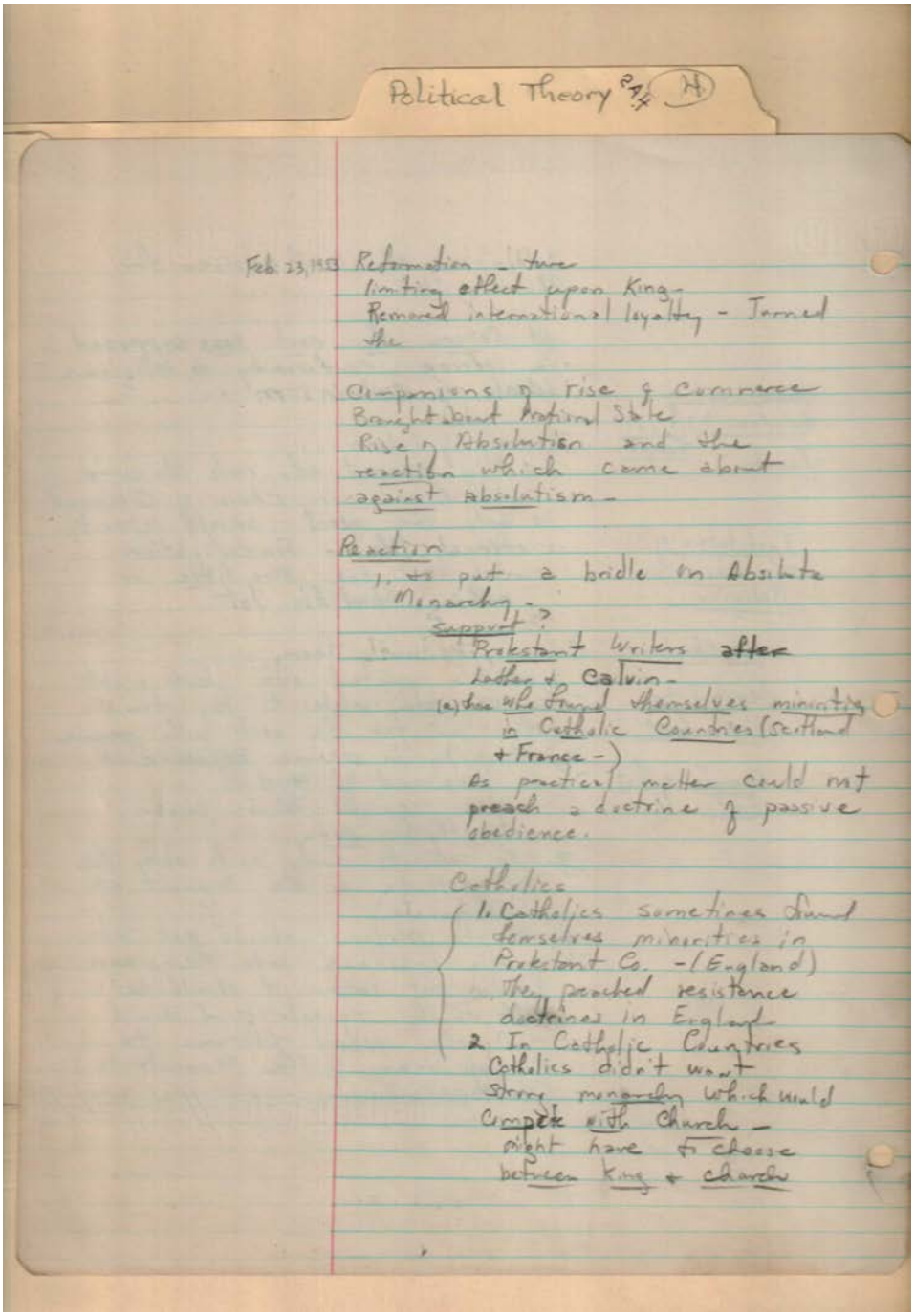
Theology of Calvin
1. God - Despot who rule the world with Angels in Chain of Command
2. Only the elect should inherit eternal life - Predestination - Individual has very little or nothing about his lot

Calvins Political Theory
1. Belief in spiritual elete leads right in to state elete to lay down the law for the rest of the people
2. Magesty is divine because it is ordained of God - Rulers receivid their power directly from God.
3. The subjects duty is to obey the magestrate as the agent of God -
4. Private persons should not take public business into their own hands but rather it should be left to the magestrate - (Should call the needed reforms to the attention of the Magestrate)
(Antithesis

Feb. 23

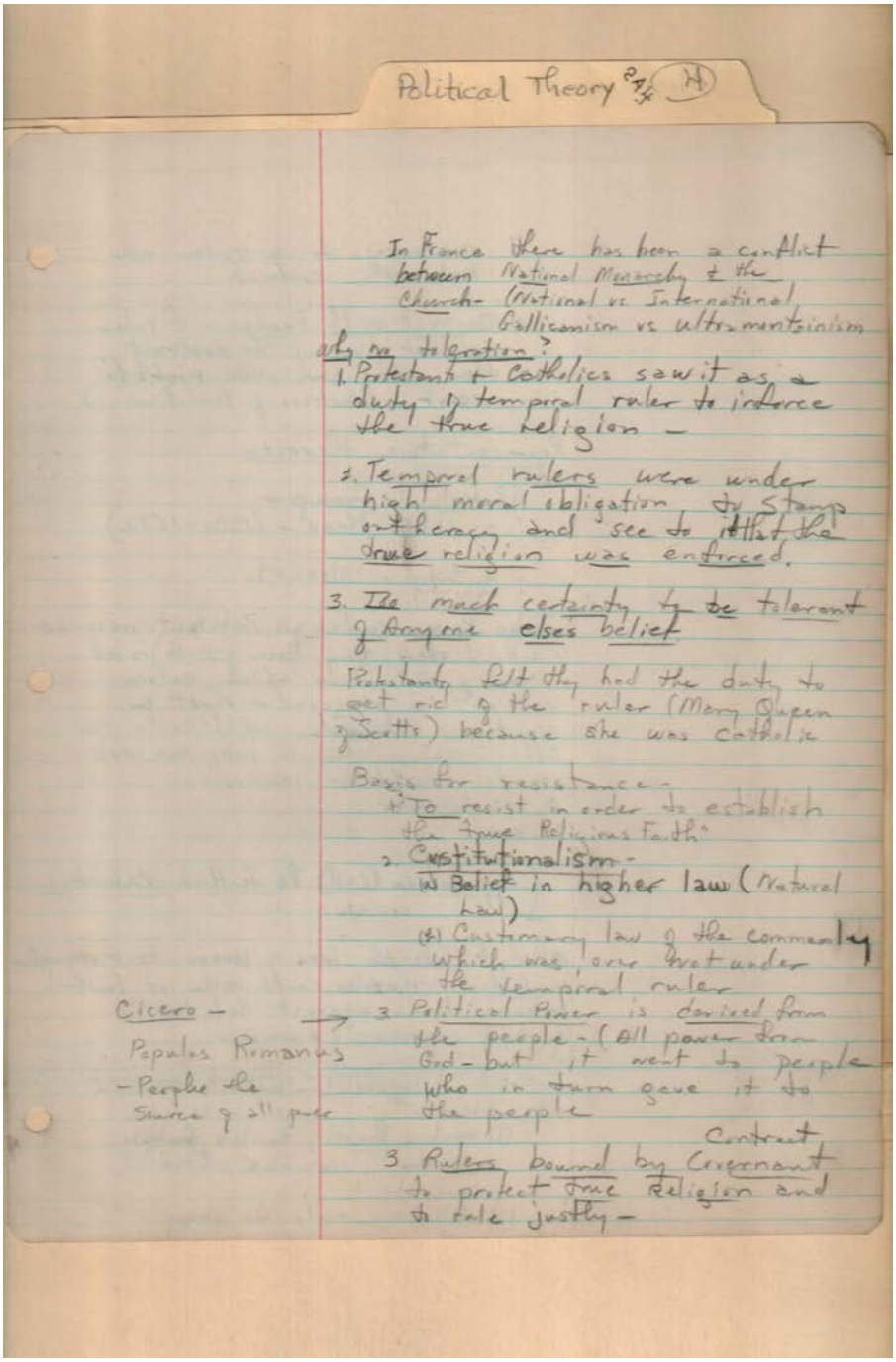
Names:
Political Theory

Types:
notes



Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

In France there has been a conflict between National Monarchy & the Church- (National vs. International, Gallicanism vs ultramontainism

Why no toleration?

1. Protestants & Catholics saw it as a duty of temporal ruler to enforce the true religion -

2. Temporal rulers were under high moral obligation by Stamp out heresy and see to it that the true religion was enforced.

3. The mark certainty to be tolerant of anyone elses belief

Protestants felt they had the duty to get rid of the ruler (Mary Queen of Scotts) because she was catholic

Basis for resistance -

1. To resist in order to establish the true Religious Faith

2. Constitutionalism -

(a) Belief in higher law (Natural Law)

(b) Customary law of the community which was over & under the temporal ruler

3. Political Power is derived from the people - (All power from God - but it went to people who in turn gave it to the people

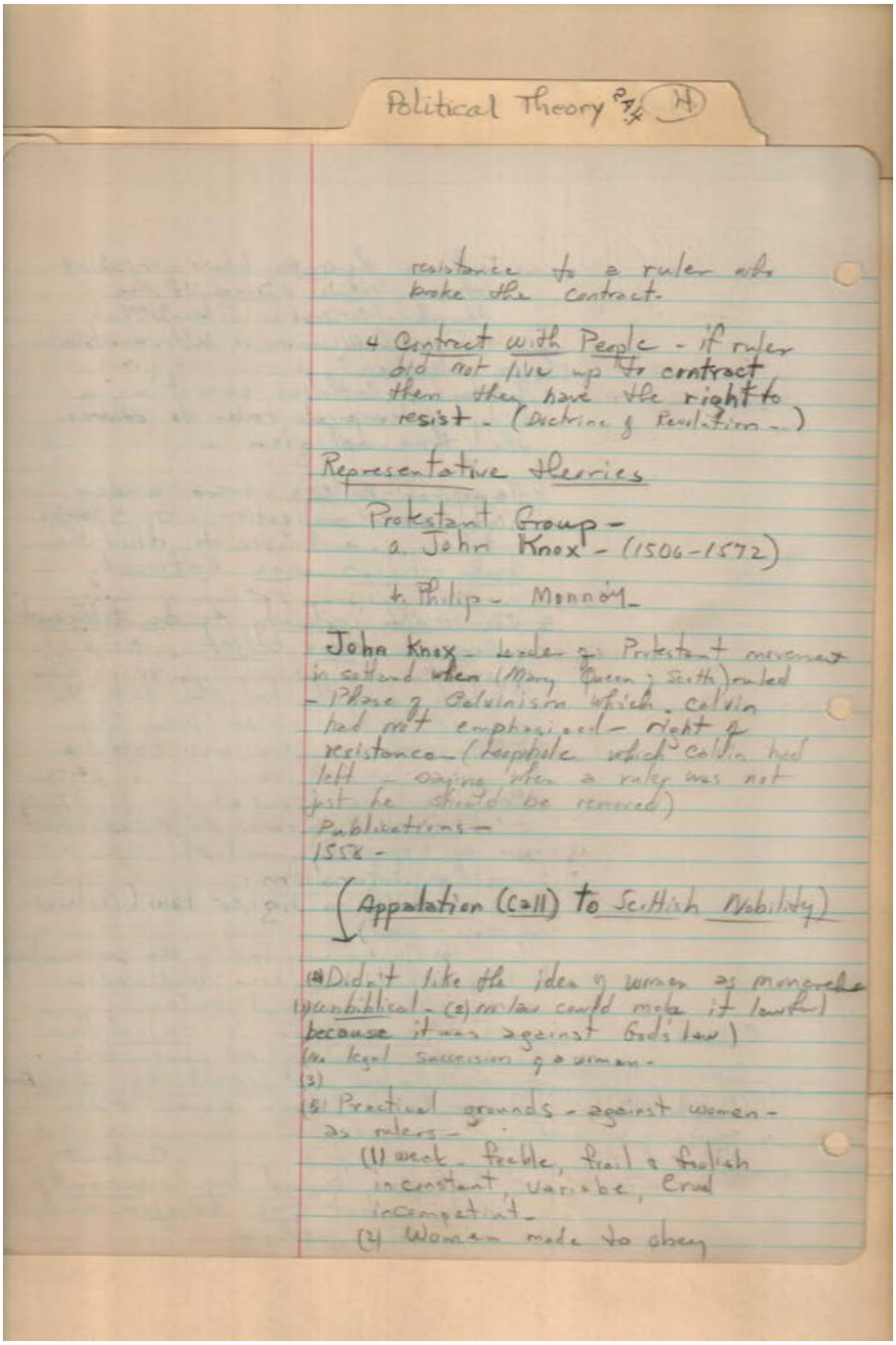
Cicero - → Populus Romanus - People the source of all power

Contract

3 Rulers bound by Covenant to protect true Religion and to rule justly -

Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

resistance to a ruler who broke the contract.

4 Contract with People - if ruler did not live up to contract then they have the right to resist. (Doctrine of Revolution.)

Representative theories

Protestant Group -
a. John Knox - (1506-1572)

b. Philip - Mornay -

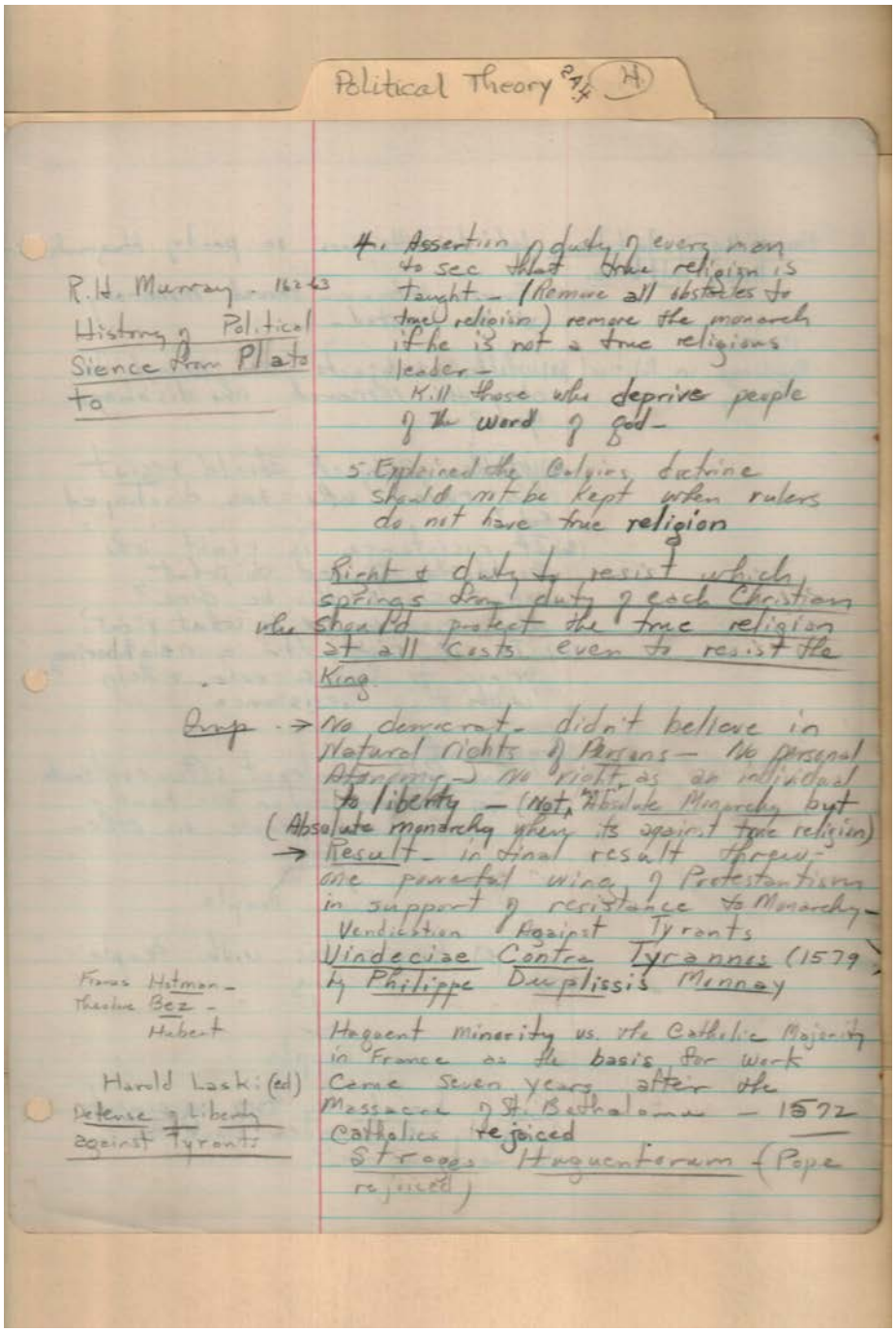
John Knox - leader of Protestant movement in Scotland when (Mary Queen of Scots) ruled - Phase of Calvinism which Calvin had not emphasized - right of resistance (loophole which Calvin had left - saying when a ruler was not just he should be removed)
Publications -
1558 -

(Appalation (call) to Scottish Nobility)

(1) Didn't like the idea of women as monarchs (2) unbiblical - (a) no law could make it lawful because it was against God's law)
(b) legal succession of a woman -
(3)
(a) Practical grounds - against women - as rulers -
(1) weak - feeble, frail & foolish inconstant, variable, cruel incompetent -
(2) Women made to obey

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

R.H. Murray - 162-63
History of Political Sience from Plato to

4. Assertion of duty of every man to see that true religion is taught - (Remove all obstacles to true religion) remove the monarch if he is not a true religious leader -
Kill those who deprive people of the word of god -

5. Explained the Calvins doctrine should not be kept when rulers do not have true religion

Right & duty to resist which springs from duty of each Christian who should protect the true religion at all costs even to resist the King

Imp. → No democrat - didn't believe in Natural rights of Persons - No personal Autonomy - No right as an individual to liberty - (Not Absolute Monarchy but (Absolute monarchy when its against true religion)
→ Result - in final result threw one powerful wing of Protestantism in support of resistance to Monarchy -
Vendication Against Tyrants
Vindeciae Contra Tyrannos (1579) by Philippe Duplissis Monnay

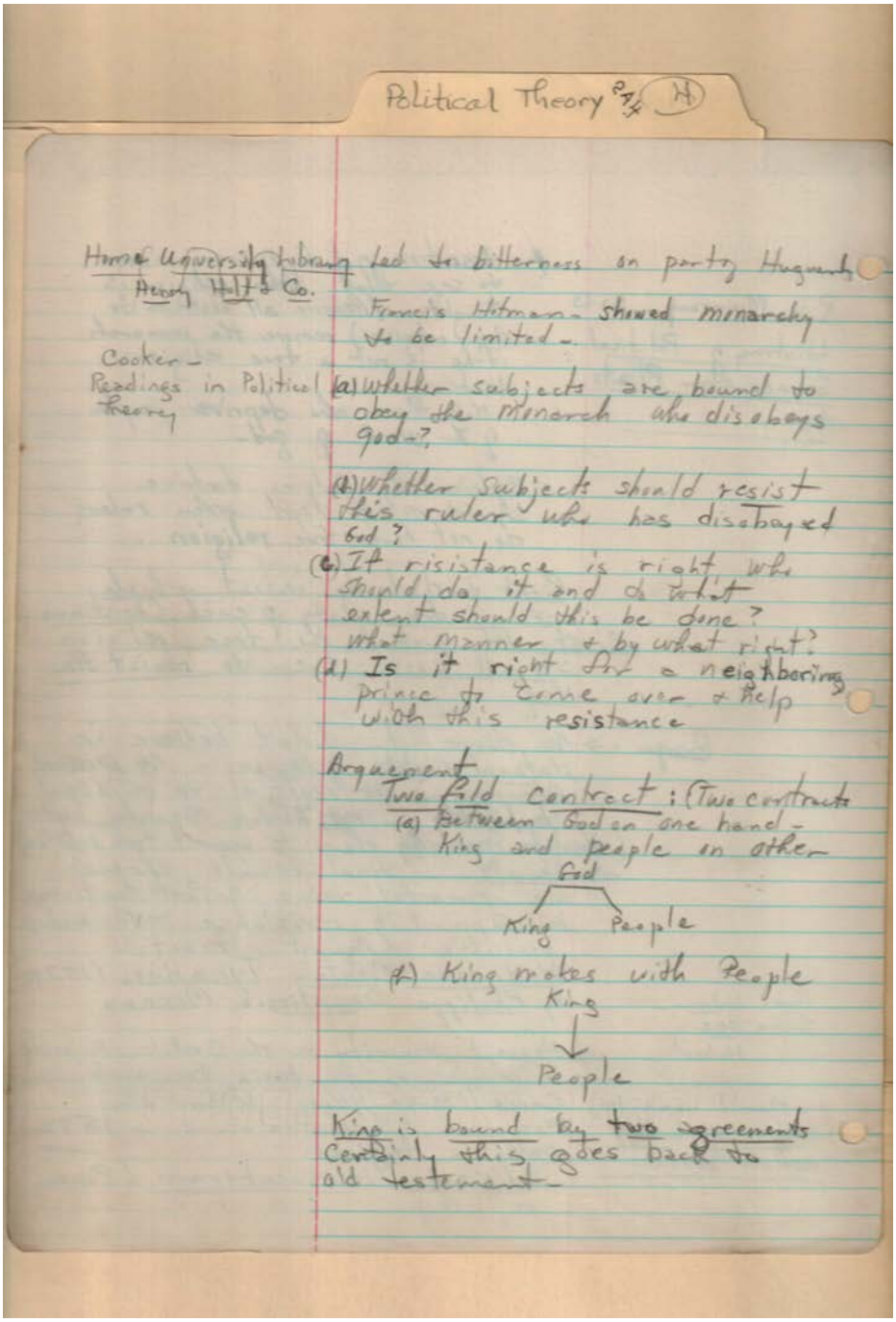
Franus Hotman -
Theodore Bez -
Hubert

Huguent minority vs. the Catholic Majority in France as the basis for work
Came seven years after the Massacre of St. Bathalomu - 1572
Catholics rejoiced
Strages Huguentorum (Pope rejoiced)

Harold Laski (ed)
Defense of Liberty against Tyrants

Names:
Political Theory

Types:
notes



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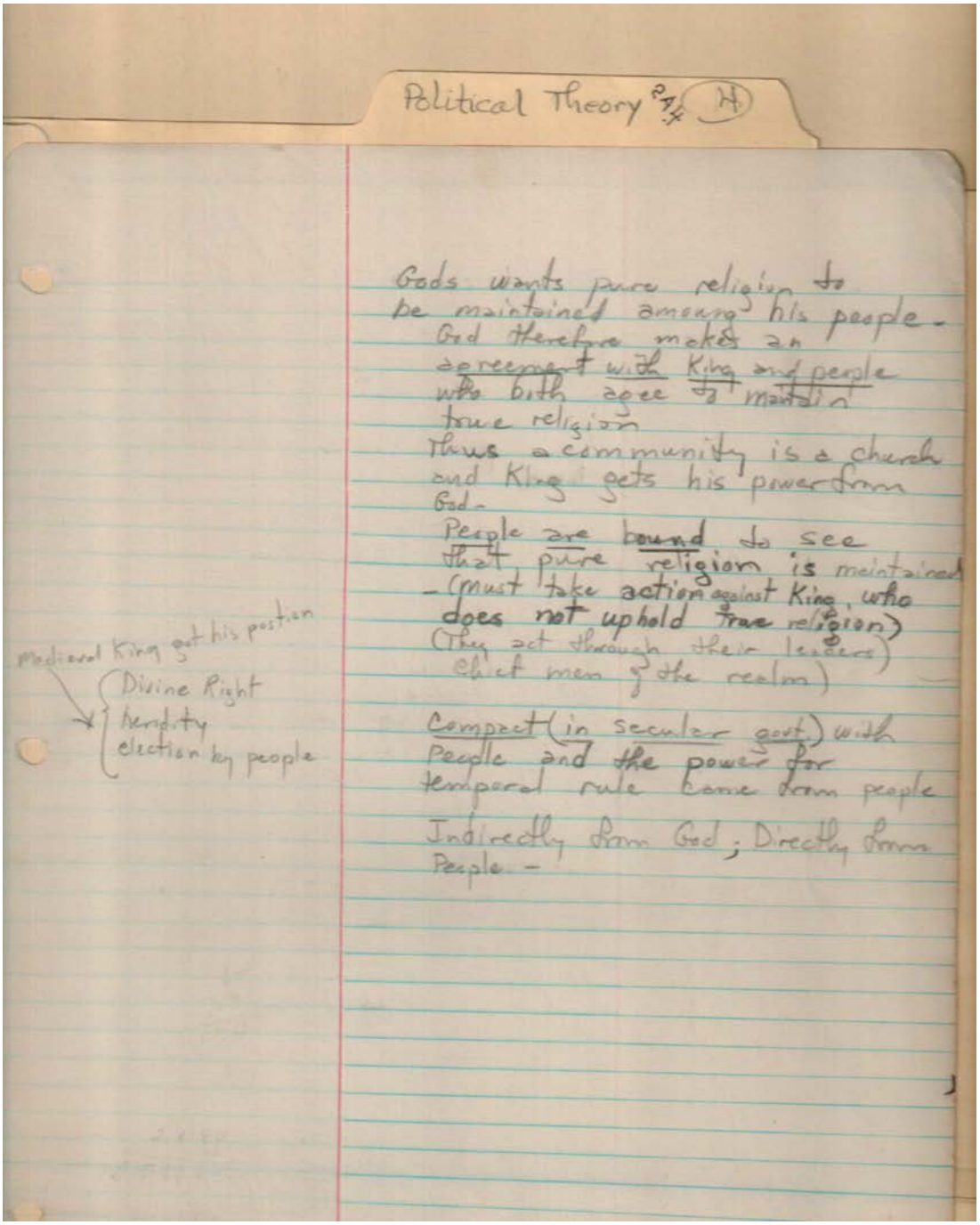

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Types:
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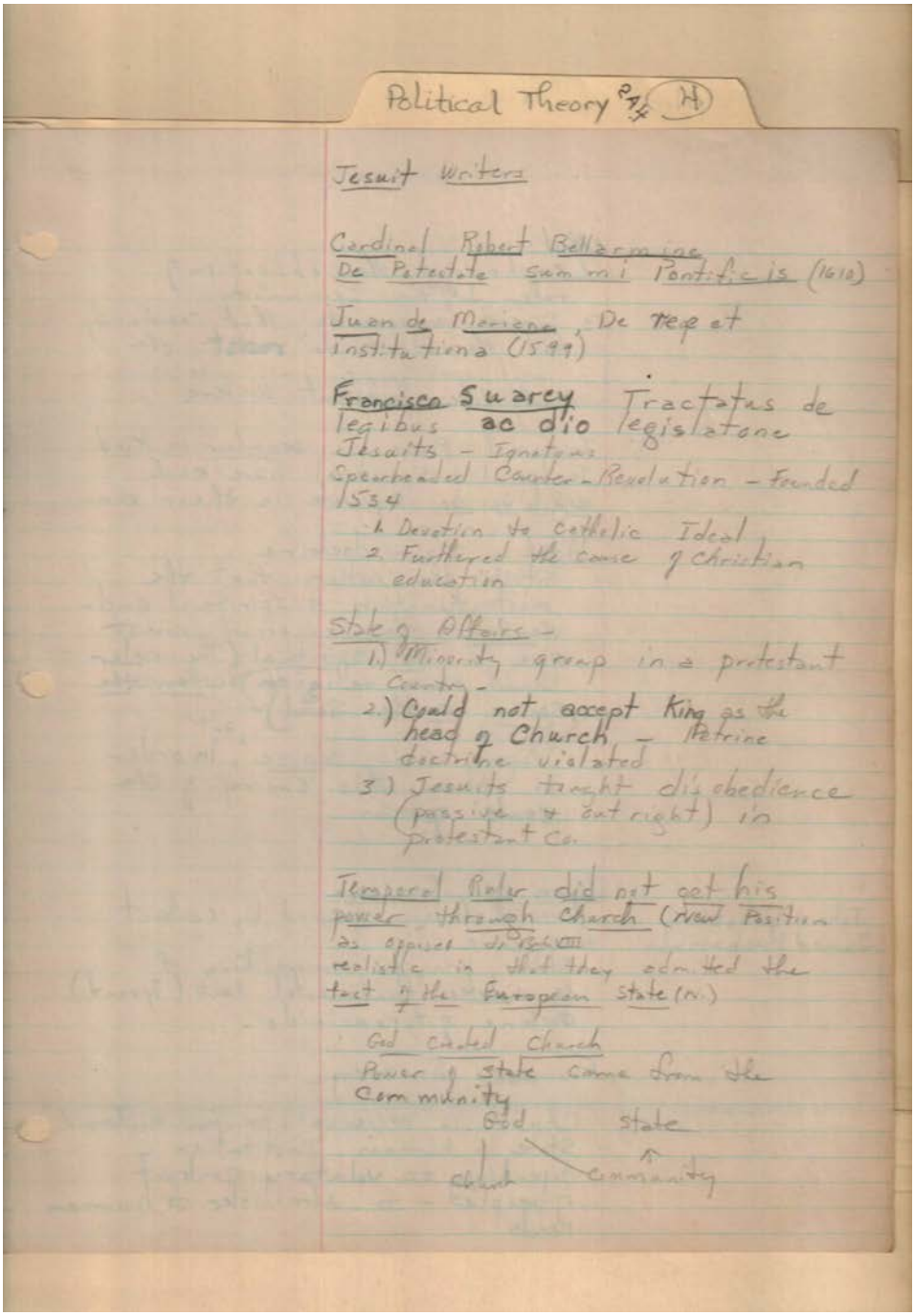


Political Theory 2/4 (H)

Jesuit Writers

Cardinal Robert Bellarmine
De Potestate summi Pontificis (1610)

Juan de Mariana, De rege et institutiona (1599)

Francisco Suarey Tractatus de legibus ac dio legislatone
Jesuits - Ignotous
Spearheaded Counter-Revolution - Founded 1534
1. Devotion to Catholic Ideal
2. Furthered the cause of Christian education

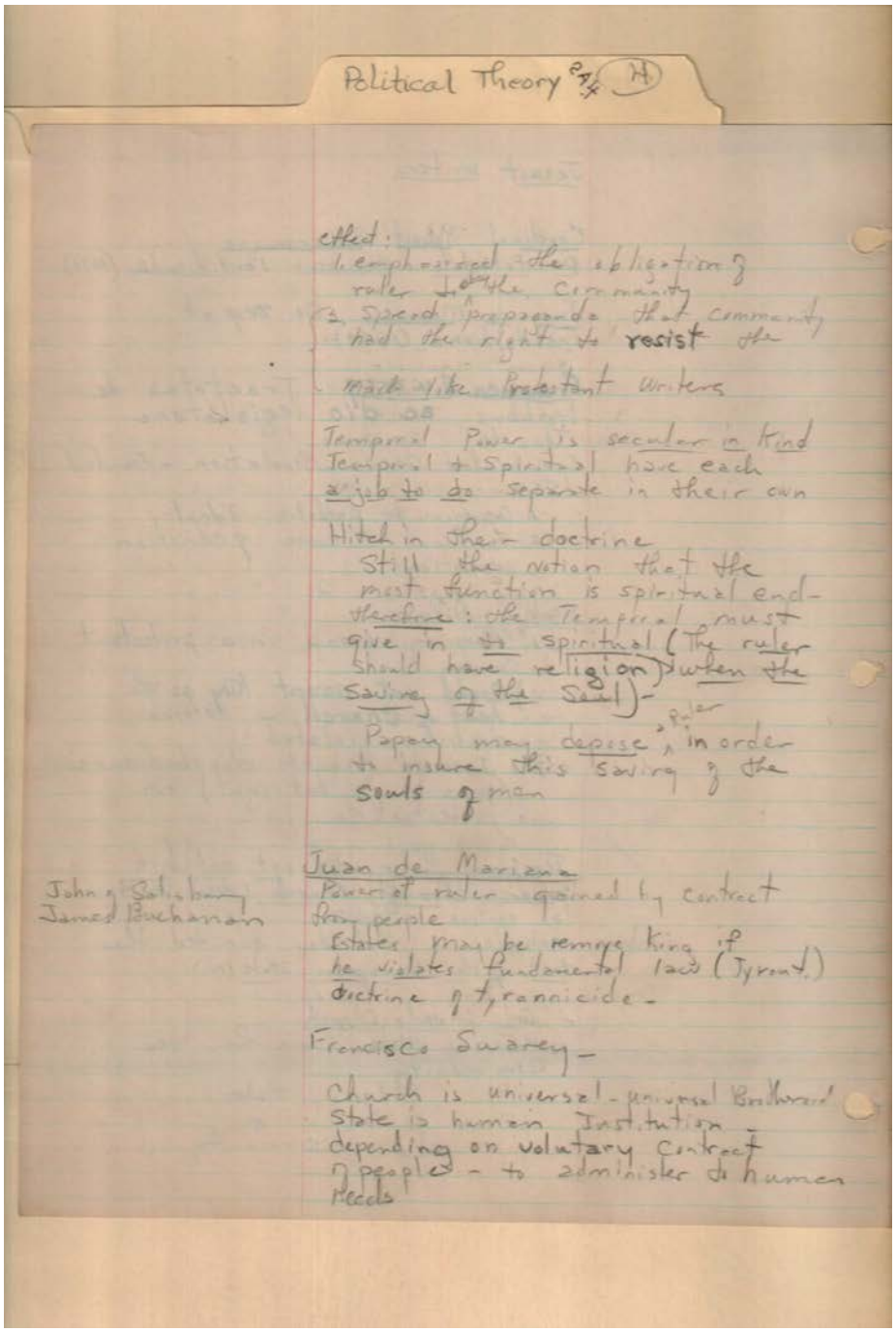
State of Affairs -
1.) Minority group in a protestant Country -
2.) Could not accept King as the head of Church - Petrine doctrine violated
3.) Jesuits taught disobedience (passive & outright) in protestant Co.

Temporal Ruler did not get his power through Church (New Position as opposed to Bk VIII
realistic in that they admitted the fact of the European state (n.)

God created Church
Power of state came from the Community
God state
church community

Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

effect:
1. emphasized the obligations of ruler to the community
2. Spread propaganda that community had the right to resist the

Much like Protestant writers

Temporal Power is secular in kind
Temporal & Spiritual have each a job to do separate in their own

Hitch in their doctrine
Still the notion that the most function is spiritual end- therefore: the Temporal must give in to spiritual (The ruler should have religion when the saving of the Soul)-
Papacy may depose ruler in order to insure this saving of the souls of man

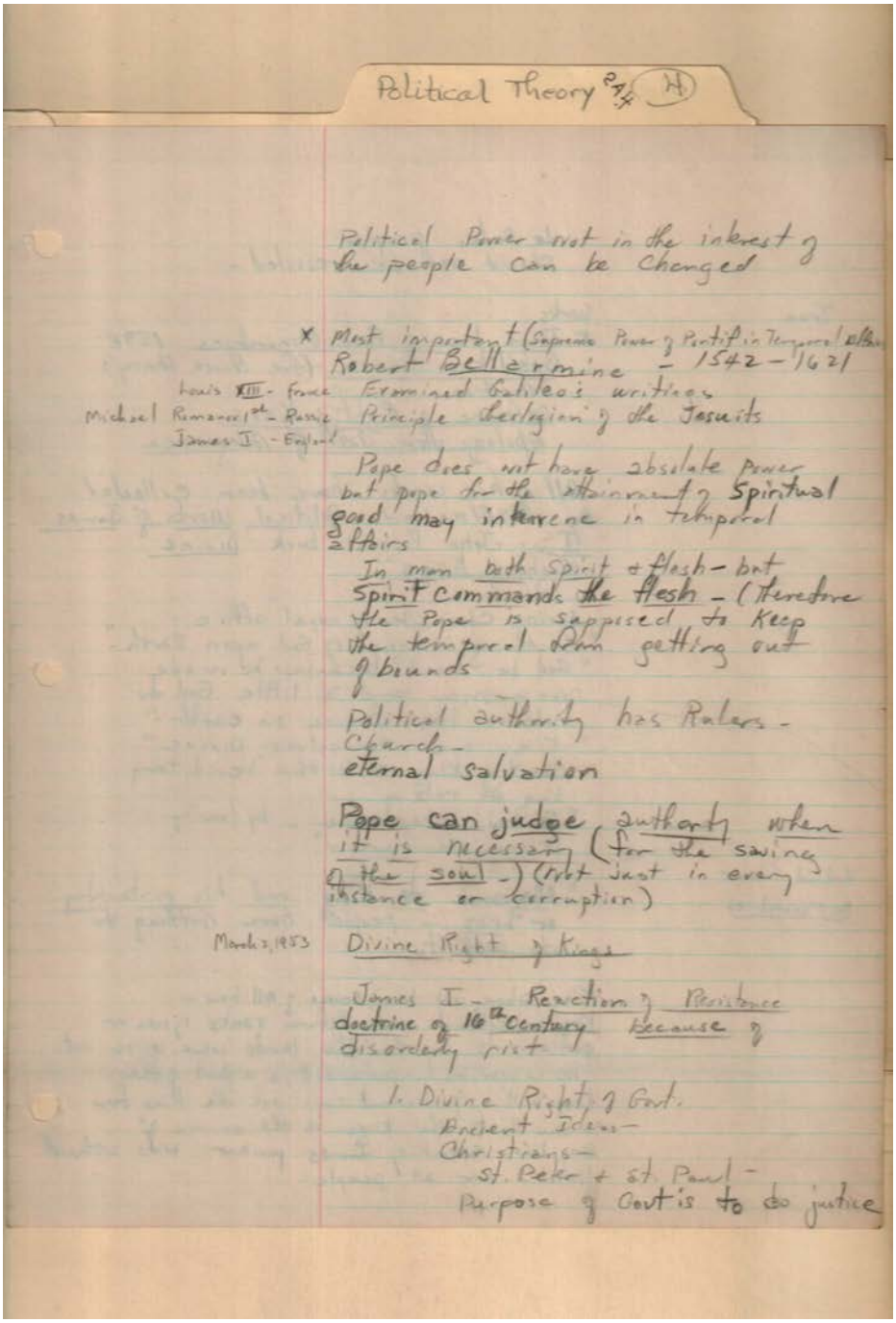
John of Salisbury
James Buchanan

Juan de Mariana
Power of ruler gained by contract from people
States may be remove King if he violates fundamental laws (Tyrant)
Doctrine of tyrannicide-

Francisco Suarez-
Church is universal - universal Brotherhood
State is human Institution - depending on voluntary contract of people - to administer to human needs

Names:
Political Theory

Types:
notes



Political Theory

Political Power not in the interest of the people can be changed

× Most important (Supreme Power of Pontiff in Temporal affairs)
Robert Bellermine – 1542–1621
Louis XIII – France Examined Galileo's writings
Michael Romanov 1st – Russia Principle theologian of the Jesuits
James I – England

Pope does not have absolute power but pope for the attainment of Spiritual good may intervene in temporal affairs

In man both Spirit & flesh – but Spirit commands the flesh – (Therefore the Pope is supposed to keep the temporal from getting out of bounds

Political authority has Rulers – Church – eternal salvation

Pope can judge authority when it is necessary (for the saving of the soul –) (not just in every instance or corruption)

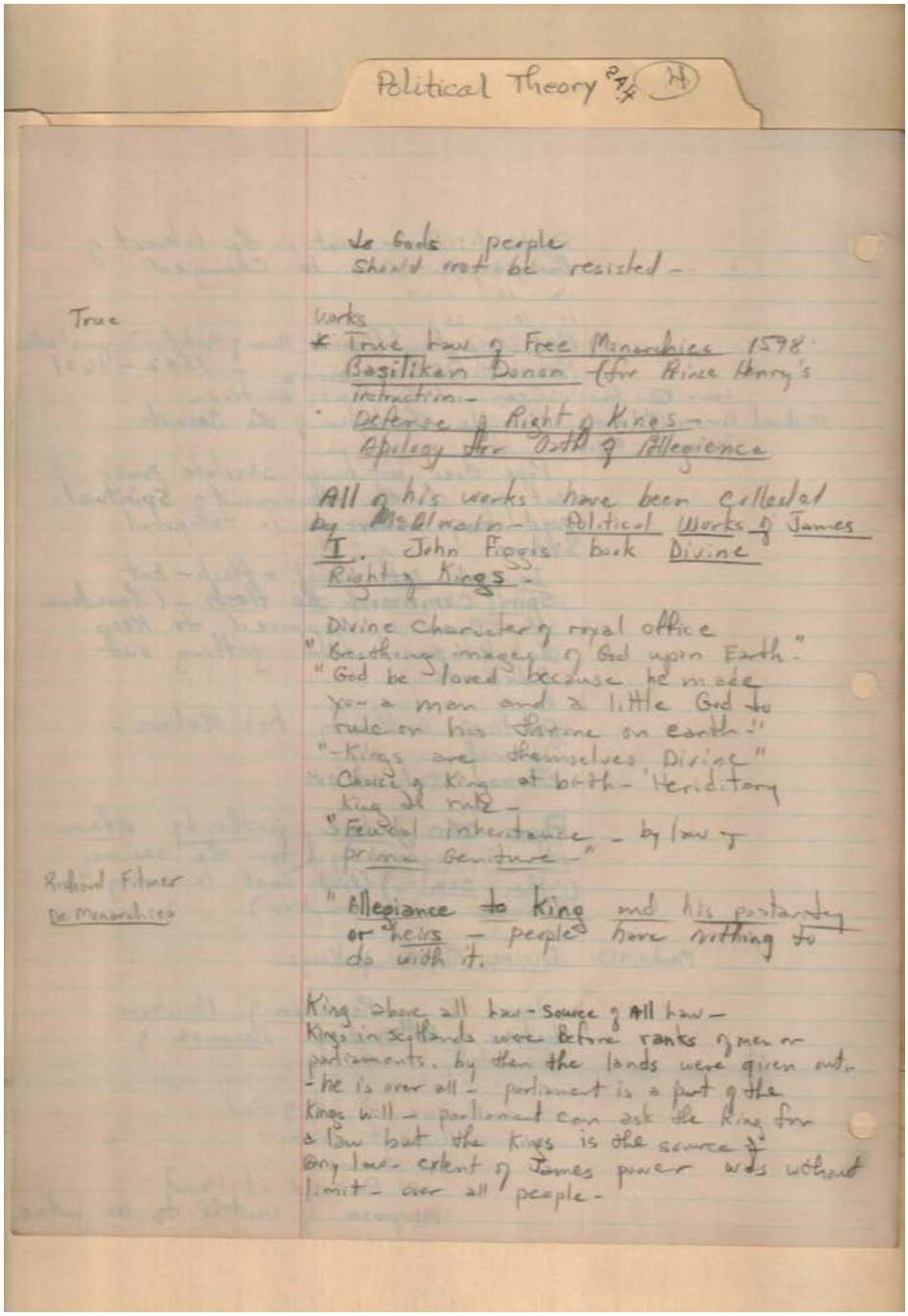
March 2, 1953 Divine Right of Kings

James I – Reaction of Resistance doctrine of 16th century because of disorderly rule

I. Divine Right of Govt.
Ancient Ideas –
Christrains –
St. Peter & St. Paul –
Purpose of Govt is to do justice

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

to Gods people
Should not be resisted -

True

Works
* True Law of Free Monarchies 1598
Basilikan Donon (for Prince Henry's instruction -
Defence of Right of Kings -
Apology for Oath of Allegience

All of his works have been collected by McAlwain - Political Works of James I. John Figgis book Divine Right of Kings -

Divine Character of royal office
"Breathing images of God upon Earth."
"God be loved because he made you a man and a little God to rule on his throne on earth."
"-Kings are themselves Divine"
Choice of King at birth - Heriditary King to rule -
"Feudal inheritance - by law of prime Geniture -"

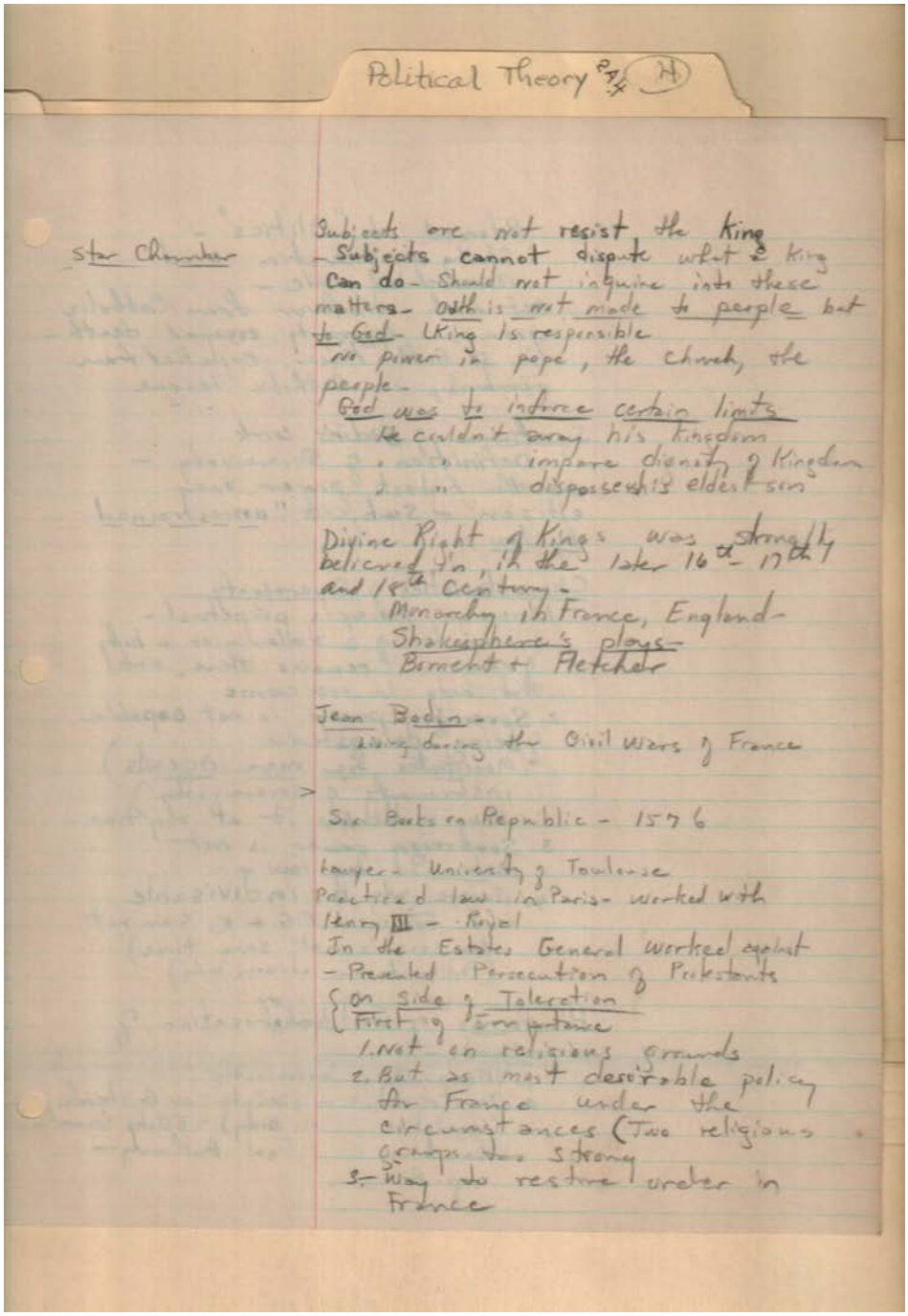
Richard Filmer
De Monarchies

"Allegiance to King and his posterity or heirs - people have nothing to do with it.

King above all law - Source of All law -
Kings in Scotlands were Before ranks of men or parliaments. by then the lands were given out - he is over all - parliament is a part of the Kings will - parliament can ask the King for a law but the Kings is the source of any law - extent of James power was without limit - over all people -

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Star Chamber

Subjects are not resist the King
- Subjects cannot dispute what a King can do - Should not inquire into these matters - Oath is not made to people but to God - (King is responsible
no power in pope, the church, the people -
God was to inforce certain limits
He couldn't away his kingdom
" " impare dignity of Kingdom
" " dispossess his eldest son

Divine Right of Kings was strongly believed in, in the later 16th - 17th and 18th Century -
Monarchy in France, England -
Shakespheres's plays -
Bomont + Fletcher

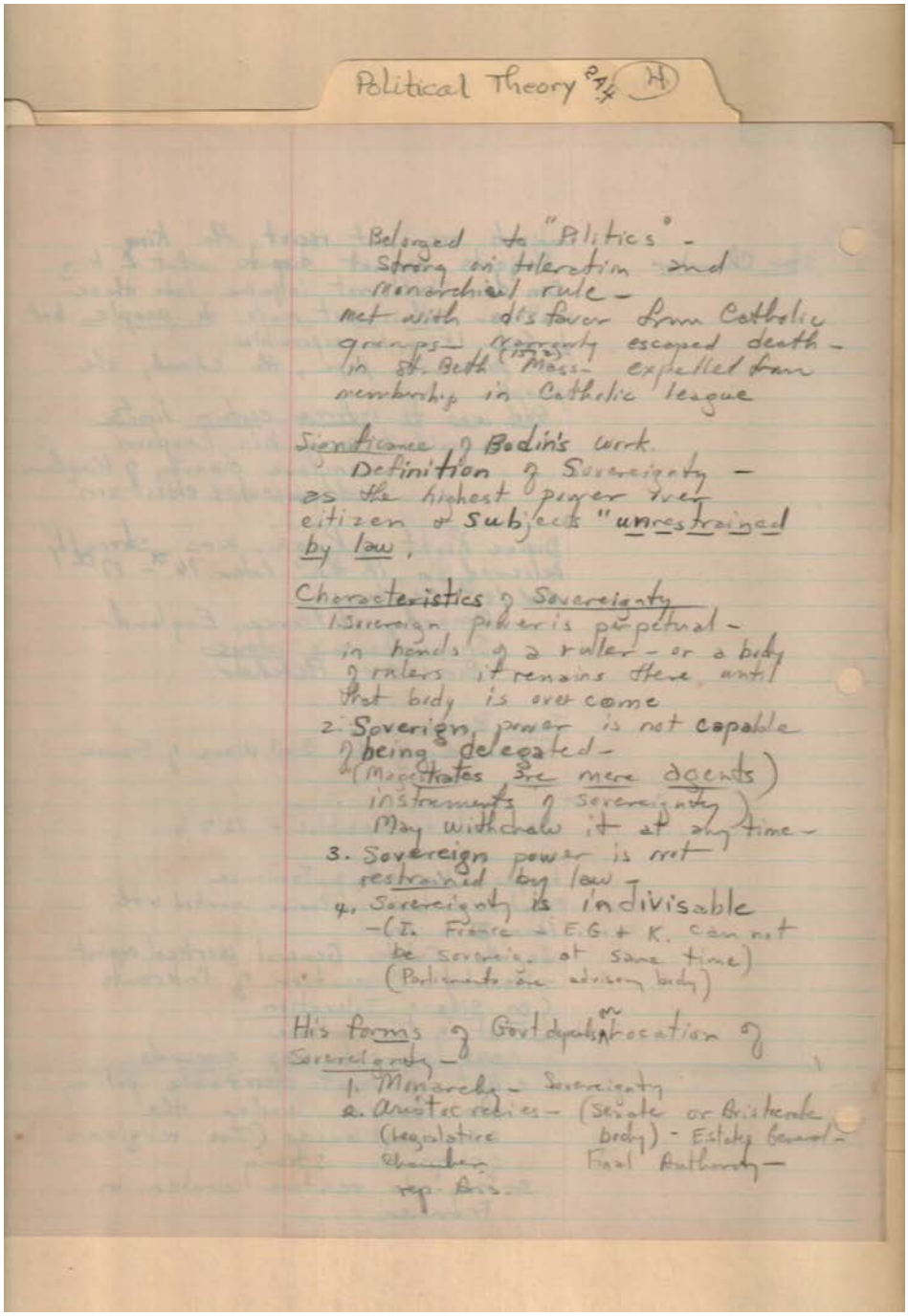
Jean Bodin -
Living during the Civil Wars of France

Six Books on Republic - 1576

Lawyer - University of Toulouse
Practiced law in Paris - worked with Henry III - Royal
In the Estates General worked against
- Prevented Persecution of Protestants
{ on side of Toleration
{ First of importance
1. Not on religious grounds
2. But as most desirable policy for France under the circumstances (Two religious groups too strong
3. Way to restore order in France

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Belonged to "Politics" -
Strong on toleration and
monarchical rule -
met with disfavor from Catholic
groups - narrowly escaped death -
in St. Beth (1572) Mass - expelled from
membership in Catholic league

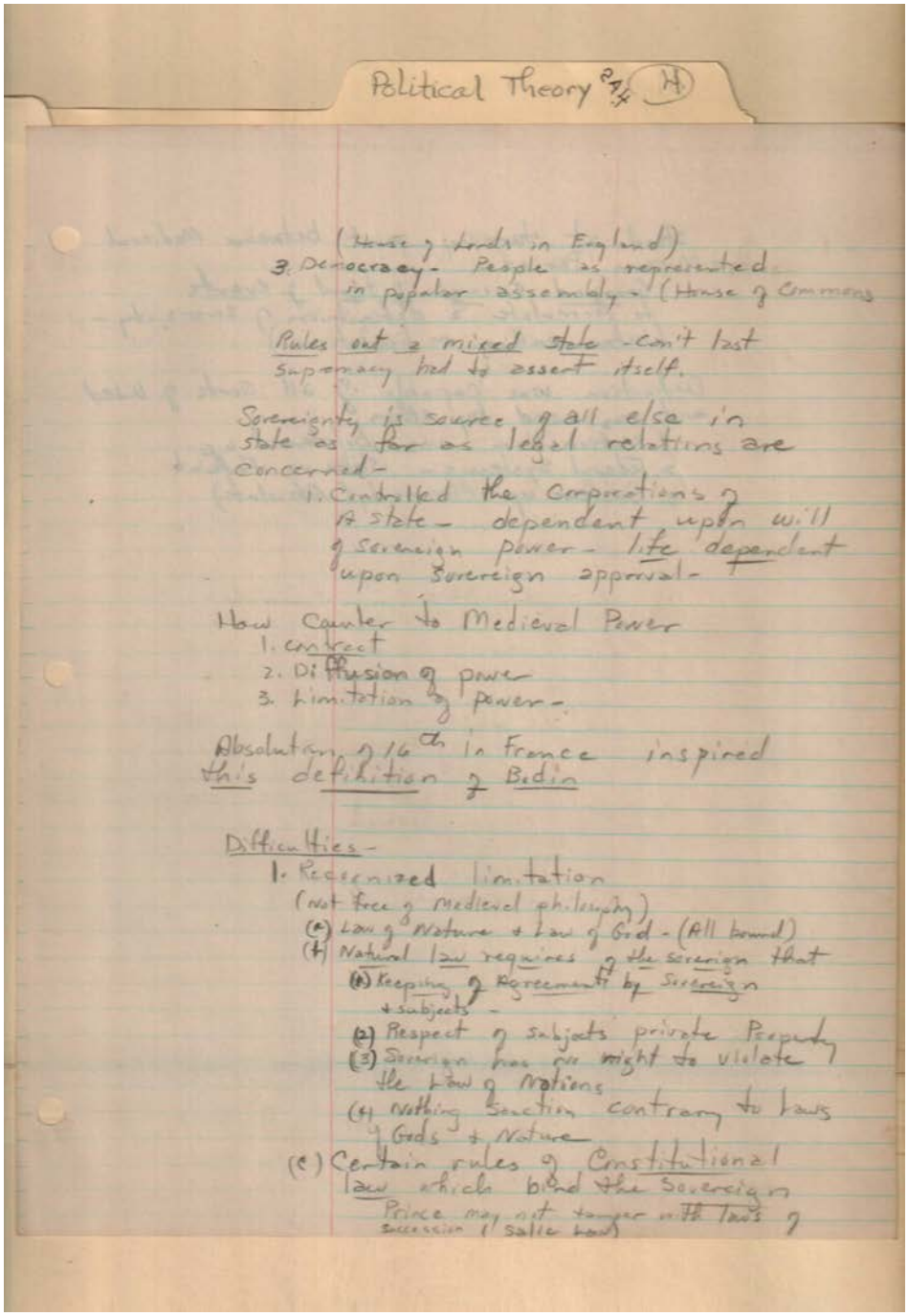
Significance of Bodin's work
Definition of Sovereignty -
as the highest power over
citizen & subjects "unrestrained
by law,

Characteristics of Sovereignty
1. Sovereign power is perpetual -
in hands of a ruler - or a body
of rulers it remains there until
that body is over come
2. Soverign power is not capable
of being delegated -
(Magestrates are mere agents)
instruments of sovereignty)
May withdraw it at any time -
3. Sovereign power is not
restrained by law -
4. Sovereignty is indivisable
-(In France - E.G. + K. can not
be sovereign at same time)
(Parliaments are advisory body)

His forms of Govt depends on location of
Sovereignty -
1. Monarchy - Sovereignty
2. Aristocracies - (Senate or Aristocrate
(Legislative body) - Estates General -
Chamber Final Authority -
rep. Aris.

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

(House of Lords in England)
3. Democracy - People as represented in popular assembly - (House of Commons

Rules out a mixed state - can't last supremacy had to assert itself.

Sovereignty is source of all else in state as far as legal relations are concerned -
1. Controlled the corporations of a state - dependent upon will of sovereign power - life dependent upon Sovereign approval -

How Counter to Medieval Power
1. contract
2. Diffusion of power
3. limitation of power -

Absolutism of 16th in France inspired this definition of Bodin

Difficulties -
1. Recognized limitation
(not free of Medieval philosophy)
(a) Law of Nature + Law of God - (All bound)
(b) Natural law requires of the sovereign that
(1) keeping of Agreements by Sovereign + subjects -
(2) Respect of subjects private Property
(3) Sovereign has no right to violate the Law of Nations
(4) Nothing Sanction contrary to laws of Gods + Nature
(c) Certain rules of Constitutional law which bind the Sovereign
Prince may not tamper with Laws of succession (Salic Law)

Names:
Political Theory

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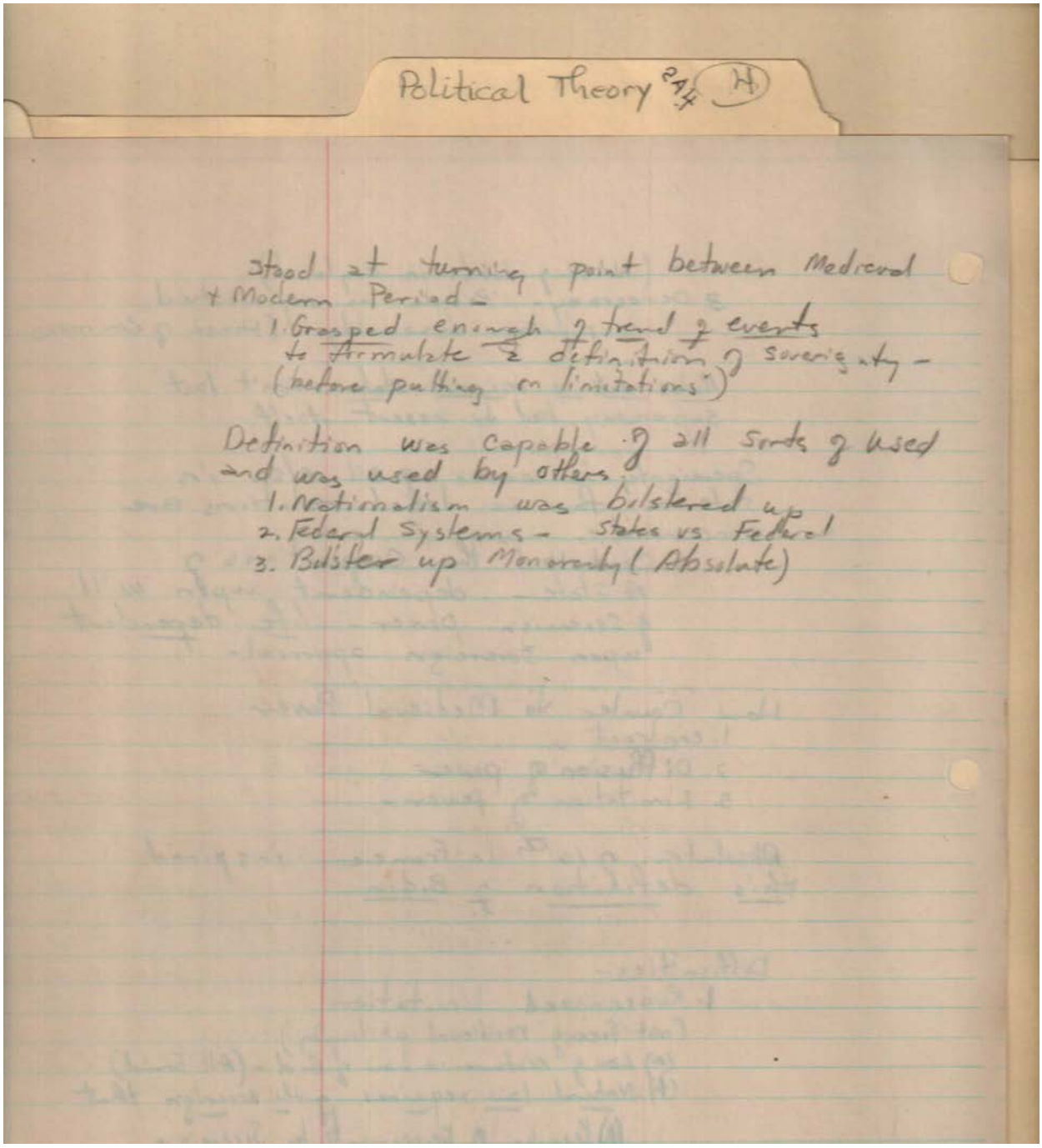

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Political Theory

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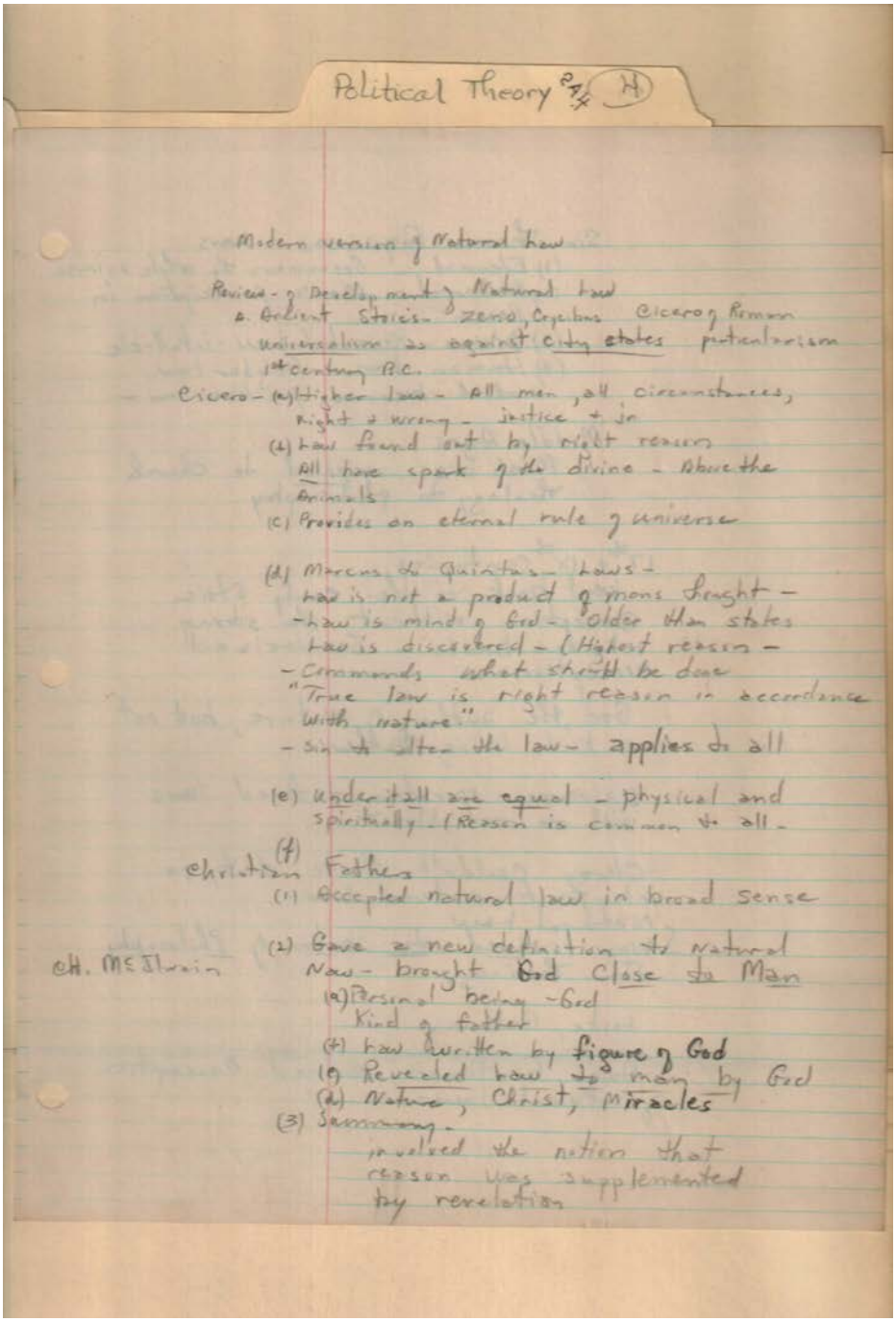


Political Theory 2/4 (H)

Modern version of Natural law

Review - of Development of Natural law
A. Ancient Stoics - Zeno, Cryciba Cicero of Roman
universalism as against city states particularism
1st century B.C.
Cicero - (a) Higher law - All men, all circumstances,
right & wrong - justice + jr
(b) Law found out by right reason
All have spark of the divine - Above the
Animals
(c) Provides an eternal rule of universe

(d) Marcus to Quintus - Laws -
Law is not a product of mans thought -
- Law is mind of God - Older than states
Law is discovered - (Highest reason -
- Commands what should be done
"True law is right reason in accordance
with nature"
- Sin to alter the law - applies to all

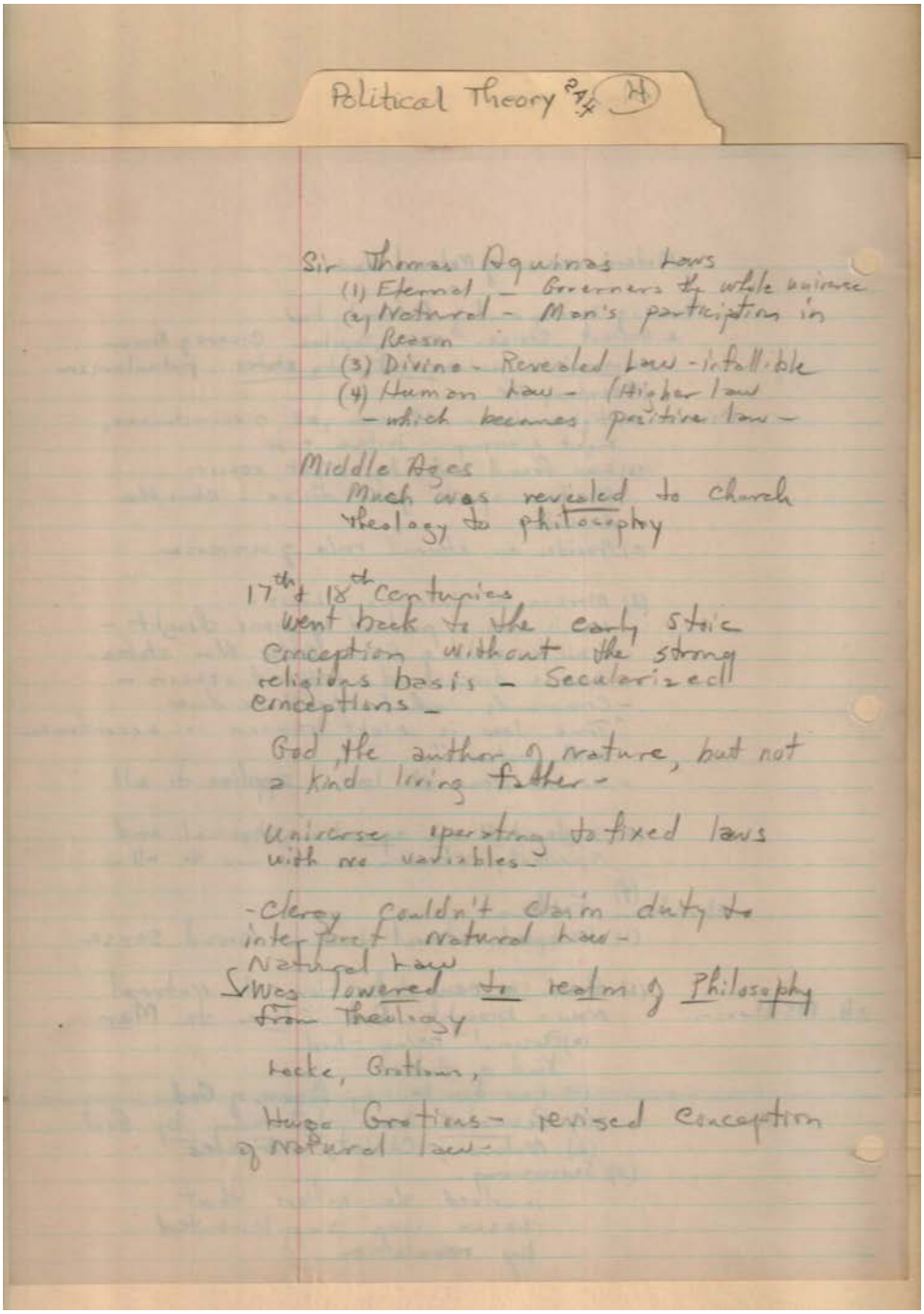
(e) under it all are equal - physical and
spiritually - (Reason is common to all -

(f)
Christian Fathers
(1) Accepted natural law in broad sense

(2) Gave a new definition to Natural
CH. McIlwain Law - brought God Close to Man
(a) Personal being - God
Kind of father
(b) Law written by figure of God
(c) Revealed law to man by God
(d) Nature, Christ, Miracles
(3) Summary -
involved the notion that
reason was supplemented
by revelation

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Sir Thomas Aquinas Laws
(1) Eternal – Governers the whole universe
(2) Natural – Man's participation in Reason
(3) Divine – Revealed Law – infallible
(4) Human Law – (Higher law – which becomes positive law –

Middle Ages
Much was revealed to church theology to philosophy

17th & 18th Centuries
went back to the early stoic conception without the strong religious basis – Secularized conceptions –

God, the author of nature, but not a kind living father –

Universe operating to fixed laws with no variables –

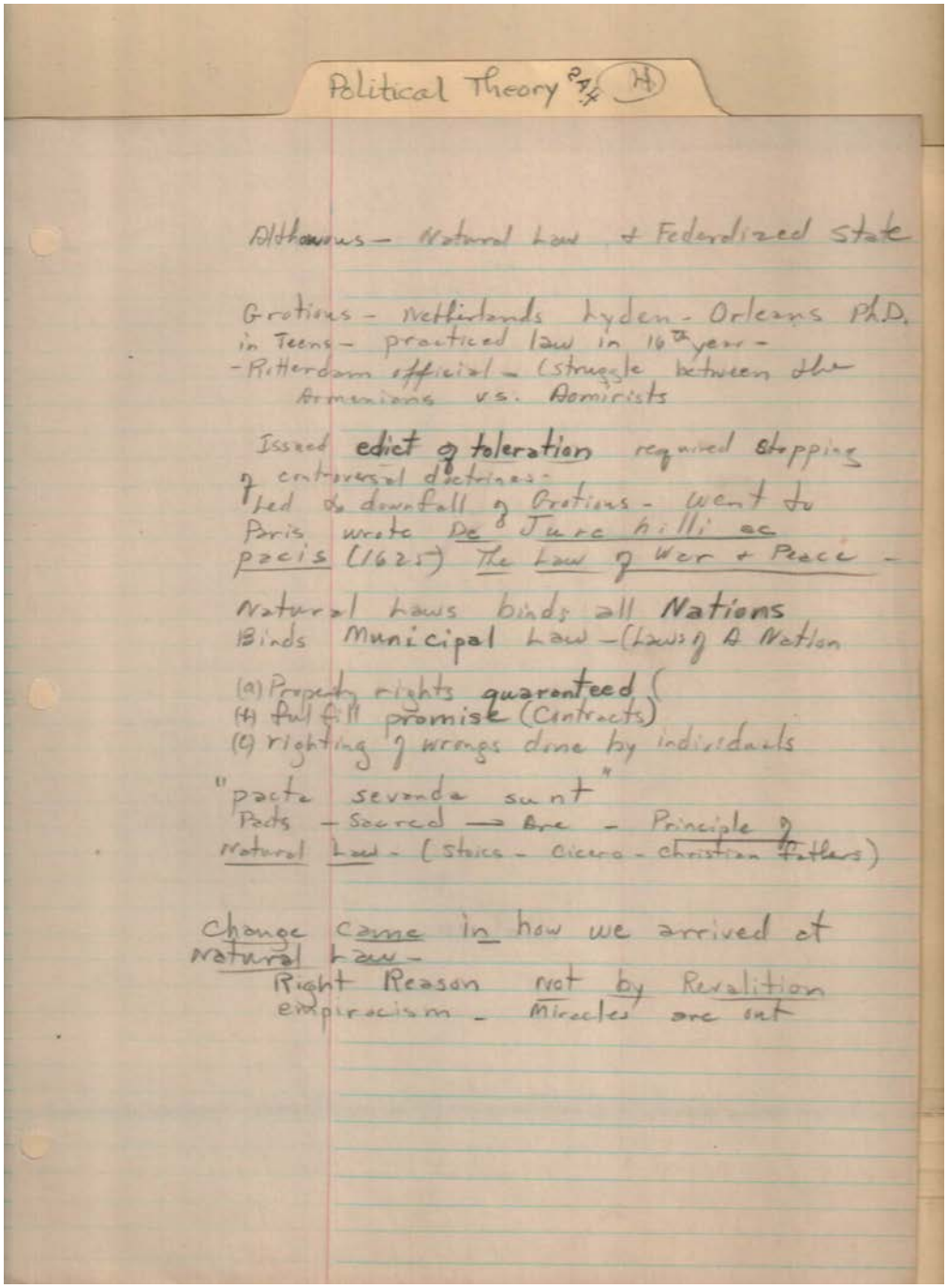
– Clergy couldn't claim duty to interpret natural law –
Natural Law
Was lowered to realm of Philosophy from Theology

Locke, Grotious,

Hugo Grotious – revised conception of Natural law –

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Althauous – Natural Law + Federalized State

Grotious – Netherlands Lyden – Orleans Ph.D.
in Teens – practiced law in 16th year –
– Rotterdam official – (struggle between the
Armenians vs. Aomirists

Issued edict of toleration required stopping
of controversial doctrines –
Led to downfall of Grotious – went to
Paris wrote De Jure hilli ac
pacis (1625) The Law of War + Peace –

Natural Laws binds all Nations
Binds Municipal Law – (Laws of A Nation

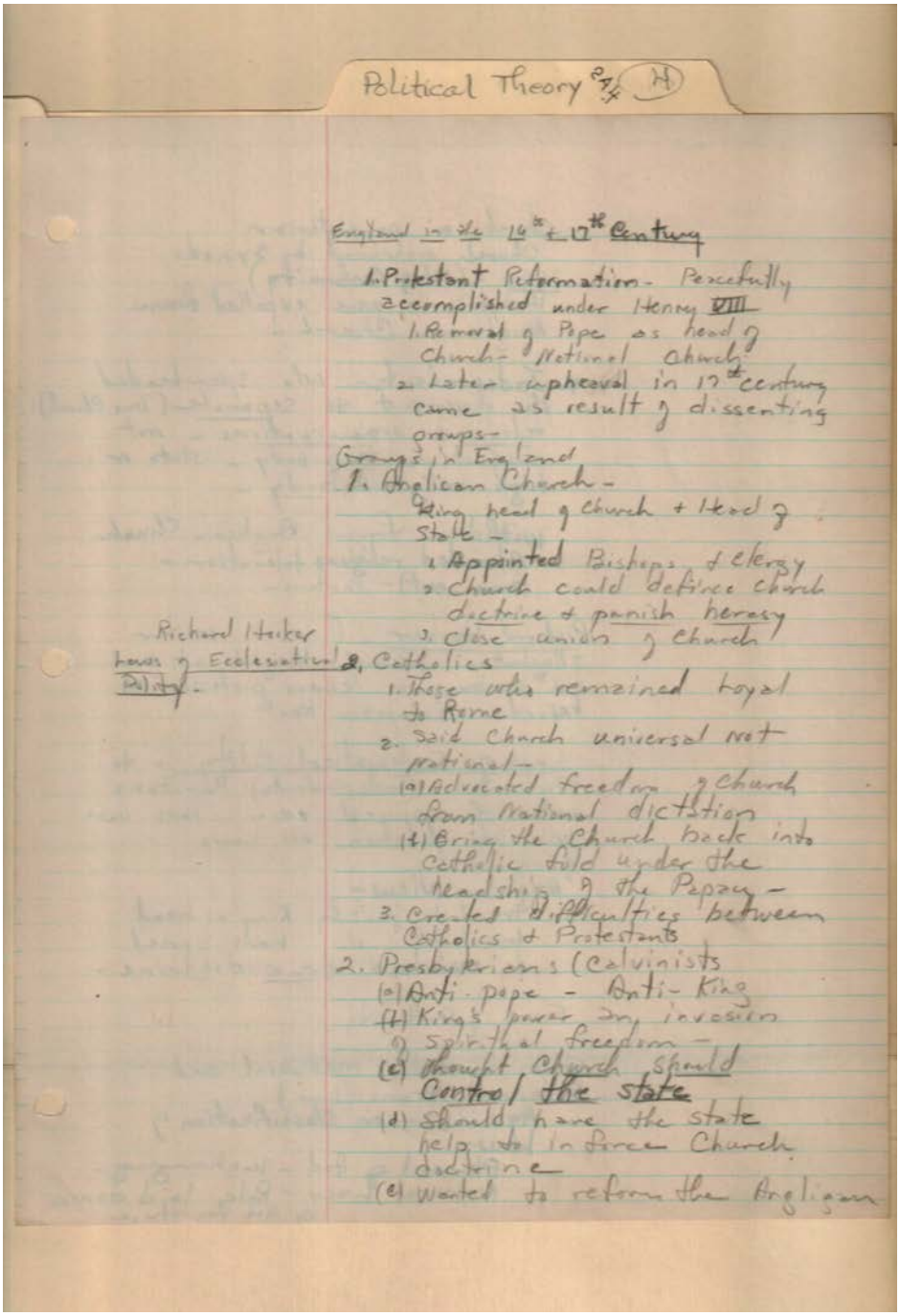
(a) Property rights guaranteed (
(b) fulfill promise (Contracts)
(c) righting of wrongs done by individuals

"pacta sevanda sunt"
Pacts – Sacred → Are – Principle of
Natural Law – (Stoics – Cicero – Christian fathers)

Change came in how we arrived at
Natural Law –
Right Reason not by Revalition
empiracism – Miracles are out

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

England in the 16th & 17th Century

1. Protestant Reformation - Peacefully accomplished under Henry VIII
   1. Removal of Pope as head of Church - National Church
   2. Later upheaval in 17th century came as result of dissenting groups -

Groups in England

1. Anglican Church -
   King head of Church + Head of State -
   1. Appointed Bishops & clergy
   2. Church could define church doctrine & punish heresy
   3. Close union of Church

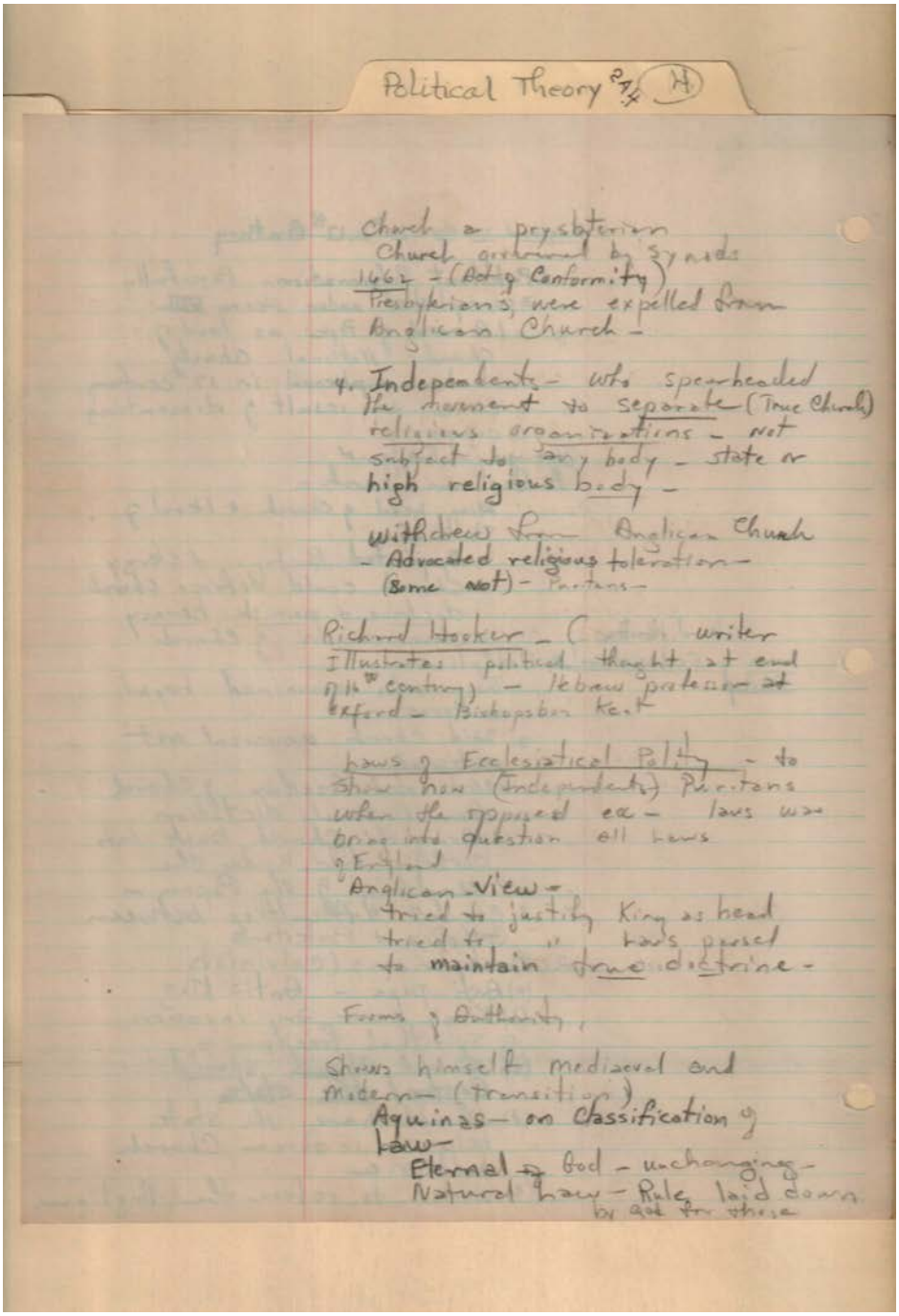
Richard Hooker
Power of Ecclesiastical Polity -

2. Catholics
   1. Those who remained loyal to Rome
   2. Said Church universal not national -
      (a) Advocated freedom of Church from National dictation
      (b) Bring the Church back into Catholic fold under the headship of the Papacy -
   3. Created difficulties between Catholics & Protestants

2. Presbyterians (Calvinists
   (a) Anti-pope - Anti-King
   (b) King's power by invasion of spiritual freedom -
   (c) thought Church should control the state
   (d) Should have the state help to enforce Church doctrine
   (e) Wanted to reform the Anglican

Names:
Political Theory

Types:
notes



Political Theory 8/4 (H)

Church a presbyterian
Church governed by synods
1662 - (Act of Conformity)
Presbyterians, were expelled from
Anglican Church -

4. Independents - who spearheaded
the movement to separate (True Church)
religious organizations - not
subject to any body - state or
high religious body -

withdrew from Anglican Church
- Advocated religious toleration -
(some not) - Puritans -

Richard Hooker - (writer
Illustrates political thought at end
of 16th century) - Hebrew professor at
Oxford - Bishopsbon Kent

Laws of Ecclesiatical Polity - to
show how (Independents) Puritans
when the opposed ea - laws was
brings into question all laws
of England

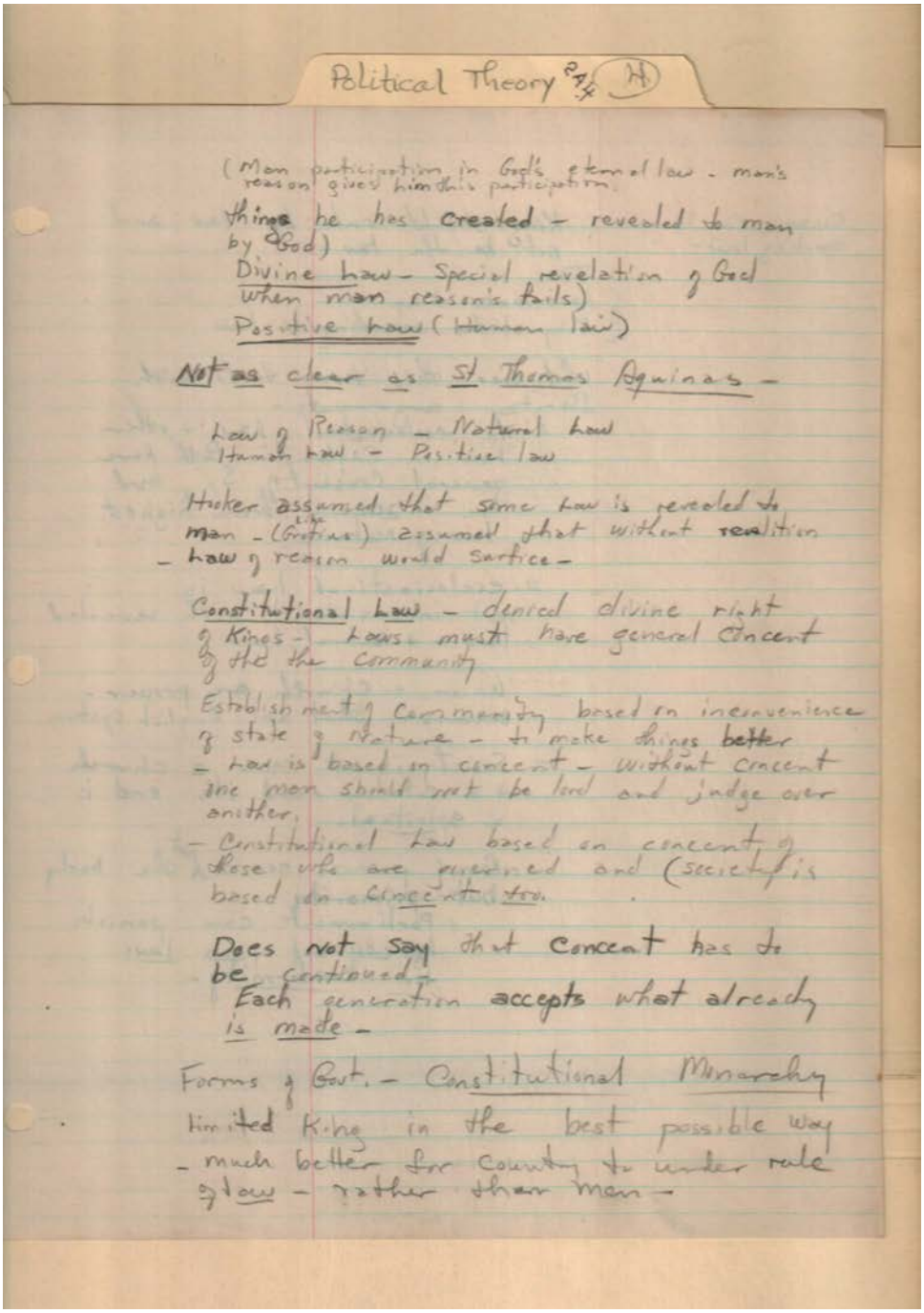
Anglican View -
tried to justify King as head
tried to " laws passed
to maintain true doctrine -

Forms of Authority,

Shows himself mediaeval and
modern - (transition)
Aquinas - on classification of
law -
Eternal - God - unchanging -
Natural law - Rule laid down
by God for those

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

(Man participation in God's eternal law - man's reason gives him this participation.
things he has created - revealed to man by God)
Divine law - Special revelation of God when man reason's fails)
Positive law (Human law)

Not as clear as St. Thomas Aquinas -

Law of Reason - Natural law
Human law - Positive law

Hooker assumed that some law is revealed to man - (Grotius) assumed that without revelation - law of reason would surface -

Constitutional Law - denied divine right of Kings - laws must have general consent of the the community

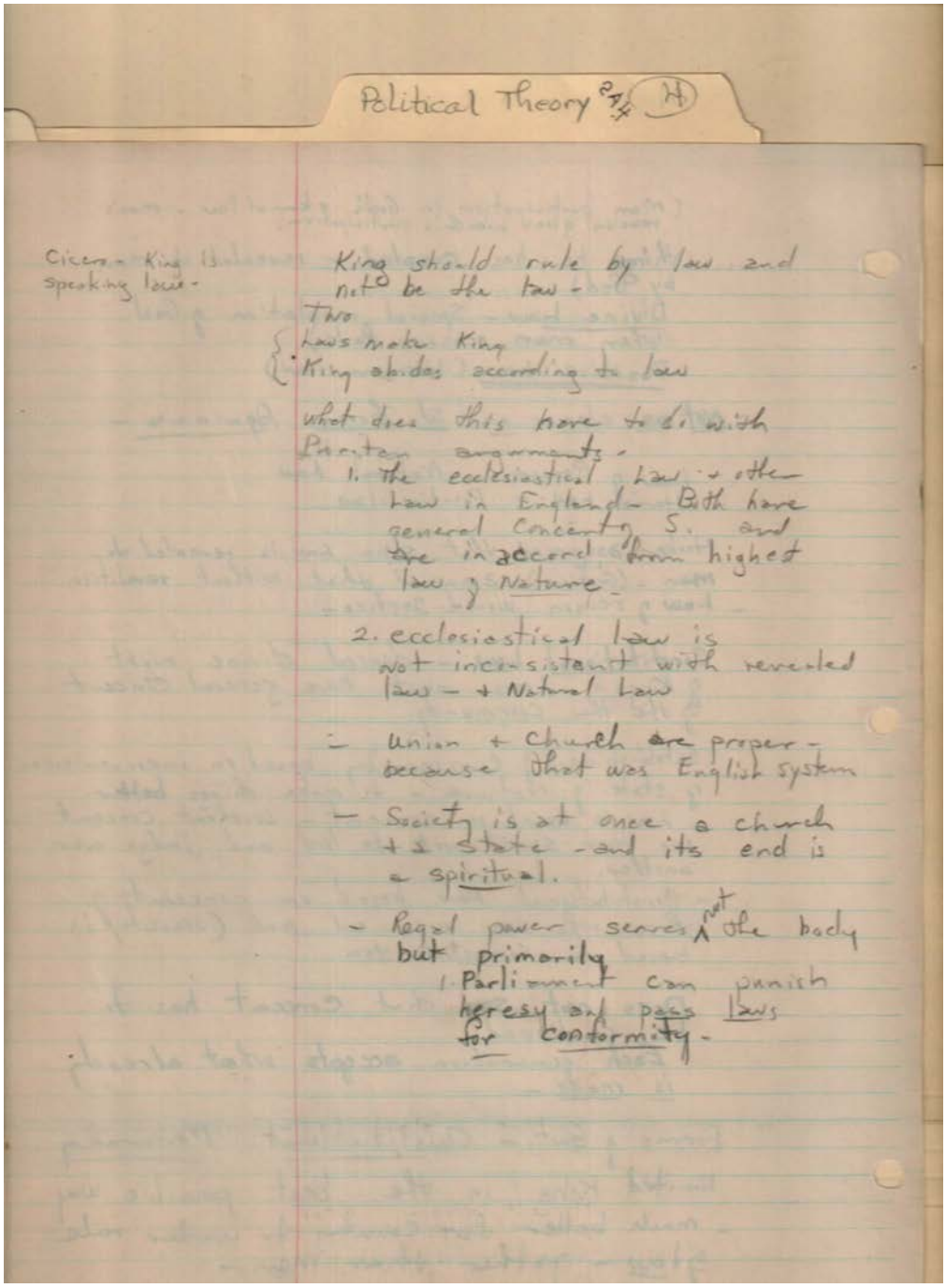
Establishment of Community based on inconvenience of state of Nature - to make things better - law is based on consent - without consent one man should not be lord and judge over another.
- Constitutional law based on consent of those who are governed and (society is based on consent too.

Does not say that consent has to be continued.
Each generation accepts what already is made -

Forms of Govt. - Constitutional Monarchy
limited King in the best possible way - much better for country to under rule of law - rather than man -

Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

Cicero - King is speaking law -

King should rule by law and not be the law -
Two
laws make King
King abides according to law

what does this have to do with Puritan arguments -

1. the ecclesiastical Law + other law in England - Both have general Concerns, S. and are in accord from highest law of Nature -

2. ecclesiastical law is not inconsistent with revealed law - + Natural Law

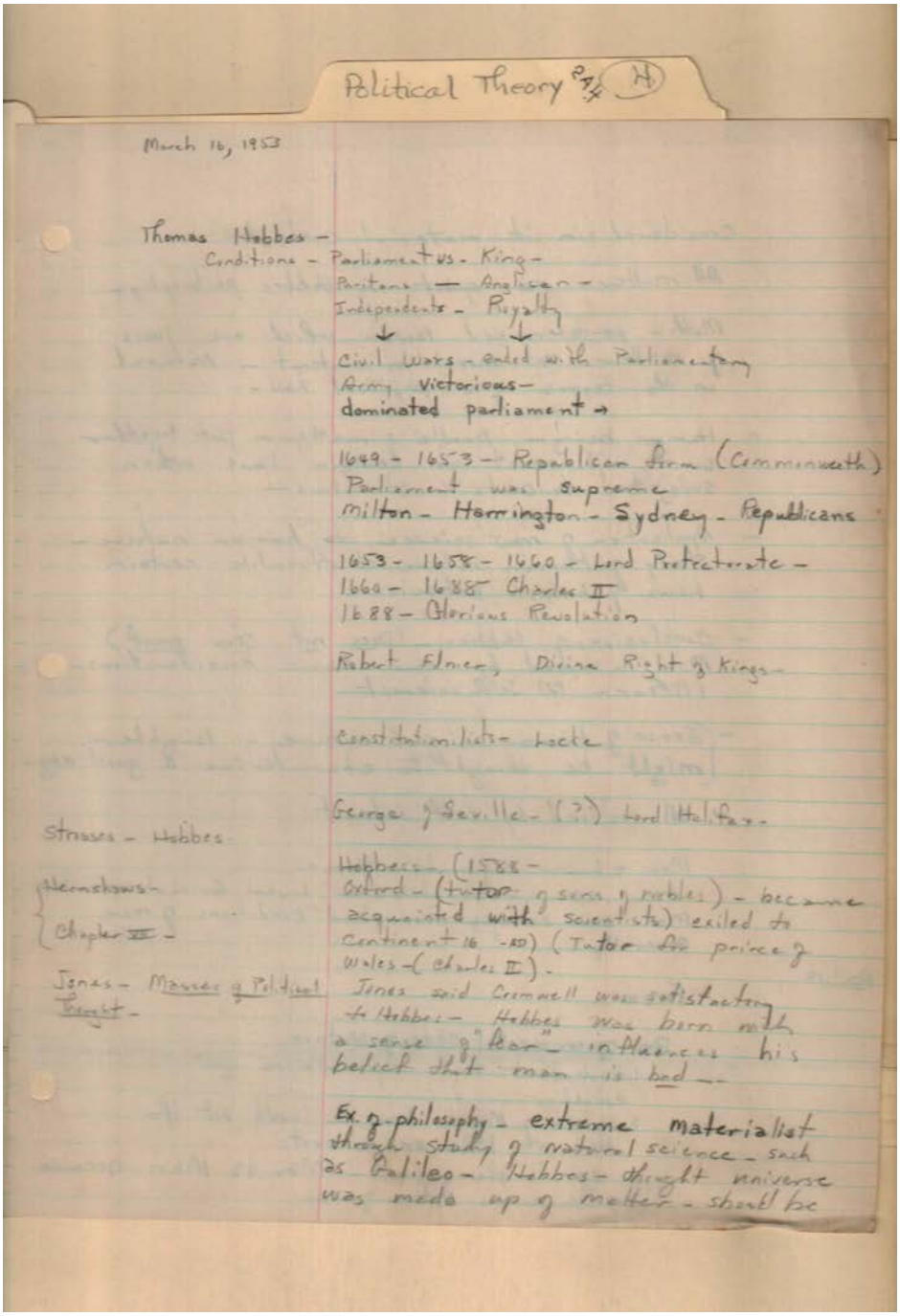
- union + church are proper - because that was English system

- Society is at once a church + a State - and its end is a spiritual.

- Regal power serves not the body but primarily
1. Parliament can punish heresy and pass laws for conformity -

Names:
Political Theory

Types:
notes



Political Theory 2/3 (H)

March 16, 1953

Thomas Hobbes –
Conditions – Parliament vs. King –
Puritans — Anglican –
Independents – Royalty
↓ ↓
Civil Wars – ended with Parliamentary Army victorious –
dominated parliament →

1649 – 1653 – Republican form (Commonwealth)
Parliament was supreme
Milton – Harrington – Sydney – Republicans

1653 – 1658 – 1660 – Lord Protectorate –
1660 – 1688 Charles II
1688 – Glorious Revolution

Robert Filmer, Divine Right of Kings –

Constitutionalists – Locke

George of Saville – (?) Lord Halifax –

Strauss – Hobbes

Hobbes – (1588 –
Oxford – (tutor of sons of nobles) – became acquainted with scientists) exiled to Continent 16 – 40) (Tutor to prince of Wales – (Charles II).

Henshaws –
Chapter III –

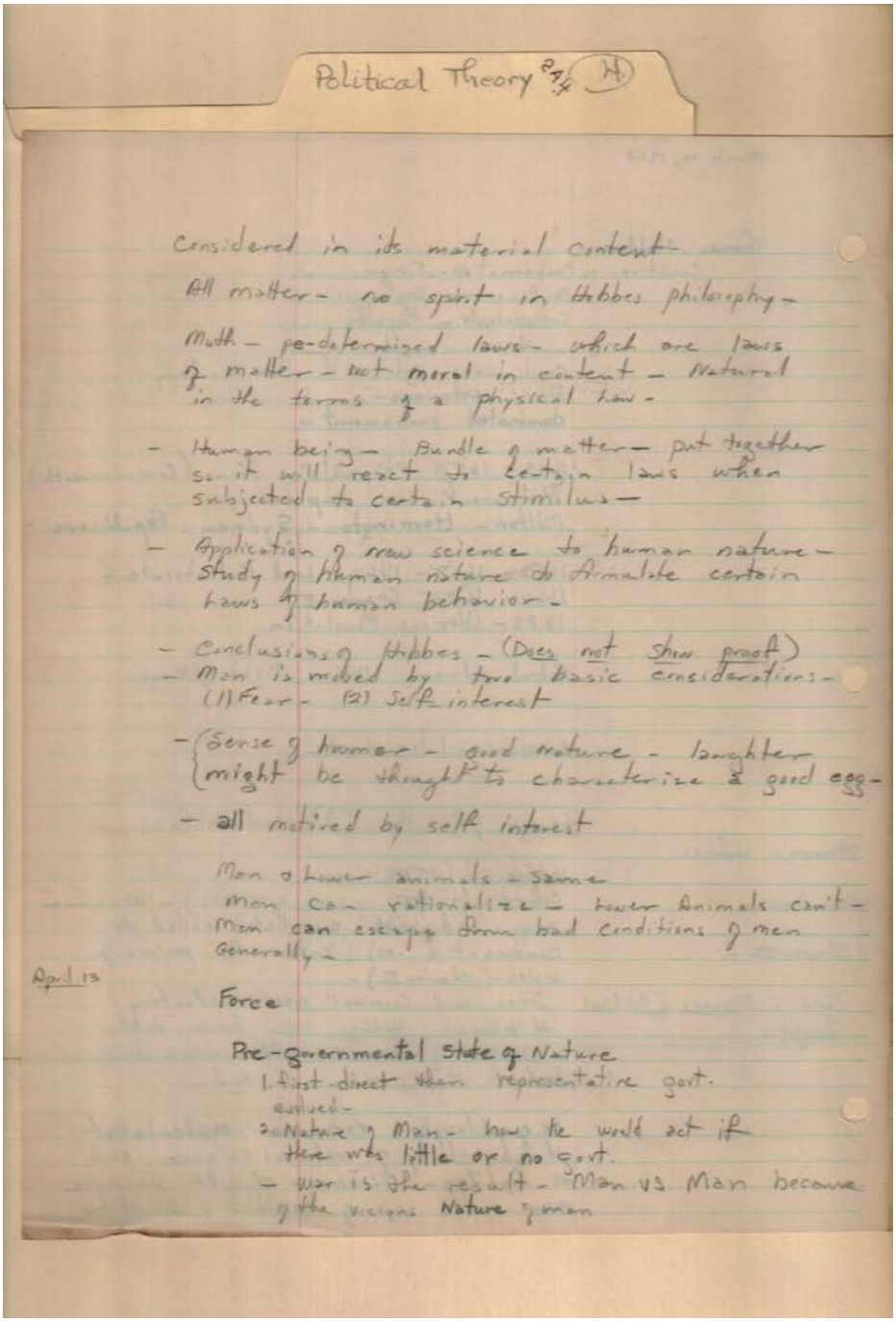
Jones – Masses of Political Thought –

Jones said Cromwell was satisfactory to Hobbes – Hobbes was born with a sense of "fear" – influences his belief that man is bad –

Ex. of philosophy – extreme materialist through study of natural science – such as Galileo – Hobbes thought universe was made up of matter – should be

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Considered in its material content -

All matter - no spirit in Hobbes philosophy -

Math - pre-determined laws - which are laws of matter - not moral in content - Natural in the terms of a physical law -

- Human being - Bundle of matter - put together so it will react to certain laws when subjected to certain stimulus -

- Application of new science to human nature - Study of human nature to formulate certain laws of human behavior -

- Conclusions of Hobbes - (Does not show proof)
- Man is moved by two basic considerations - (1) Fear - (2) Self interest

- {Sense of humor - good nature - laughter might be thought to characterize a good egg -

- all motived by self interest

Man & Lower animals - same
Man can rationalize - Lower Animals can't -
Man can escape from bad conditions of men Generally -

April 13

Force

Pre-governmental State of Nature
1. first direct then representative govt. evolved -
2. Nature of Man - how he would act if there was little or no govt.
- war is the result - Man vs. Man because of the vicious Nature of man

Names:
Political Theory

Types:
notes

Political Theory 2/4 (H)

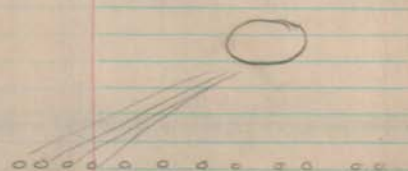
Brutish state of nature -
State of nature - man pursues his own desires
Justice, Mercy, is not law until force
is applied to make them so -
Coercive power is necessary
[man competes for honor & dignity
[Bees & Ants have coöperative attitude

Social Contract concept - (Clear)
1. Man thought bad, is rational, he knows what his interests are - and will infringe on rights of others unless govt. -

1. First Law of nature - man will do nothing which will oppose himself - in otherwise self preservation

2. Second Law - Man is willing to Lay down his rights - enter into contract - to protect himself. (one another + foreigners)

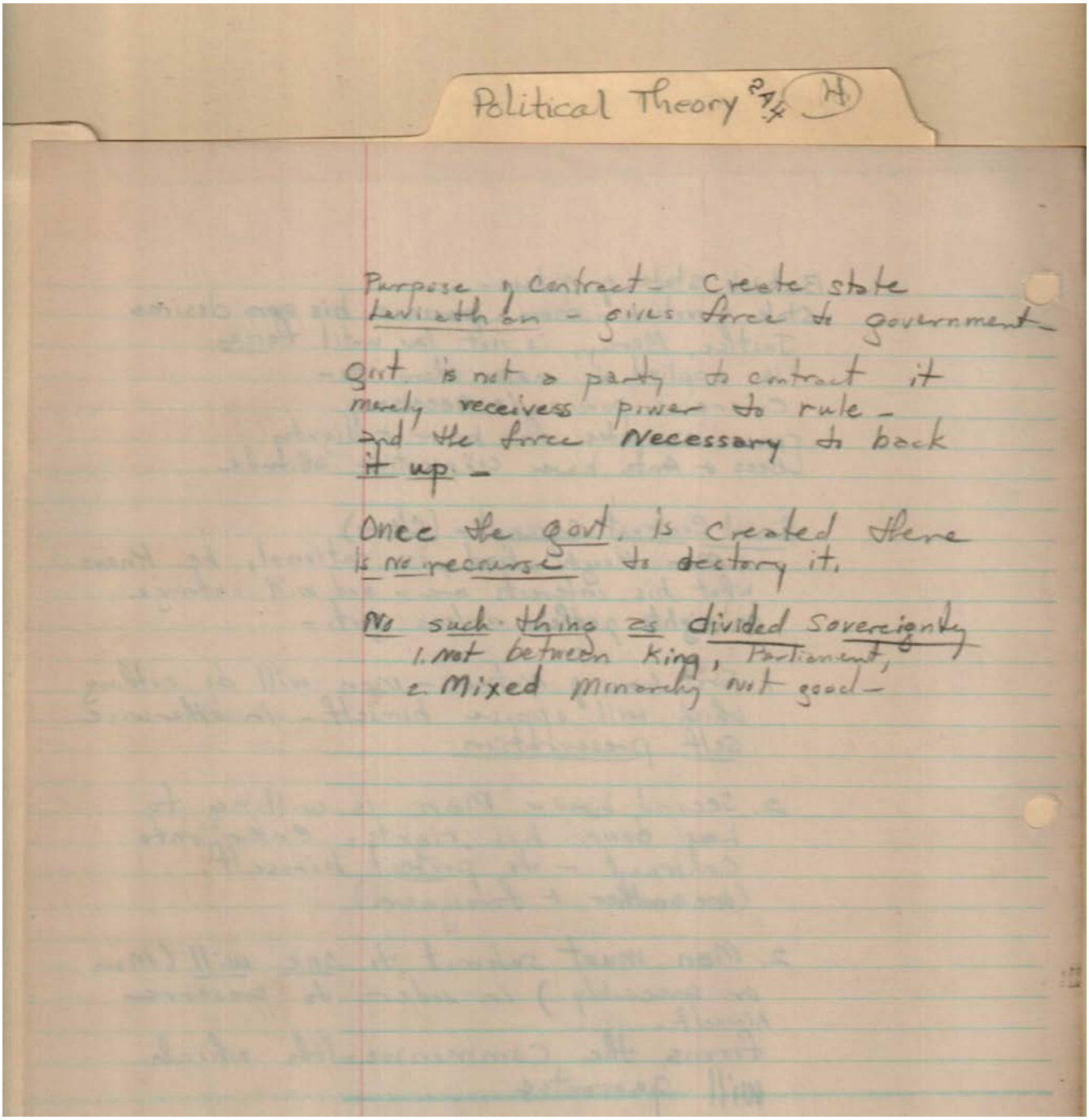
2. Man must submit to one will (Man or assembly) in order to preserve himself -
forms the commonwealth which will guarantee



state of nature (quantitative) state of equality (Physical power) not moral principles + natural rights)
This must be backed by force

Names:
Political Theory

Types:
notes



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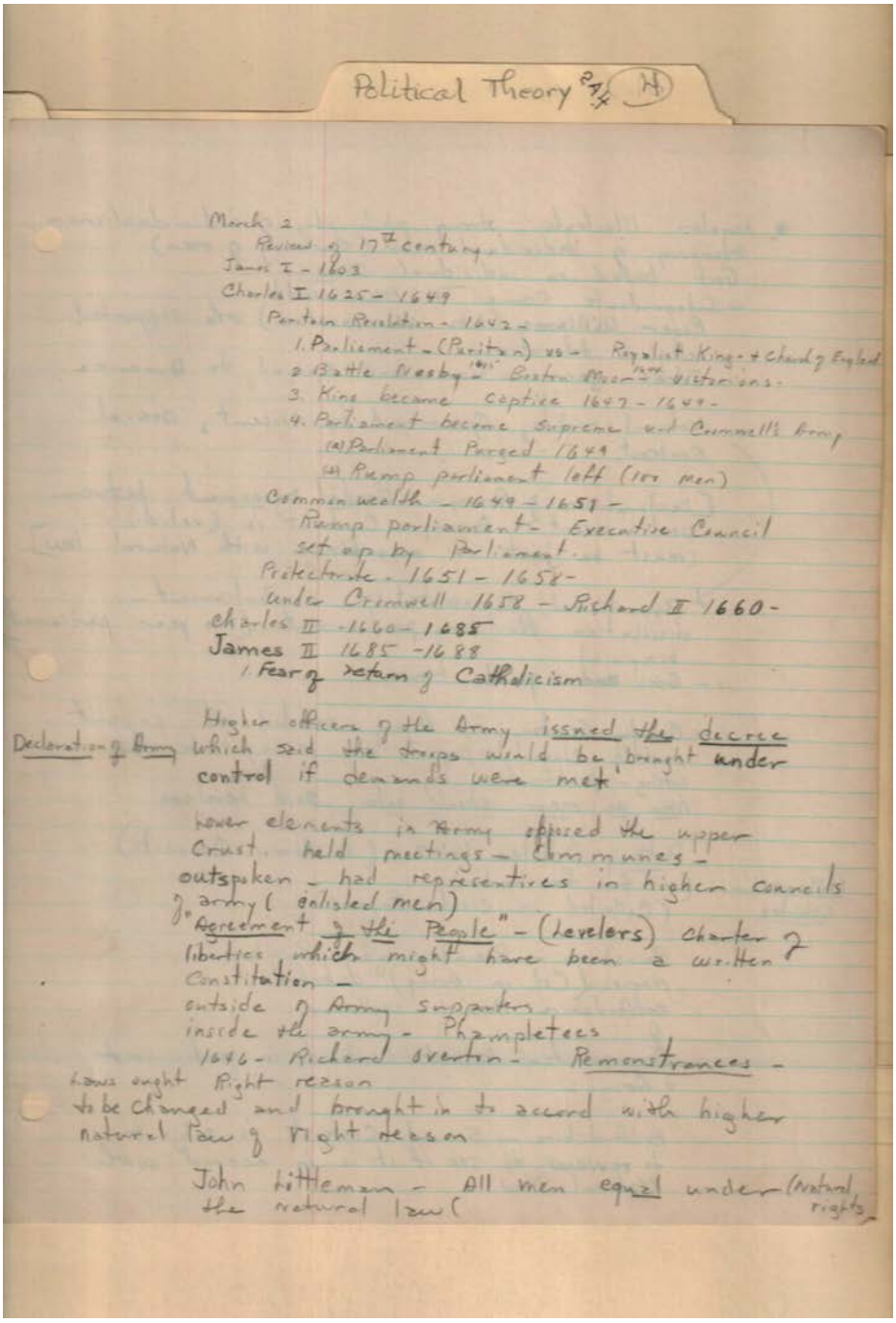

Political Theory P/T H

March 2
Review of 17th century.
James I - 1603
Charles I 1625 - 1649
Puritan Revolution - 1642 -
1. Parliament - (Puritan) vs - Royalist King + Church of England
2. Battle Naseby - Puritan Victories.
3. King became Captive 1647 - 1649.
4. Parliament become Supreme w/ Cromwell's Army
(a) Parliament Purged 1649
(b) Rump parliament left (100 men)
Commonwealth - 1649 - 1651 -
Rump parliament - Executive Council set up by Parliament.
Protectorate - 1651 - 1658 -
under Cromwell 1658 - Richard II 1660 -
Charles II - 1660 - 1685
James II 1685 - 1688
1. Fear of return of Catholicism

Declaration of Army — Higher officers of the Army issued the decree which said the troops would be brought under control if demands were met

lower elements in Army opposed the upper Crust. held meetings - Communes - outspoken - had representives in higher councils of army (enlisted men)
"Agreement of the People" - (levelers) charter of liberties which might have been a written Constitution -
outside of Army supporters
inside the army - Pamphleteers
1646 - Richard Overton - Remonstrances -
Laws ought Right reason
to be changed and brought in to accord with higher natural law of Right reason

John Lilleman - All men equal under (natural rights
the natural law (

Names:
Political Theory

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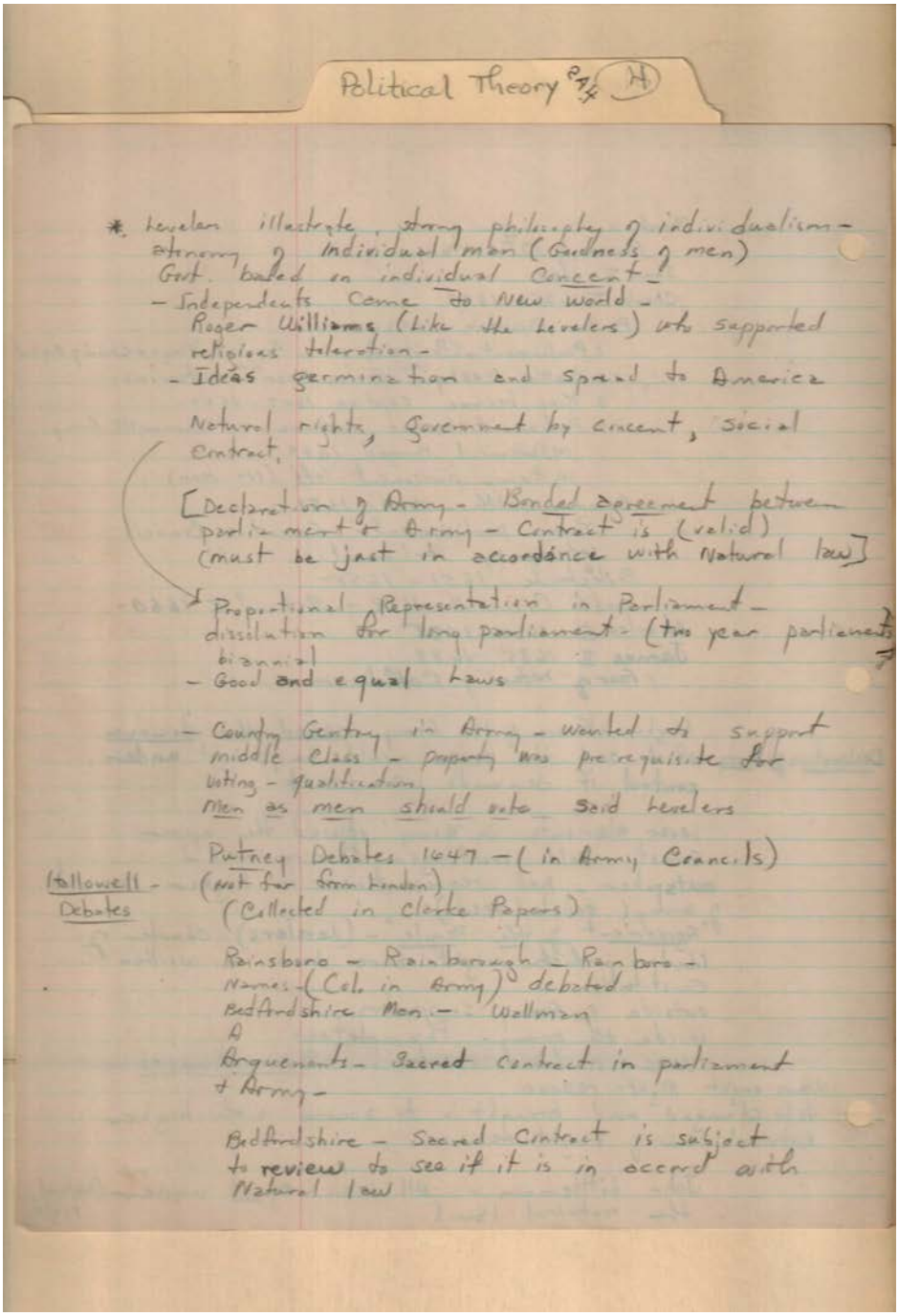
notes



Political Theory 2/4 (H)

* Levelers illustrate strong philosophy of individualism - atonomy of individual man (Goodness of men)
Govt. based on individual Concent -
- Independents Came to New world -
Roger Williams (Like the Levelers) who supported religious toleration -
- Ideas germination and spread to America

Natural rights, Government by concent, social contract,

[Declaration of Army - Bonded agreement between parliament + Army - Contract is (valid)
(must be just in accordance with Natural law]

Proportional Representation in Parliament - dissolution for long parliament - (two year parliaments) biannial
- Good and equal Laws

- Country Gentry in Army - wanted to support middle Class - property was pre requisite for voting - qualification
Men as men should vote said Levelers

Hallowell - Debates

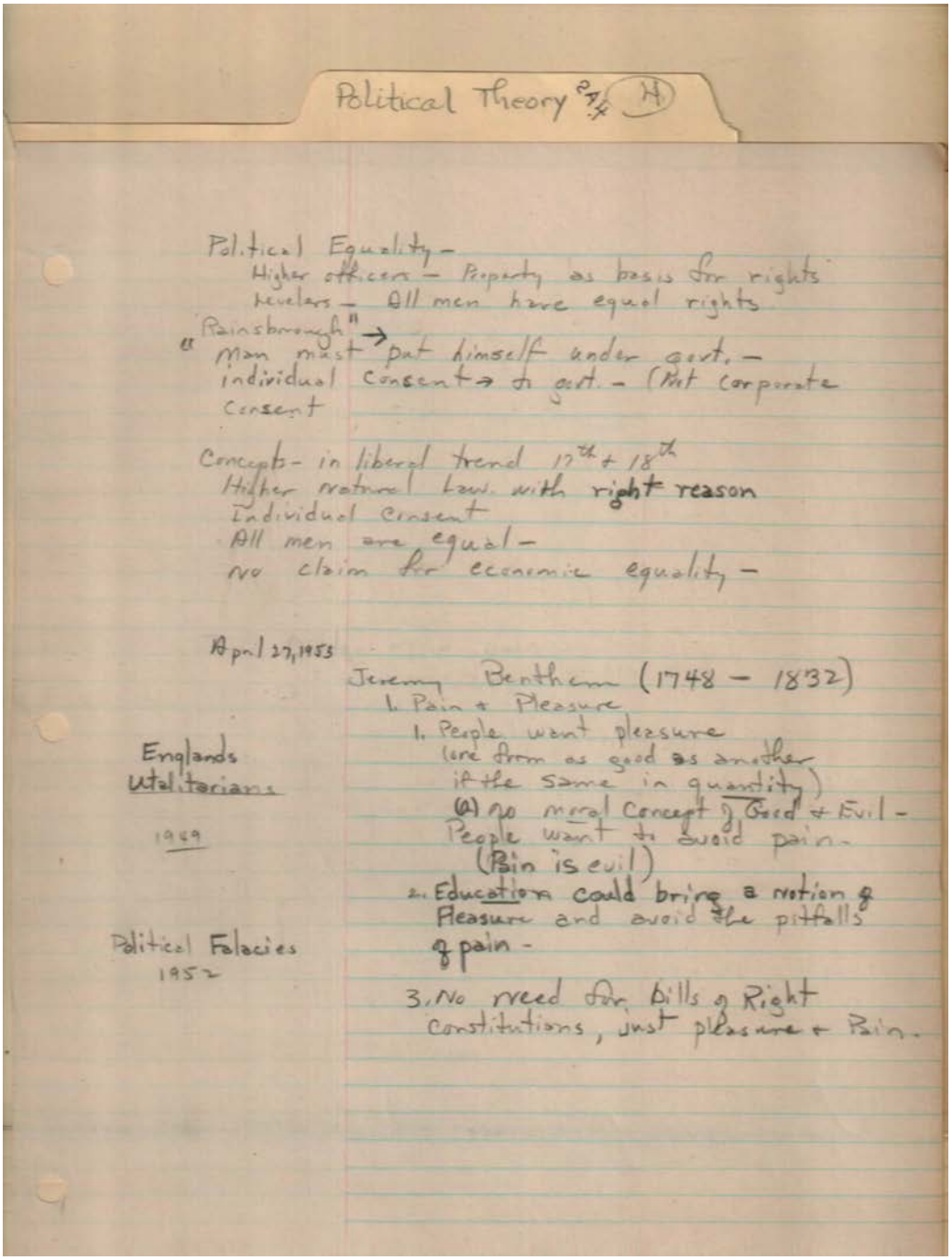
Putney Debates 1647 - (in Army Councils)
(not far from London)
(Collected in Clarke Papers)

Rainsboro - Rainborough - Rainboro -
Names - (Col. in Army) debated
Bedfordshire Man - Wallman
A
Arguements - Sacred contract in parliament + Army -

Bedfordshire - Sacred Contract is subject to review to see if it is in accord with Natural law

Names:
Political Theory

Types:
notes



Political Theory 8/4 (4)

Political Equality –
Higher officers – Property as basis for rights
Levelers – All men have equal rights
"Painsborough" → man must put himself under govt. – individual consent → to govt. – (Not corporate consent

Concepts – in liberal trend 17th + 18th
Higher natural laws with right reason
Individual consent
All men are equal –
no claim for economic equality –

April 27, 1953

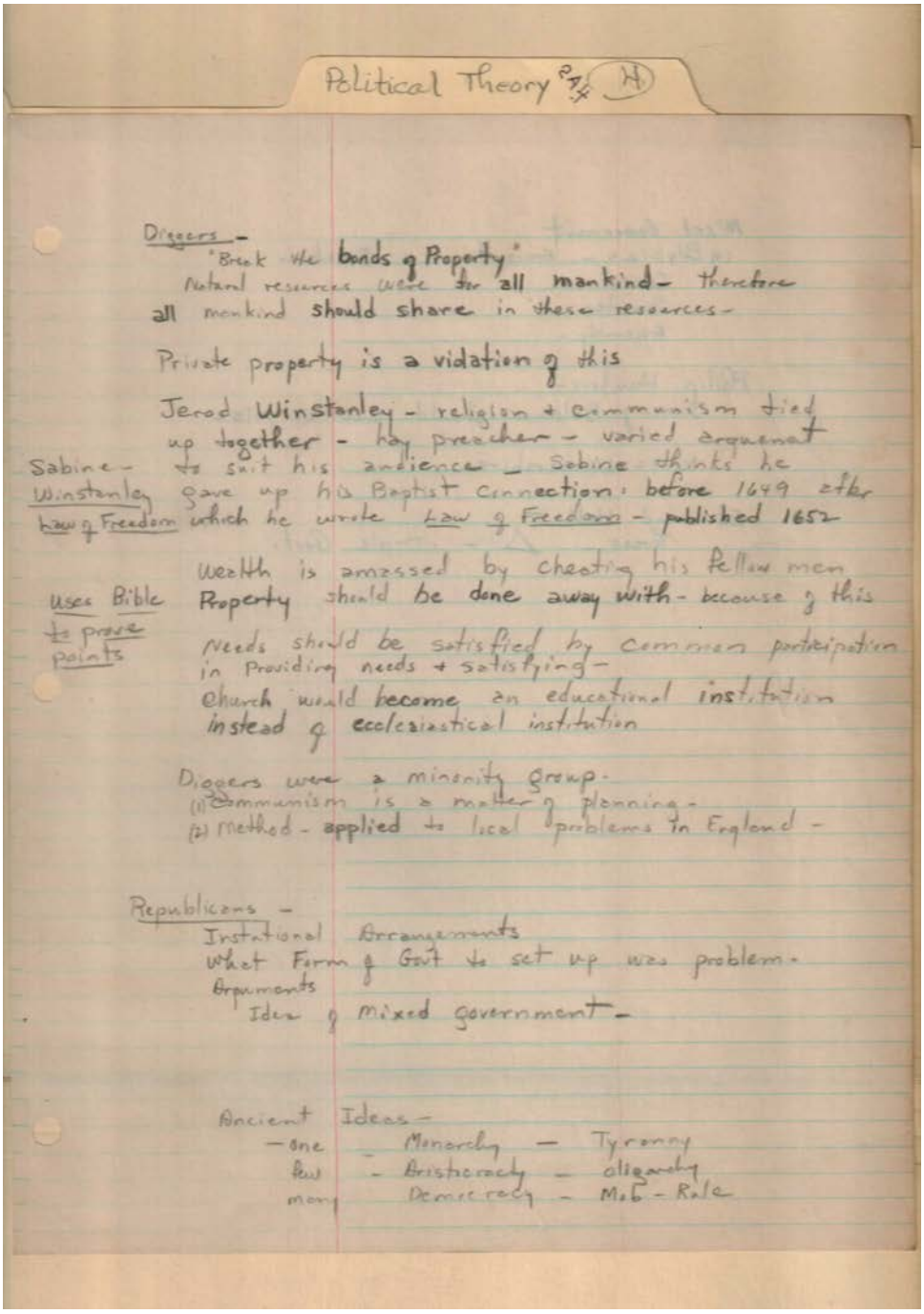
Jeremy Bentham (1748 – 1832)
1. Pain + Pleasure
1. People want pleasure (one from as good as another if the same in quantity)
(a) no moral concept of Good + Evil – People want to avoid pain – (Pain is evil)
2. Education could bring a notion of Pleasure and avoid the pitfalls of pain –
3. No need for Bills of Right Constitutions, just pleasure + Pain.

Englands Utalitarians
1969

Political Fallacies
1952

Names:
Political Theory

Types:
notes



Political Theory 8/x (4)

Diggers -
"Break the bonds of Property"
Natural resources were for all mankind - therefore all mankind should share in these resources -

Private property is a vidation of this

Jerod Winstanley - religion + communism tied up together - lay preacher - varied argument to suit his audience - Sabine thinks he Winstanley gave up his Baptist connection before 1649 after law of Freedom which he wrote Law of Freedom - published 1652

Sabine -

Uses Bible to prove points

Wealth is amassed by cheating his fellow men
Property should be done away with - because of this

Needs should be satisfied by common participation in providing needs + satisfying -
Church would become an educational institution instead of ecclesiastical institution

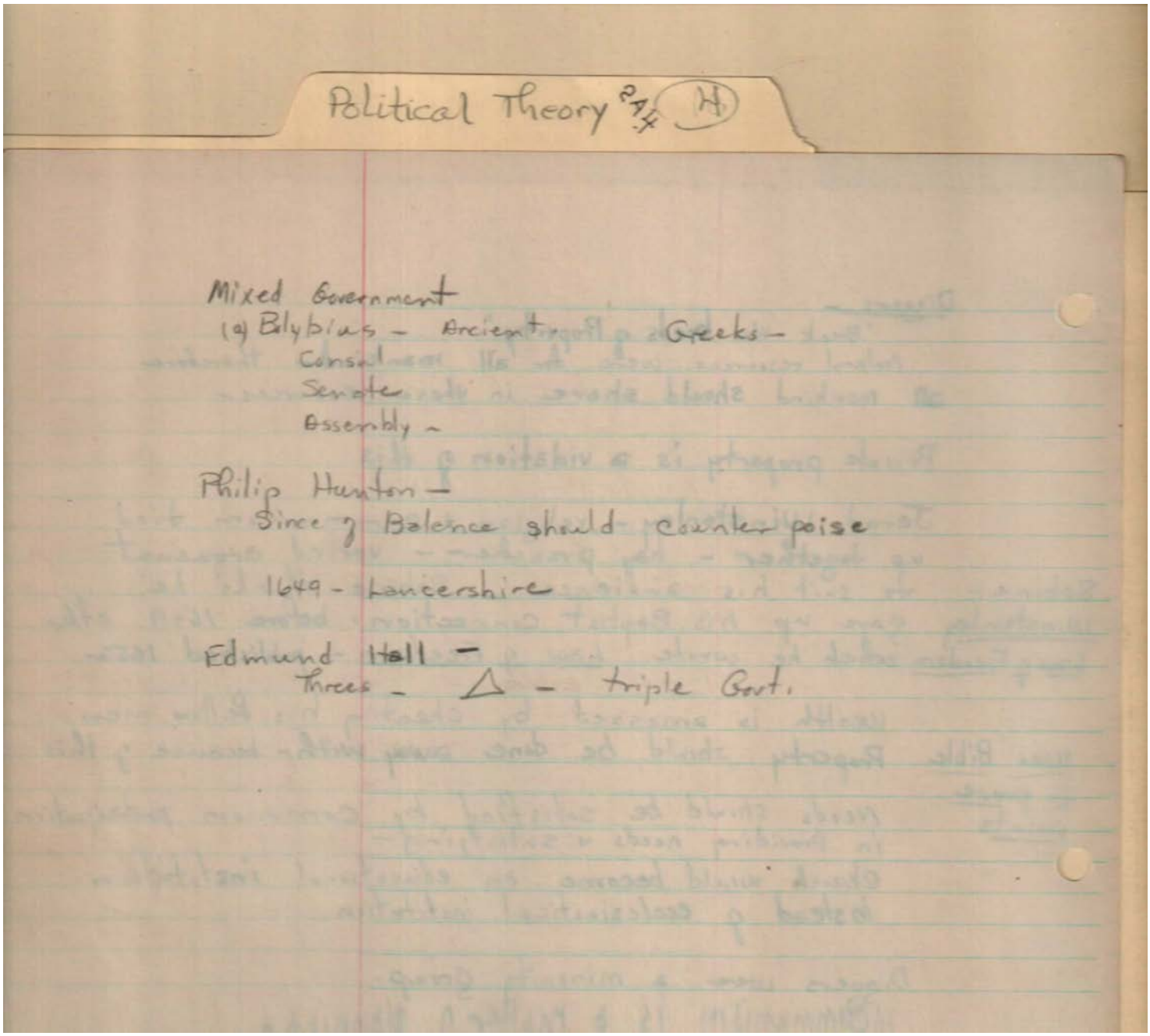
Diggers were a minority group.
(1) Communism is a matter of planning -
(2) Method - applied to local problems in England -

Republicans -
Institutional Arrangements
What Form of Govt to set up was problem.
Arguments
Idea of Mixed government -

Ancient Ideas -
one - Monarchy - Tyranny
few - Aristocracy - oligarchy
many - Democracy - Mob - Rule

Names:
Political Theory

Types:
notes



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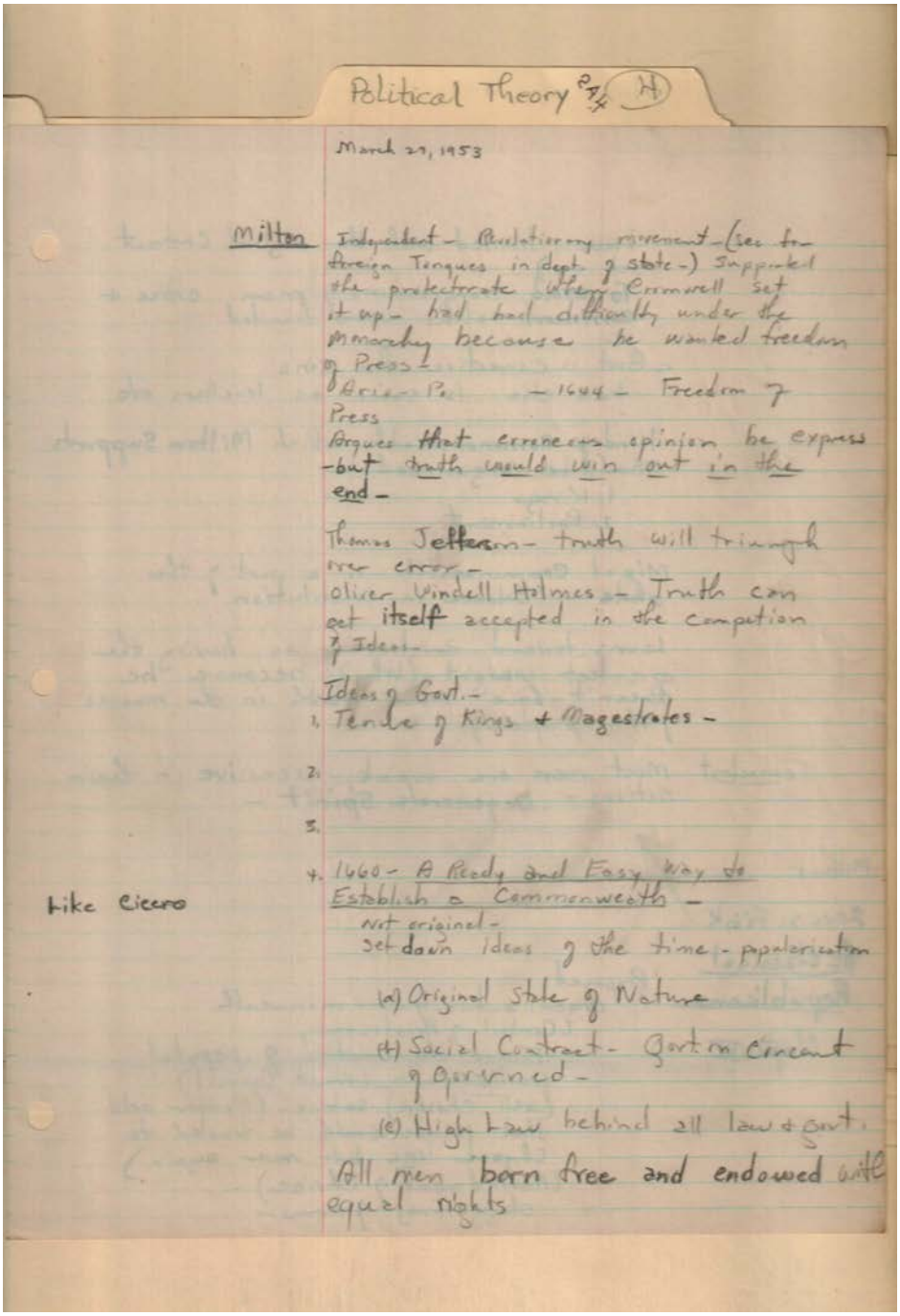


Political Theory 2/4 H

March 29, 1953

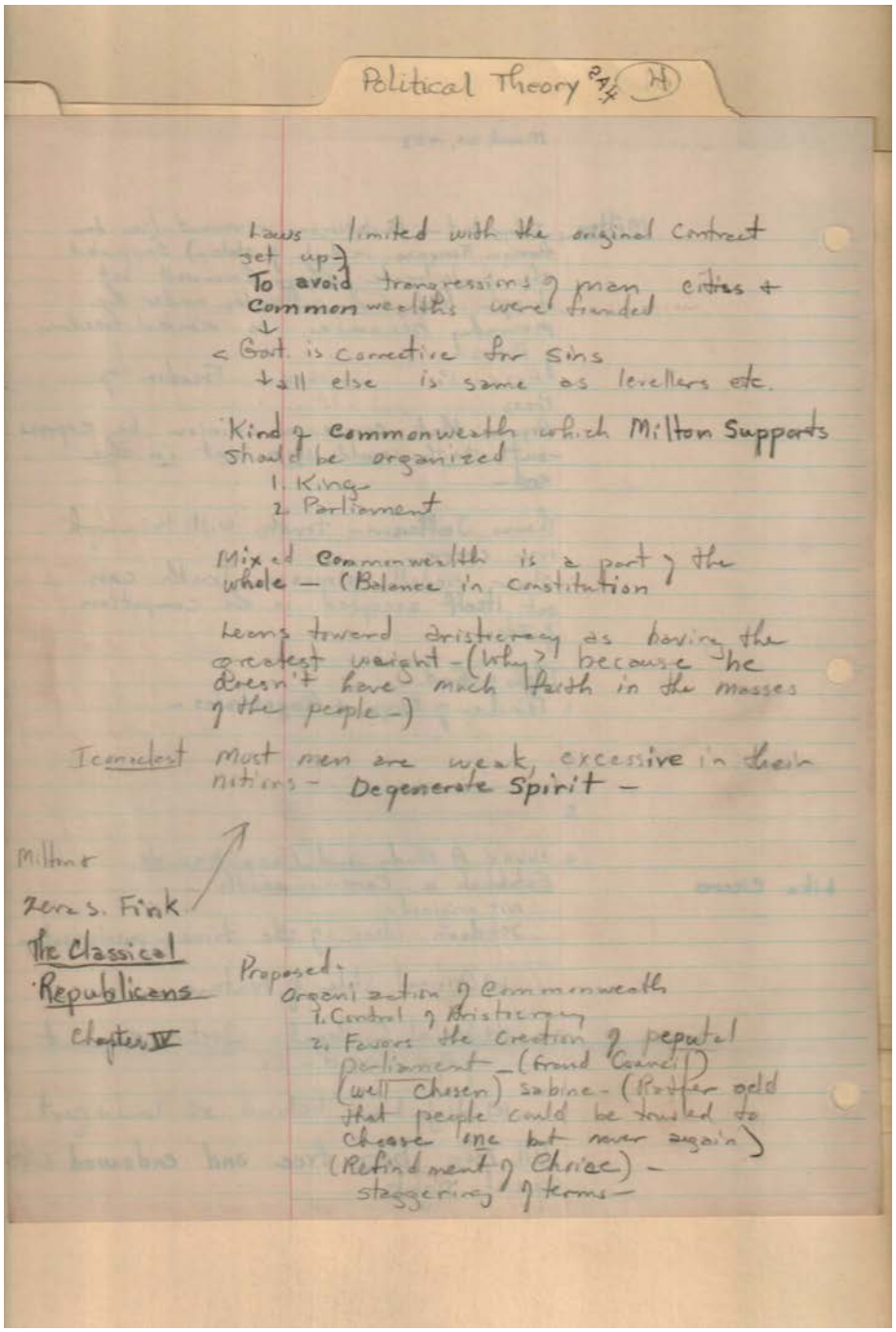
Milton Independent - Revolutionary movement - (see for Foreign Tongues in dept of state -) Supported the protectorate when Cromwell set it up - had had difficulty under the Monarchy because he wanted freedom of Press -
Aria - Pa - 1644 - Freedom of Press
Argues that erroneous opinion be express - but truth would win out in the end -

Thomas Jefferson - truth will triumph over error -
Oliver Windell Holmes - Truth can get itself accepted in the competition of Ideas -

Ideas of Govt. -
1. Tenure of Kings + Magestrates -
2.
3.
4. 1660 - A Ready and Easy Way to Establish a Commonwealth -
Like Cicero not original -
set down Ideas of the time - popularization
(a) Original State of Nature
(b) Social Contract - Govt on Consent of Governed -
(c) High Law behind all law + govt.
All men born free and endowed with equal rights

Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

Laws limited with the original contract set up)
To avoid transgressions of men, cities + commonwealths were founded
↓
< God is corrective for sins
+ all else is same as levellers etc.

Kind of commonwealth which Milton supports should be organized
1. King
2. Parliament

Mixed commonwealth is a part of the whole — (Balance in constitution

Leans toward aristocracy as having the greatest weight - (Why?) because he doesn't have much faith in the masses of the people -)

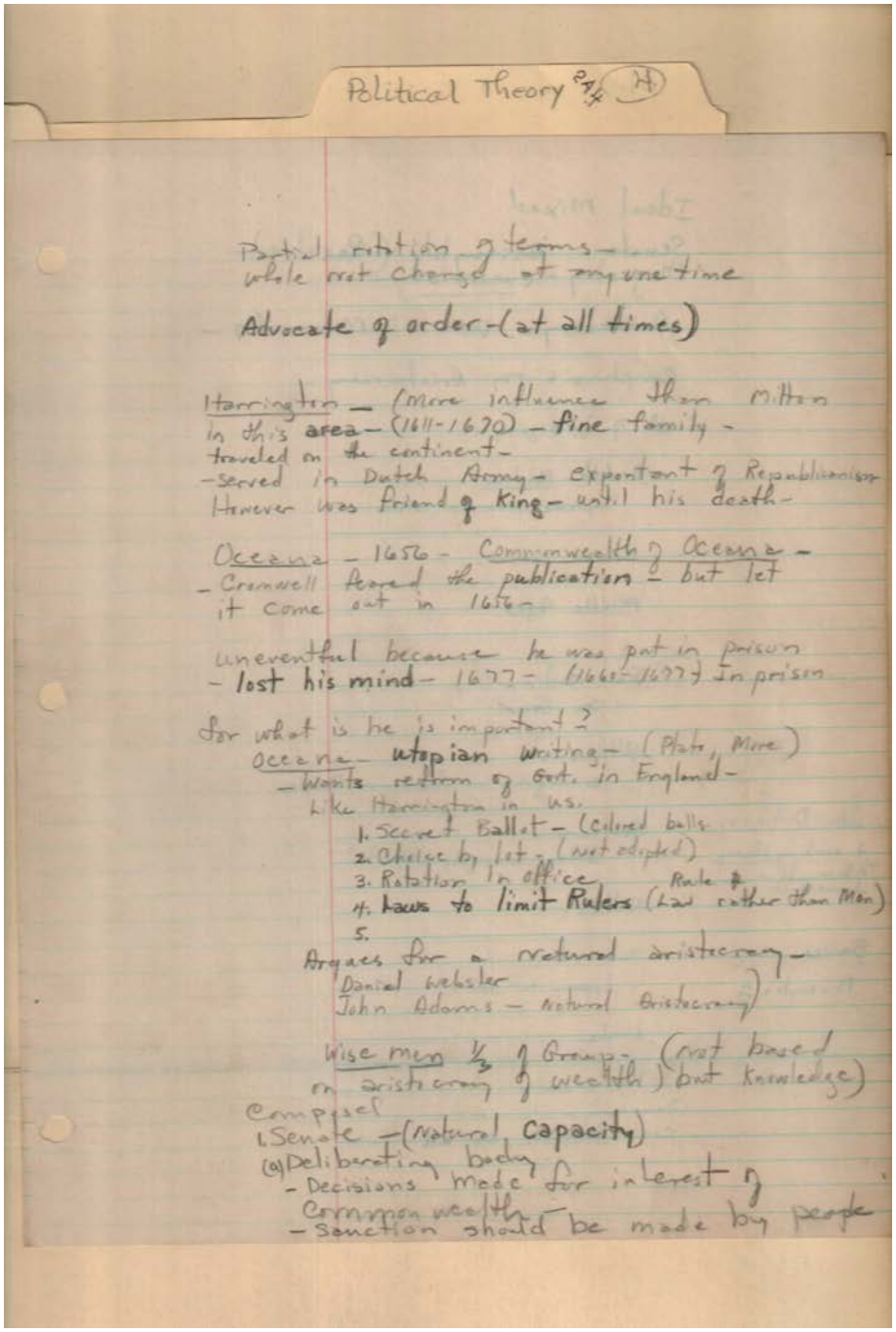
Incorrect Most men are weak, excessive in their natures - Degenerate Spirit -

Milton
Zera S. Fink
The Classical Republicans
Chapter IV

Proposed:
Organization of Commonwealth
1. Control of Aristocracy
2. Favors the creation of perpetual Parliament - (Grand Council) (well chosen) Sabine - (Rather odd that people could be trusted to choose one but never again)
(Refinement of Choice) -
staggering of terms -

Names:
Political Theory

Types:
notes



Political Theory 24/4 (H)

Partial rotation of terms –
whole not change at any one time

Advocate of order – (at all times)

Harrington – (more influence than Milton
in this area – (1611-1670) – fine family –
traveled on the continent –
– served in Dutch Army – expontant of Republicanism
However was friend of King – until his death –

Oceana – 1656 – Commonwealth of Oceana –
– Cromwell feared the publication – but let
it come out in 1656 –

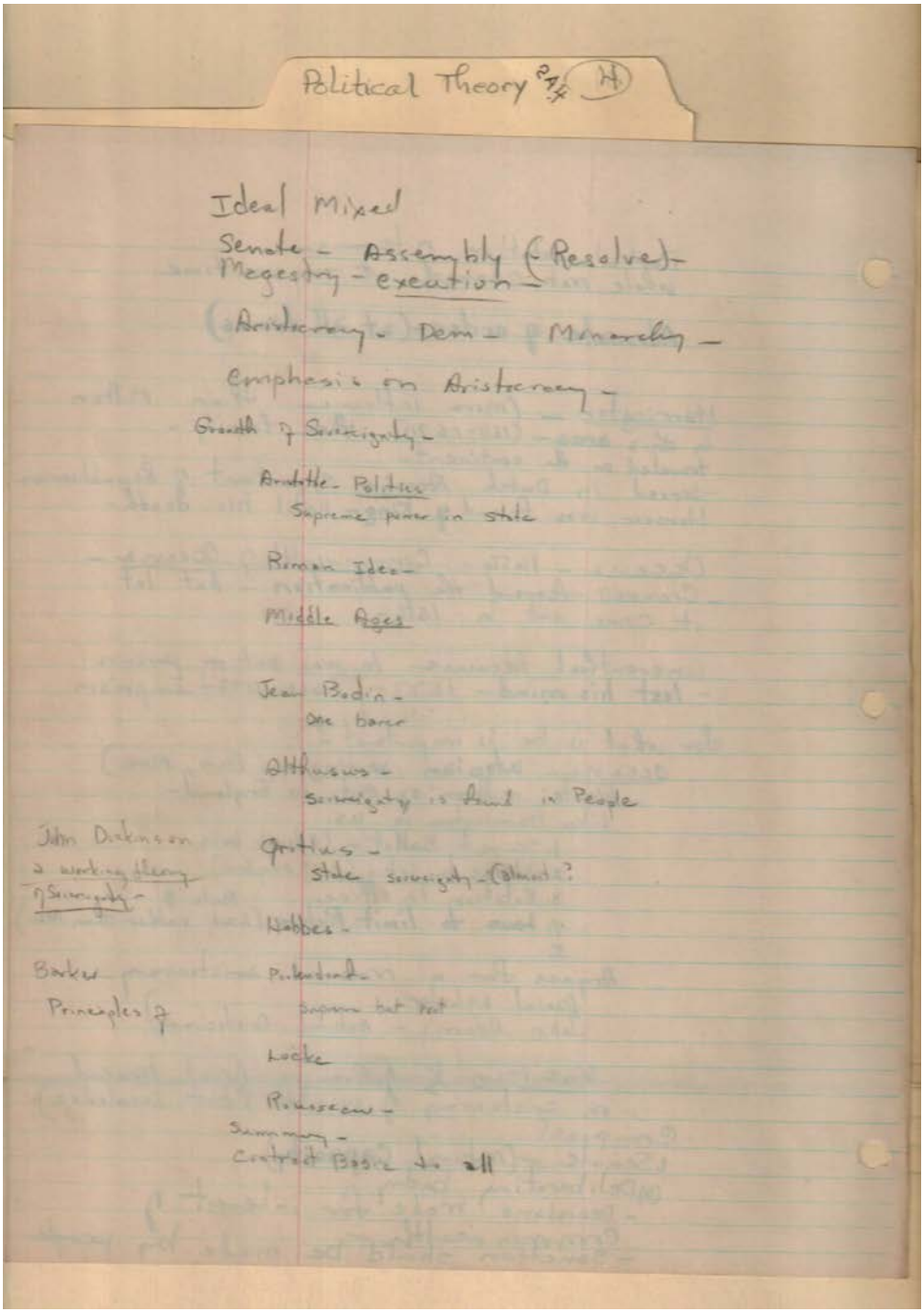
uneventful because he was put in prison
– lost his mind – 1677 – (1660-1677) In prison

for what is he is important?
Oceana – utopian writing – (Plato, More)
– Wants reform of Govt. in England –
Like Harrington in US.
1. Secret Ballot – (colored balls
2. Choice by lot – (not adopted)
3. Rotation in office Rule #
4. Laws to limit Rulers (Law rather than Men)
5.
Argues for a natural aristocracy –
Daniel Webster
John Adams – Natural Aristocracy)

Wise men 1/3 of Group – (not based
on aristocracy of wealth) but knowledge)
Composed
1. Senate – (Natural capacity)
(a) Deliberating body
– Decisions made for interest of
Commonwealth
– Sanction should be made by people

Names:
Political Theory

Types:
notes



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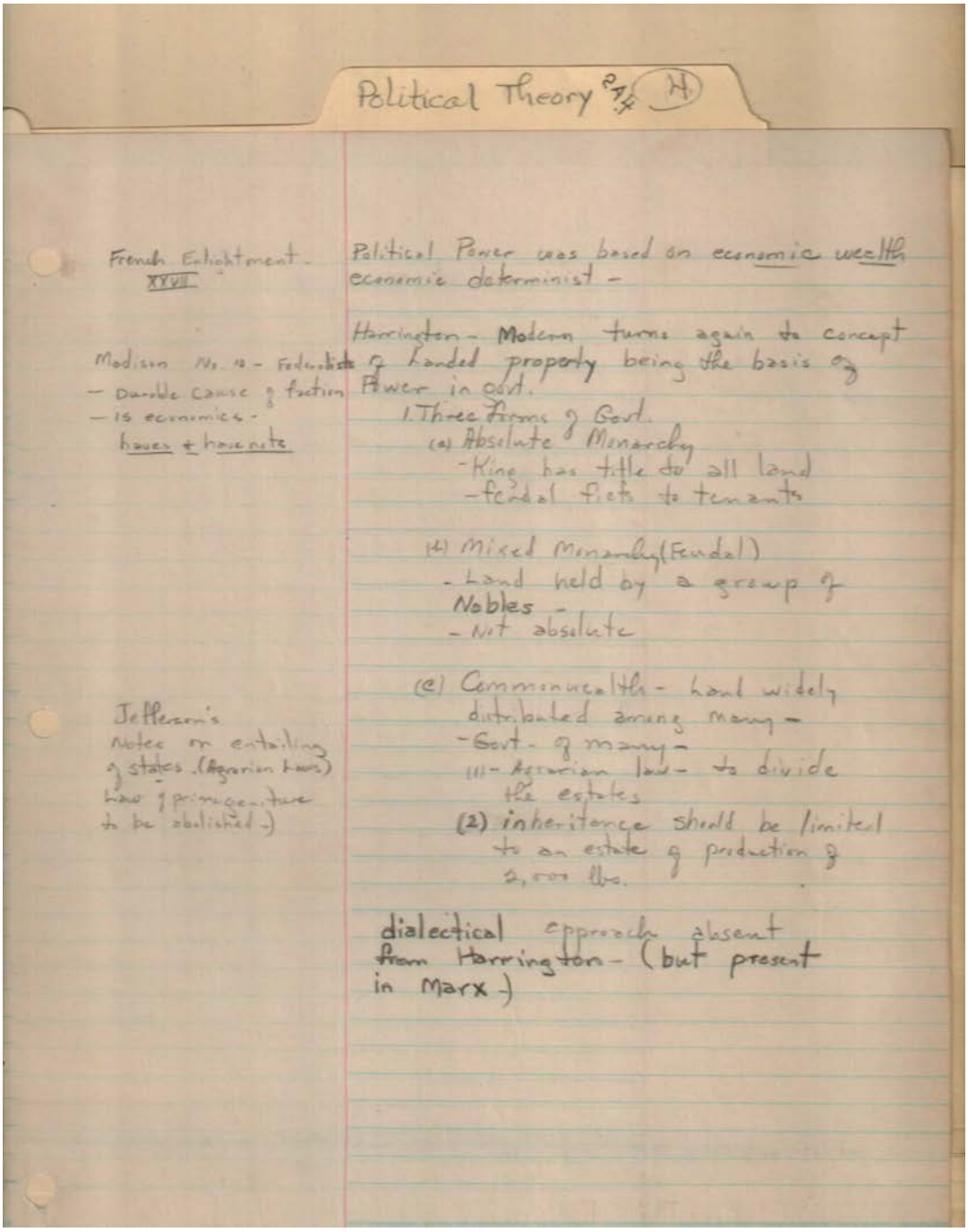

Political Theory 2A/4 (H)

French Enlightment - XXVII

Political Power was based on economic wealth economic determinist -

Harrington - Modern turns again to concept of handed property being the basis of Power in govt.

Madison No. 10 - Federalists
- Durable cause of faction
- is economics -
haves + have nots

1. Three forms of Govt.
(a) Absolute Monarchy
- King has title to all land
- feudal fiefs to tenants

(b) Mixed Monarchy (Feudal)
- Land held by a group of Nobles -
- Not absolute

(c) Commonwealth - land widely distributed among many -
- Govt. of many -
(1) - Agrarian law - to divide the estates
(2) inheritance should be limited to an estate of production of 2,000 lbs.

Jefferson's Notes on entailing of states. (Agrarian laws) Law of primogeniture to be abolished -)

dialectical approach absent from Harrington - (but present in Marx -)

Names:
Political Theory

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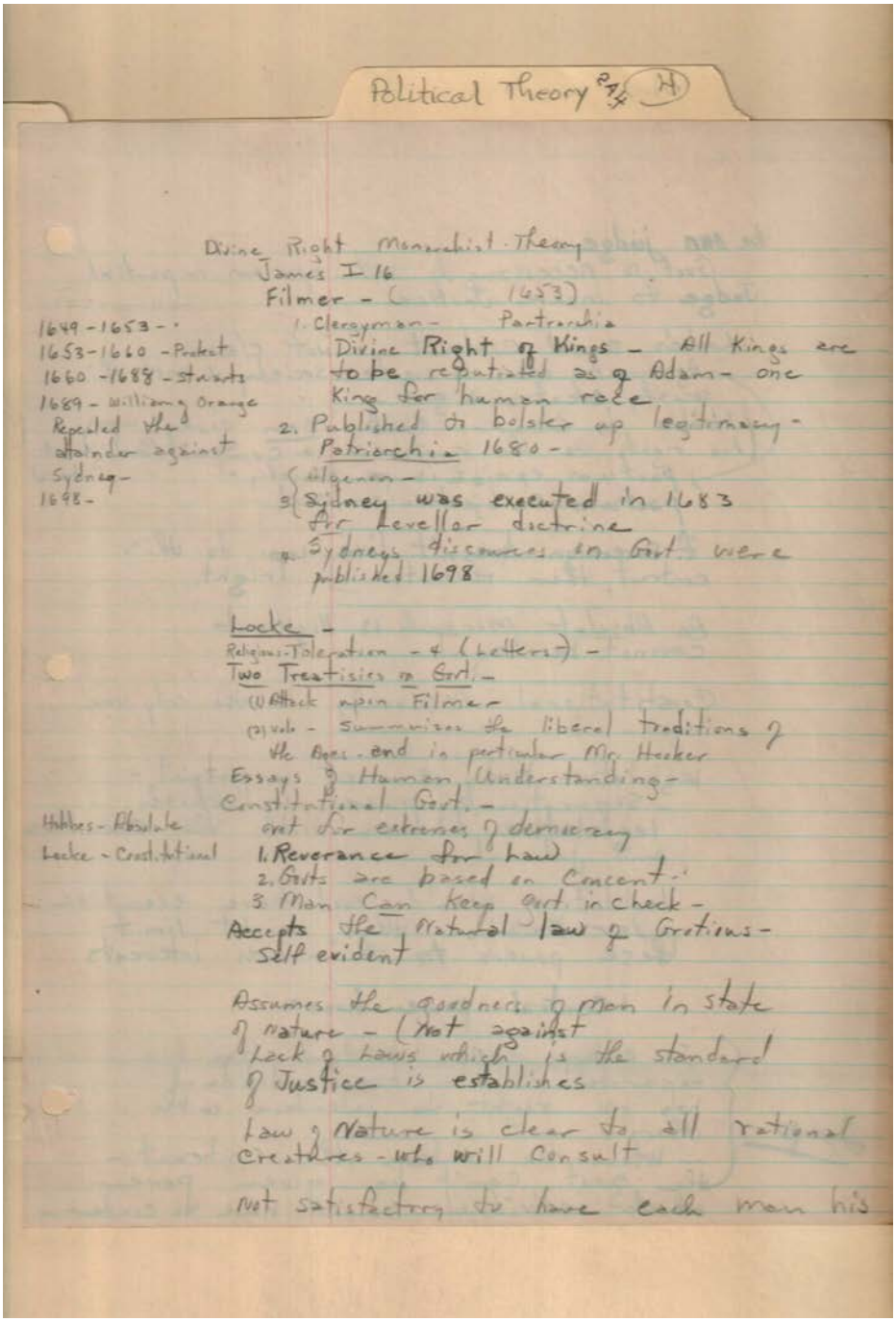
notes



Political Theory

Divine Right Monarchist Theory
James I 16
Filmer - (1653)
1649-1653 -
1653-1660 - Protect
1660-1688 - Stuarts
1689 - William & Orange Repealed the statute against Sydney -
1698 -
1. Clergyman - Patriarchia
Divine Right of Kings - All Kings are to be reputated as of Adam - one King for human race
2. Published to bolster up legitimacy - Patrierchia 1680 -
3. Algernon - Sydney was executed in 1683 for Levellor doctrine
4. Sydneys discourses on Govt. were published 1698

Locke -
Religious Toleration - 4 (letters) -
Two Treatisies on Govt. -
(1) Attack upon Filmer
(2) Vol. - Summarizes the liberal traditions of the Ages - and in particular Mr. Hooker
Essays of Human Understanding -
Constitutional Govt. -
Hobbes - Absolute
Locke - Constitutional
not for extremes of democracy
1. Reverance for law
2. Govts are based on Concent.
3. Man Can Keep Govt in check -
Accepts the Natural law of Grotius - Self evident

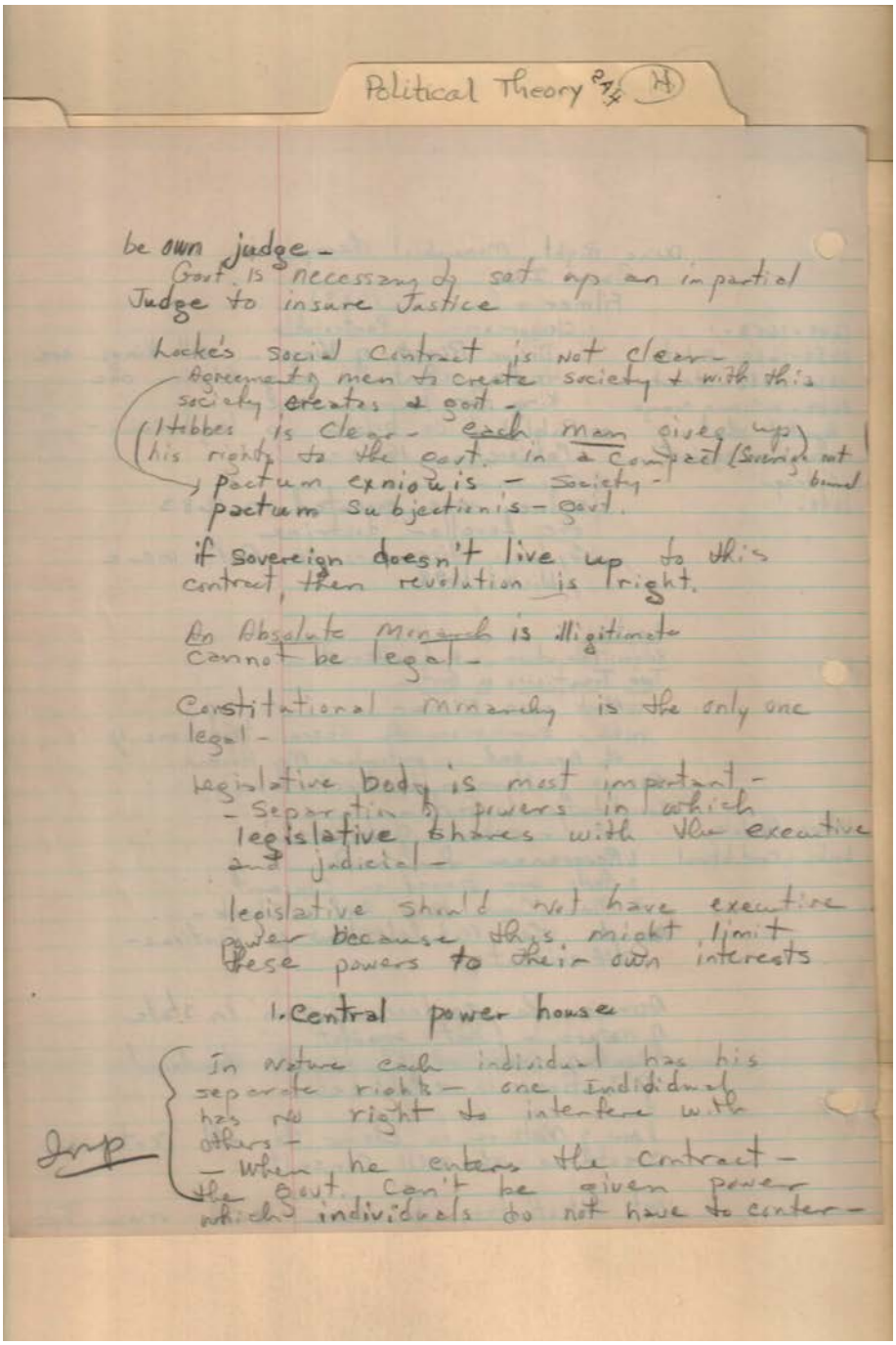
Assumes the goodness of man in state of nature - (not against
Lack of laws which is the standard of Justice is established

Law of Nature is clear to all rational Creatures - who will Consult

Not satisfactory to have each man his

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

be own judge -
Govt. is necessary to set up an impartial Judge to insure Justice

Locke's social Contract is not clear -
Agreement of men to create society + with this society creates a govt. -
(Hobbes is clear - each man gives up his rights to the govt. in a compact (Sovereign not bound)
pactum exniouis - Society -
pactum Subjectionis - govt.

if sovereign doesn't live up to this contract, then revolution is right.

An Absolute Monarch is illigitimate cannot be legal -

Constitutional monarchy is the only one legal -

Legislative body is most important -
- Separation of powers in which legislative shares with the executive and judicial -

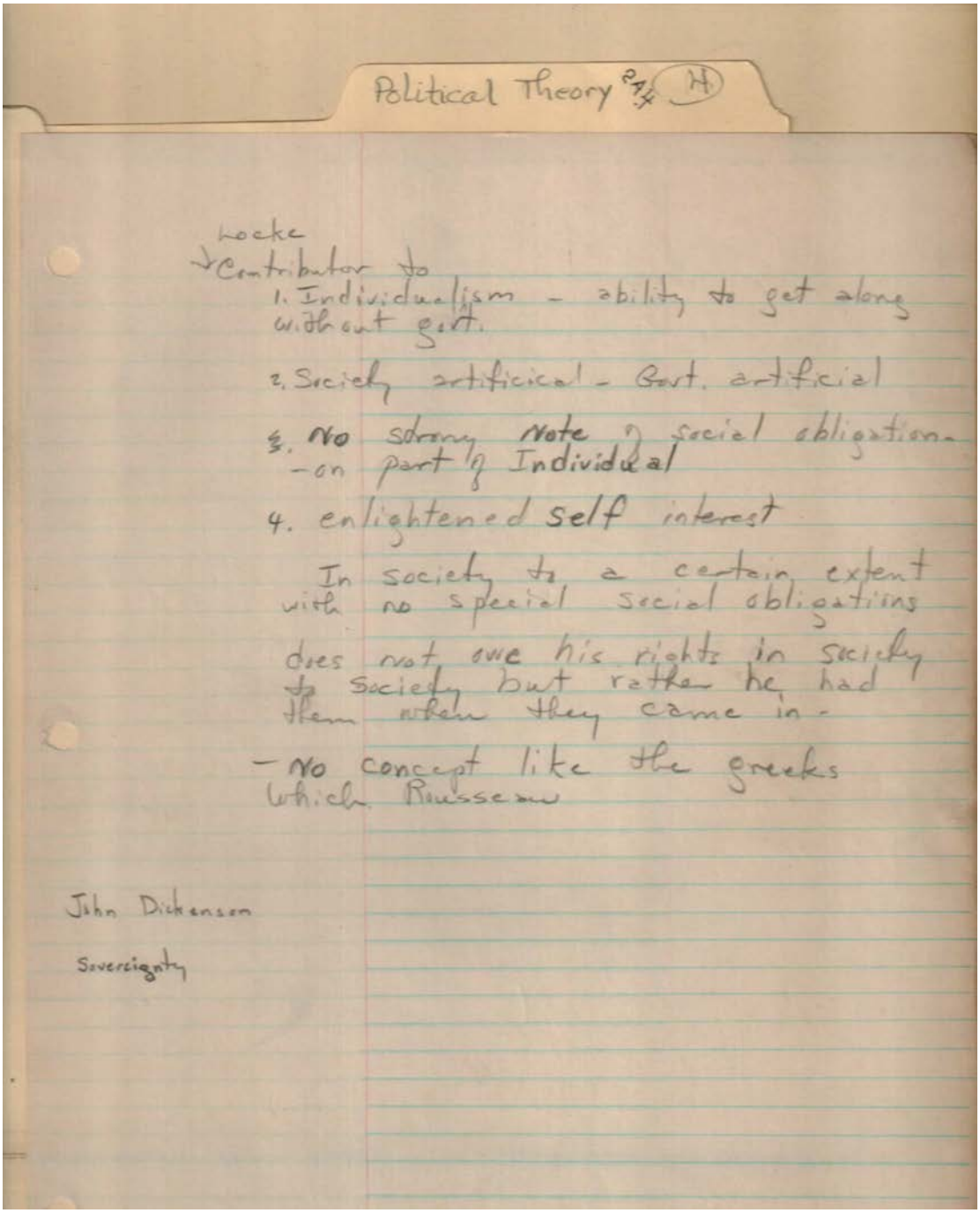
legislative should not have executive power because this might limit these powers to their own interests

1. Central power house

Imp
In nature each individual has his separate rights - one Indididual has no right to interfere with others -
- When he enters the contract - the govt. can't be given power which individuals do not have to confer -

Names:
Political Theory

Types:
notes



Political Theory 2A4 (H)

Locke
→ Contributor to
1. Individualism - ability to get along without govt.
2. Society artificical - Govt. artificial
3. No strong Note of social obligation - on part of Individual
4. enlightened self interest

In society to a certain extent with no special social obligations does not owe his rights in society to society but rather he had them when they came in -

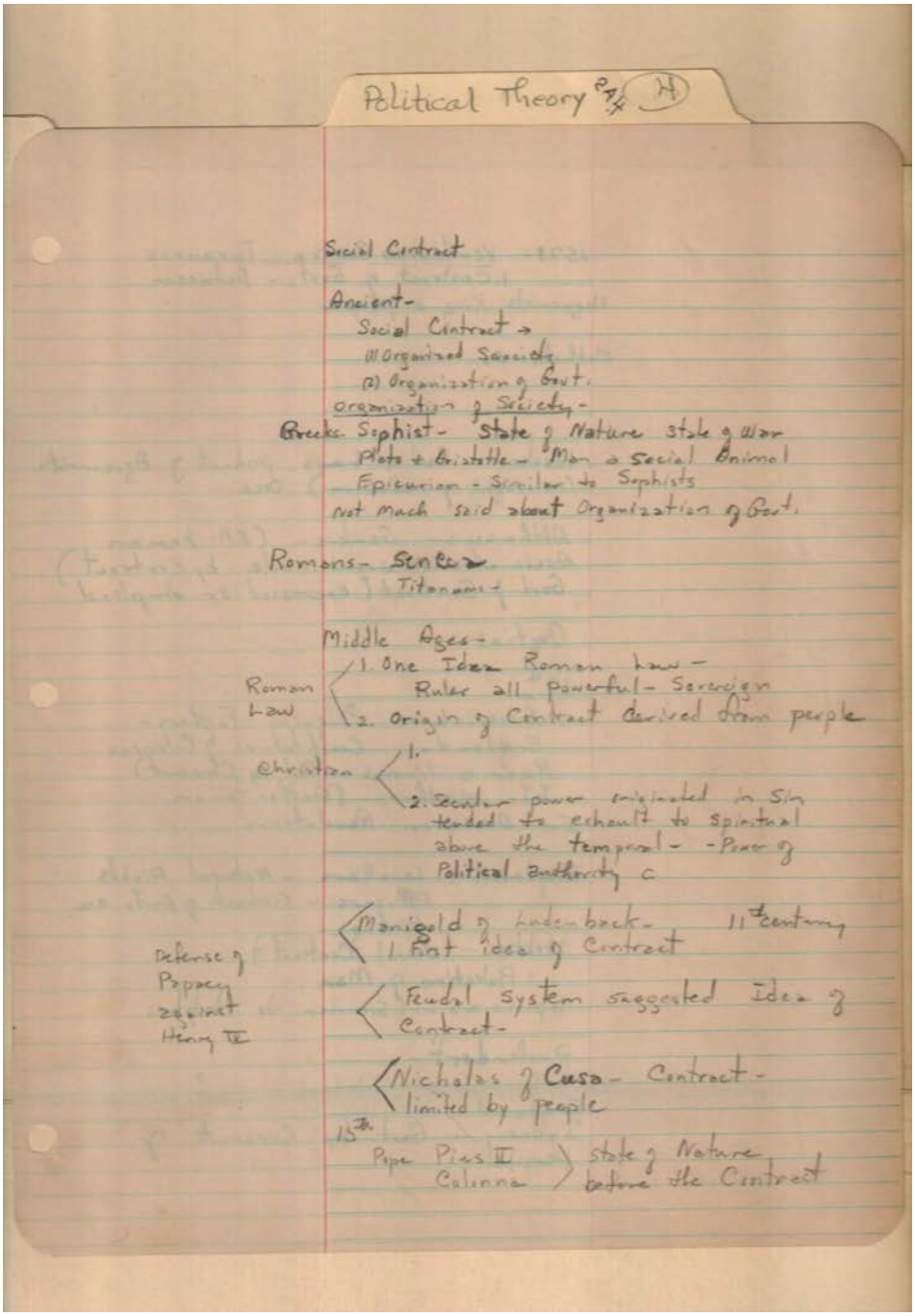
- No concept like the greeks which Rousseau

John Dickenson

Sovereignty

Names:
Political Theory

Types:
notes



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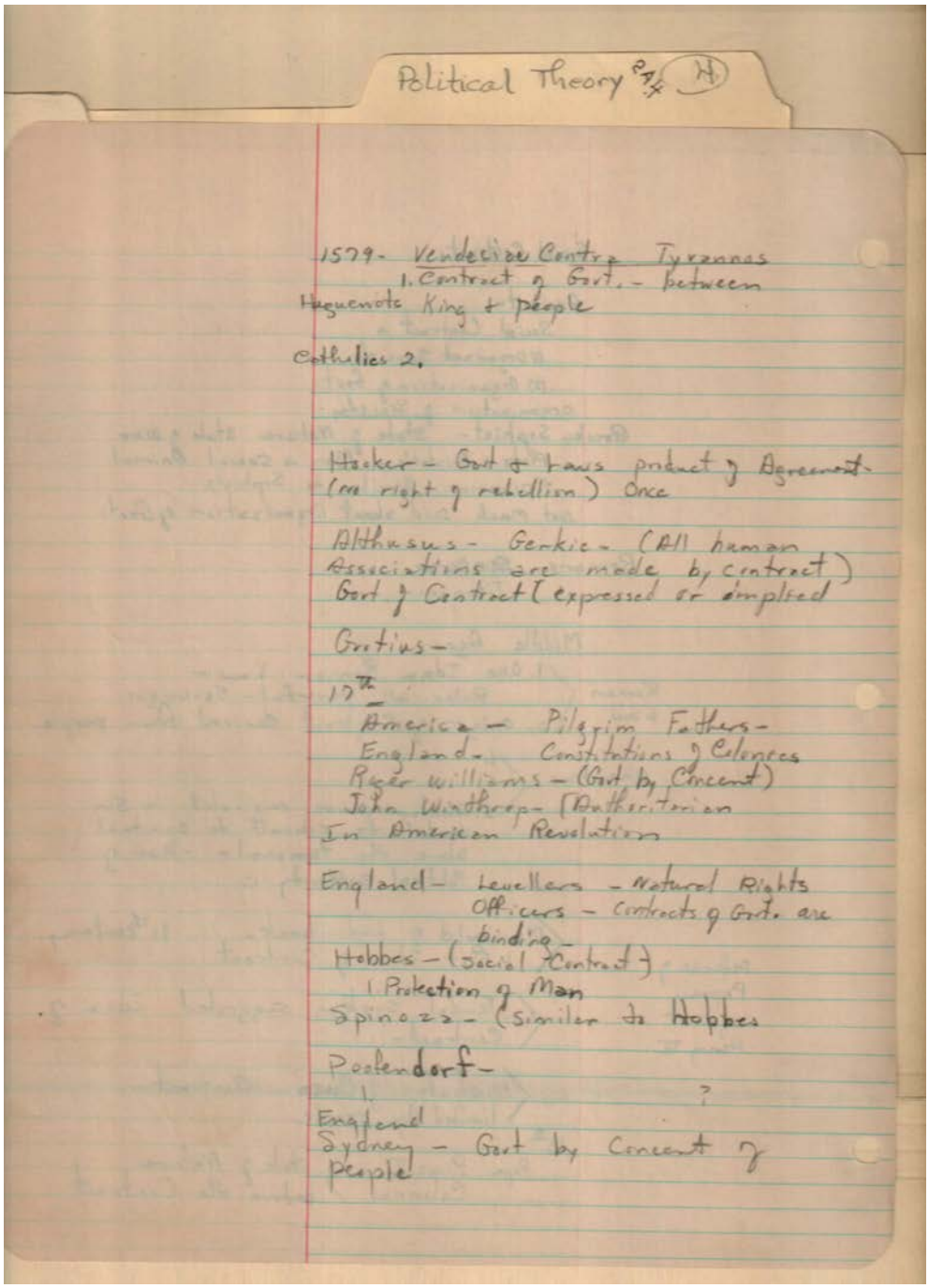


Political Theory 2/4 (H)

1579- Vendeciae Contra Tyrannos
1. Contract of Govt. - between
Huguenots King + people

Catholics 2.

Hooker - Govt + laws product of Agreement.
(no right of rebellion) Once

Althusus - Gerkie - (All human
Associations are made by contract)
Govt of Contract (expressed or implied

Grotius -

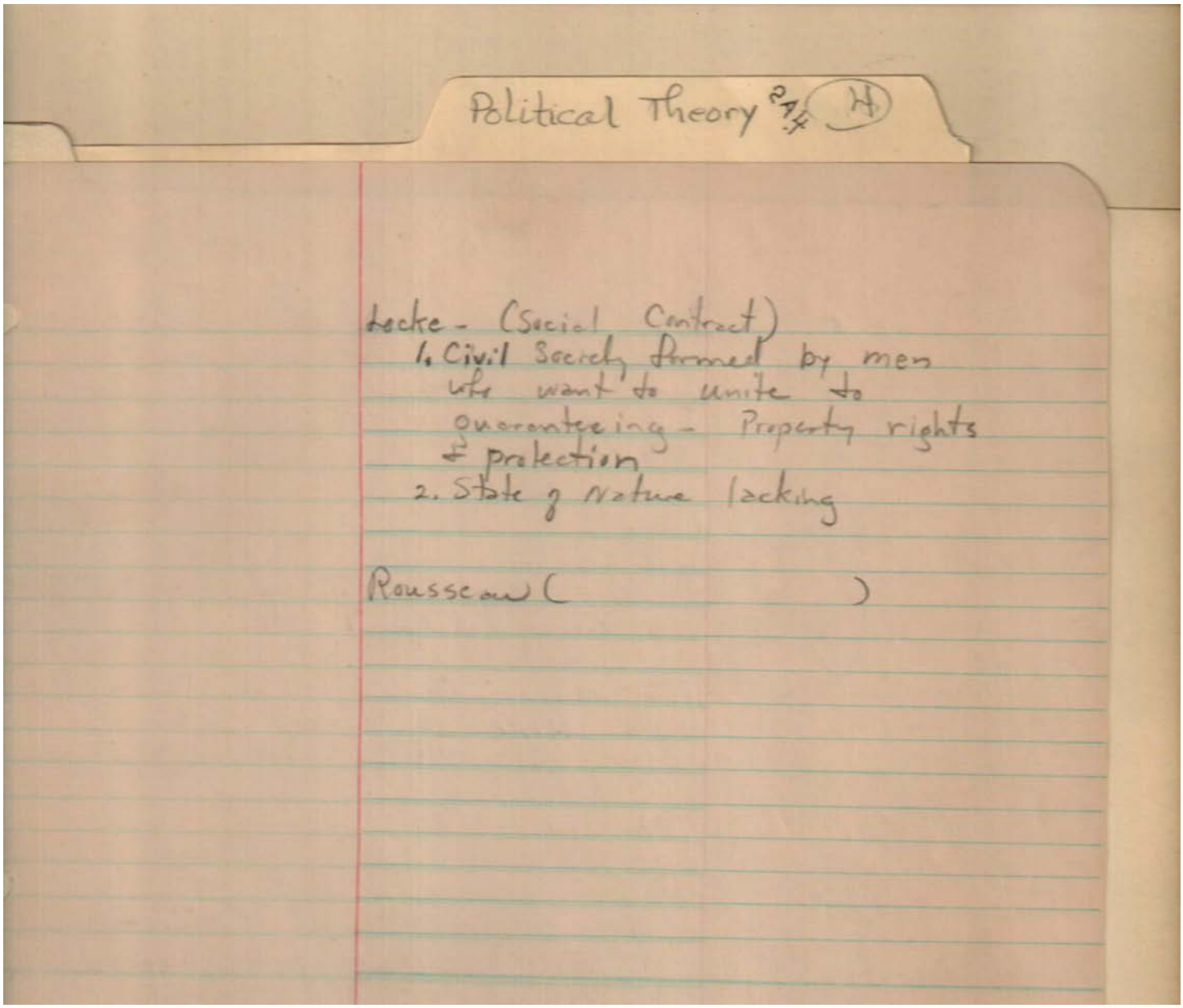
17th -
America - Pilgrim Fathers -
England - Constitutions of Colonies
Roger Williams - (Govt by Concent)
John Winthrop - (Authoritarian
In American Revolution

England - Levellers - Natural Rights
Officers - Contracts of Govt. are
binding -
Hobbes - (Social Contract)
1 Protection of Man
Spinoza - (Similar to Hobbes

Poolendorf -
1 ?
England
Sydney - Govt by Concent of
people

Names:
Political Theory

Types:
notes



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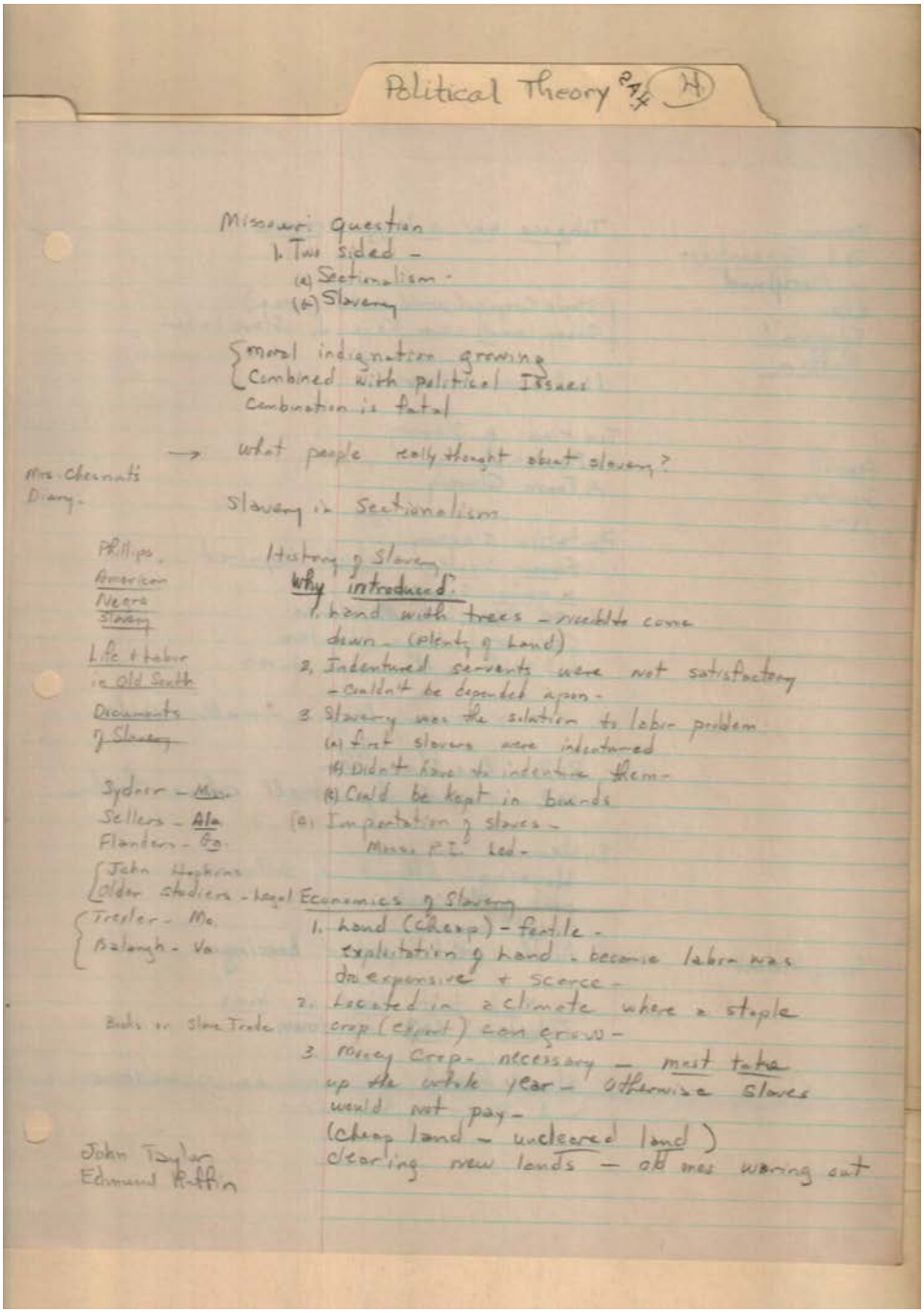

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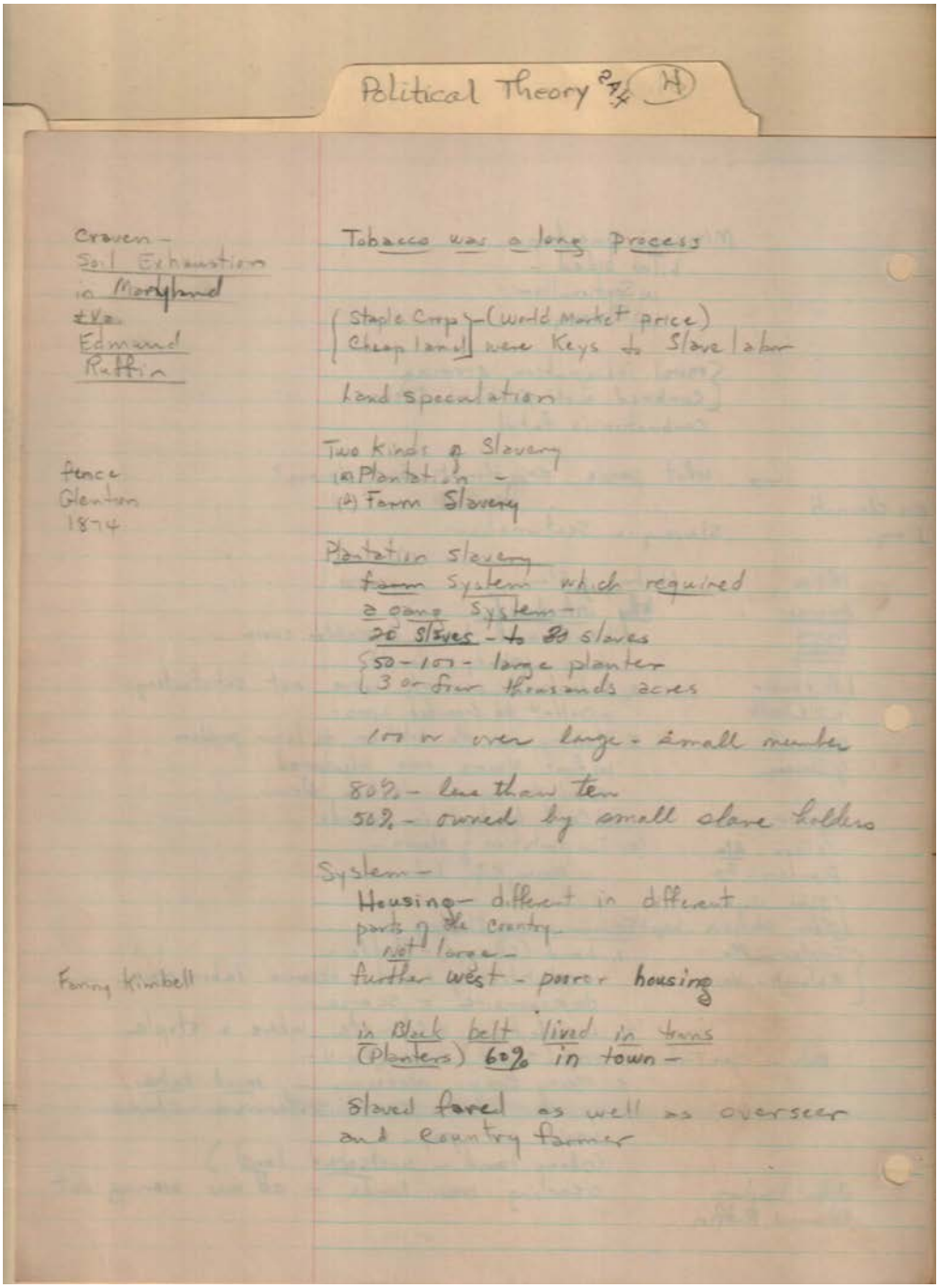


Political Theory 8/4 (H)

Craven –
Soil Exhaustion
in Maryland
Edmund
Ruffin

Tobacco was a long process

{Staple Crop – (world Market price)
Cheap land} were Keys to Slave labor

land speculation

fence
Glenton
1874

Two kinds of Slavery
in Plantation –
(1) Farm Slavery

Plantation slavery
farm System which required
a gang System –
20 Slaves – to 30 slaves
{50 – 100 – large planter
{3 or four thousands acres

100 or over large – small number

80% – less than ten
50% – owned by small slave holders

Fanny Kimbell

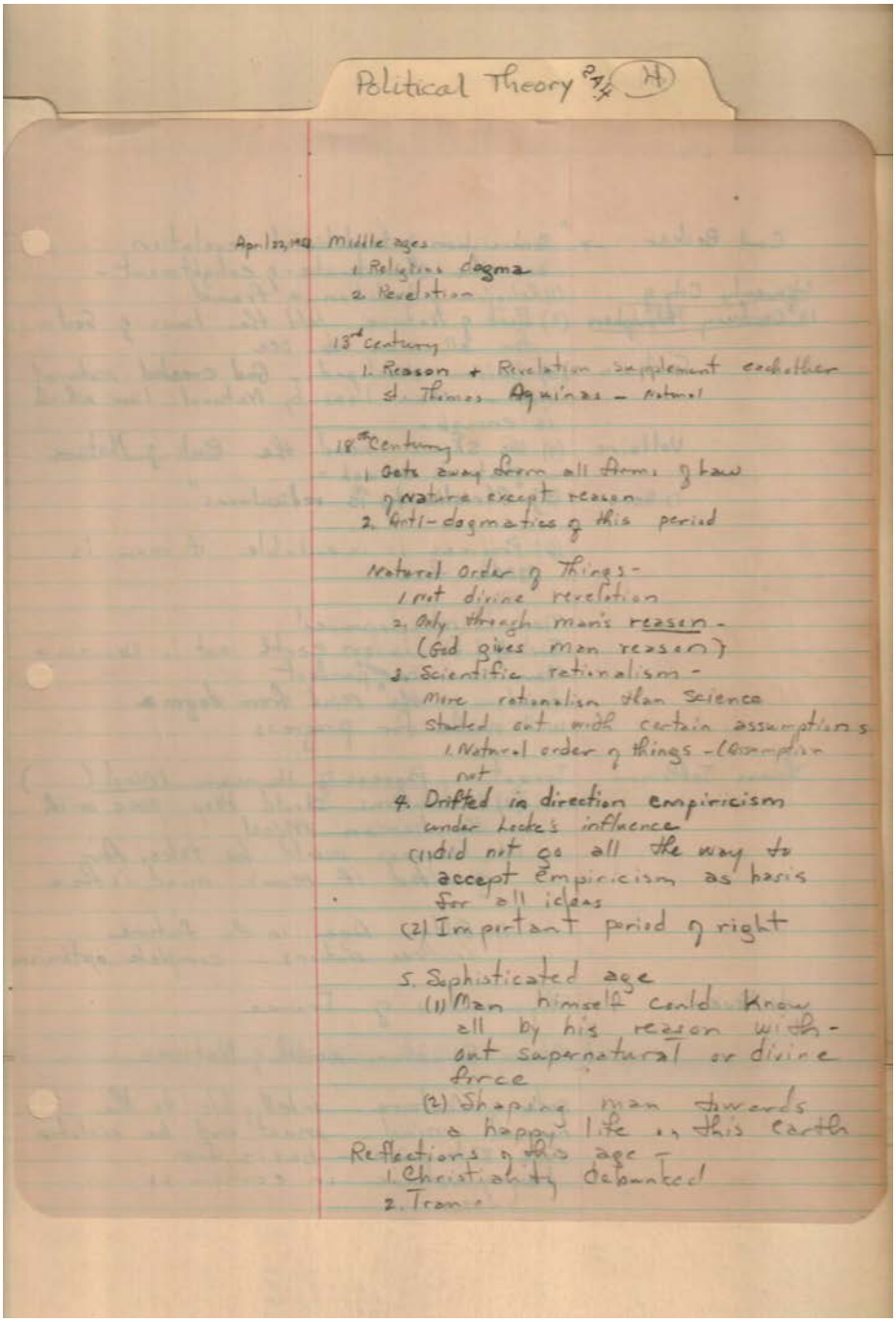
System –
Housing – different in different
parts of the country
not large –
further west – poorer housing

in Black belt lived in towns
(Planters) 60% in town –

Slaved fared as well as overseer
and country farmer

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

April 22, 1952 Middle ages
1. Religious dogma
2. Revelation

13th century
1. Reason + Revelation supplement eachother
st. Thomas Aquinas – Natural

18th Century
1. Gets away from all forms of law of nature except reason
2. Anti-dogmatics of this period

Natural Order of Things –
1. not divine revelation
2. Only through man's reason –
(God gives man reason)
3. Scientific rationalism –
More rationalism than science
started out with certain assumptions
1. Natural order of things – (Assumption not
4. Drifted in direction empiricism
under Locke's influence
(1) did not go all the way to accept empiricism as basis for all ideas
(2) Important period of right

5. Sophisticated age
(1) Man himself could know all by his reason without supernatural or divine force
(2) Shaping man towards a happy life on this earth

Reflections of this age –
1. Christianity debunked
2. Tran

Names:
Political Theory

Types:
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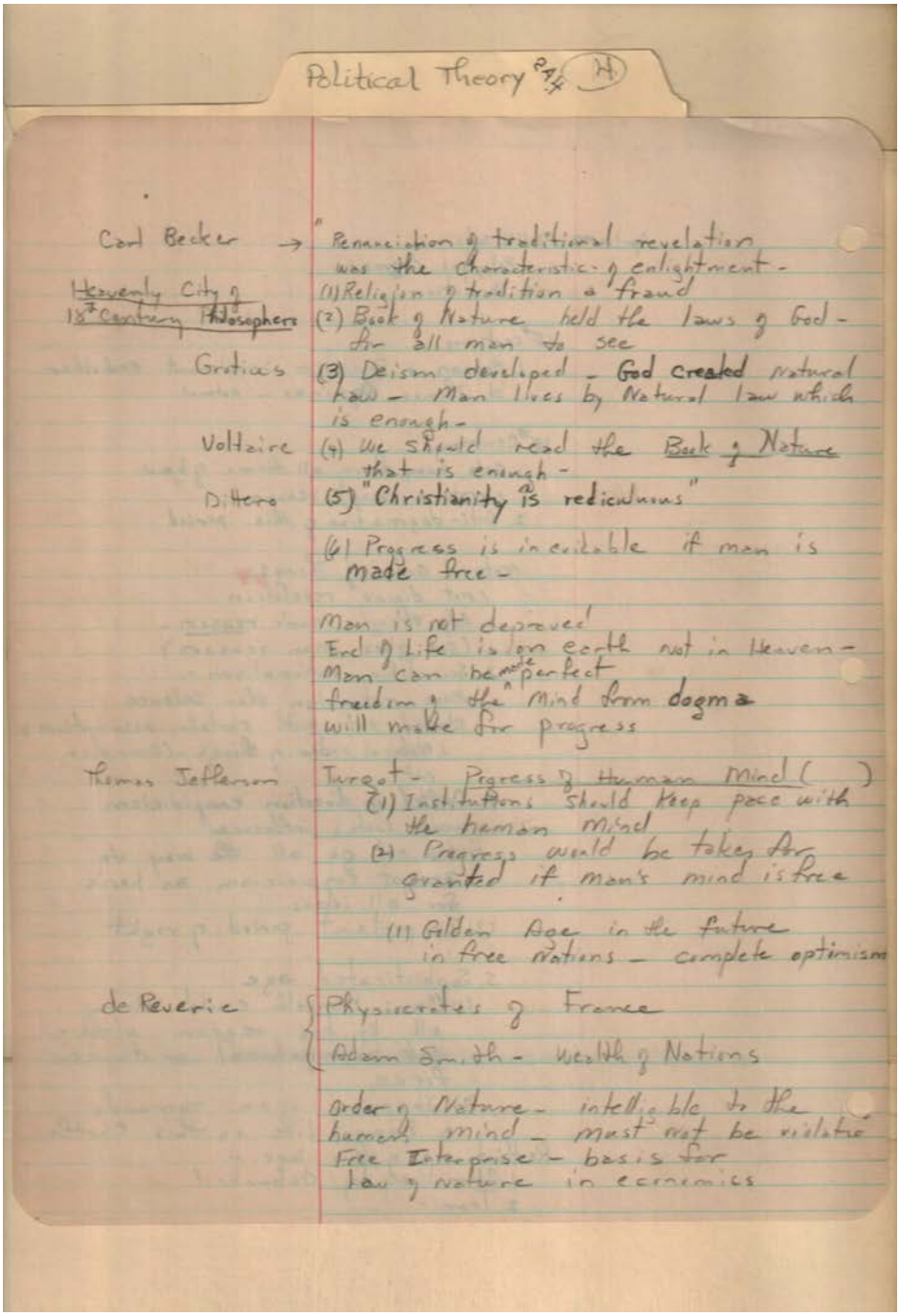

Political Theory 2/4 (4)

Carl Becker → "Renunciation of traditional revelation was the characteristic of enlightment -
Heavenly City of 18th Century Philosophers (1) Religion & tradition a fraud
(2) Book of Nature held the laws of God - for all man to see
Grotius (3) Deism developed - God created natural law - Man lives by Natural law which is enough -
Voltaire (4) We should read the Book of Nature that is enough -
D. Here (5) "Christianity is ridiculous"
(6) Progress is inevitable if man is made free -

Man is not depraved
End of Life is on earth not in Heaven -
Man can be perfect
freedom of the mind from dogma will make for progress

Thomas Jefferson Tureot - Progress of Human Mind ( )
(1) Institutions should keep pace with the human mind
(2) Progress would be taken for granted if man's mind is free
(1) Golden Age in the future in free nations - complete optimism

de Reverie { Physiocrates of France
Adam Smith - Wealth of Nations

Order of Nature - intelligible to the human mind - must not be violated
Free Interprise - basis for law of nature in economics

Names:
Political Theory

Types:
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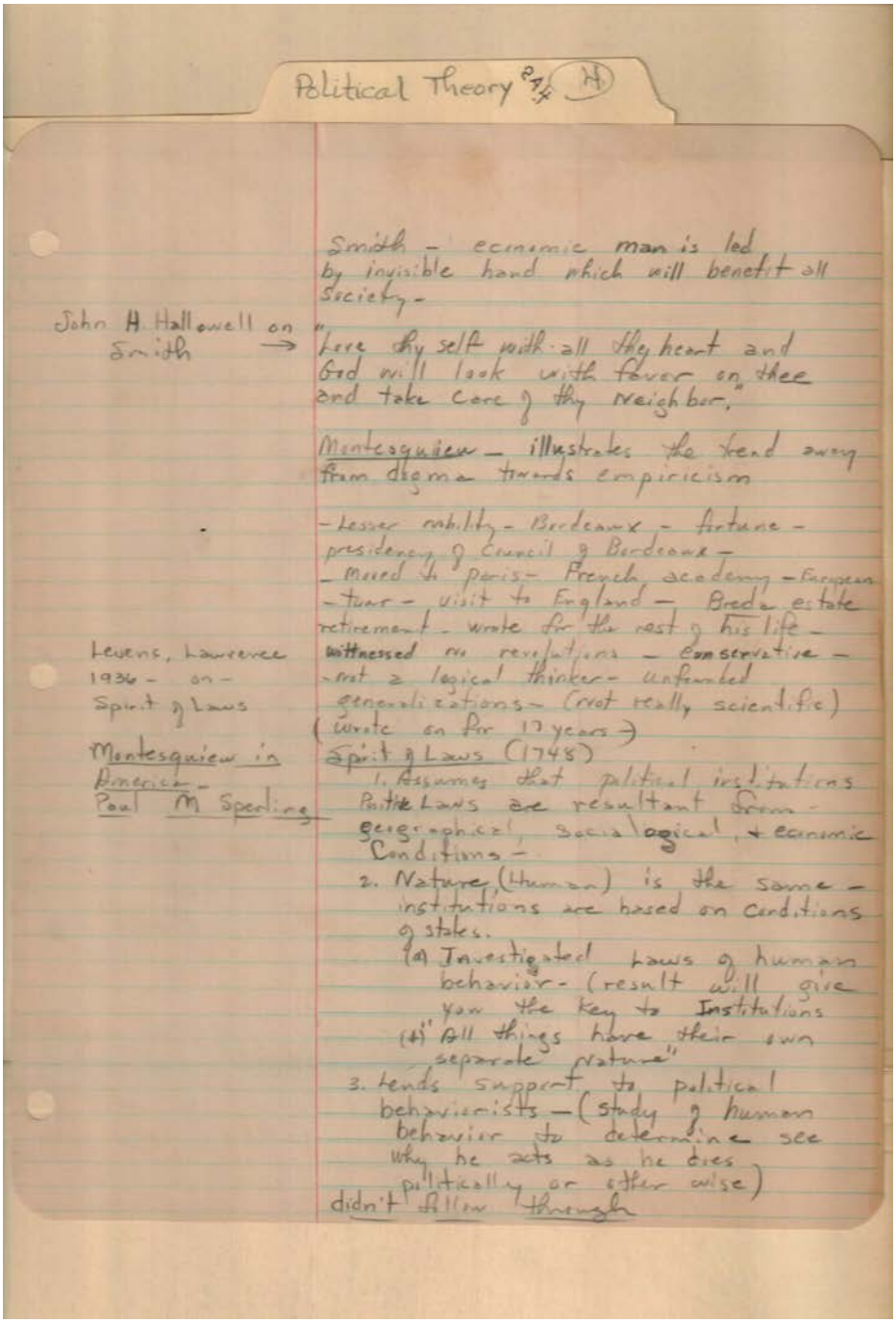

Political Theory 2/4 (H)

Smith - economic man is led by invisible hand which will benefit all society -

John H. Hallowell on Smith →

"love thy self with all thy heart and God will look with favor on thee and take care of thy neighbor."

Montesquieu - illustrates the trend away from dogma towards empiricism

- lesser nobility - Bordeaux - fortune - presidency of Council of Bordeaux - married in paris - French academy - European tour - visit to England - Brede estate retirement - wrote for the rest of his life - witnessed no revolutions - conservative - not a logical thinker - unfounded generalizations - (not really scientific) (wrote on for 17 years)

Levens, Lawrence 1936 - on - Spirit of Laws

Montesquieu in America - Paul M Sperling

Spirit of Laws (1748)

1. Assumes that political institutions & Laws are resultant from geographical, sociological, + economic conditions -
2. Nature (Human) is the same - institutions are based on conditions & stakes.
   (a) Investigated laws of human behavior - (result will give you the key to Institutions
   (b) "All things have their own separate nature"
3. tends support to political behaviorists - (study of human behavior to determine see why he acts as he does politically or other wise) didn't follow through

Names:
Political Theory

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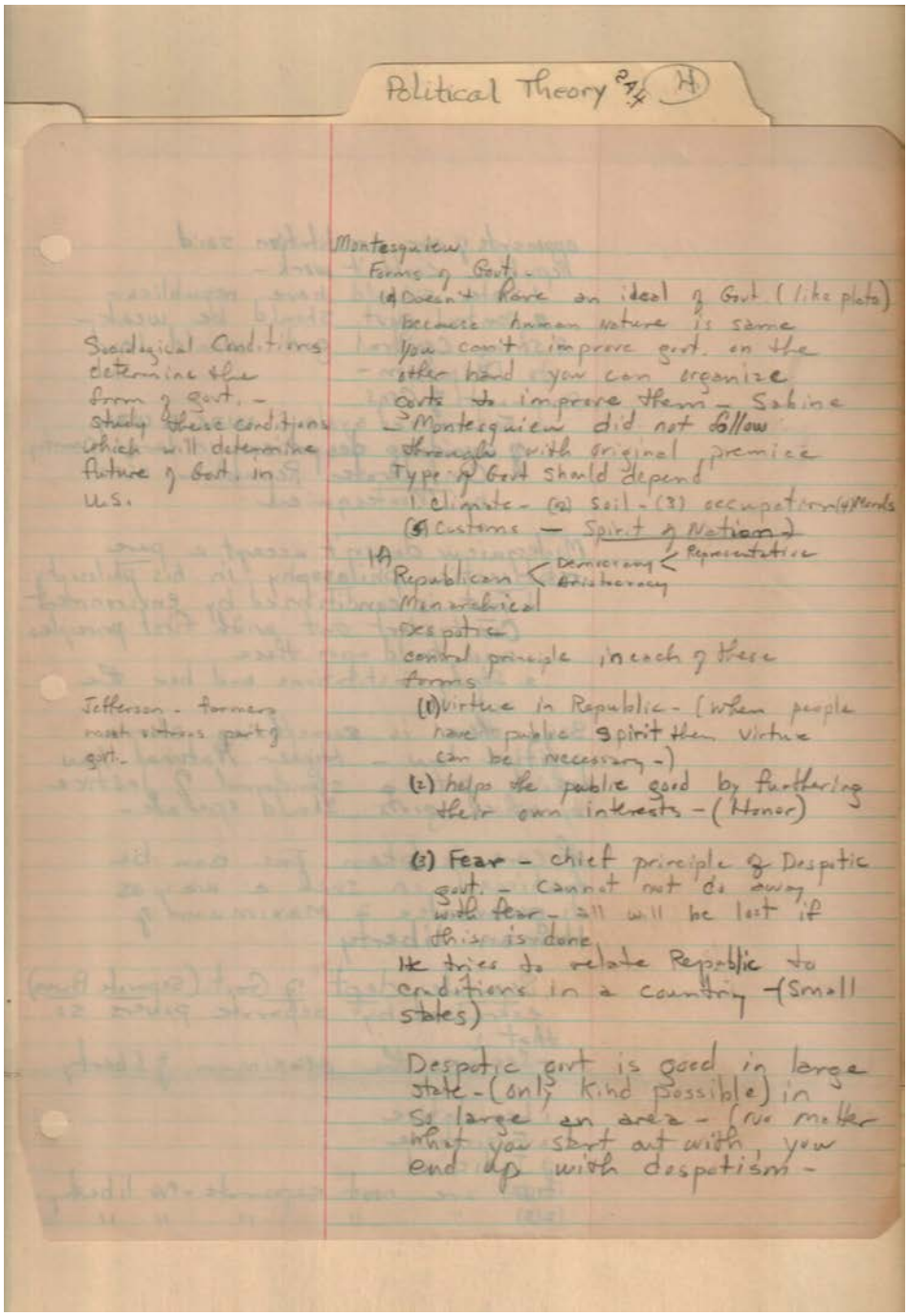

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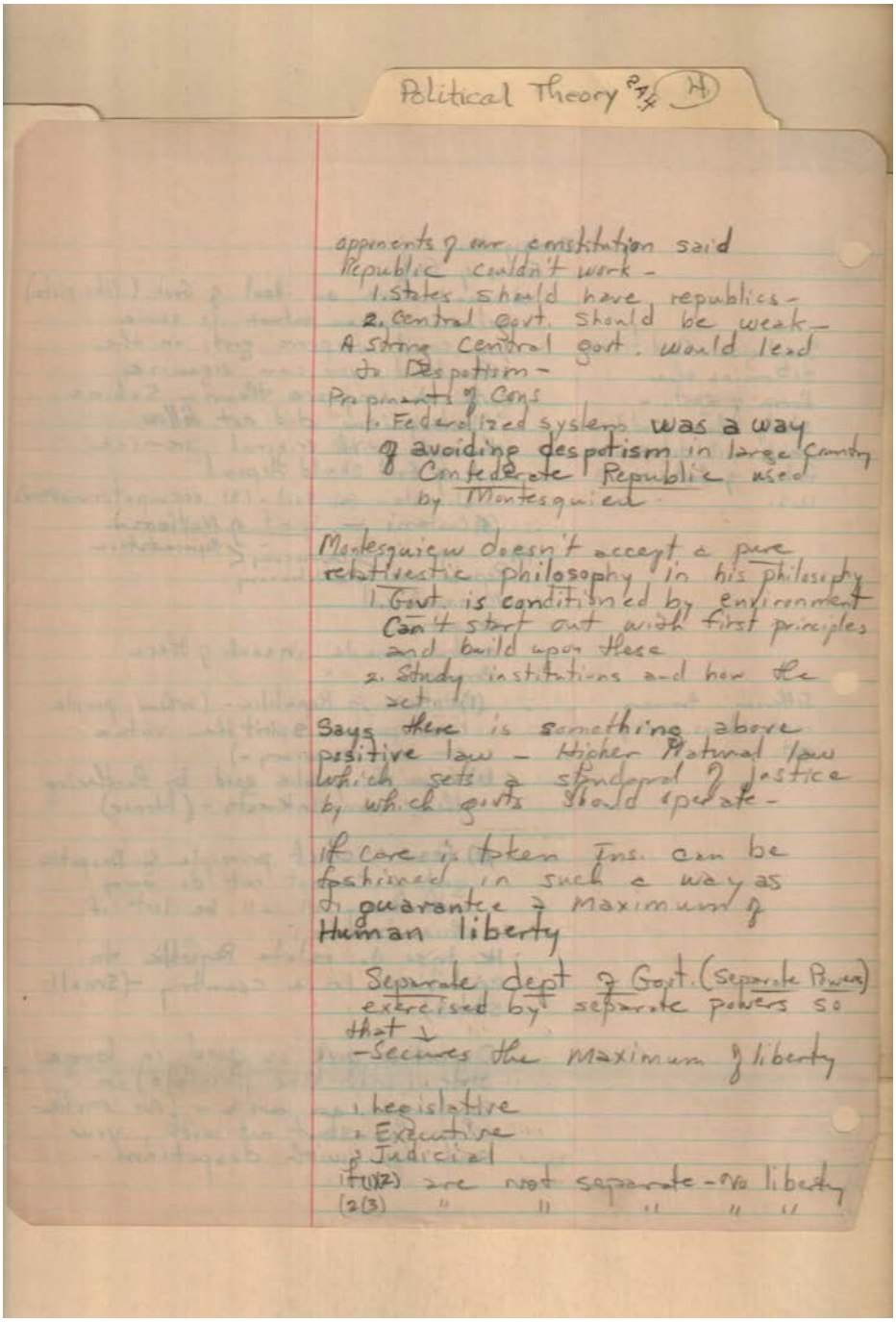


Political Theory 8/4 (4)

opponents of our constitution said Republic couldn't work -
1. States should have republics -
2. Central govt. should be weak -
A strong central govt. would lead to Despotism -
Proponents of Cons
1. Federalized system was a way of avoiding despotism in large country
Confederate Republic used by Montesquieu

Montesquieu doesn't accept a pure relativistic philosophy in his philosophy
1. Govt. is conditioned by environment
Can't start out with first principles and build upon these
2. Study institutions and how they act

Says there is something above positive law - Higher Natural law which sets a standard of justice by which govts should operate -

If care is taken Govs. can be fashioned in such a way as to guarantee a maximum of Human liberty

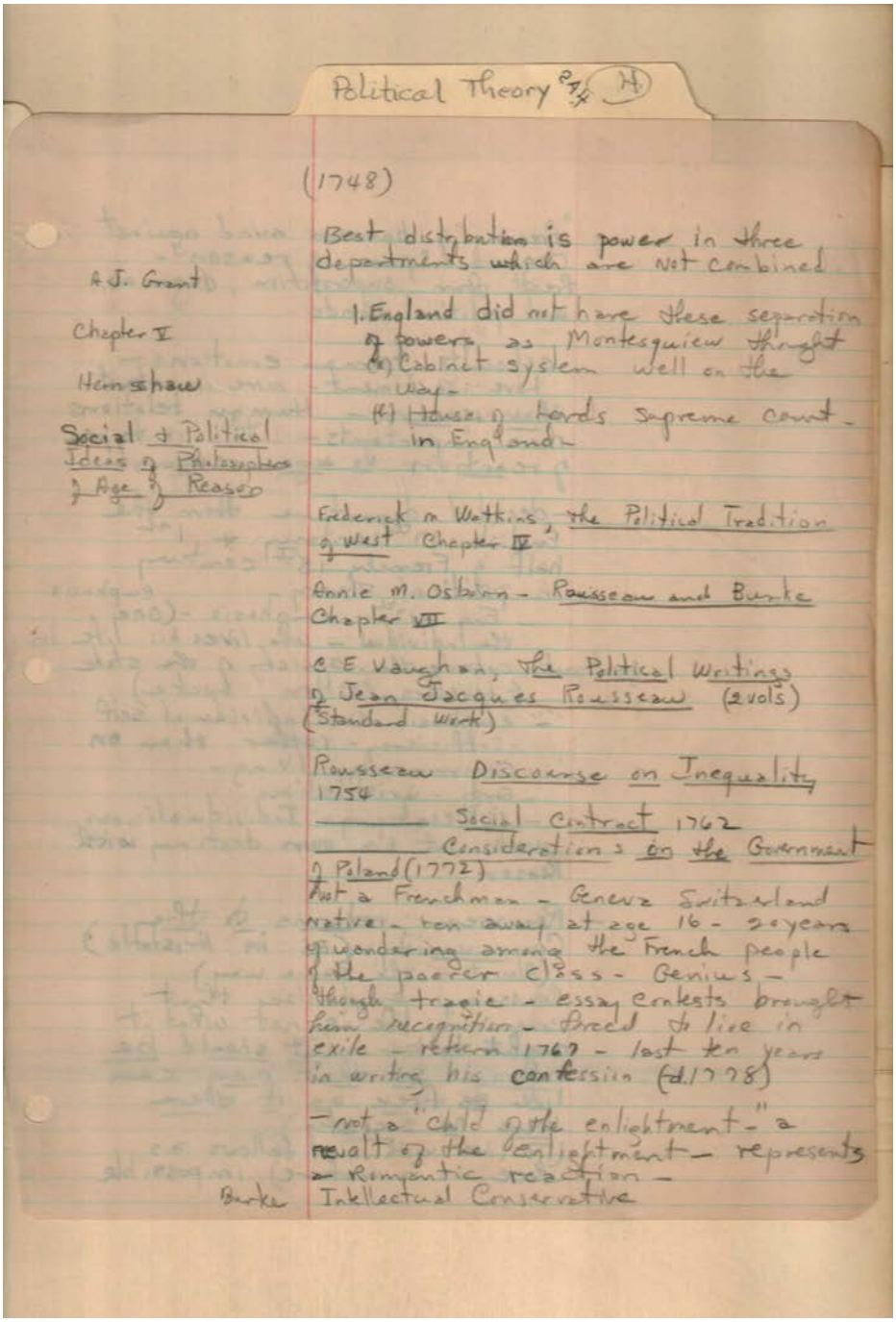
Separate dept of Govt. (Separate Powers) exercised by separate powers so that
- Secures the maximum of liberty

1. Legislative
2. Executive
3. Judicial

1+(2) are not separate - no liberty
(2)(3) " " " " "

Names:
Political Theory

Types:
notes



Political Theory

(1748)

Best distribution is power in three departments which are not combined

A J. Grant

Chapter I

Hearnshaw

Social & Political Ideas of Philosophers of Age of Reason

1. England did not have these separation of powers as Montesquiew thought
(2) Cabinet system well on the way
(3) House of Lords Supreme Court in England

Frederick M Watkins, The Political Tradition of West Chapter IV

Annie M. Osborn - Rousseau and Burke Chapter VII

C E Vaughan, The Political Writings of Jean Jacques Rousseau (2 vols) (Standard work)

Rousseau Discourse on Inequality 1754
_____ Social Contract 1762
_____ Considerations on the Government of Poland (1772)

Not a Frenchman - Geneva Switzerland native - ran away at age 16 - 20 years of wandering among the French people of the poorer class - Genius - Though tragic - essay contests brought him recognition - Forced to live in exile - return 1767 - last ten years in writing his confessions (d. 1778)

- not a "child of the enlightment" a result of the enlightment - represents a Romantic reaction -

Burke Intellectual Conservative

Names:
Political Theory

Types:
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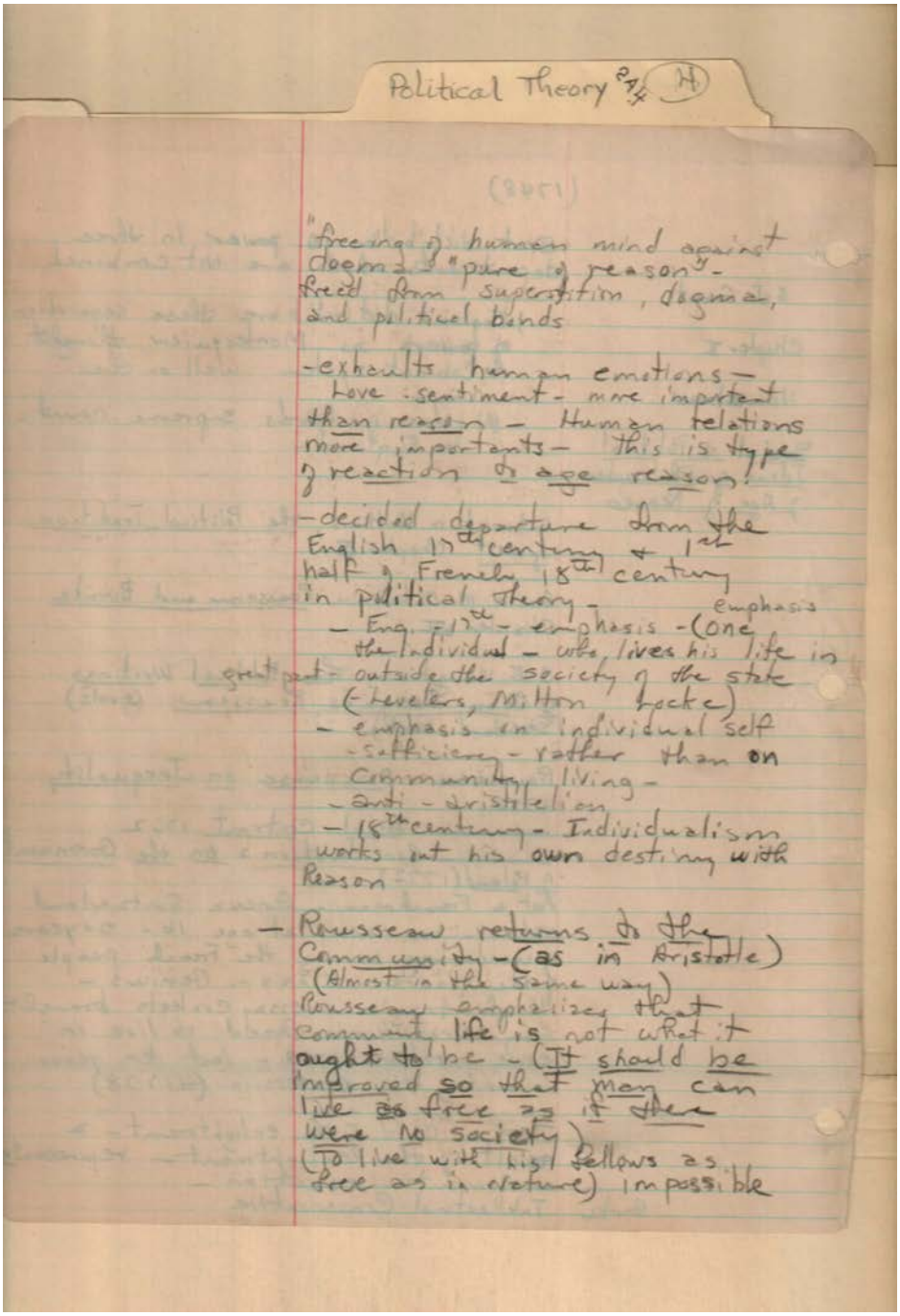

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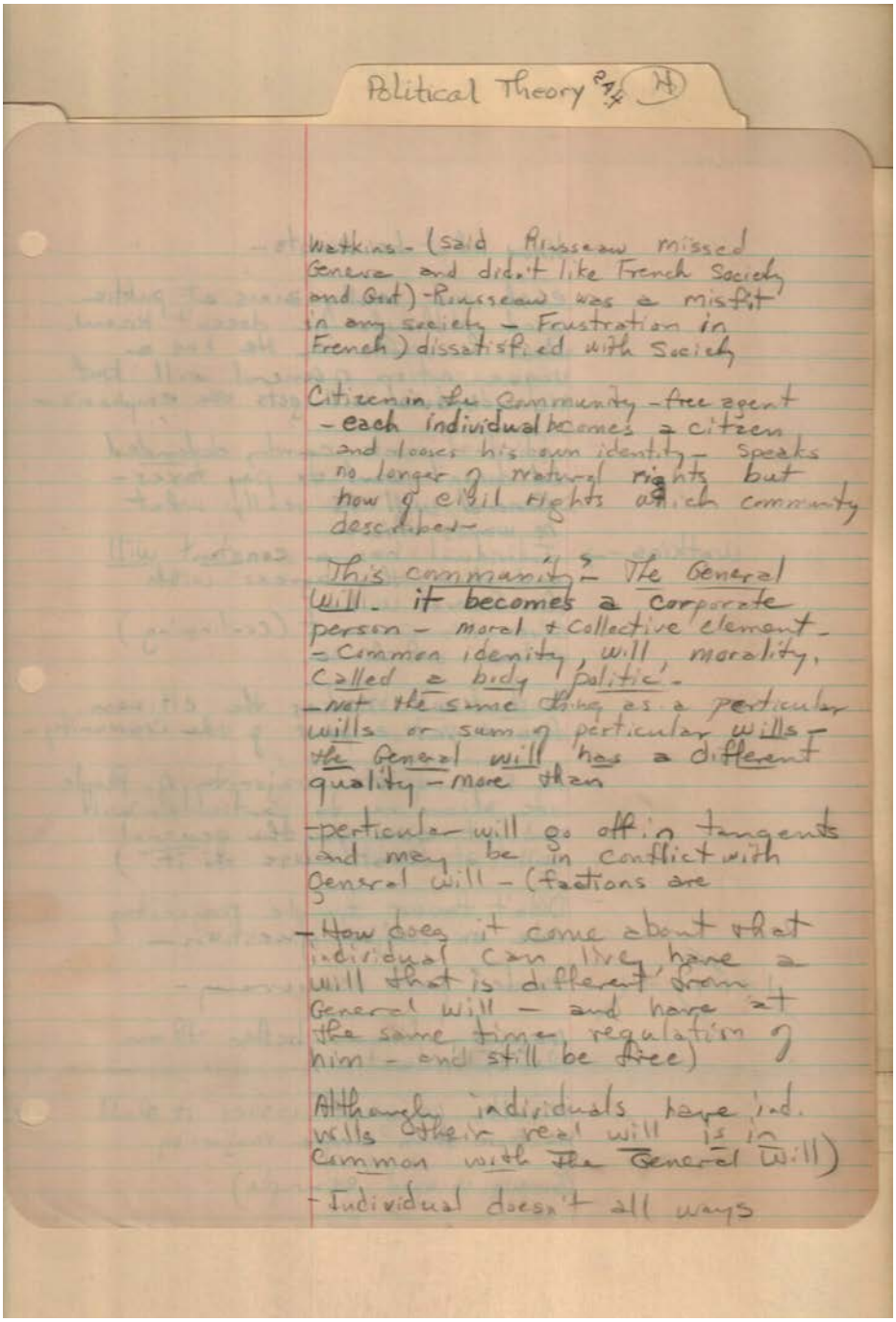

Political Theory 8/4 (4)

Watkins - (said Rousseau missed Geneva and didn't like French Society and Gov't) - Rousseau was a misfit in any society - Frustration in French) dissatisfied with Society

Citizen in the Community - free agent - each individual becomes a citizen and looses his own identity - speaks no longer of natural rights but how of civil rights which community described -

This community? - The General Will - it becomes a corporate person - moral + collective element - = Common identity, will, morality, called a body politic -
- not the same thing as a particular wills or sum of particular wills - the General will has a different quality - more than

- particular will go off in tangents and may be in conflict with General will - (factions are

- How does it come about that individual can live, have a will that is different from General will - and have at the same time regulation of him - and still be free)

Although individuals have ind. wills (their real will is in common with the General will)

- Individual doesn't all ways

Names:
Political Theory

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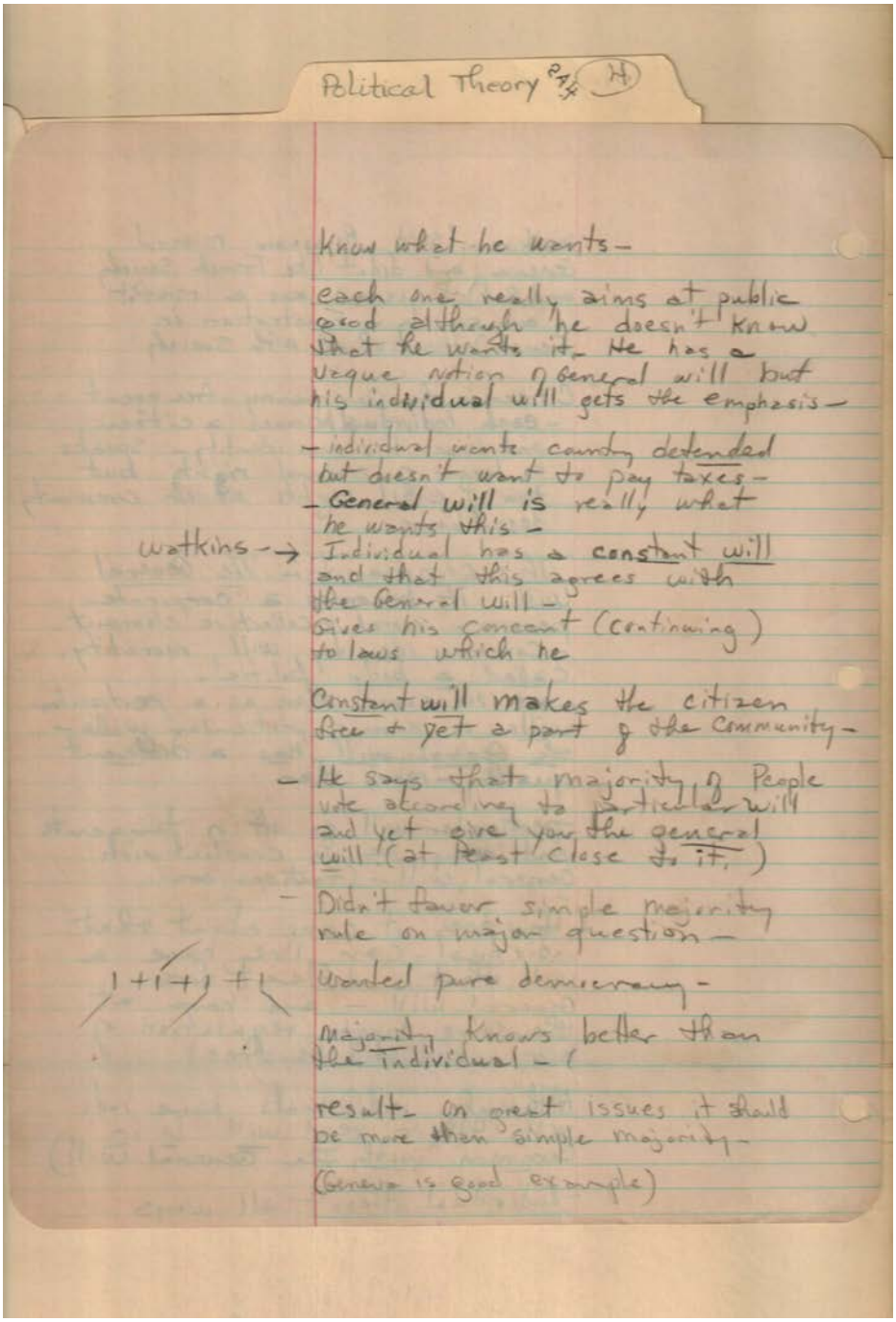

Political Theory 2/26 (4)

Know what he wants –

each one really aims at public good although he doesn't know that he wants it. He has a vague notion of General will but his individual will gets the emphasis –

– individual wants country defended but doesn't want to pay taxes –

– General will is really what he wants this –

watkins → Individual has a constant will and that this agrees with the General will –

Gives his consent (continuing) to laws which he

Constant will makes the citizen free & yet a part of the Community –

– He says that majority of People vote according to particular will and yet give you the general will (at least close to it.)

– Didn't favor simple majority rule on major question –

1+1+1+1 Wanted pure democracy –

Majority knows better than the individual – (

result. On great issues it should be more than simple majority –

(Geneva is good example)

Names:
Political Theory

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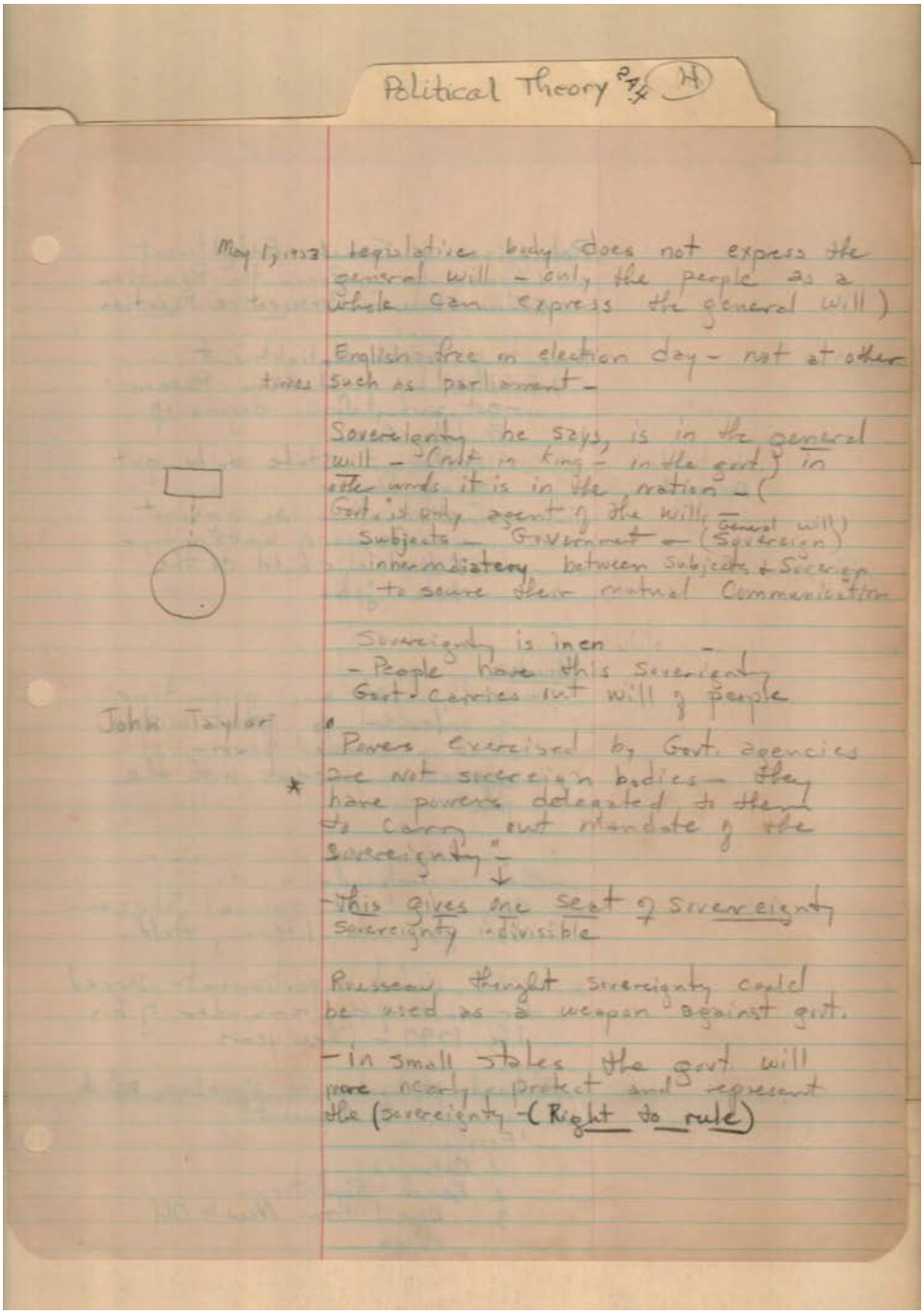

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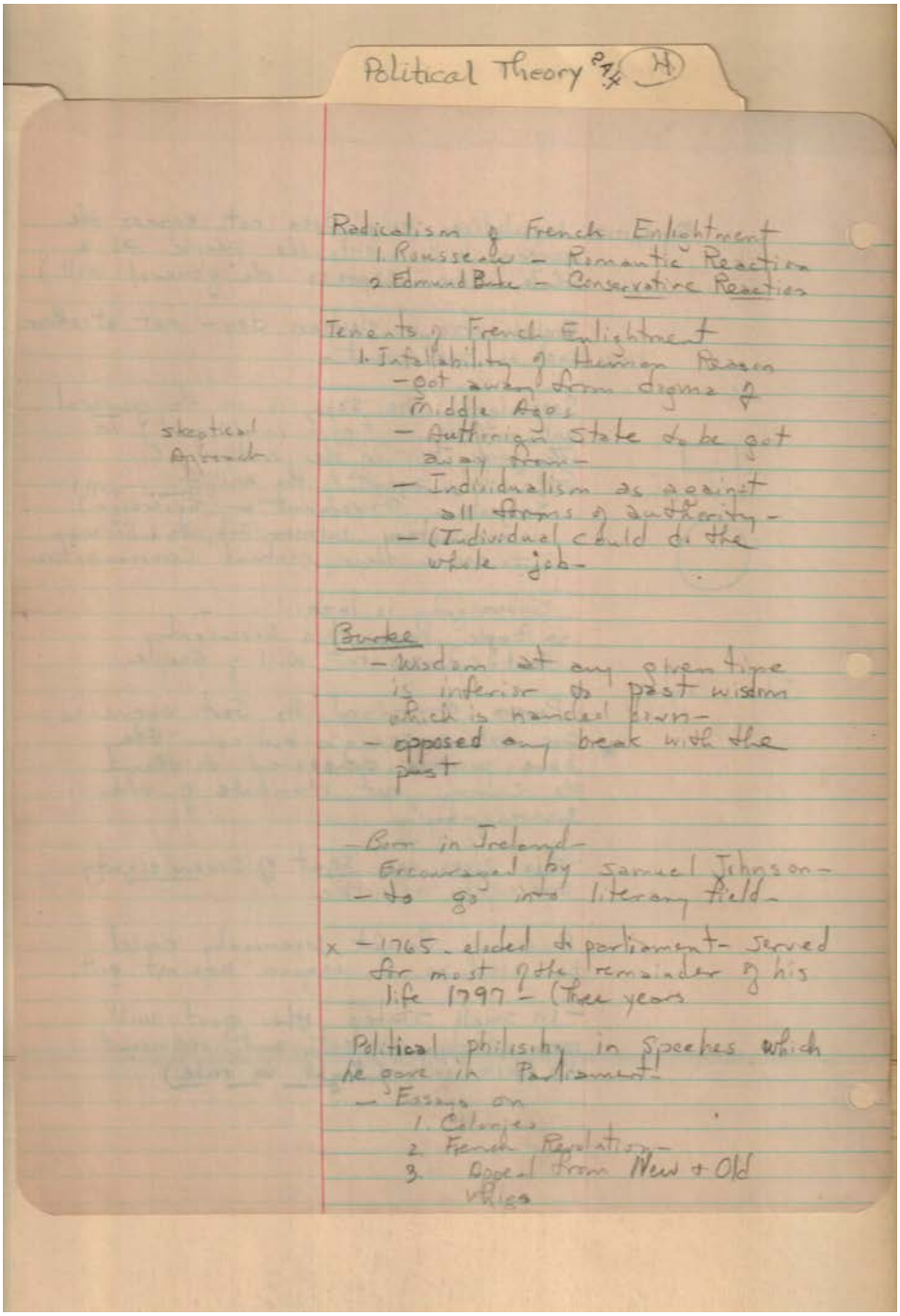

Political Theory 2/4 (H)

Radicalism of French Enlightment
1. Rousseau - Romantic Reaction
2. Edmund Burke - Conservative Reaction

Tenents of French Enlightment
1. Intellability of Human Reason
- got away from dogma of Middle Ages
- Authorign State to be got away from -
- Individualism as against all forms of authority -
- (Individual could do the whole job -

skeptical Approach

Burke
- wisdom of any given time is inferior to past wisdom which is handed down -
- opposed any break with the past

- Born in Ireland -
Encouraged by Samuel Johnson -
- to go into literary field -

x - 1765 - elected to parliament - served for most of the remainder of his life 1797 - (Three years

Political philisophy in Speeches which he gave in Parliament -
- Essays on
1. Colonies
2. French Revolution -
3. Appeal from New to Old Whigs

Names:
Political Theory

Types:
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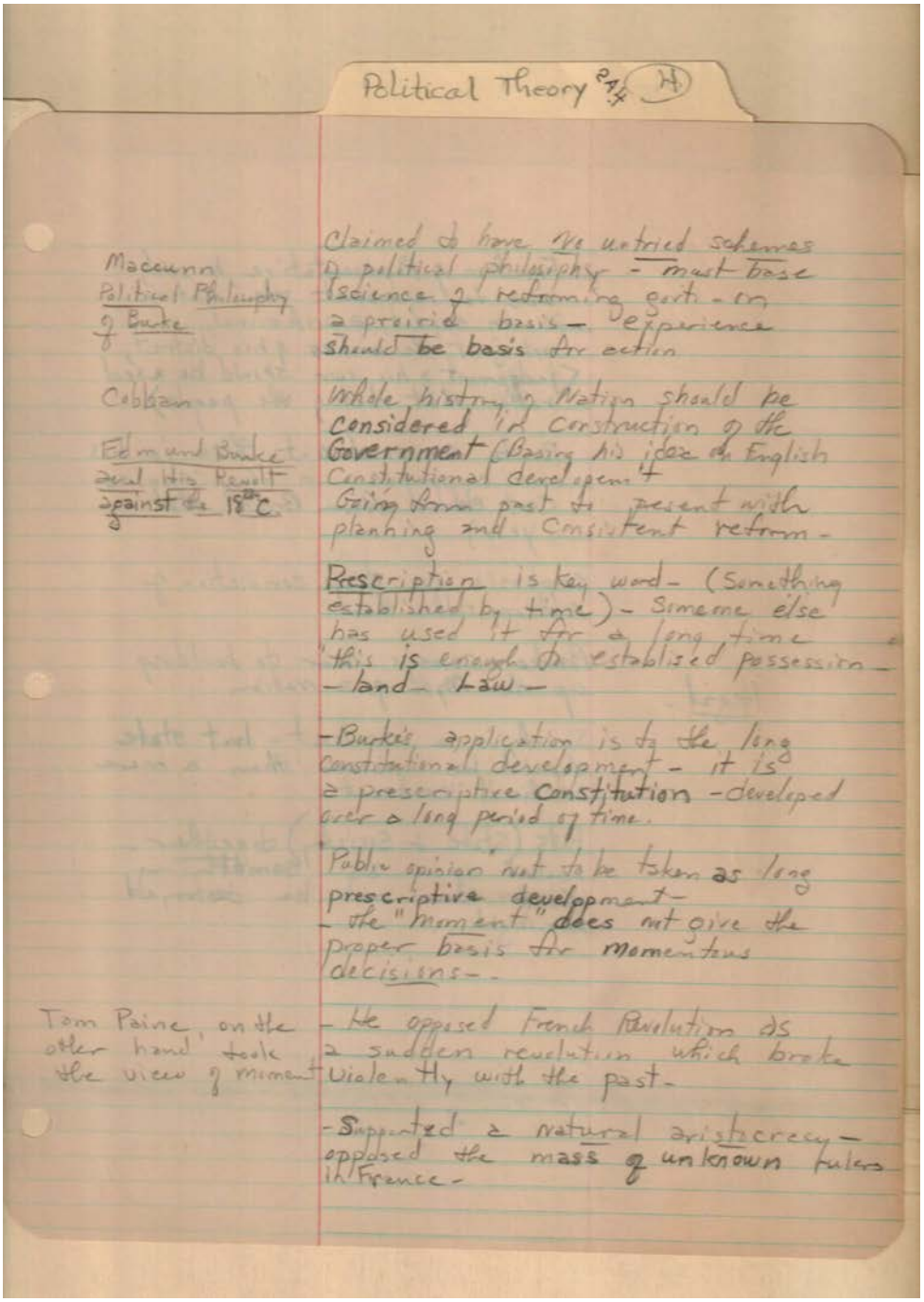

Political Theory 2A4 (H)

Maccunn Political Philosophy of Burke

Claimed to have no untried schemes of political philosophy - must base science of reforming govt. - on a proiric basis - experience should be basis for action

Cobban

Edmund Burke and His Revolt against the 18th C.

Whole history of Nation should be considered in construction of the Government (Basing his idea on English Constitutional development
Going from past to present with planning and consistent reform -

Prescription is key word - (Something established by time) - Someone else has used it for a long time
"this is enough to establised possession -
- land - Law -

- Burke's application is to the long constitutional development - it is a prescriptive constitution - developed over a long period of time.

Public opinion not to be taken as long prescriptive development -
- the "moment" does not give the proper basis for momentous decisions - .

Tom Paine, on the other hand, took the view of moment

- He opposed French Revolution as a sudden revolution which broke violently with the past -

- Supported a natural aristocracy - opposed the mass of unknown rulers in France -

Names:
Political Theory

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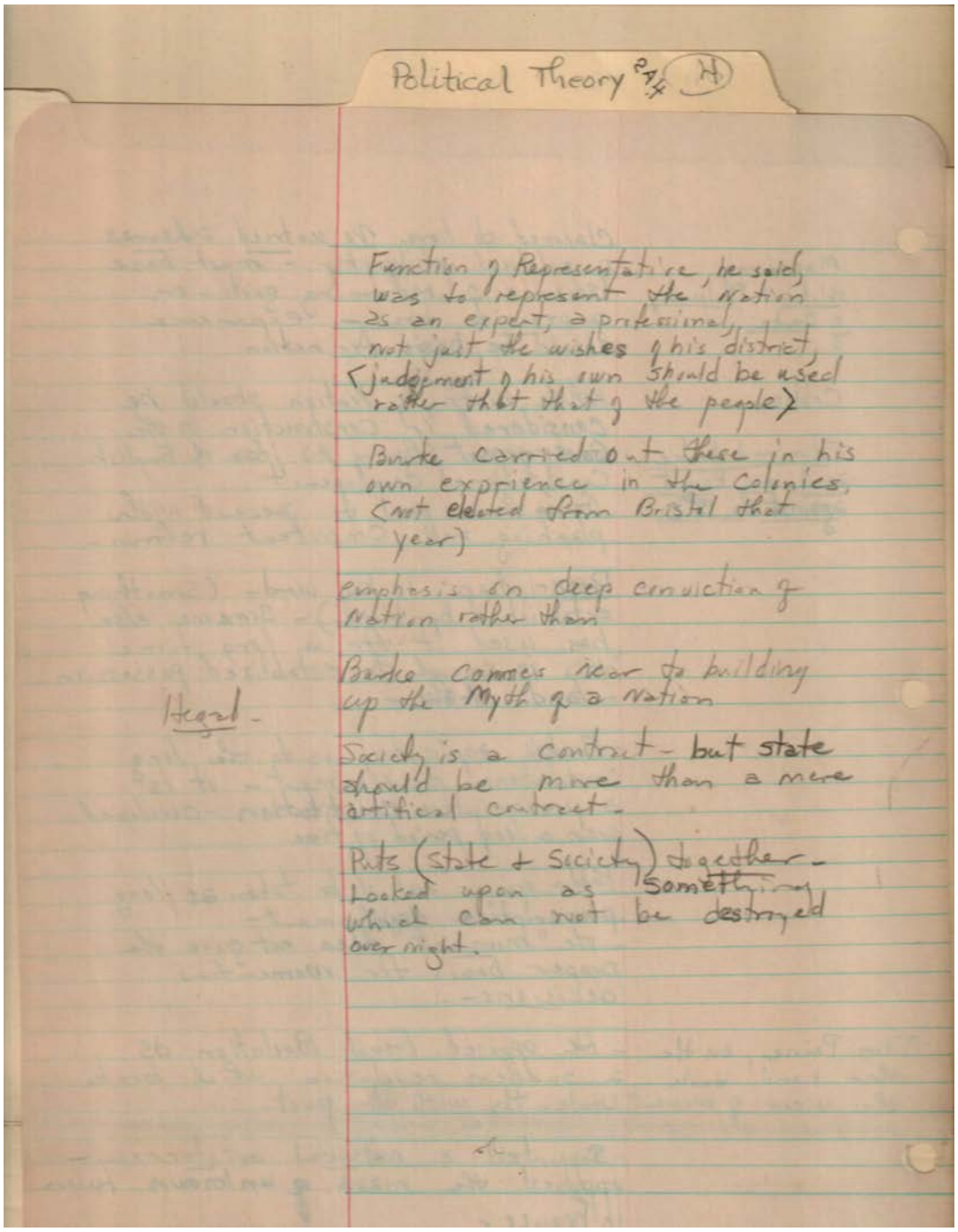

Political Theory 2/4 (H)

Function of Representative, he said, was to represent the nation as an expert, a professional, not just the wishes of his district, (judgement of his own should be used rather that that of the people)

Burke carried out these in his own expriences in the Colonies, (not elected from Bristol that year)

emphasis on deep conviction of nation rather than

Hegel - Burke comes near to building up the Myth of a nation

Society is a contract - but state should be more than a mere artifical contract.

Puts (State + Society) together - Looked upon as something which can not be destroyed over night.

Names:
Political Theory

Types:
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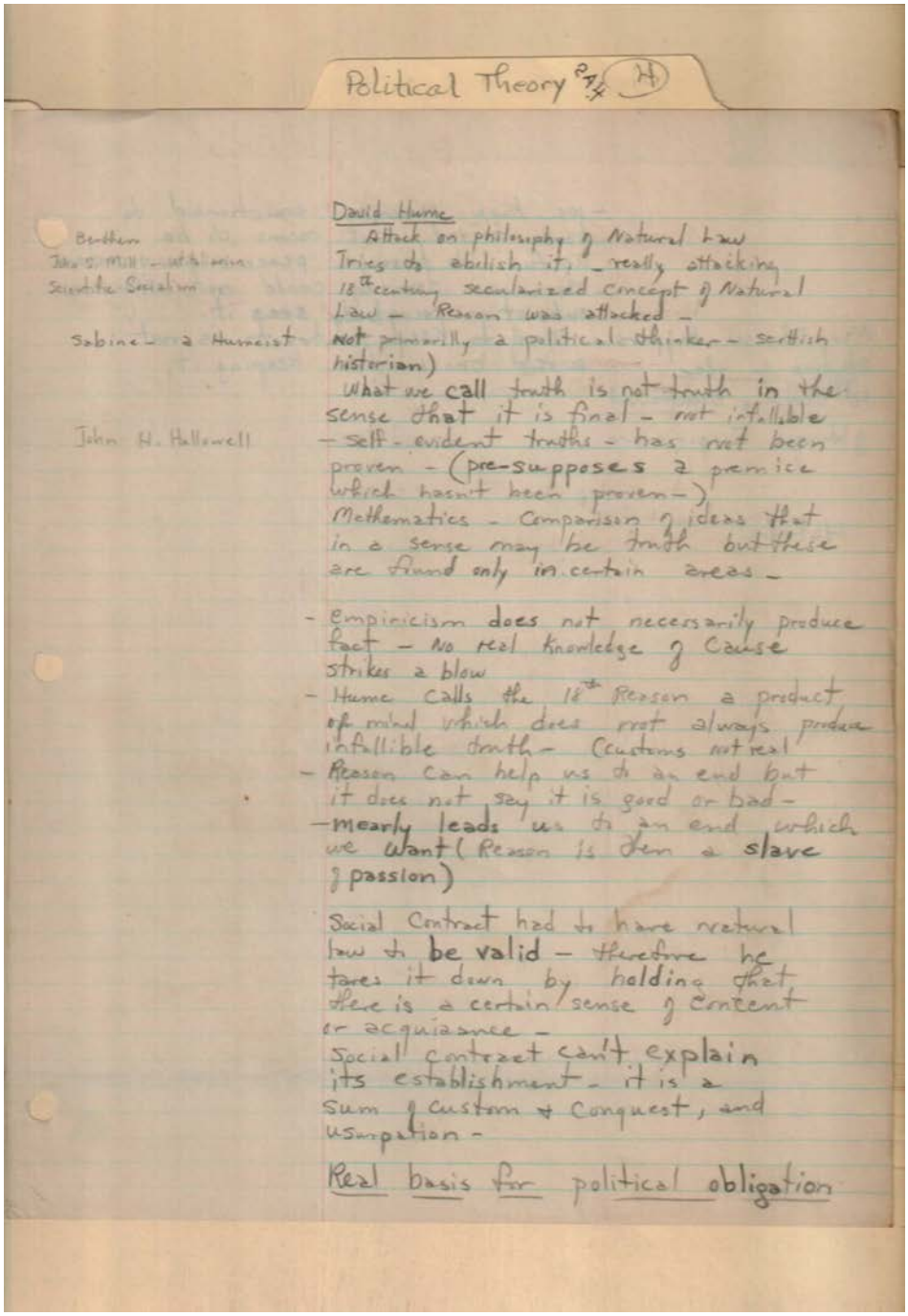


Political Theory 8/x (H)

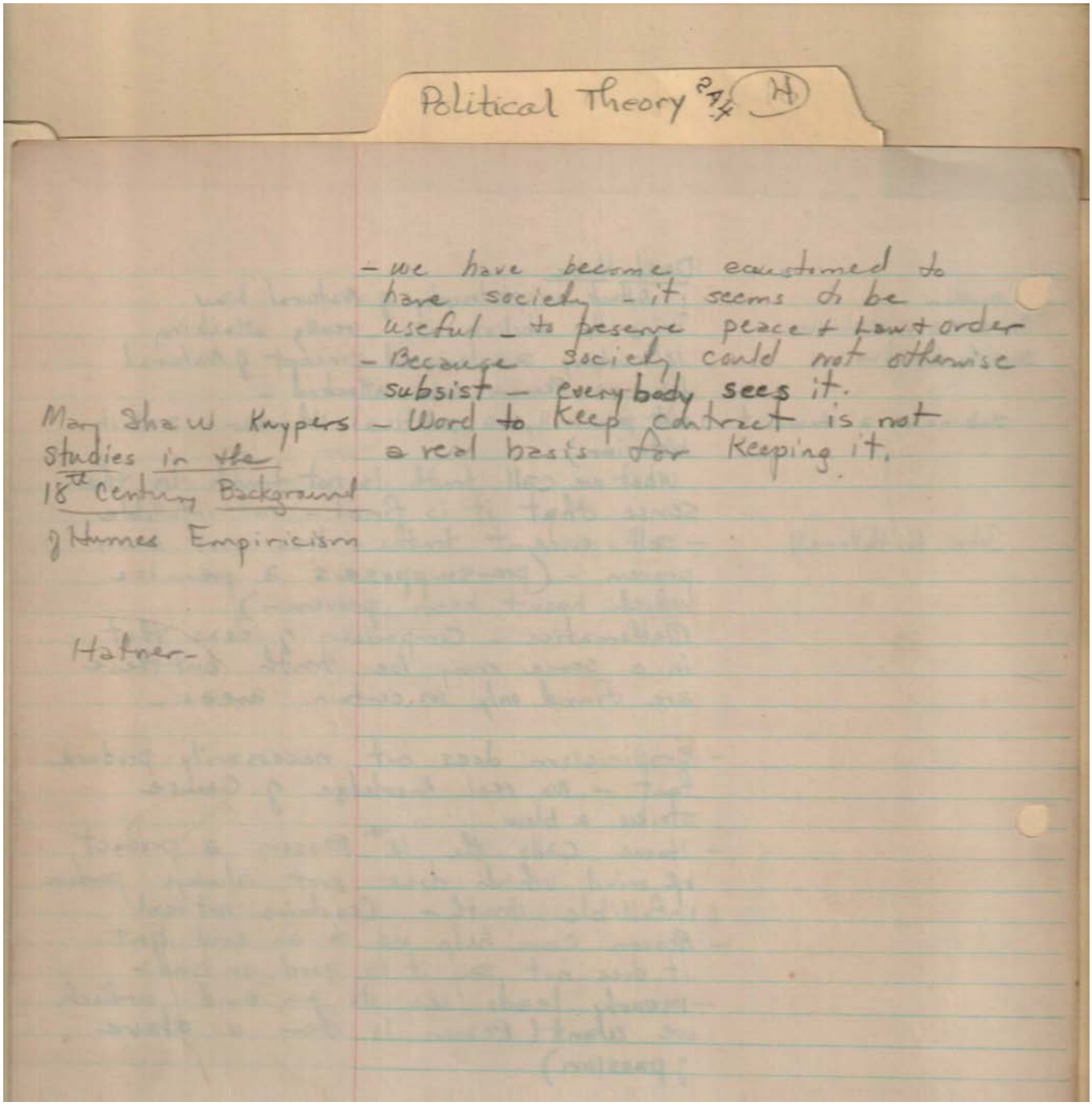
David Hume
Attack on philosophy of Natural Law
Tries to abolish it. - really attacking 18th century secularized concept of Natural Law - Reason was attacked -
Sabine - a Humeist not primarily a political thinker - scottish historian)
What we call truth is not truth in the sense that it is final - not infallible - self-evident truths - has not been proven - (pre-supposes a premise which hasn't been proven -)
Mathematics - Comparison of ideas that in a sense may be truth but these are found only in certain areas -
John H. Hallowell
- Empiricism does not necessarily produce fact - No real knowledge of Cause strikes a blow
- Hume calls the 18th Reason a product of mind which does not always produce infallible truth - Customs not real
- Reason can help us to an end but it does not say it is good or bad -
- merely leads us to an end which we want (Reason is then a slave of passion)

Social Contract had to have natural law to be valid - therefore he tares it down by holding that there is a certain sense of content or acquiesnce -
Social contract can't explain its establishment - it is a sum of custom + conquest, and usurpation -

Real basis for political obligation

Names:
Political Theory

Types:
notes



Names:
Political Theory

Types:
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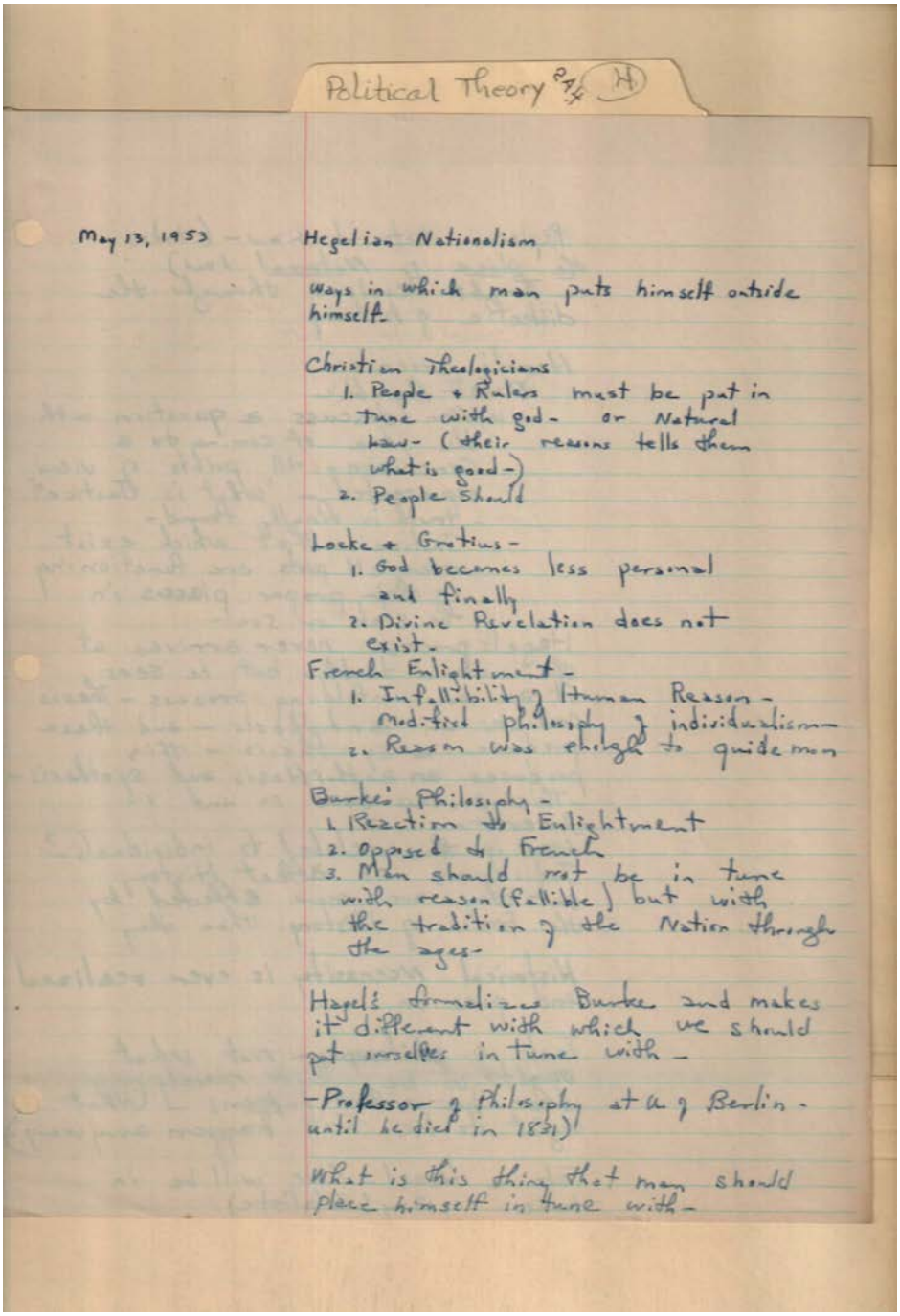


Political Theory P/S (H)

May 13, 1953

Hegelian Nationalism

ways in which man puts himself outside himself.

Christian Theologicians
1. People + Rulers must be put in tune with god - or Natural law - (their reasons tells them what is good -)
2. People Should

Locke + Grotius -
1. God becomes less personal and finally
2. Divine Revelation does not exist.

French Enlightment -
1. Infallibility of Human Reason - modified philosophy of individualism
2. Reason was thought to guide man

Burke's Philosophy -
1. Reaction to Enlightment
2. Opposed to French
3. Man should not be in tune with reason (fallible) but with the tradition of the Nation through the ages.

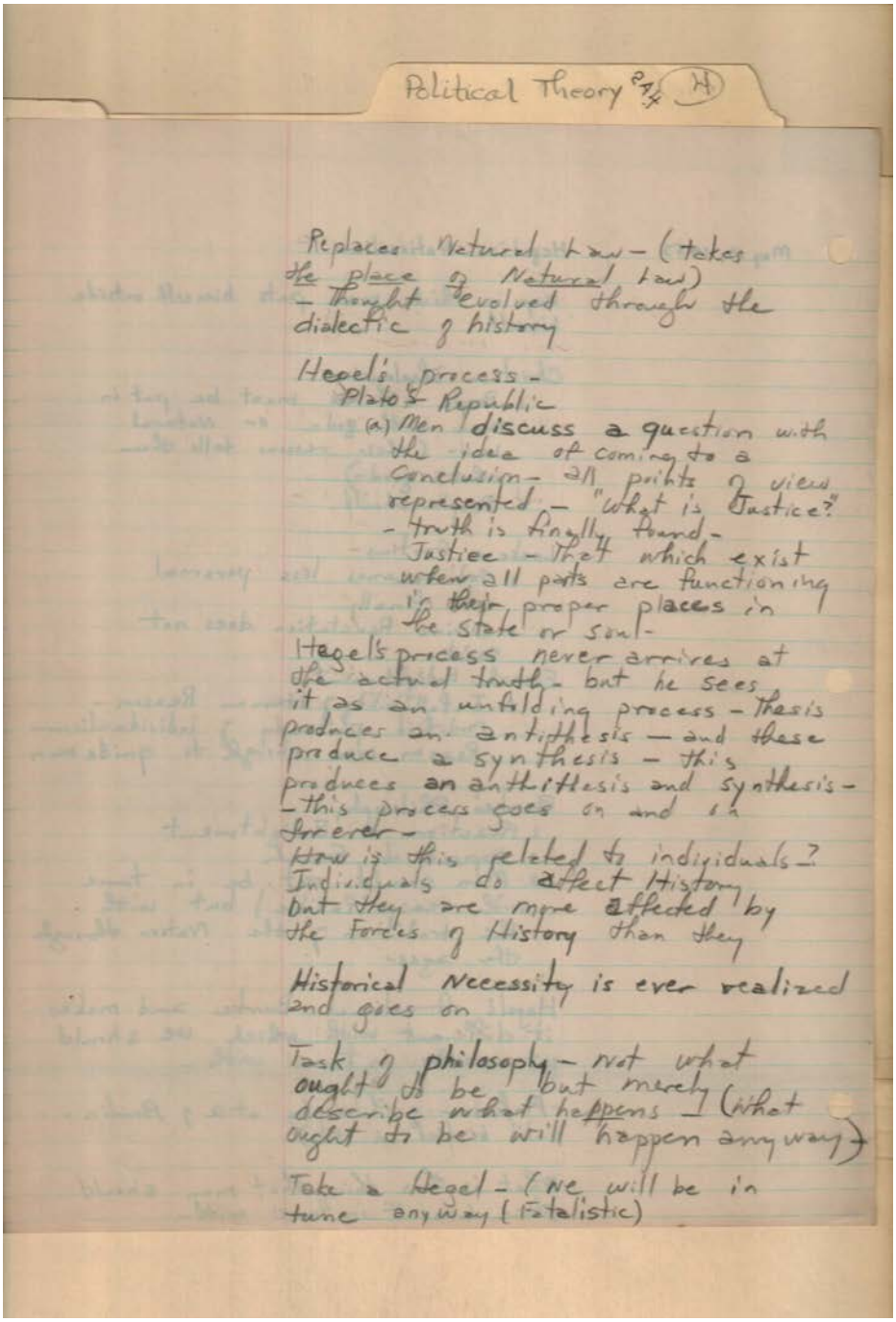
Hegel formalizes Burke and makes it different with which we should put ourselves in tune with -

- Professor of Philosophy at U of Berlin - until he died in 1831)

What is this thing that man should place himself in tune with -

Names:
Political Theory

Types:
notes



Political Theory 2A/4 (H)

Replaces Natural Law – (takes the place of Natural Law)
– Thought evolved through the dialectic of history

Hegel's process –
Plato's Republic
(a) Men discuss a question with the idea of coming to a conclusion – all points of view represented – "What is Justice?"
– truth is finally found –
Justice – That which exist when all parts are functioning in their proper places in the state or soul –
Hegel's process never arrives at the actual truth – but he sees it as an unfolding process – Thesis produces an antithesis – and these produce a synthesis – this produces an antithesis and synthesis – this process goes on and on forever –
How is this related to individuals? Individuals do affect History but they are more affected by the Forces of History than they

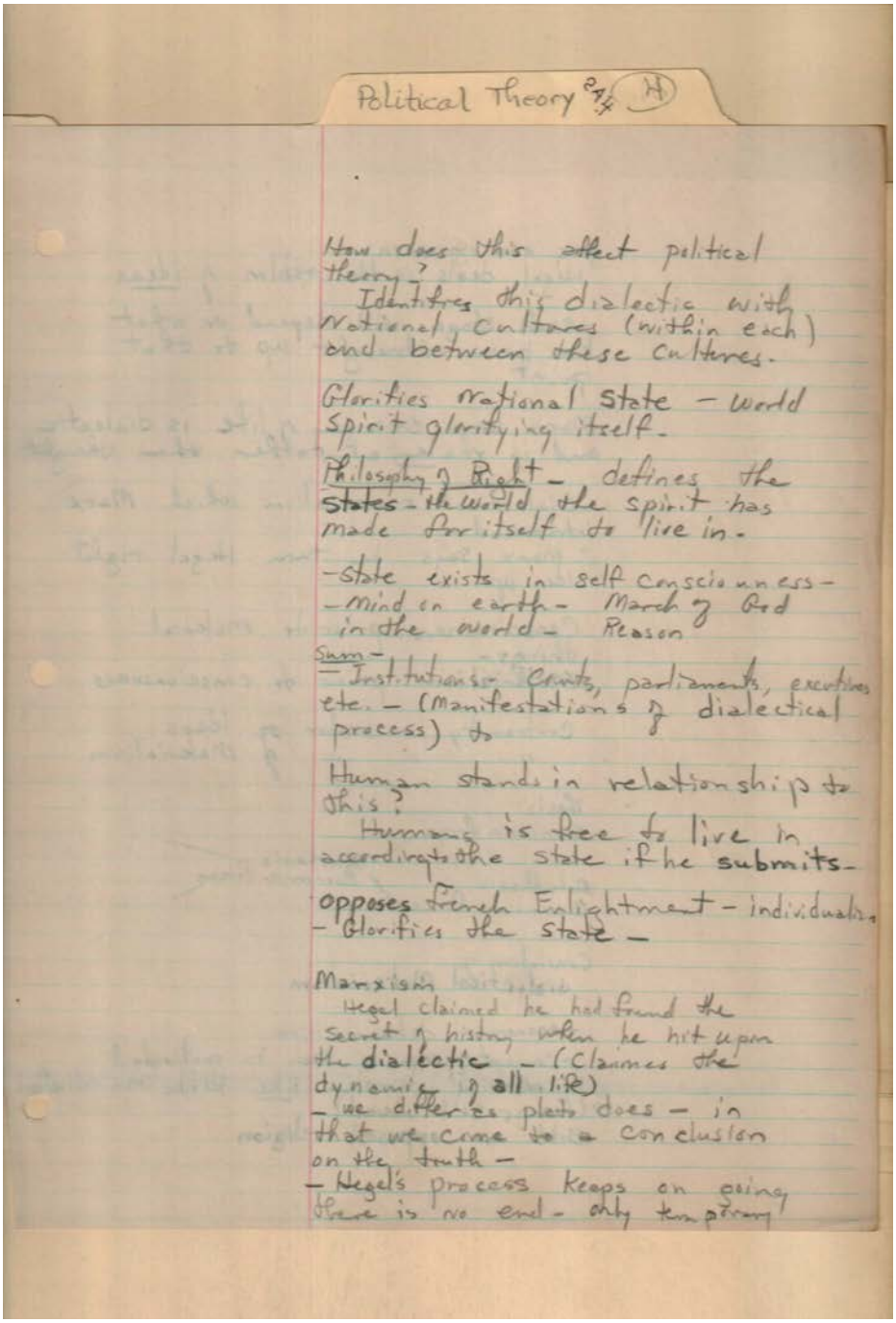
Historical Necessity is ever realized and goes on

Task of philosophy – not what ought to be but merely describe what happens – (What ought to be will happen anyway)

Take a Hegel – (We will be in tune anyway (Fatalistic)

Names:
Political Theory

Types:
notes



Political Theory 8/4 (4)

How does this affect political theory?
Identifies this dialectic with national cultures (within each) and between these cultures.

Glorifies national state - world spirit glorifying itself.

Philosophy of Right - defines the states - the world the spirit has made for itself to live in.

-State exists in self consciousness - -mind on earth - March of God in the world - Reason

Summ -
- Institutions: courts, parliaments, executives etc. - (manifestations of dialectical process) to

Human stands in relationship to this?
Human is free to live in accordance the state if he submits -

opposes French Enlightment - individualism - Glorifies the state -

Marxism
Hegel claimed he had found the secret of history when he hit upon the dialectic - (Claimed the dynamic of all life)
- we differ as plato does - in that we come to a conclusion on the truth -
- Hegel's process keeps on going there is no end - only temporary

Names:
Political Theory

Types:
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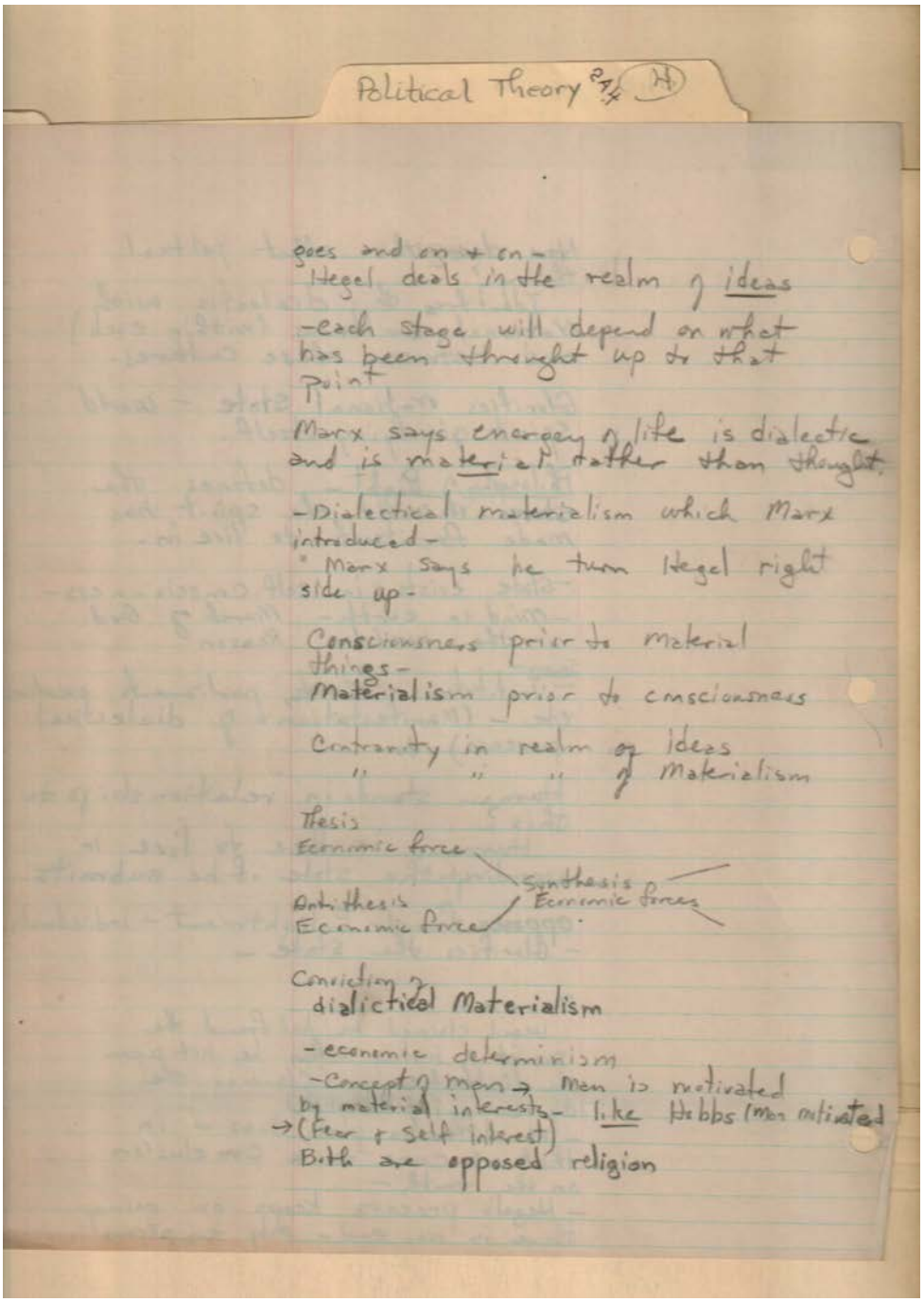

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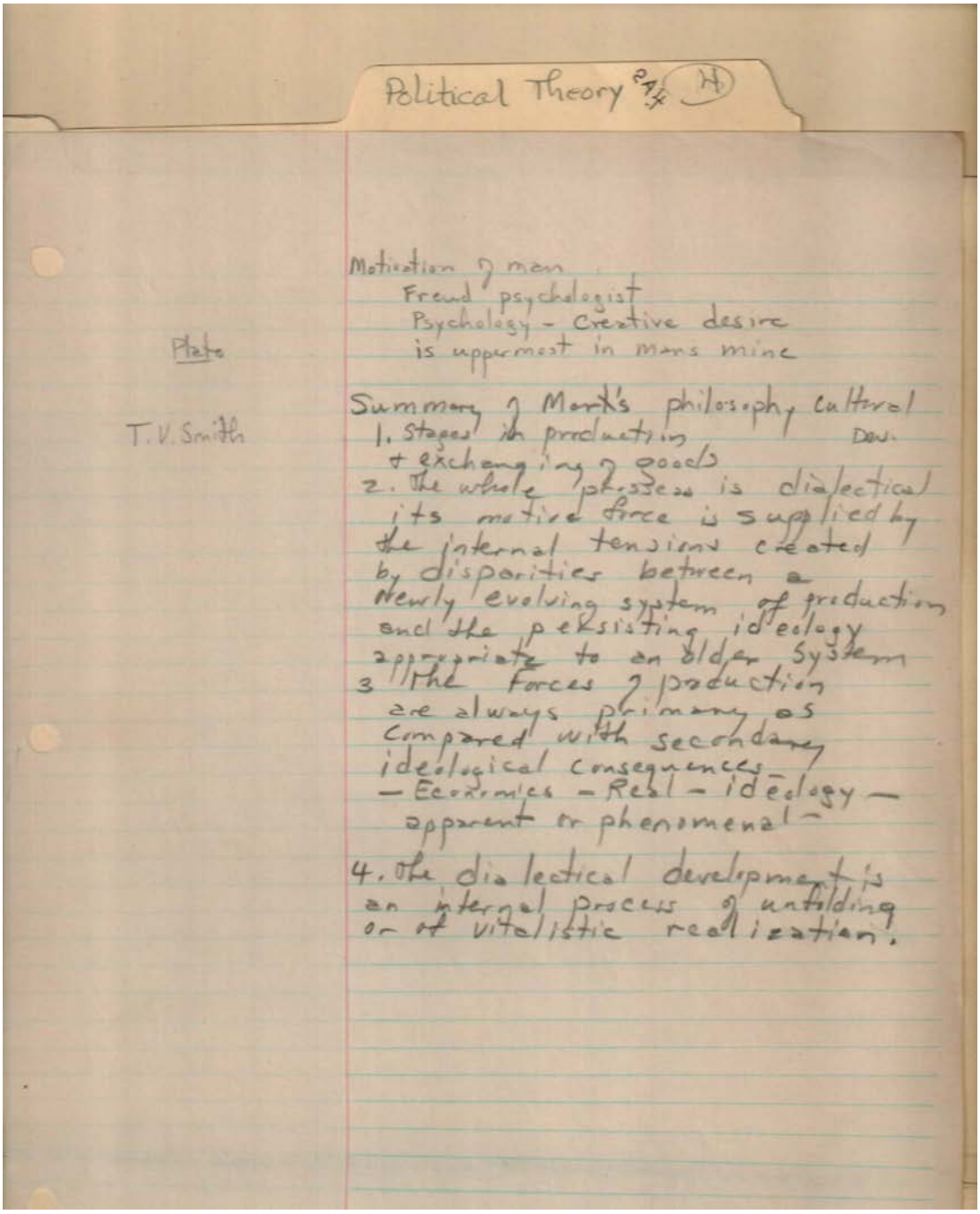


Political Theory 2/4 H

Motivation of man
Freud psychologist
Psychology - Creative desire
is uppermost in Mans mine

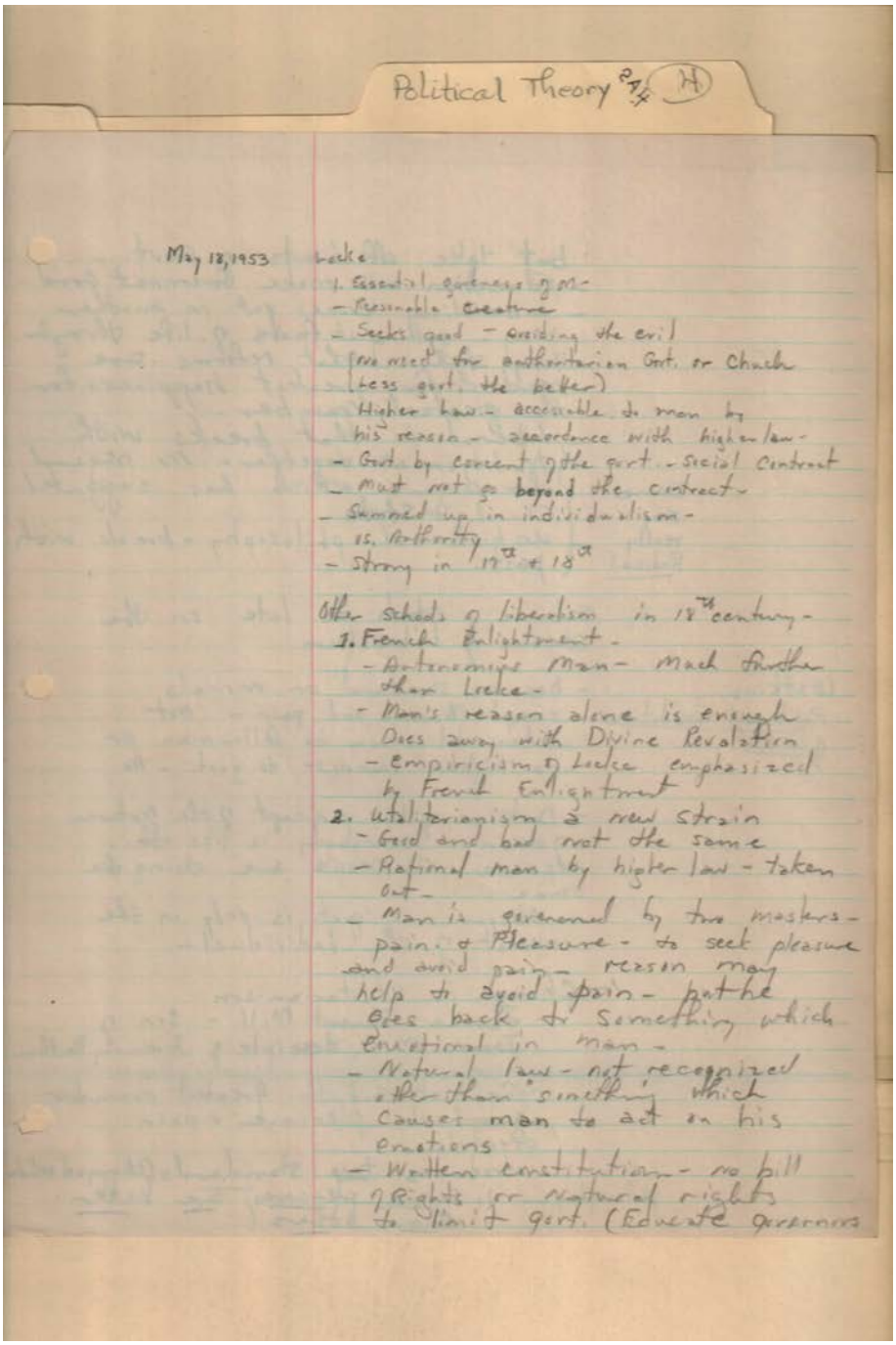
Plato

T.V. Smith

Summary of Marx's philosophy cultural Dev.
1. Stages in production
+ exchanging of goods
2. The whole process is dialectical
its motive force is supplied by
the internal tensions created
by disparities between a
newly evolving system of production
and the peksisting ideology
appropriate to an older System
3 The Forces of production
are always primary as
compared with secondary
ideological consequences
- Economics - Real - ideology -
apparent or phenomenal -
4. The dialectical development is
an integral process of unfolding
or of vitalistic realization.

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

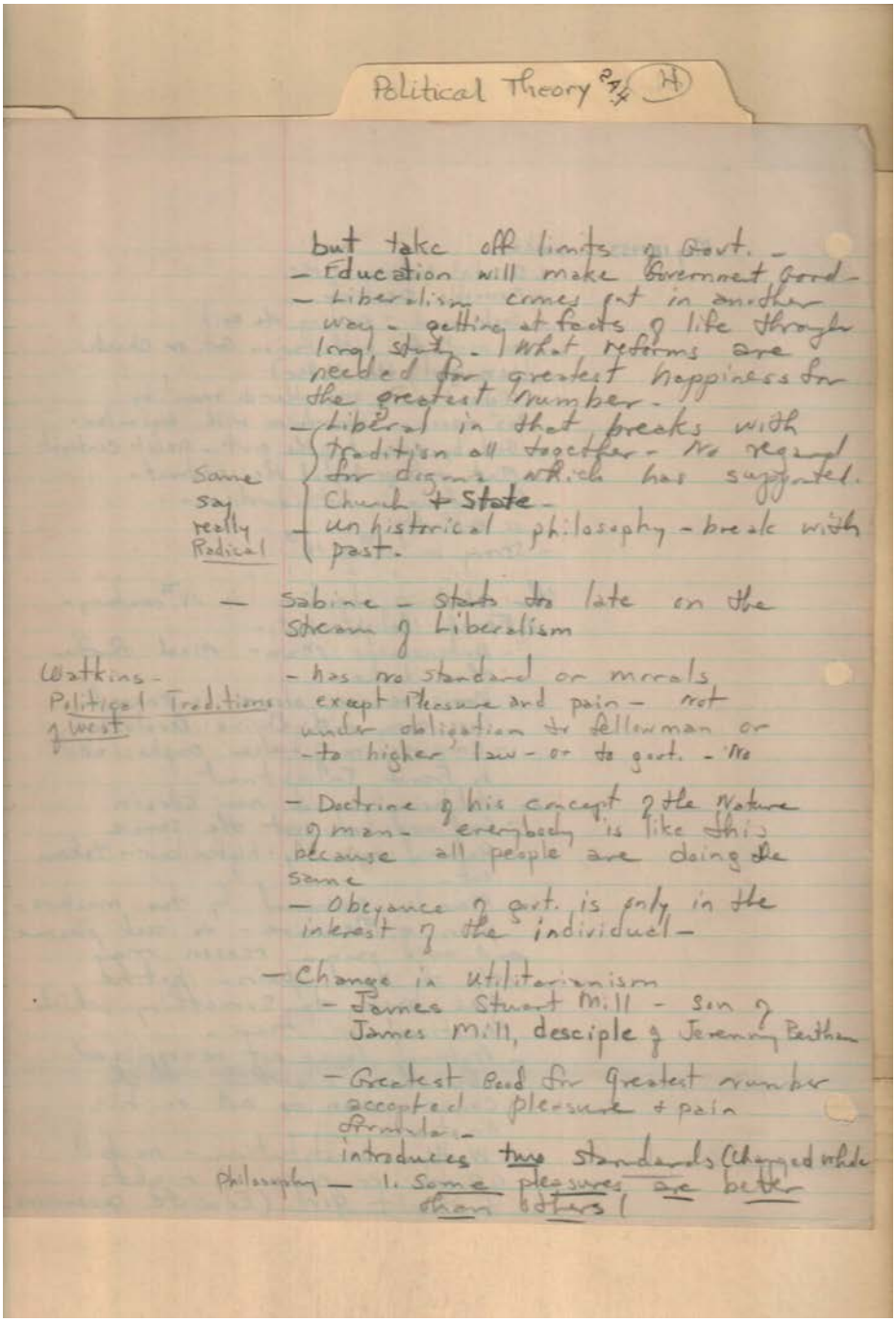
May 18, 1953

Locke
1. Essential goodness of man -
- Reasonable creature
- Seeks good - avoiding the evil
(removed from authoritarian Govt. or Church
(less govt. the better)
Higher law - accessible to man by
his reason - accordance with higher law -
- God by consent of the govt. - social contract
- Must not go beyond the contract -
- Summed up in individualism -
is. Authority
- Strong in 17th & 18th

Other schools of liberalism in 18th century -
1. French Enlightment.
- Autonomize man - much further
than Locke -
- Man's reason alone is enough
Does away with Divine Revelation
- empiricism of Locke emphasized
by French Enlightment
2. Utilitarianism a new strain
- Good and bad not the same
- Rational man by higher law - taken
out -
- Man is governed by two masters -
pain & Pleasure - to seek pleasure
and avoid pain - reason may
help to avoid pain - but he
goes back to something which
Emotional in man -
- Natural law - not recognized
other than something which
causes man to act on his
emotions
- Written constitution - no bill
of Rights or Natural rights
to limit govt. (Educate governors

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

but take off limits of Govt. –
– Education will make Government Good –
– Liberalism comes out in another way – getting at facts of life through long study. What reforms are needed for greatest happiness for the greatest number.
– Liberal in that breaks with tradition all together – No regard for dogma which has supported. Church + State –
– unhistorical philosophy – break with past.

Same say really Radical

– Sabine – starts too late on the stream of Liberalism

Watkins – Political Traditions of West

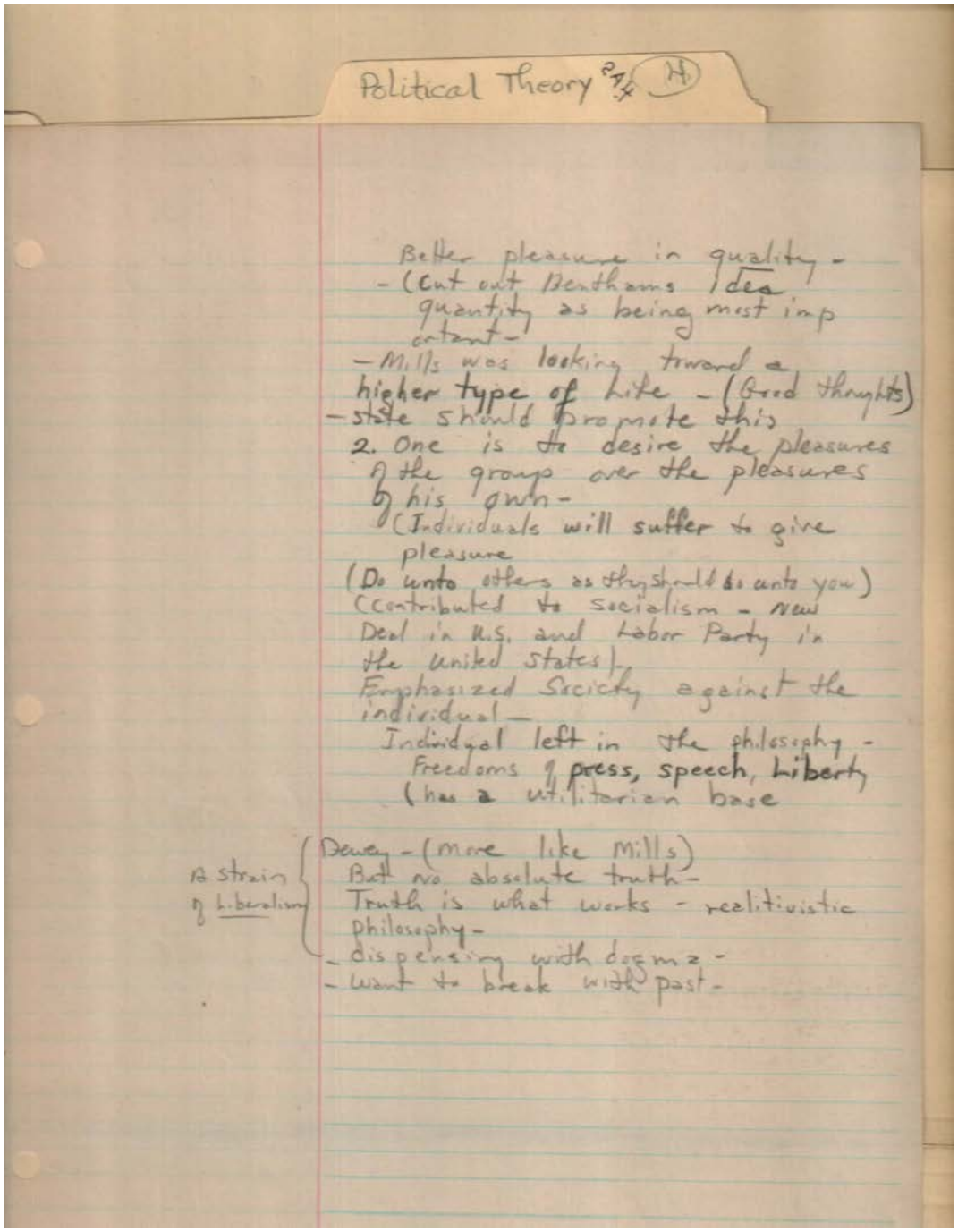
– has no standard or morals except Pleasure and pain – not under obligation to fellowman or – to higher law – or to govt. – No

– Doctrine of his concept of the Nature of man – everybody is like this because all people are doing the same
– Obeyance of govt. is only in the interest of the individual –

– Change in utilitarianism
– James Stuart Mill – son of James Mill, desciple of Jeremy Bentham
– Greatest Good for greatest number accepted pleasure + pain formula –
introduces two standards (changed whole philosophy – 1. Some pleasures are better than others)

Names:
Political Theory

Types:
notes



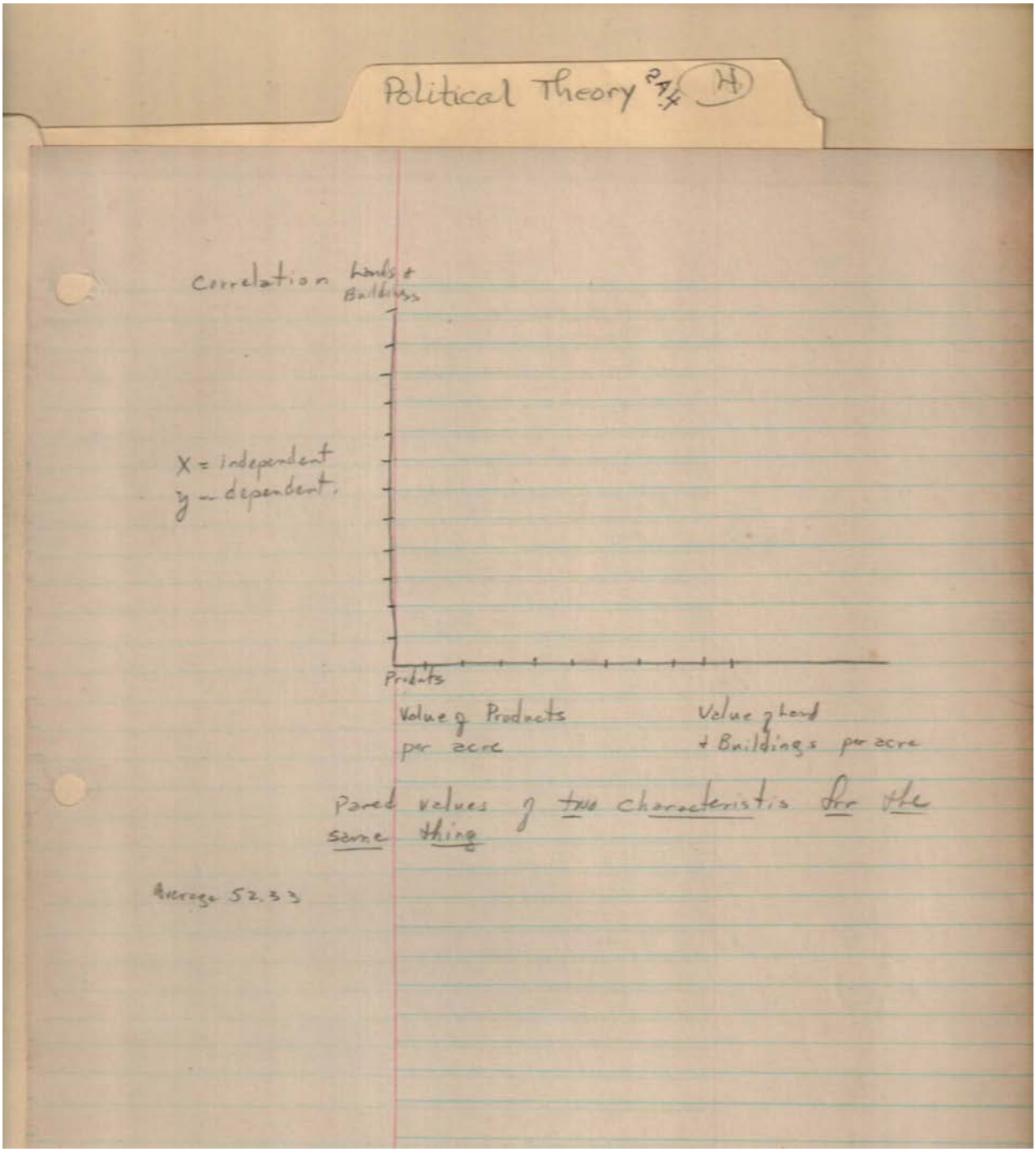
Political Theory 2/4 (H)

Better pleasure in quality -
- (Cut out Benthams idea quantity as being most important -
- Mills was looking toward a higher type of life - (Good thoughts)
- state should promote this
2. One is to desire the pleasures of the group over the pleasures of his own -
(Individuals will suffer to give pleasure
(Do unto others as they should do unto you)
(contributed to socialism - new Deal in U.S. and Labor Party in the united states).
Emphasized Society against the individual -
Individual left in the philosophy - Freedoms of press, speech, liberty (has a utilitarian base

A strain of Liberalism
Dewey - (more like Mills)
But no absolute truth -
Truth is what works - realitivistic philosophy -
- dispensing with dogma -
- want to break with past -

Names:
Political Theory

Types:
notes



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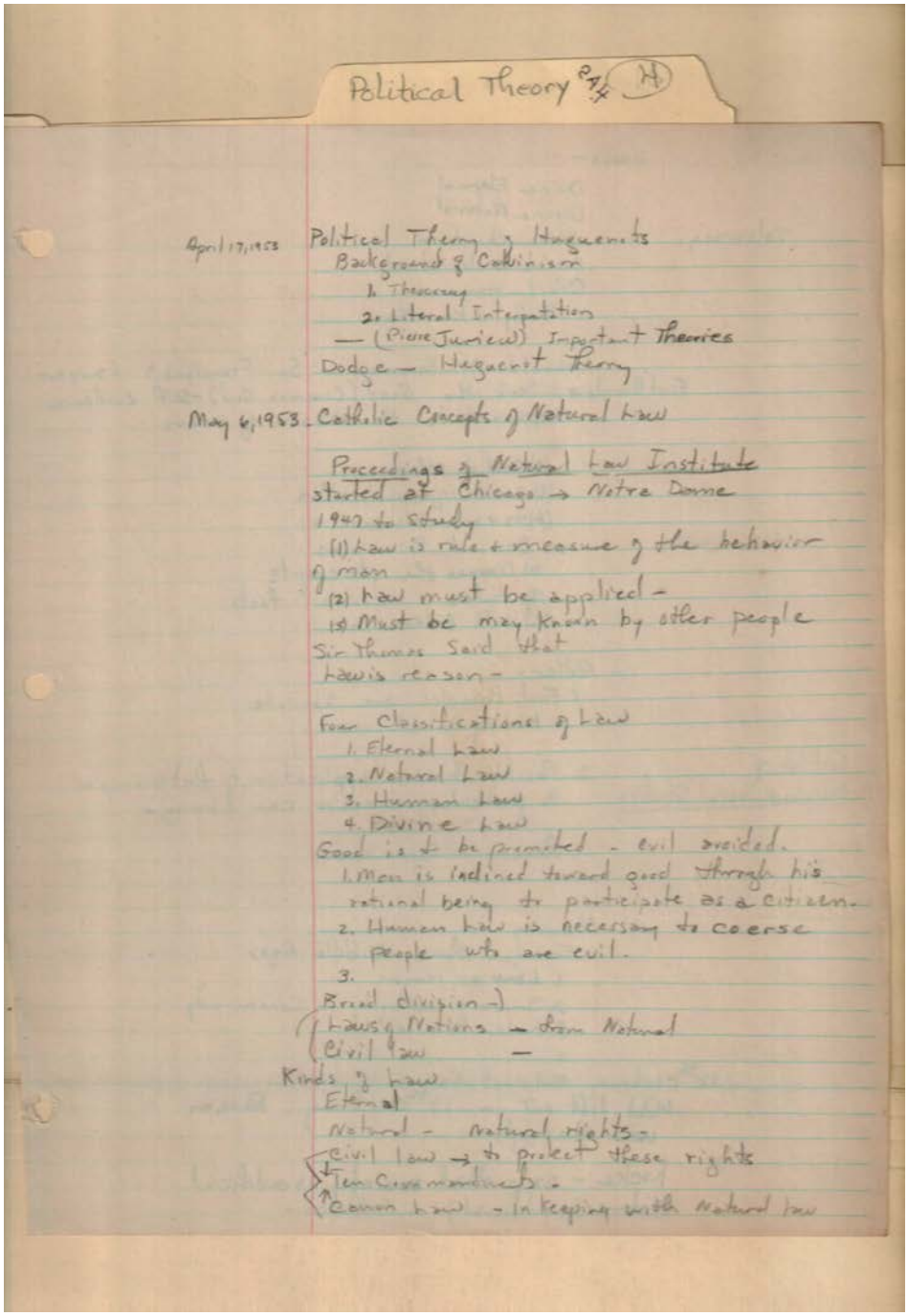


Political Theory 2/4 (4)

April 17, 1953 Political Theory - Huguenots
Background of Calvinism
1. Theocracy
2. Literal Interpretation
— (Pierre Jurieu) Important Theories
Dodge — Huguenot Theory

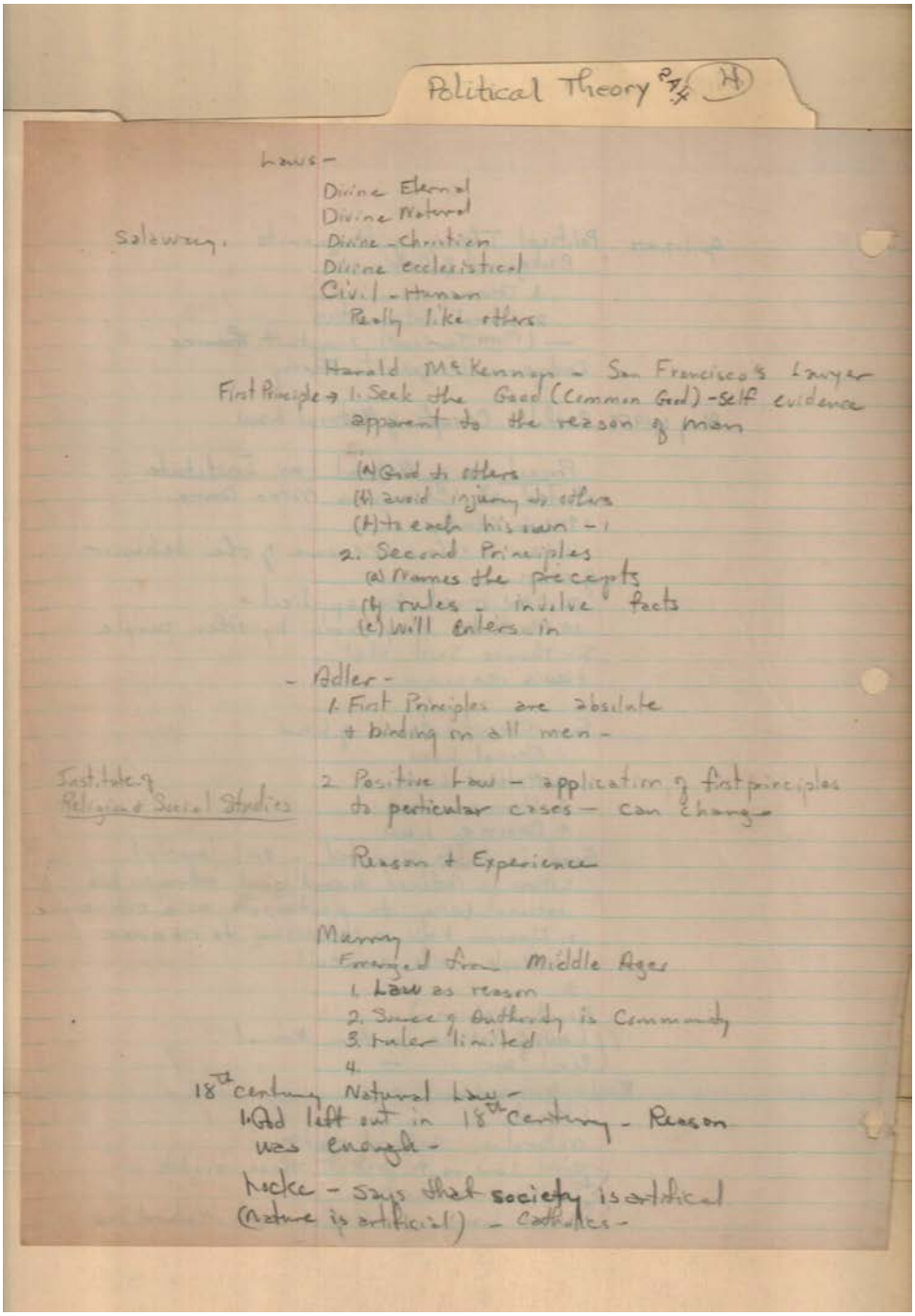
May 6, 1953 Catholic Concepts of Natural Law

Proceedings of Natural Law Institute
started at Chicago → Notre Dame
1947 to study
(1) Law is rule + measure of the behavior of man
(2) Law must be applied -
is Must be may known by other people
Sir Thomas said that
Law is reason -

Four Classifications of Law
1. Eternal Law
2. Natural Law
3. Human Law
4. Divine Law
Good is to be promoted - evil avoided.
1. Man is inclined toward good through his natural being to participate as a citizen.
2. Human law is necessary to coerce people who are evil.
3.
Broad division -
Laws of Nations — from Natural
Civil Law —
Kinds of Law.
Eternal
Natural - Natural rights -
Civil law → to protect these rights
Ten Commandments -
Canon Law - In keeping with Natural law

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Laws -
Divine Eternal
Divine Natural
Salaway. Divine - Christian
Divine ecclesiastical
Civil - Human
Really like others

Harold McKennon - San Francisco's Lawyer
First Principle → 1. Seek the Good (Common Good) - self evidence apparent to the reason of man

(a) Good to others
(b) avoid injury to others
(c) to each his own - 1
2. Second Principles
(a) Names the precepts
(b) rules - involve facts
(c) will enters in

- Adler -
1. First Principles are absolute + binding on all men -

Institute of Religion & Social Studies
2. Positive Law - application of first principles to particular cases - can change

Reason + Experience

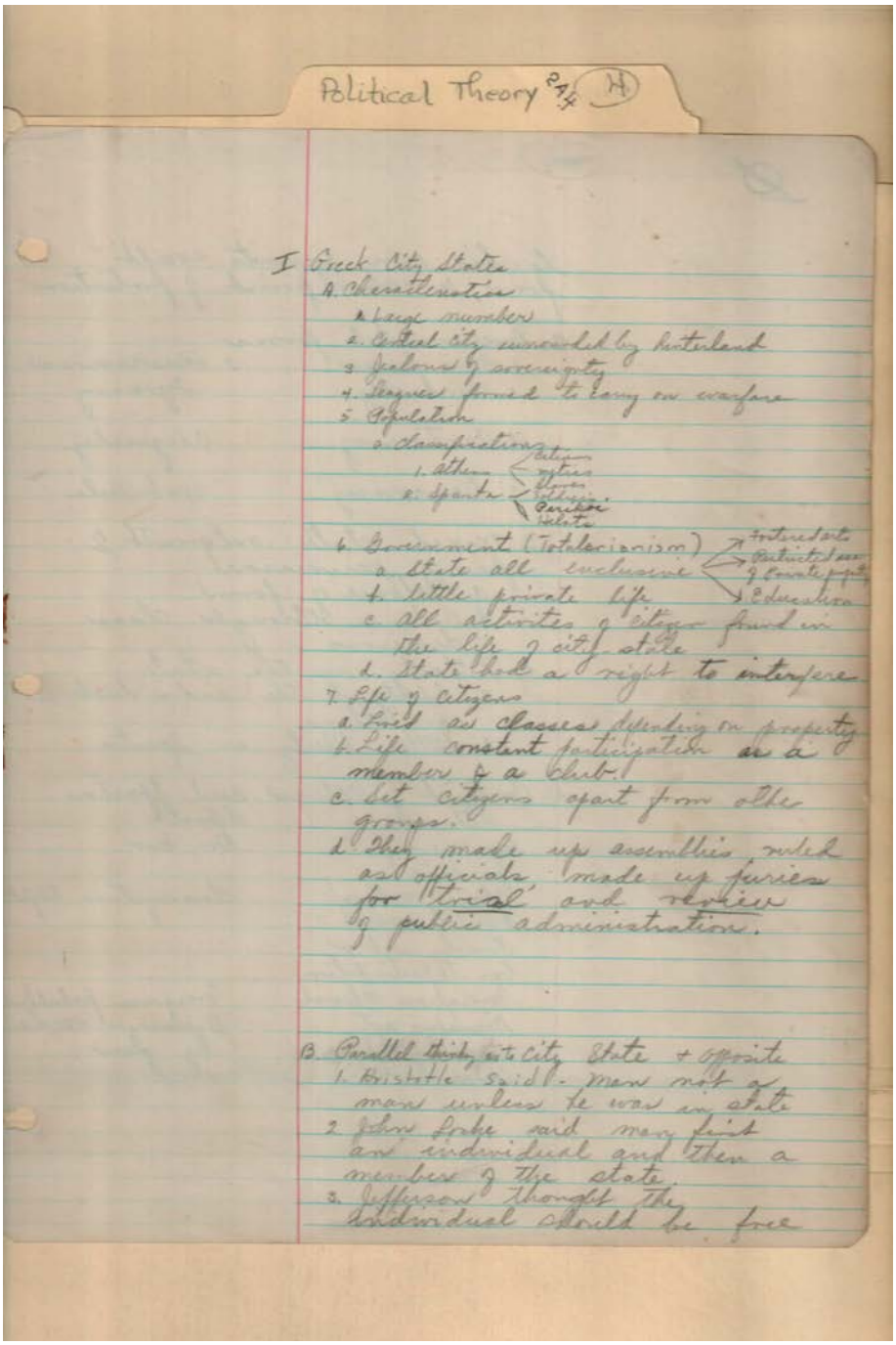
Murray
Emerged from Middle Ages
1. Law as reason
2. Source of Authority is Community
3. ruler limited
4.

18th century Natural Law -
1. God left out in 18th Century - Reason was enough -

Locke - says that society is artifical (nature is artificial) - Catholics -

Names:
Political Theory

Types:
notes



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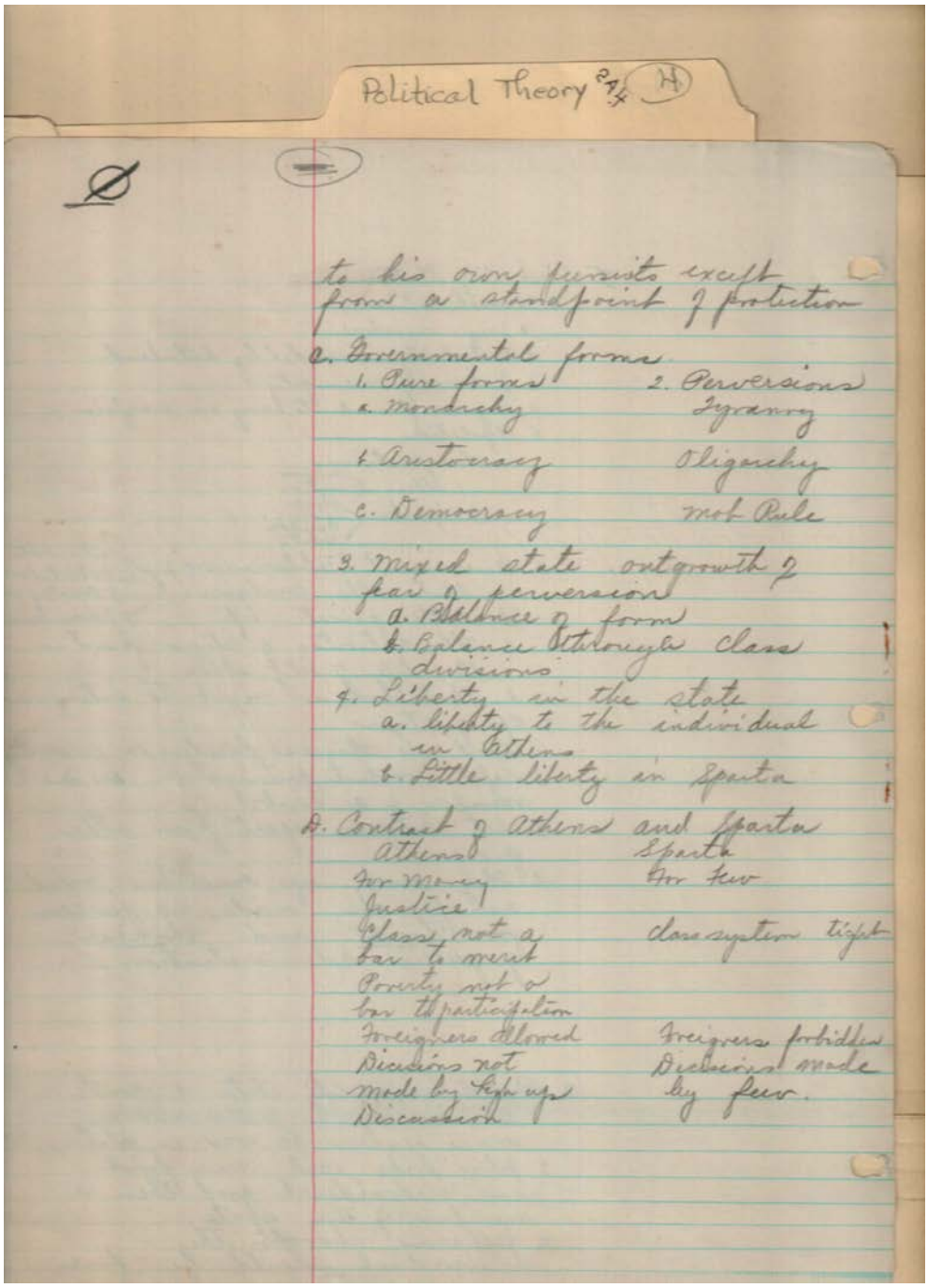

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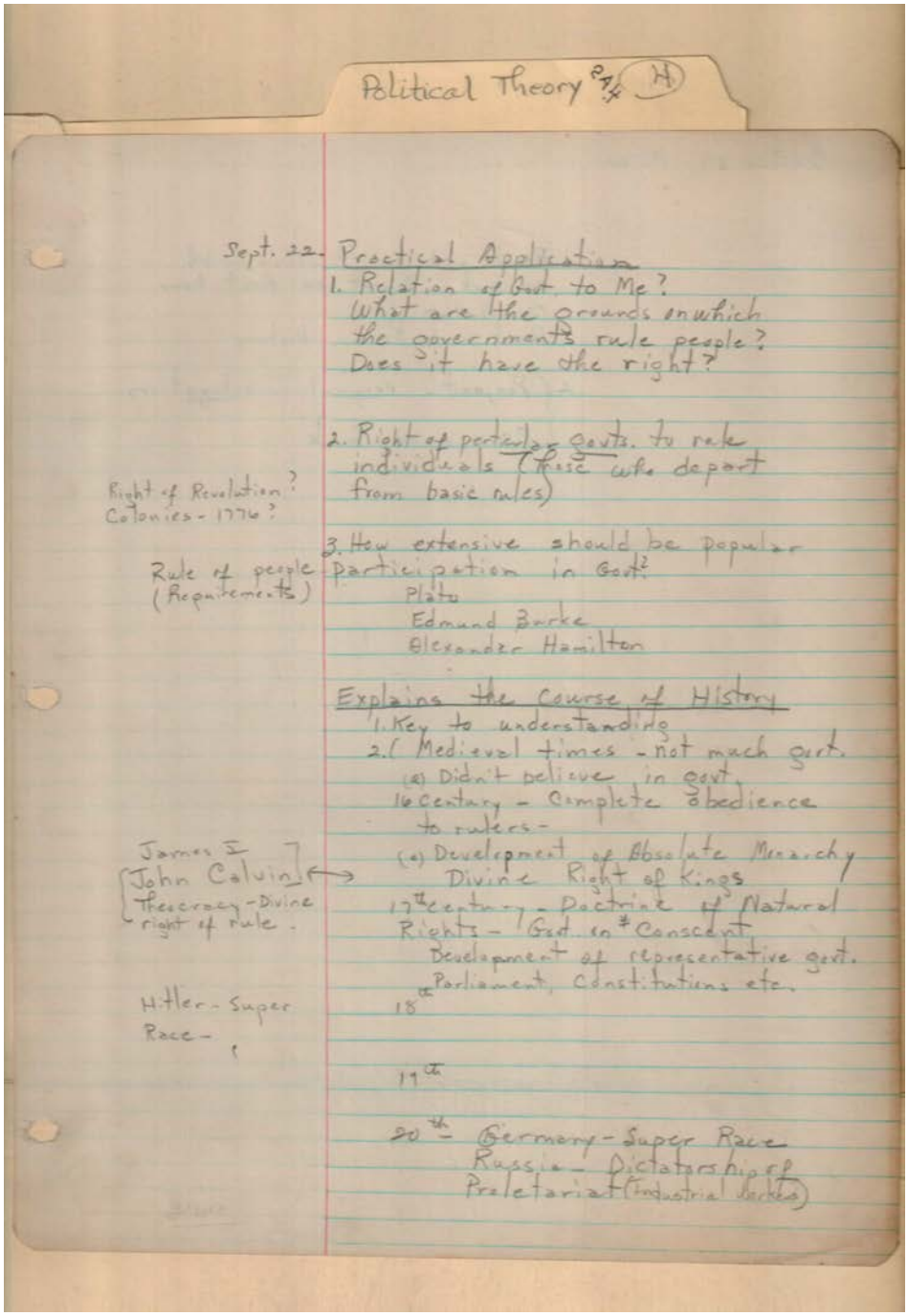


Political Theory 2/4 (H)

Sept. 22. Practical Application
1. Relation of Govt to Me?
What are the grounds on which the governments rule people?
Does it have the right?

2. Right of perfect govts. to rule individuals (Those who depart from basic rules)

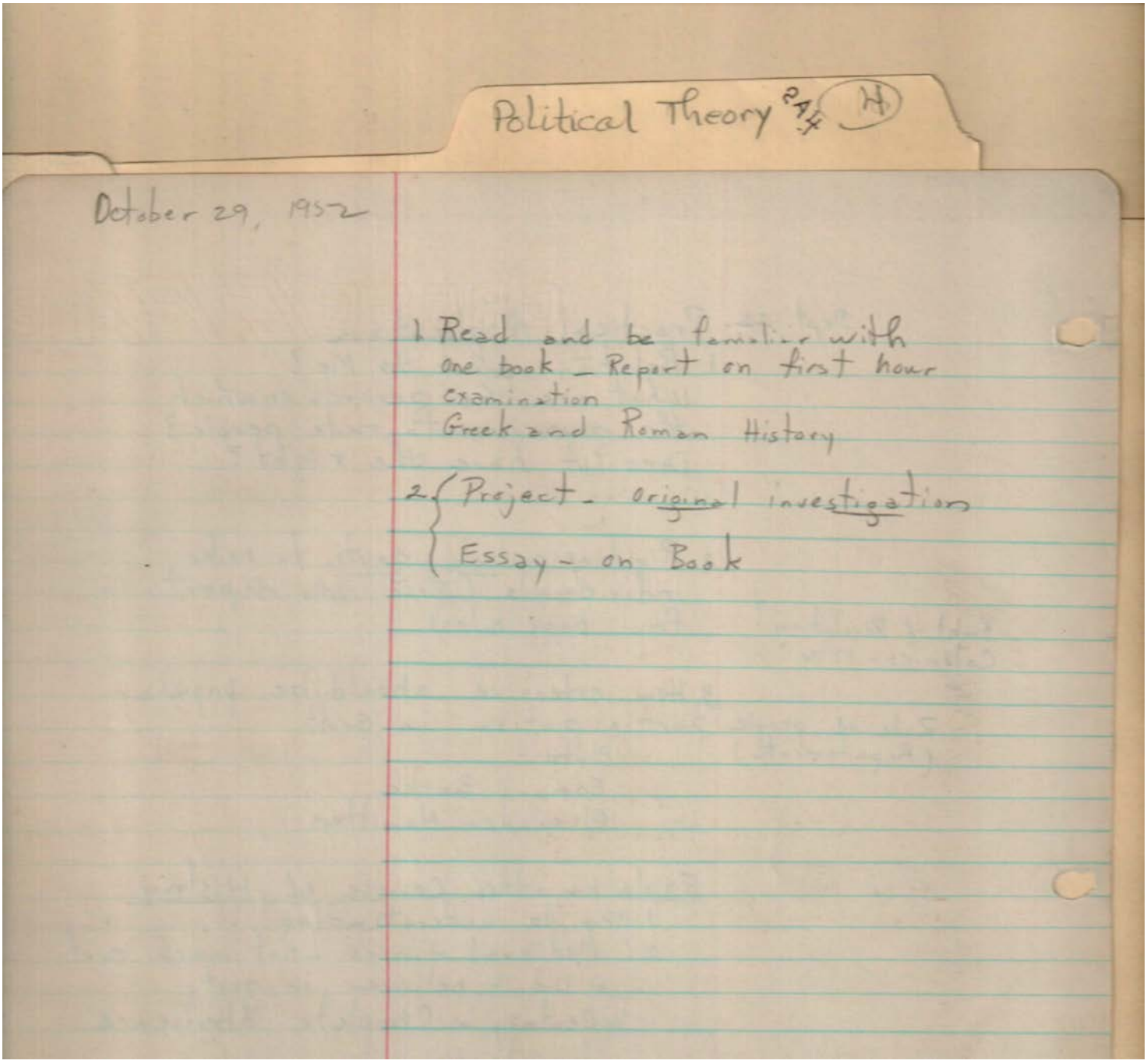
Right of Revolution? Colonies - 1776?

3. How extensive should be popular participation in Govt?
Rule of people (Requirements)
Plato
Edmund Burke
Alexander Hamilton

Explains the Course of History
1. Key to understanding
2. Medieval times - not much govt.
(a) Didn't believe in govt.
16 Century - Complete obedience to rulers -
(c) Development of Absolute Monarchy
Divine Right of Kings
James I
John Calvin
Theocracy - Divine right of rule.
17th century - Doctrine of Natural Rights - Govt on Consent
Development of representative govt.
Parliament, Constitutions etc.
18th
Hitler - Super Race -
19th
20th - Germany - Super Race
Russia - Dictatorship of Proletariat (Industrial workers)

Names:
Political Theory

Types:
notes



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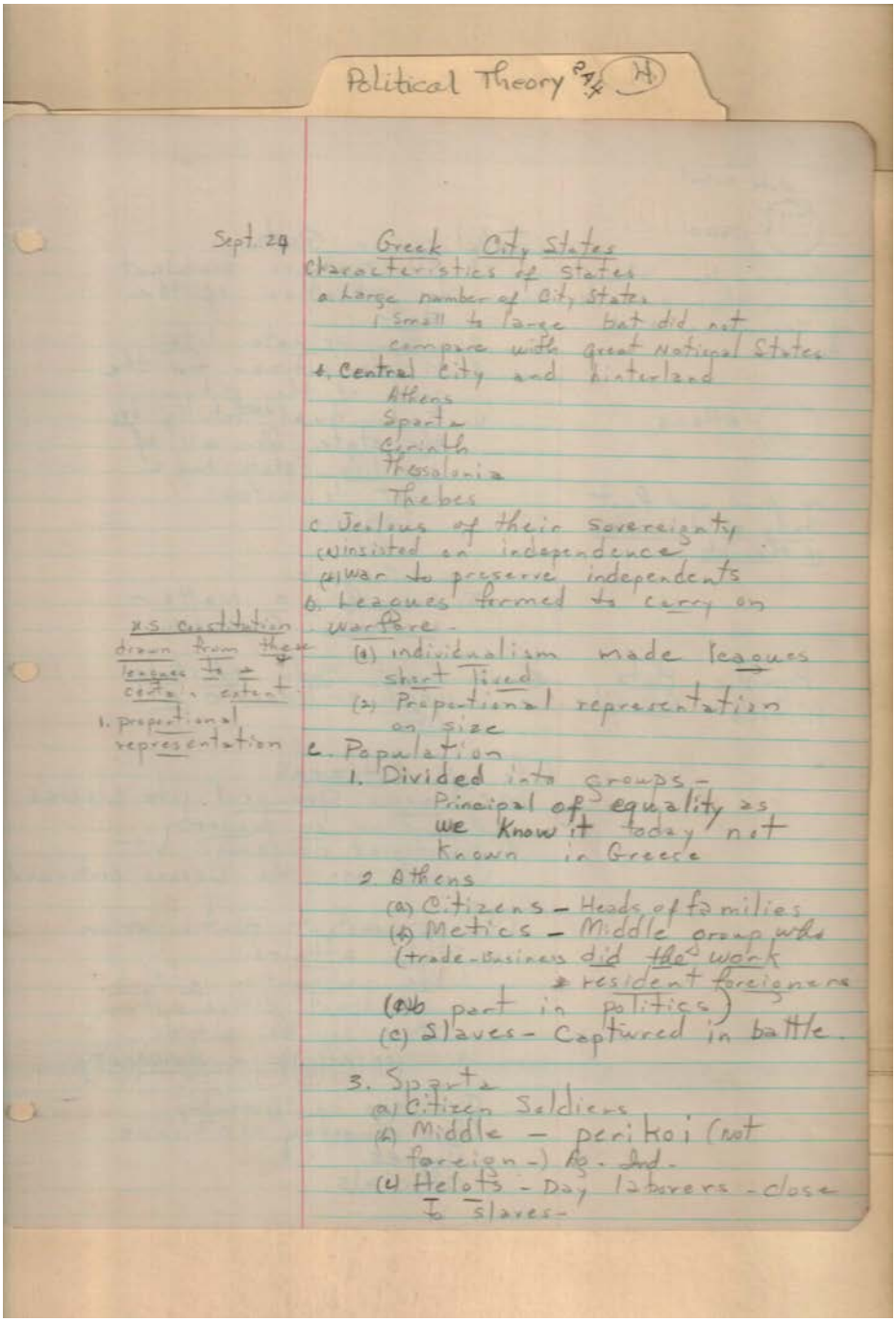


Political Theory 24 (H)

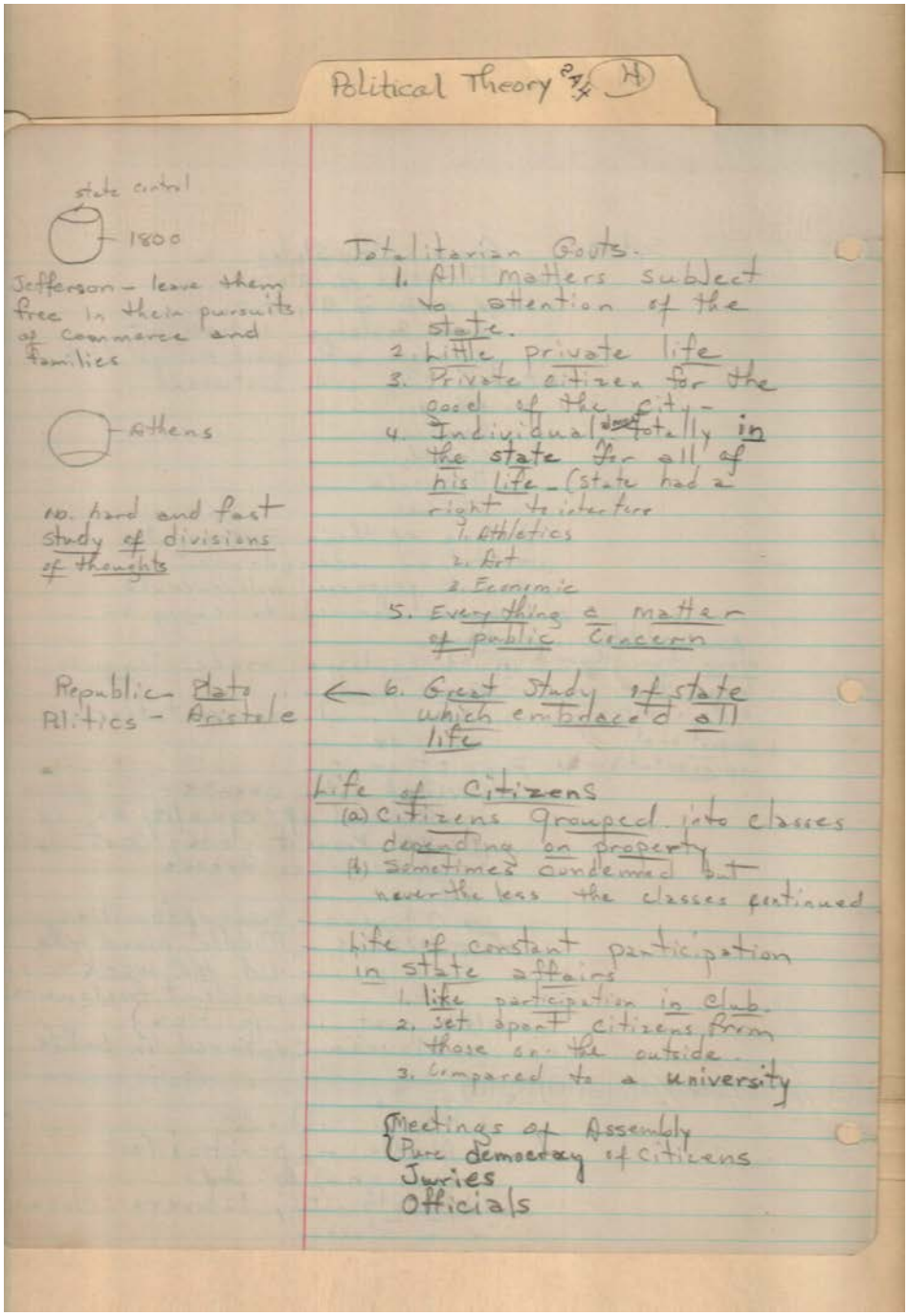
Sept. 24

Greek City States
Characteristics of states
a. Large number of City States
1. Small to large but did not compare with great National States
b. Central City and hinterland
Athens
Sparta
Corinth
Thessalonia
Thebes
c. Jealous of their sovereignty
(1) insisted on independence
(2) war to preserve independents
d. Leagues formed to carry on warfare.
(1) individualism made leagues short lived
(2) Proportional representation on size
e. Population
1. Divided into groups - Principal of equality as we know it today not known in Greece
2. Athens
(a) Citizens - Heads of families
(b) Metics - Middle group who (trade-business did the work * resident foreigners
(~~a~~b part in politics)
(c) Slaves - Captured in battle.
3. Sparta
(a) Citizen Soldiers
(b) Middle - perikoi (not foreign -) Ag. Ind.
(c) Helots - Day laborers - close to slaves -

x.s. constitution drawn from these leagues to a certain extent
1. proportional representation

Names:
Political Theory

Types:
notes



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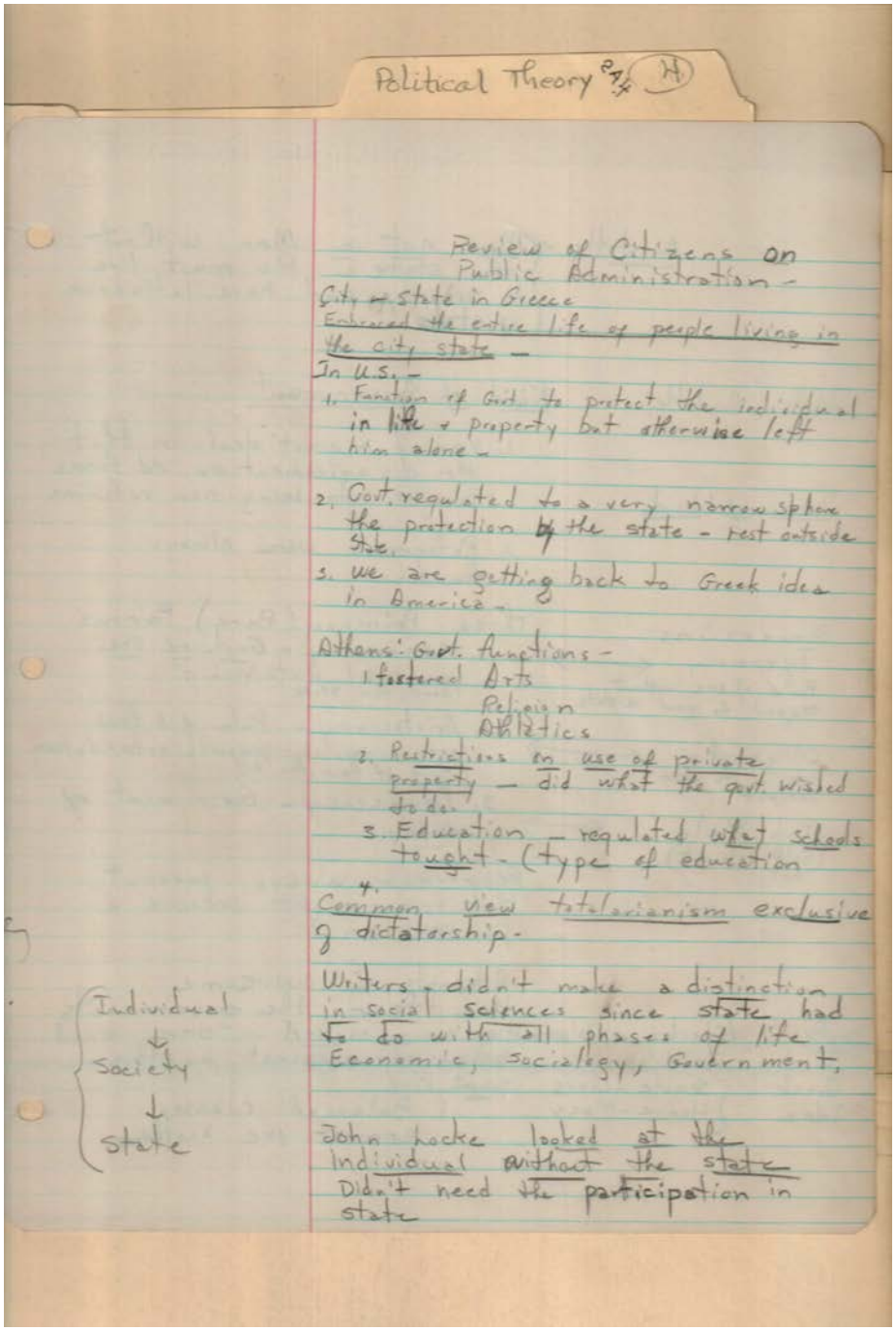


Political Theory 2/4 (4)

Review of Citizens on Public Administration -
City = state in Greece
Embraced the entire life of people living in the city state -
In U.S. -
1. Function of Govt. to protect the individual in life & property but otherwise left him alone -
2. Govt. regulated to a very narrow sphere the protection by the state - rest outside State.
3. We are getting back to Greek idea in America -

Athens: Govt. functions -
1. fostered Arts
Religion
Athletics
2. Restrictions on use of private property - did what the govt. wished to do.
3. Education - regulated what schools taught - (type of education
4.
Common view totalarianism exclusive & dictatorship.

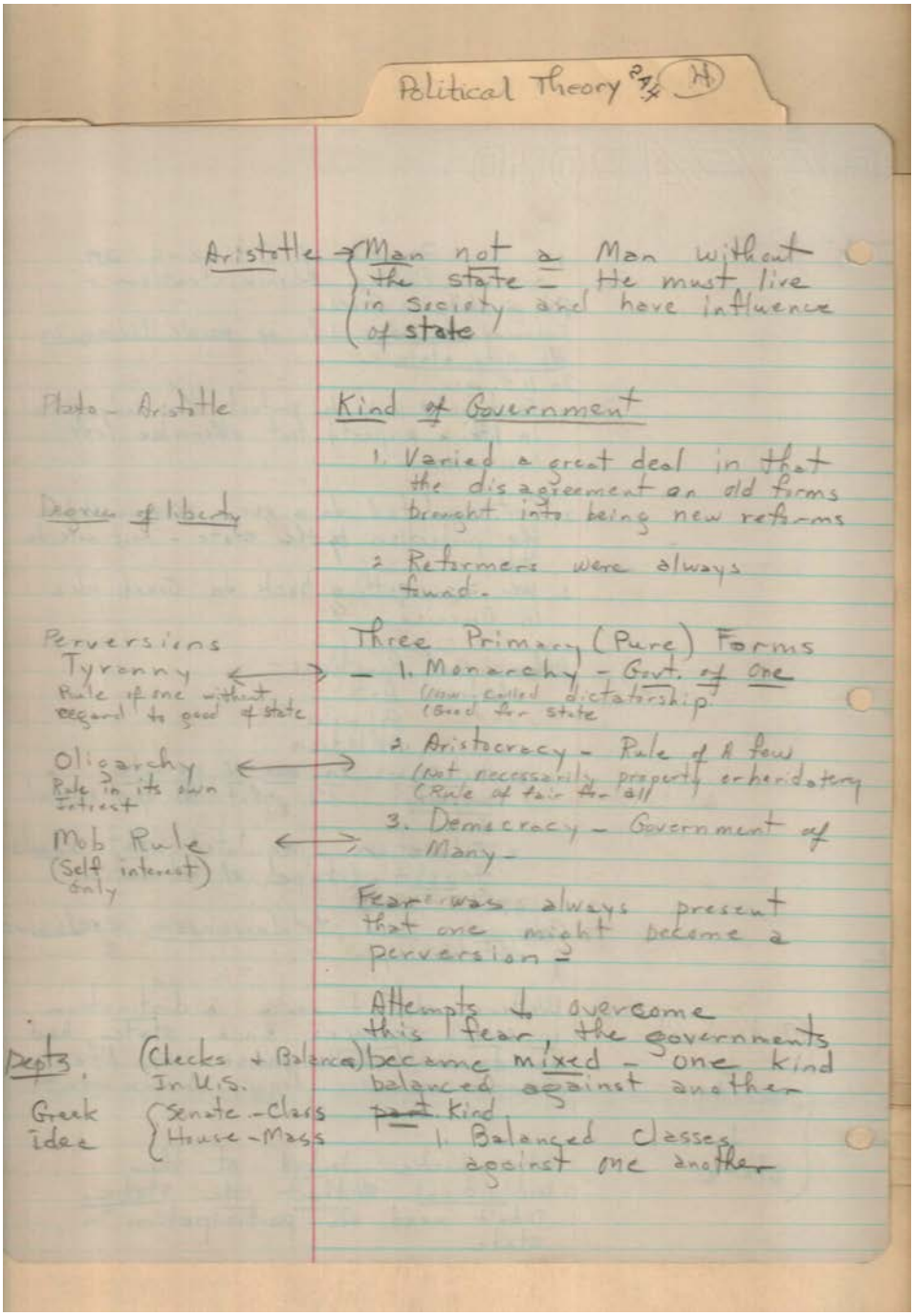
Individual
↓
Society
↓
State

Writers - didn't make a distinction in social sciences since state had to do with all phases of life
Economics, Sociology, Government,

John Locke looked at the Individual without the state
Didn't need the participation in state

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Aristotle → Man not a Man without the state – He must live in society and have influence of state

Plato – Aristotle

Kind of Government

1. Varied a great deal in that the disagreement on old forms brought into being new reforms

Degree of liberty

2. Reformers were always found.

Perversions

Three Primary (Pure) Forms

Tyranny ⟷ – 1. Monarchy – Govt. of One
Rule of one without regard to good of state
(Now called dictatorship
(Good for state

Oligarchy ⟷ 2. Aristocracy – Rule of A few
Rule in its own Interest
(Not necessarily property or heridatory
(Rule of fair for all

Mob Rule ⟷ 3. Democracy – Government of Many –
(Self interest) only

Fear was always present that one might become a perversion –

Attempts to overcome this fear, the governments became mixed – one kind balanced against another ~~part~~ kind

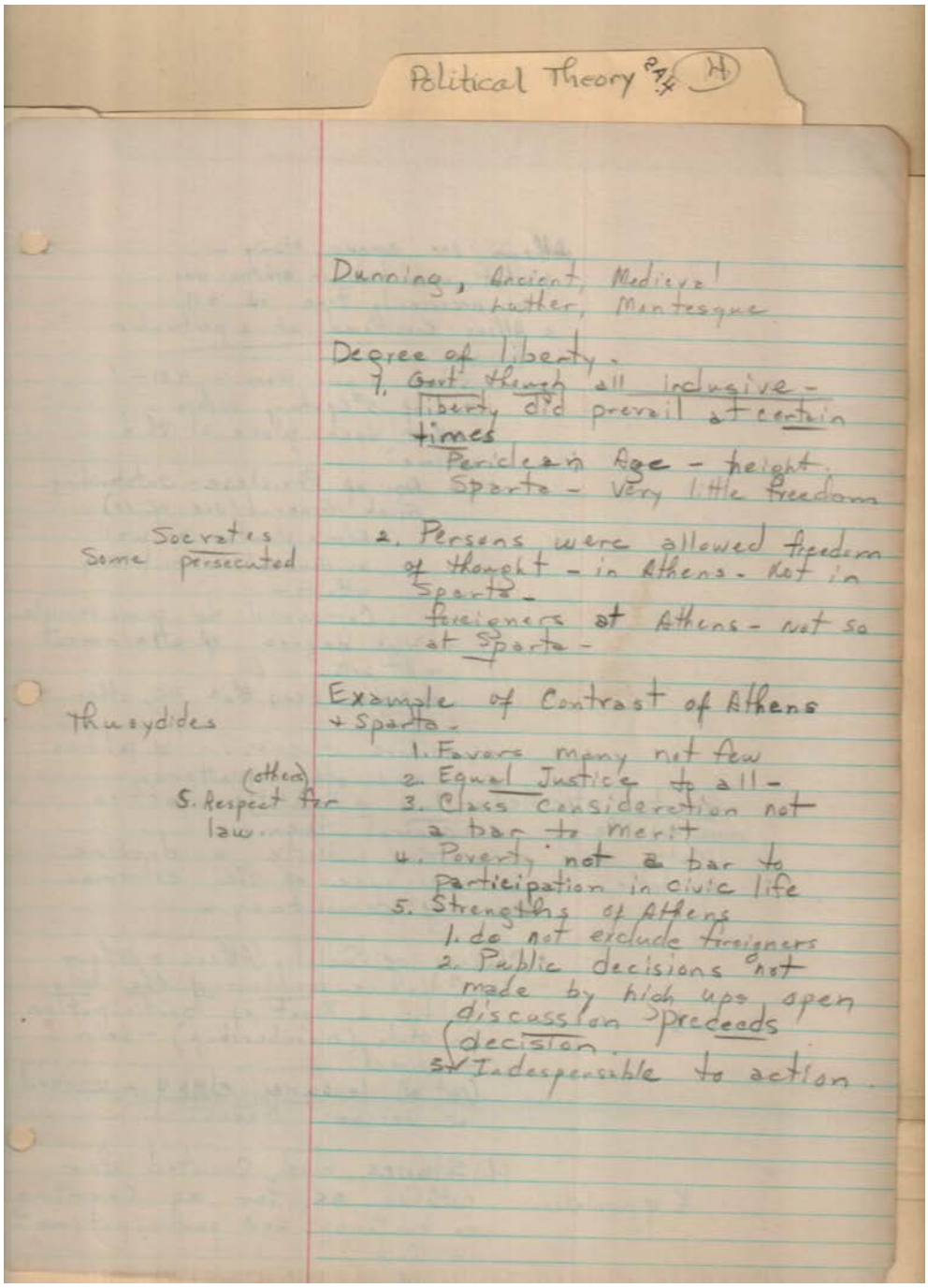
Depts. (Checks + Balances) In U.S.

Greek Idea { Senate – Class
House – Mass

1. Balanced classes against one another

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Dunning, Ancient, Medieval
Luther, Montesque

Degree of Liberty.
1. Gen. though all inclusive - liberty did prevail at certain times
Periclean Age - height.
Sparta - very little freedom

Socrates Some persecuted

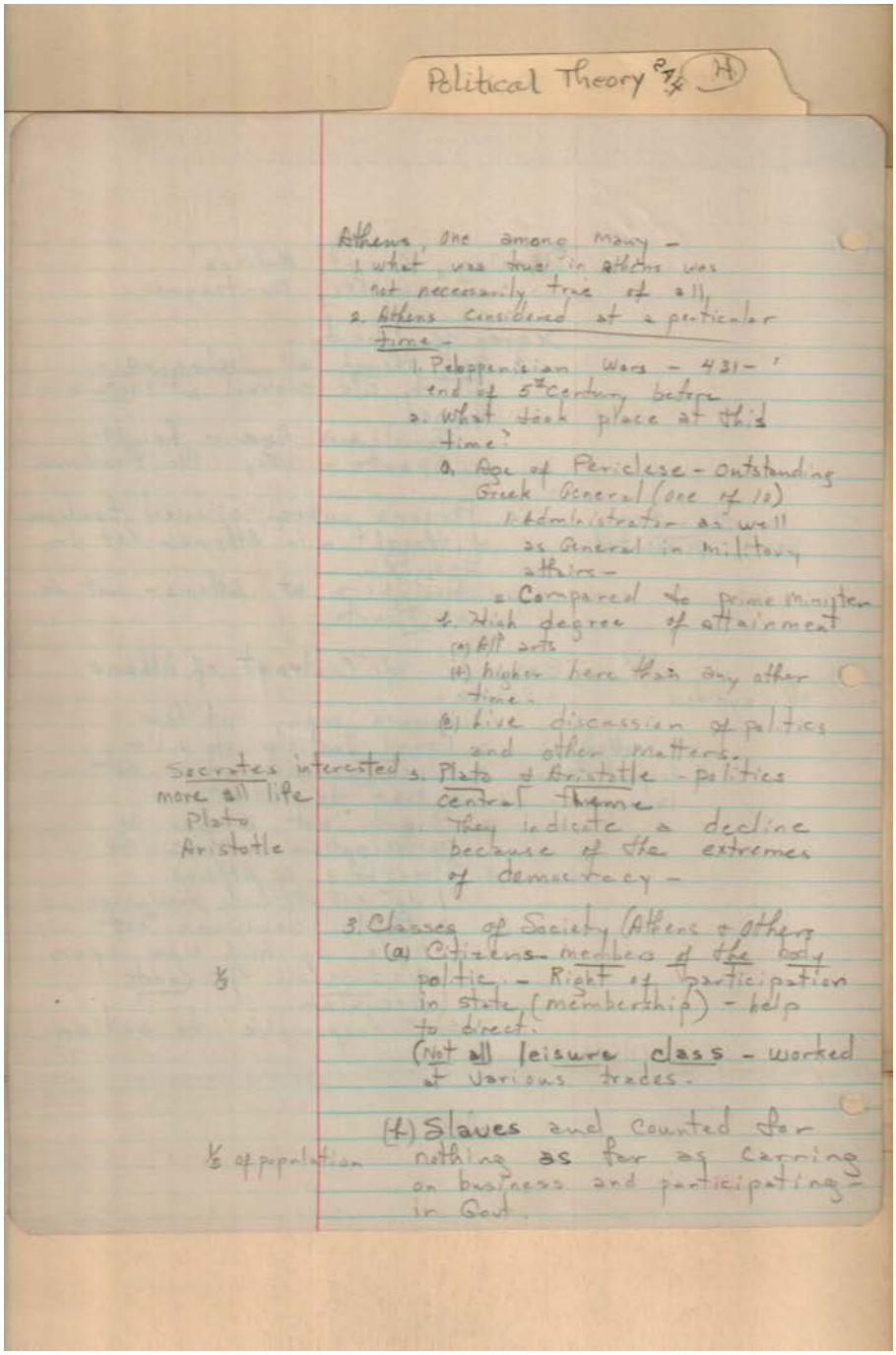
2. Persons were allowed freedom of thought - in Athens - Not in Sparta -
foreigners at Athens - not so at Sparta -

Thucydides

Example of Contrast of Athens + Sparta -
1. Favors many not few
2. Equal Justice to all -
3. Class consideration not a bar to merit
4. Poverty not a bar to participation in civic life
5. (other) Respect for law.
5. Strengths of Athens
1. do not exclude foreigners
2. Public decisions not made by high ups, open discussion precedes decision
3. Indespensible to action.

Names:
Political Theory

Types:
notes



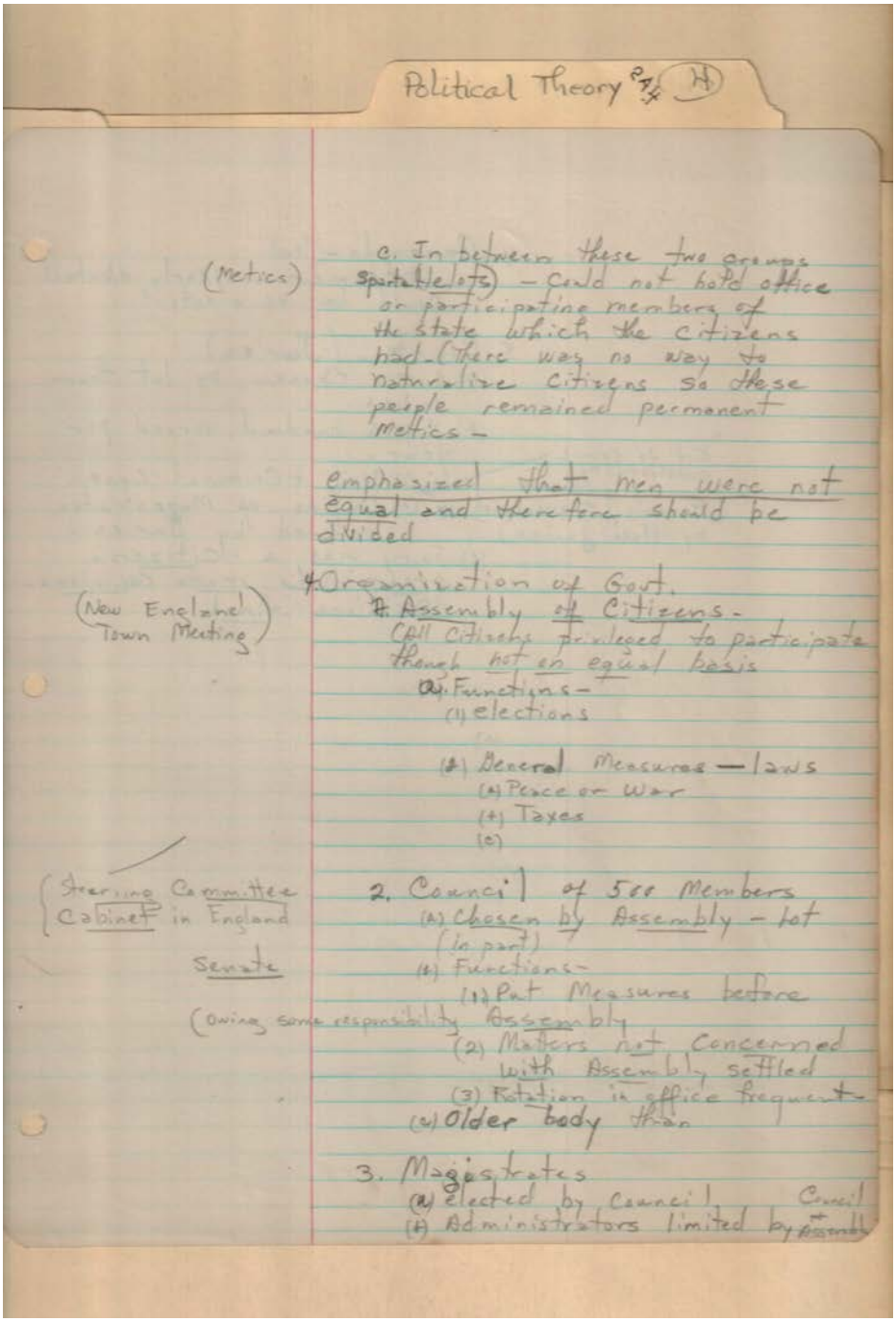
Political Theory 2/4 (H)

Athens, one among many -
1. what was true in Athens was not necessarily true of all,
2. Athens considered at a particular time -
1. Peloponnesian Wars - 431 - end of 5th century before
2. What took place at this time?
a. Age of Pericles - outstanding Greek General (one of 10)
1. Administrator as well as General in military affairs -
2. Compared to prime ministers
b. High degree of attainment
(a) All arts
(b) higher here than any other time.
(c) live discussion of politics and other matters.
Socrates interested more all life
Plato
Aristotle
3. Plato & Aristotle - politics central theme
They indicate a decline because of the extremes of democracy -

3. Classes of Society (Athens & others
(a) Citizens - members of the body politic - Right of participation in state (membership) - help to direct.
1/5
(Not all leisure class - worked at various trades.
(b) Slaves and counted for nothing as far as carring on business and participating in Govt.
1/5 of population

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

(Metics)

c. In between these two groups (Sparta Helots) – Could not hold office or participating members of the state which the citizens had. (There was no way to naturalize citizens so these people remained permanent metics –

emphasized that men were not equal and therefore should be divided

4. Organization of Govt.

(New England Town Meeting)

1. Assembly of Citizens –
(All Citizens privileged to participate though not on equal basis
(a) Functions –
(1) elections
(2) General Measures — laws
(a) Peace or War
(b) Taxes
(c)

(Steering Committee Cabinet in England

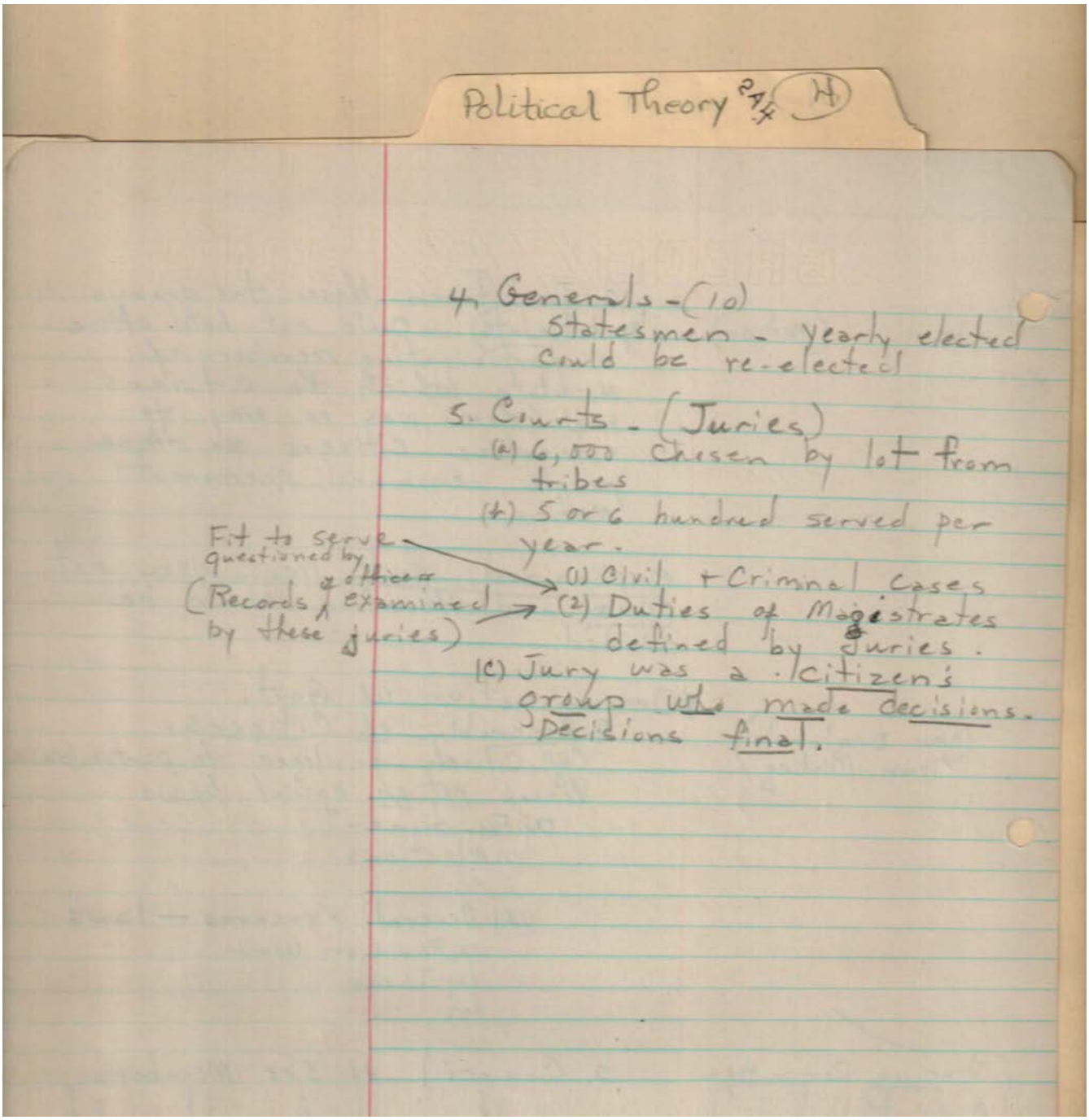
Senate

2. Council of 500 Members
(a) Chosen by Assembly – lot (in part)
(b) Functions –
(1) Put Measures before Assembly
(owing some responsibility
(2) Matters not concerned with Assembly settled
(3) Rotation in office frequent –
(c) Older body than

3. Magistrates
(a) elected by Council
(b) Administrators limited by Council + Assembly

Names:
Political Theory

Types:
notes



Names:
Political Theory

Types:
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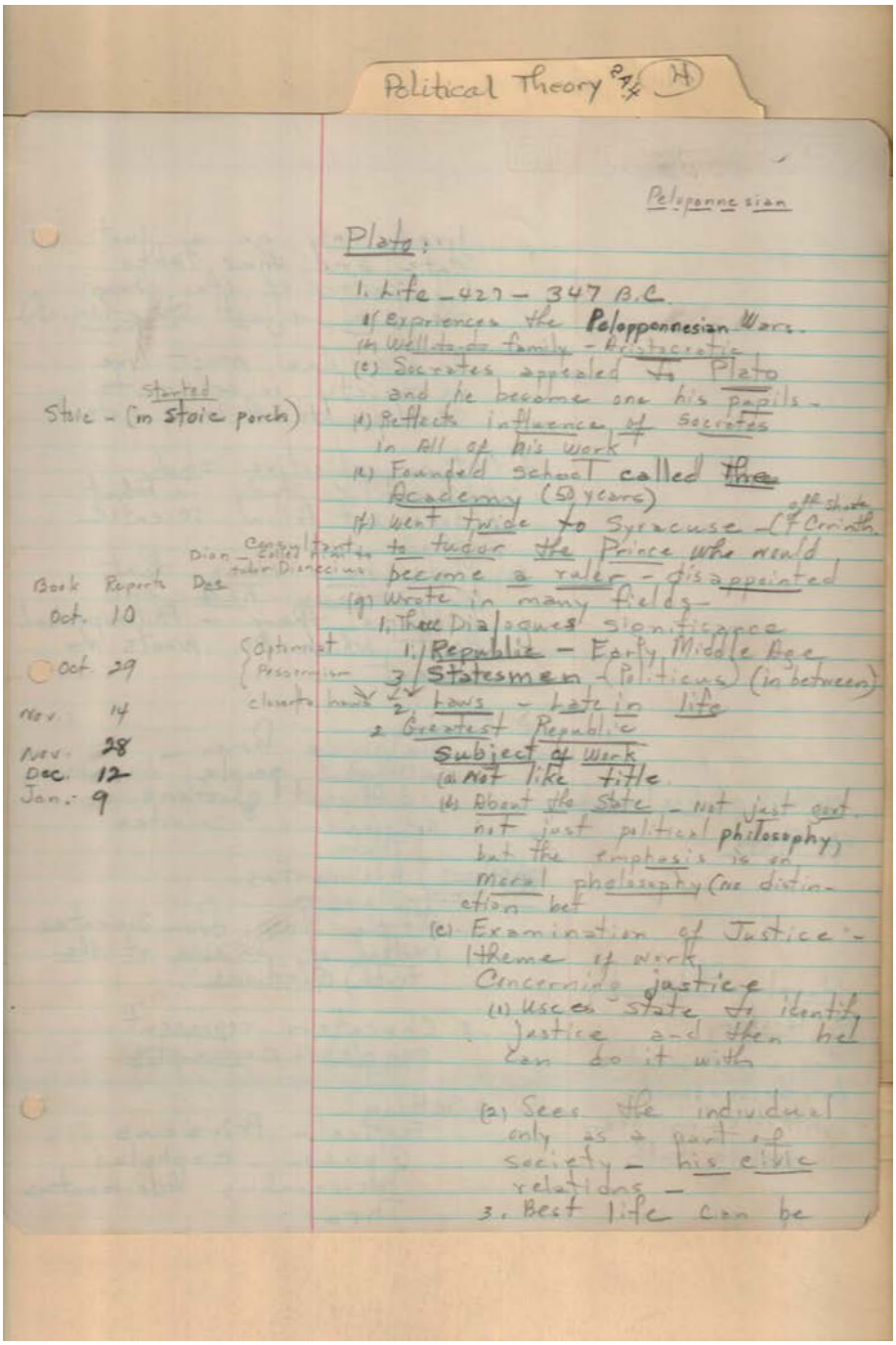


Political Theory 2/4 (H)

Peloponnesian

Plato:

1. Life – 427 – 347 B.C.
(a) Experiences the Peloponnesian Wars.
(b) Well-to-do family – Aristocratic
(c) Socrates appealed to Plato and he become one his pupils.
(d) Reflects influence of Socrates in All of his work
(e) Founded school called the Academy (50 years)
(f) went twice to Syracuse – (off shore of Corinth) to tudor the Prince who would become a ruler – disappointed
(g) Wrote in many fields –
1. Three Dialogues significance
1. Republic – Early Middle Age
3. Statesmen (Politicus) (in between)
2. Laws – Late in life
2. Greatest Republic
Subject of Work
(a) Not like title
(b) About the State – not just govt. not just political philosophy, but the emphasis is on moral philosophy (no distinction bet
(c) Examination of Justice – theme of work
Concerning justice
(1) Uses state to identify justice and then he can do it with
(2) Sees the individual only as a part of society – his civic relations –
3. Best life can be

Started
Stoic – (in stoic porch)

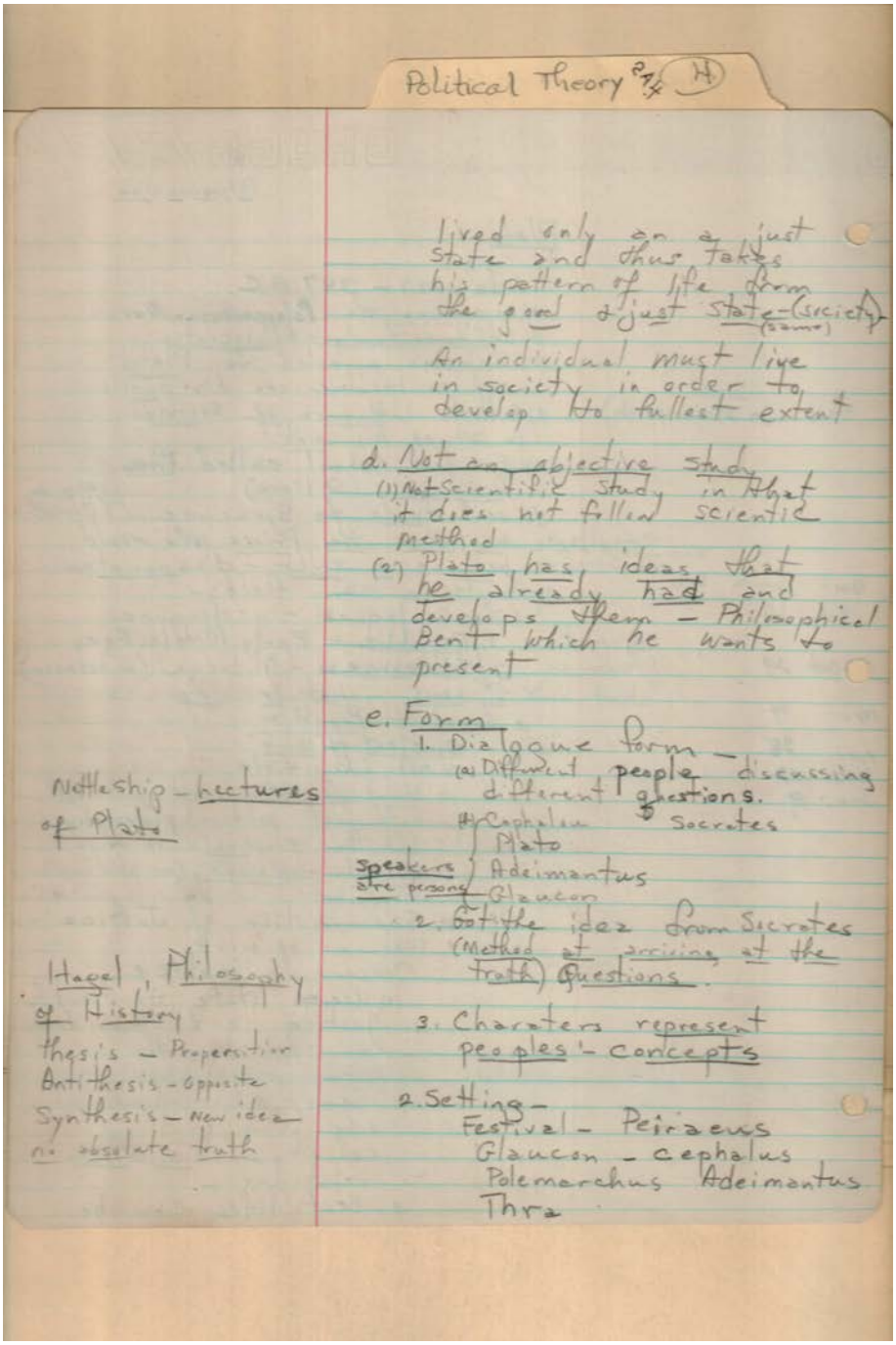
Dion – Consultant called next to tudor Dionecius

Book Reports Due
Oct. 10
Oct. 29
Nov. 14
Nov. 28
Dec. 12
Jan. 9

{Optimist
{Pessimism
closer to hawk

Names:
Political Theory

Types:
notes



Political Theory 2A/4 (H)

lived only on a just state and thus takes his pattern of life from the good & just state (same) - (society)

An individual must live in society in order to develop to fullest extent

d. Not an objective study
(1) Not scientific study in that it does not follow scientic method
(2) Plato has ideas that he already had and develops them - Philosophical Bent which he wants to present

e. Form
1. Dialogue form -
(a) Different people discussing different questions.
(b) Cephalus & Socrates
Plato
Adeimantus
Glaucon
speakers are persons
2. Got the idea from Socrates (Method at arriving at the truth) Questions.

3. Charaters represent peoples' - concepts

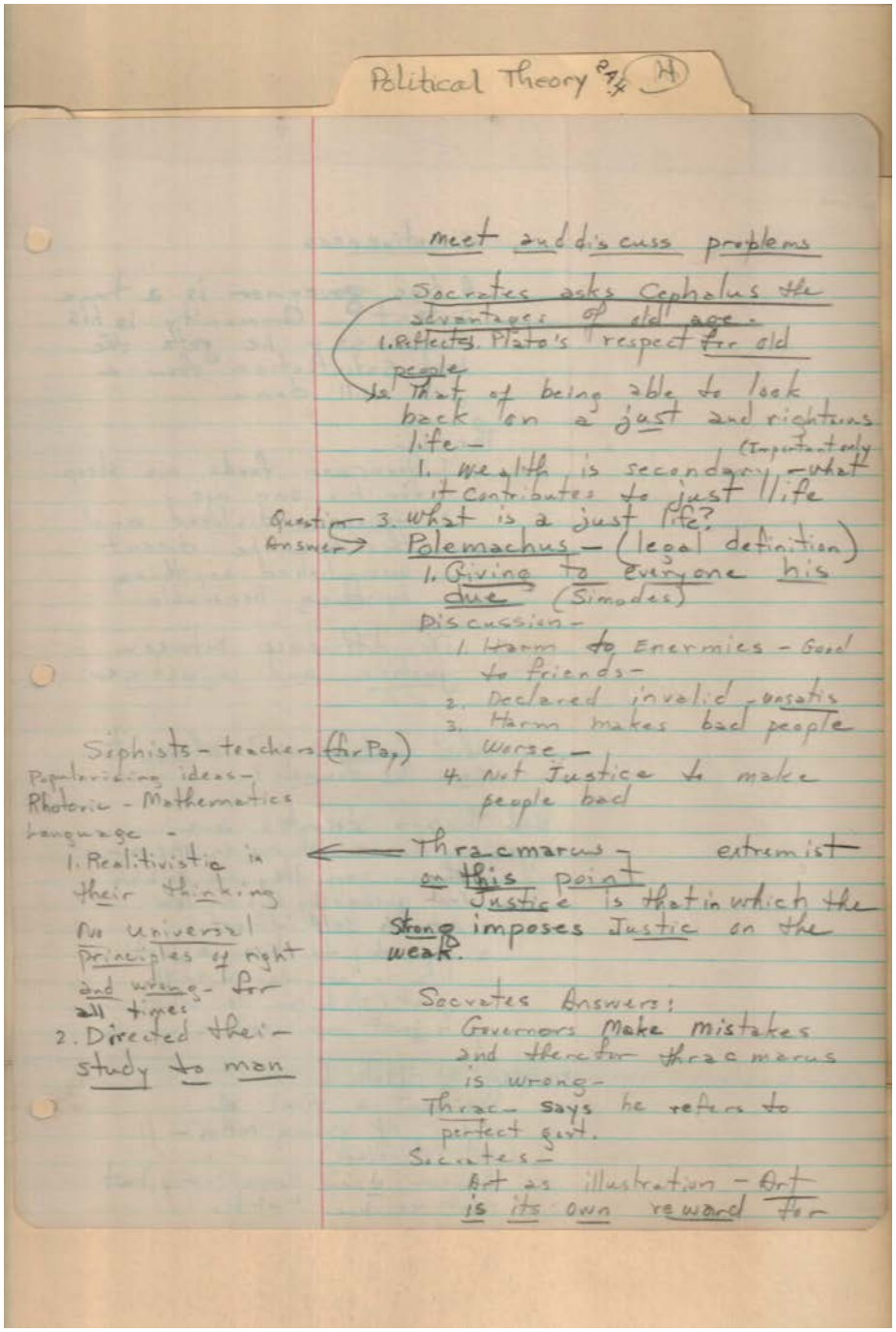
2. Setting -
Festival - Peiraeus
Glaucon - cephalus
Polemarchus Adeimantus
Thra

Nettleship - lectures of Plato

Hagel, Philosophy of History
thesis - Proposition
Antithesis - opposite
Synthesis - New idea
no absolute truth

Names:
Political Theory

Types:
notes



Political Theory 2A/4 (H)

meet and discuss problems

Socrates asks Cephalus the advantages of old age.
1. Reflects 3. Plato's respect for old people
2. That of being able to look back on a just and righteous life –
1. wealth is secondary – what it contributes to just life (Important only)
Question 3. What is a just life?
Answer Polemachus – (legal definition)
1. Giving to everyone his due (Simodes)
Discussion –
1. Harm to Enermies – Good to friends –
2. Declared invalid – unsatis
3. Harm makes bad people worse –
4. Not Justice to make people bad

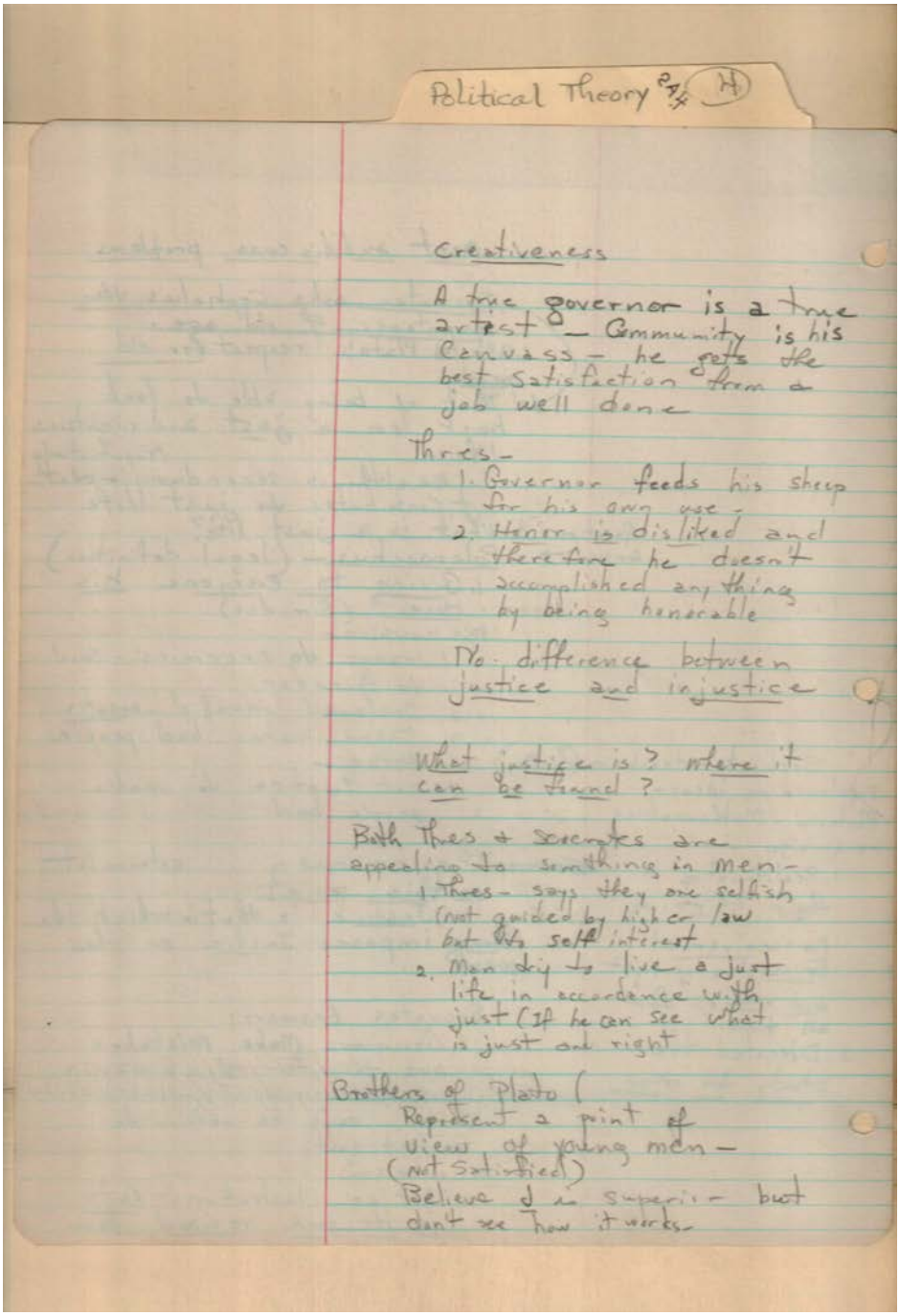
Sophists – teachers (for Pay)
Popularizing ideas –
Rhetoric – Mathematics
Language –
1. Realitivistic in their thinking
No universal principles of right and wrong – for all times
2. Directed their study to man

Thracmarus – extremist on this point
Justice is that in which the strong imposes Justic on the weak.

Socrates Answers:
Governors make mistakes and therefor thracmarus is wrong –
Thrac – says he refers to perfect govt.
Socrates –
Art as illustration – Art is its own reward for

Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

Creativeness

A true governor is a true artist — Community is his canvass — he gets the best satisfaction from a job well done

Thres —
1. Governor feeds his sheep for his own use.
2. Honor is disliked and therefore he doesn't accomplished anything by being honorable

No difference between justice and injustice

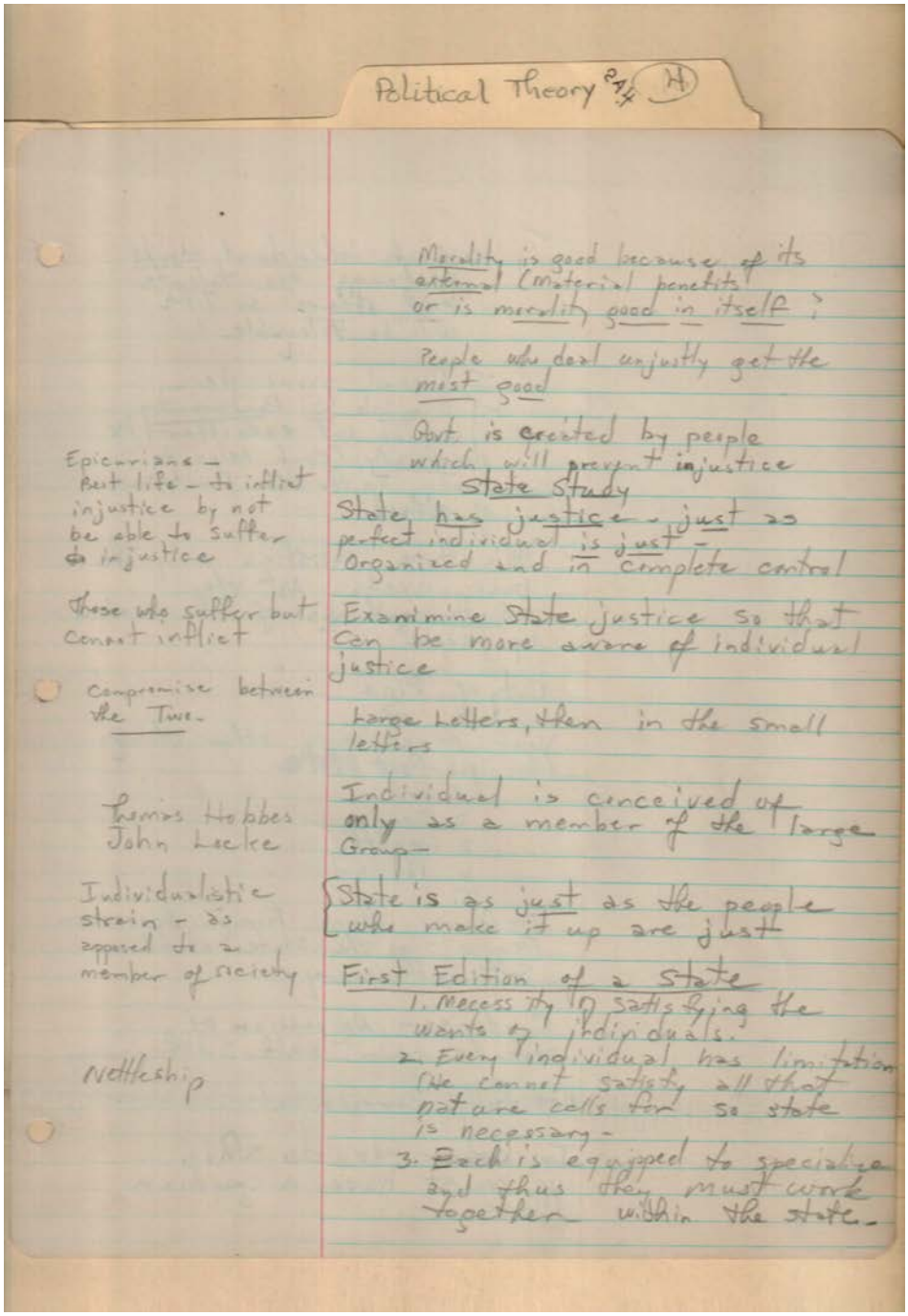
What justice is? where it can be found?

Both Thres & Socrates are appealing to something in men —
1. Thres — says they are selfish (not guided by higher law but by self interest
2. Man duty to live a just life, in accordance with just (if he can see what is just and right

Brothers of Plato (
Represent a point of view of young men —
(not satisfied)
Believe J is superior — but don't see how it works.

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Morality is good because of its external (material benefits) or is morality good in itself?

People who deal unjustly get the most good

Govt. is created by people which will prevent injustice

State Study

Epicurians – Best life – to inflict injustice by not be able to suffer ~~to~~ injustice

State has justice – just as perfect individual is just – Organized and in complete control

Those who suffer but cannot inflict

Examimine State justice so that can be more aware of individual justice

Compromise between the Two.

Large Letters, then in the small letters

Thomas Hobbes
John Locke

Individual is conceived of only as a member of the large Group –

Individualistic strain – as opposed to a member of society

State is as just as the people who make it up are just

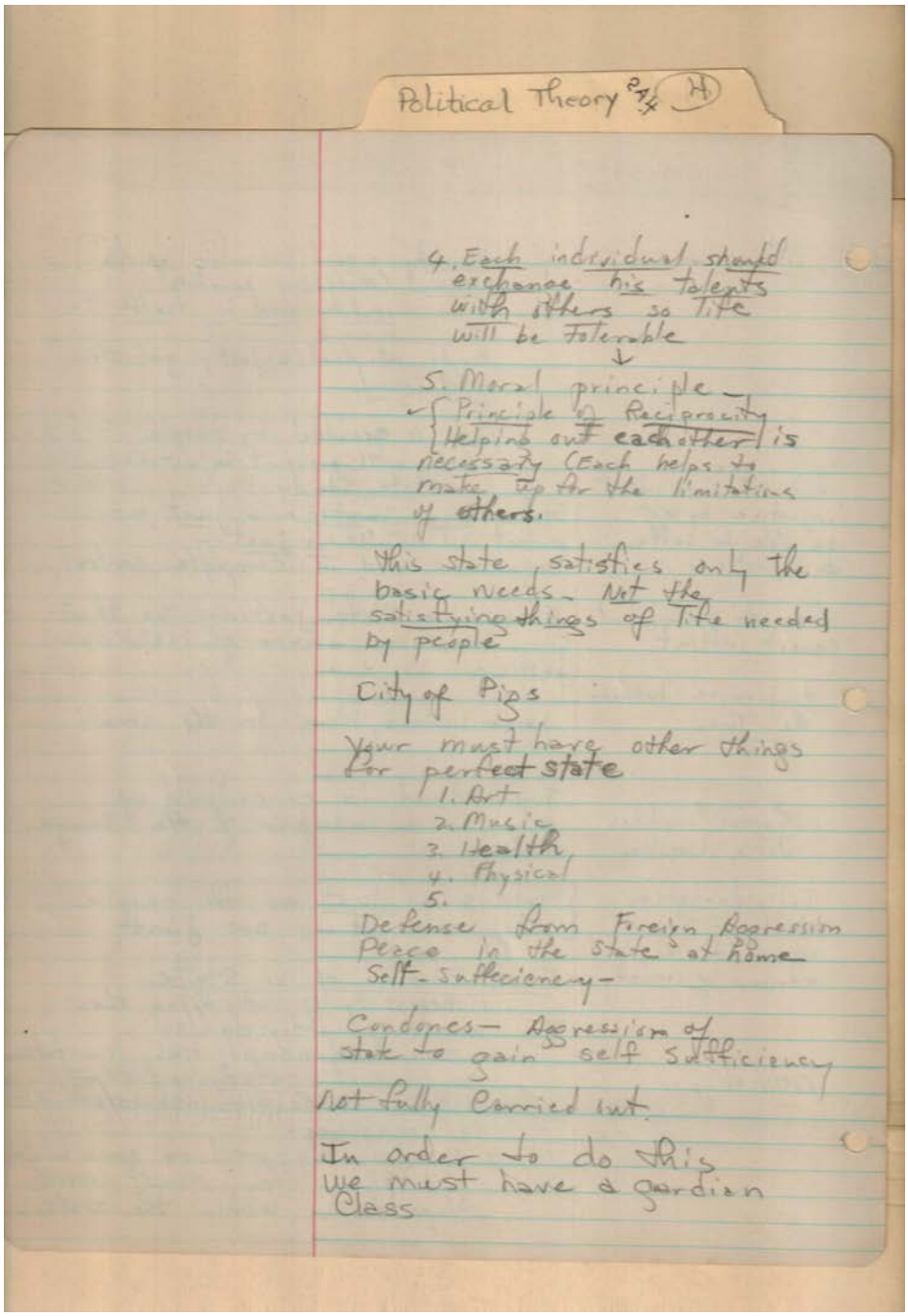
First Edition of a State

1. Necessity of satisfying the wants of individuals.
2. Every individual has limitation (We cannot satisfy all that nature calls for so state is necessary –
3. Each is equipped to specialize and thus they must work together within the state.

Nettleship

Names:
Political Theory

Types:
notes



Political Theory 2/3 (H)

4. Each individual should exchange his talents with others so life will be tolerable
↓
5. Moral principle -
{Principle of Reciprocity
Helping out each other} is necessary (Each helps to make up for the limitations of others.

This state satisfies only the basic needs - Not the satisfying things of life needed by people

City of Pigs

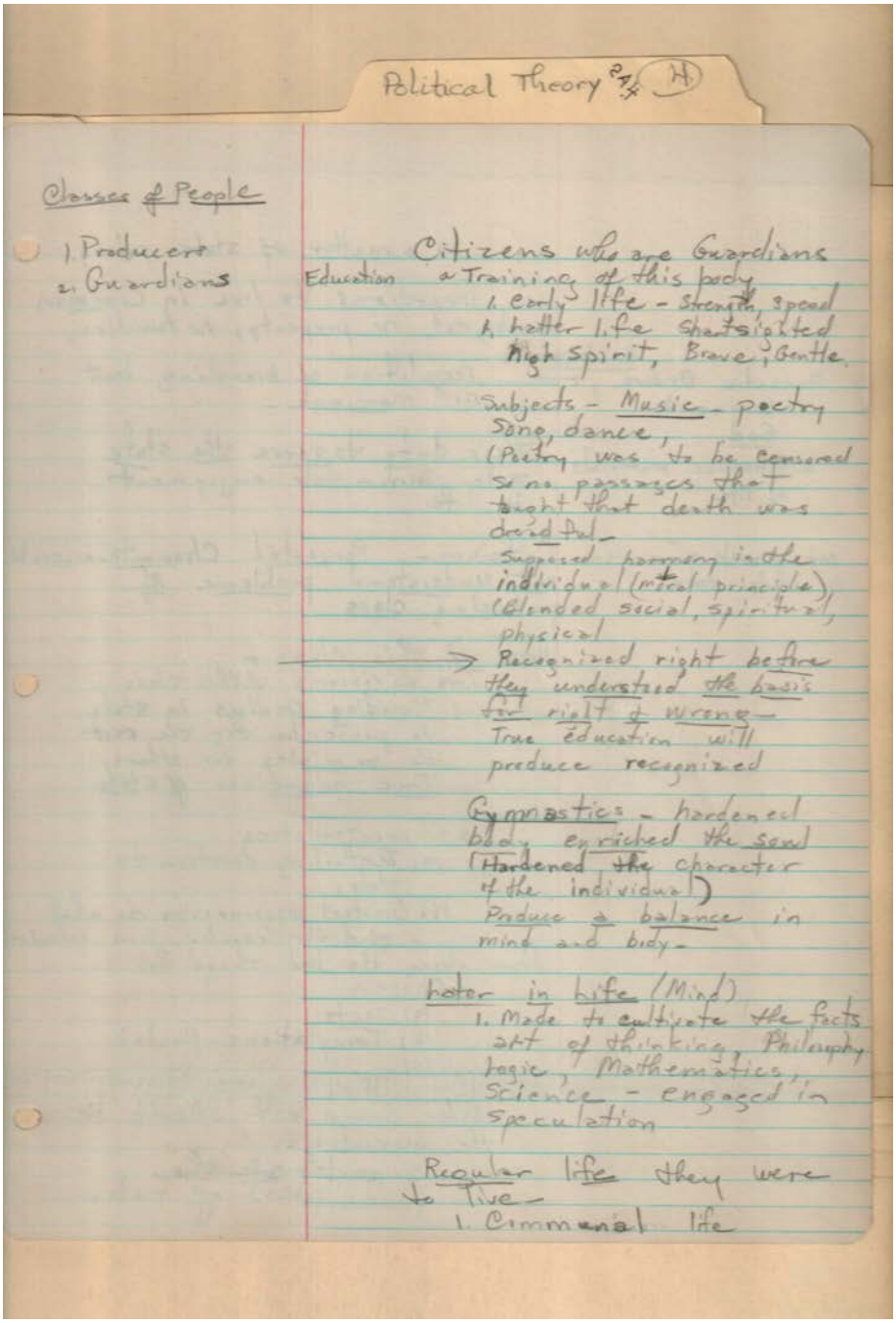
Your must have other things for perfect state
1. Art
2. Music
3. Health
4. Physical
5.
Defense from Foreign Aggression
Peace in the state at home
Self-sufficiency -

Condones - Aggression of state to gain self sufficiency
Not fully carried out.

In order to do this we must have a gardian class

Names:
Political Theory

Types:
notes



Political Theory 24 (H)

Classes of People

1. Producers
2. Guardians

Citizens who are Guardians

Education a Training of this body
1. Early life - Strength, speed
1. Latter life Shortsighted
high spirit, Brave, Gentle.

Subjects - Music - poetry
Song, dance,
(Poetry was to be censored
so no passages that
taught that death was
dreadful -
Supposed harmony in the
individual (moral principle)
(Blended social, spiritual,
physical
→ Recognized right before
they understood the basis
for right & wrong -
True education will
produce recognized

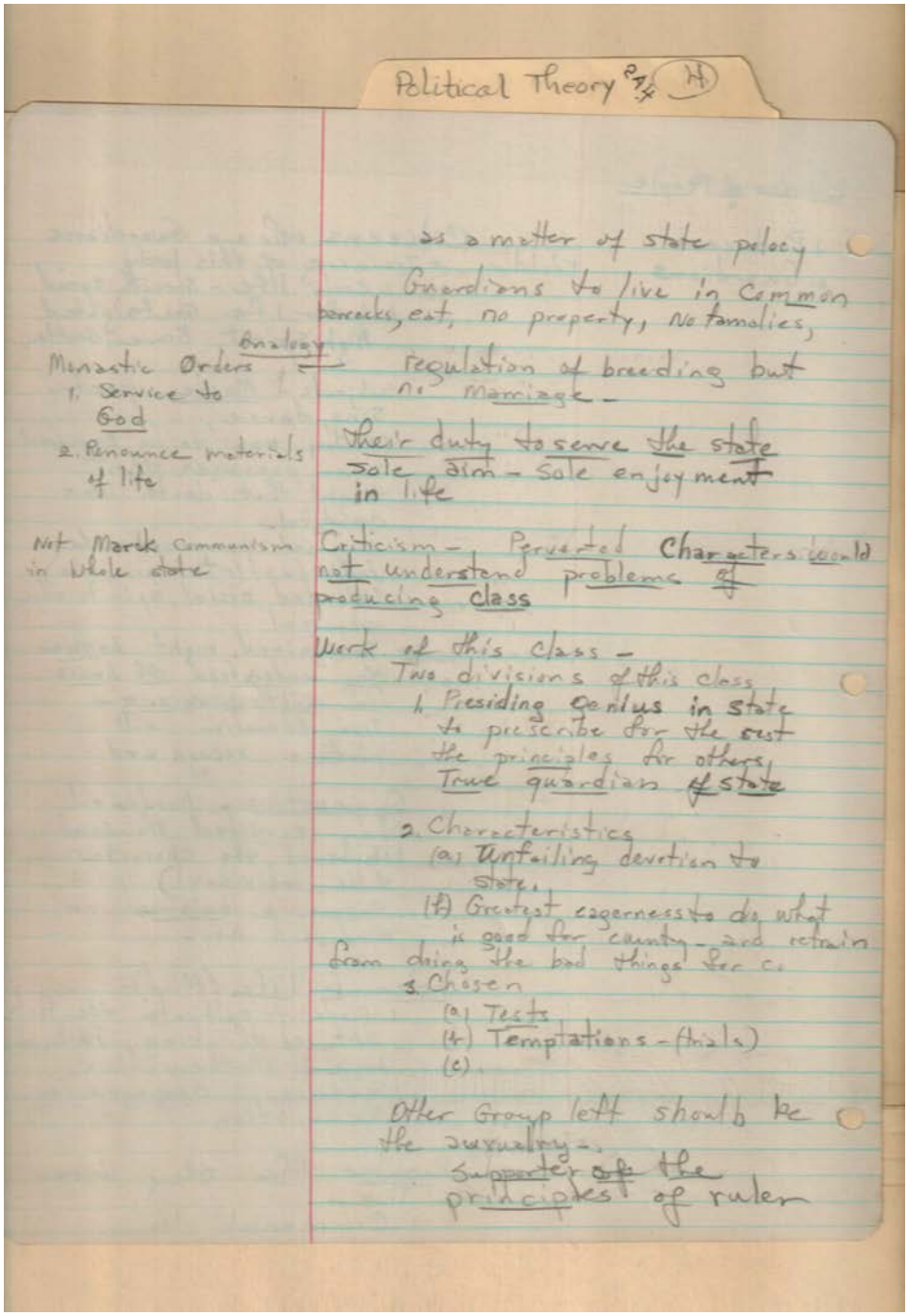
Gymnastics - hardened
body enriched the soul
(Hardened the character
of the individual)
Produce a balance in
mind and body -

Later in life (Mind)
1. Made to cultivate the facts
art of thinking, Philosophy
logic, Mathematics,
Science - engaged in
speculation

Regular life they were
to live -
1. Communal life

Names:
Political Theory

Types:
notes



Names:
Political Theory

Types:
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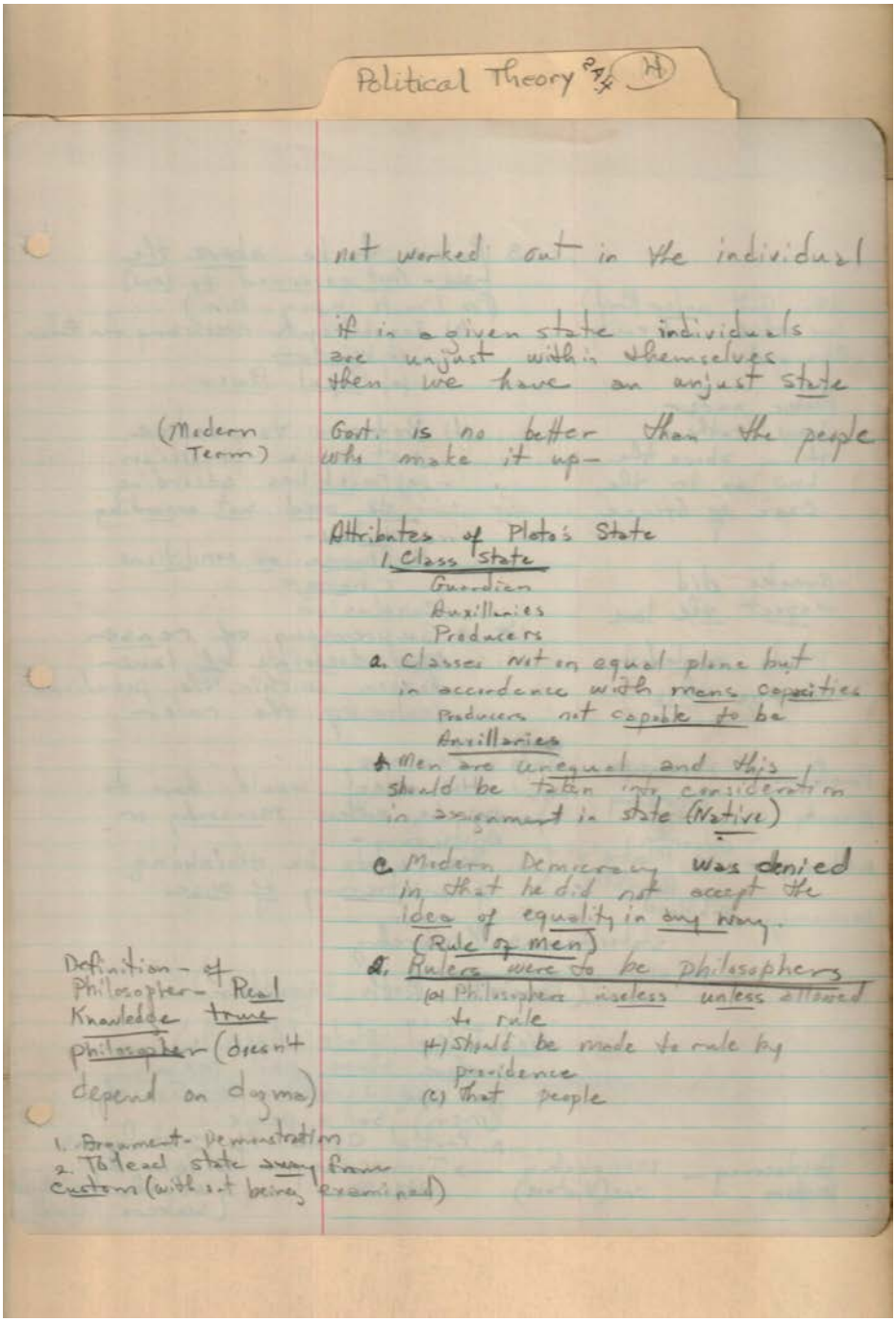


Political Theory 2/4 (H)

not worked out in the individual

if in a given state individuals are unjust within themselves then we have an unjust state

(Modern Term) Govt. is no better than the people who make it up—

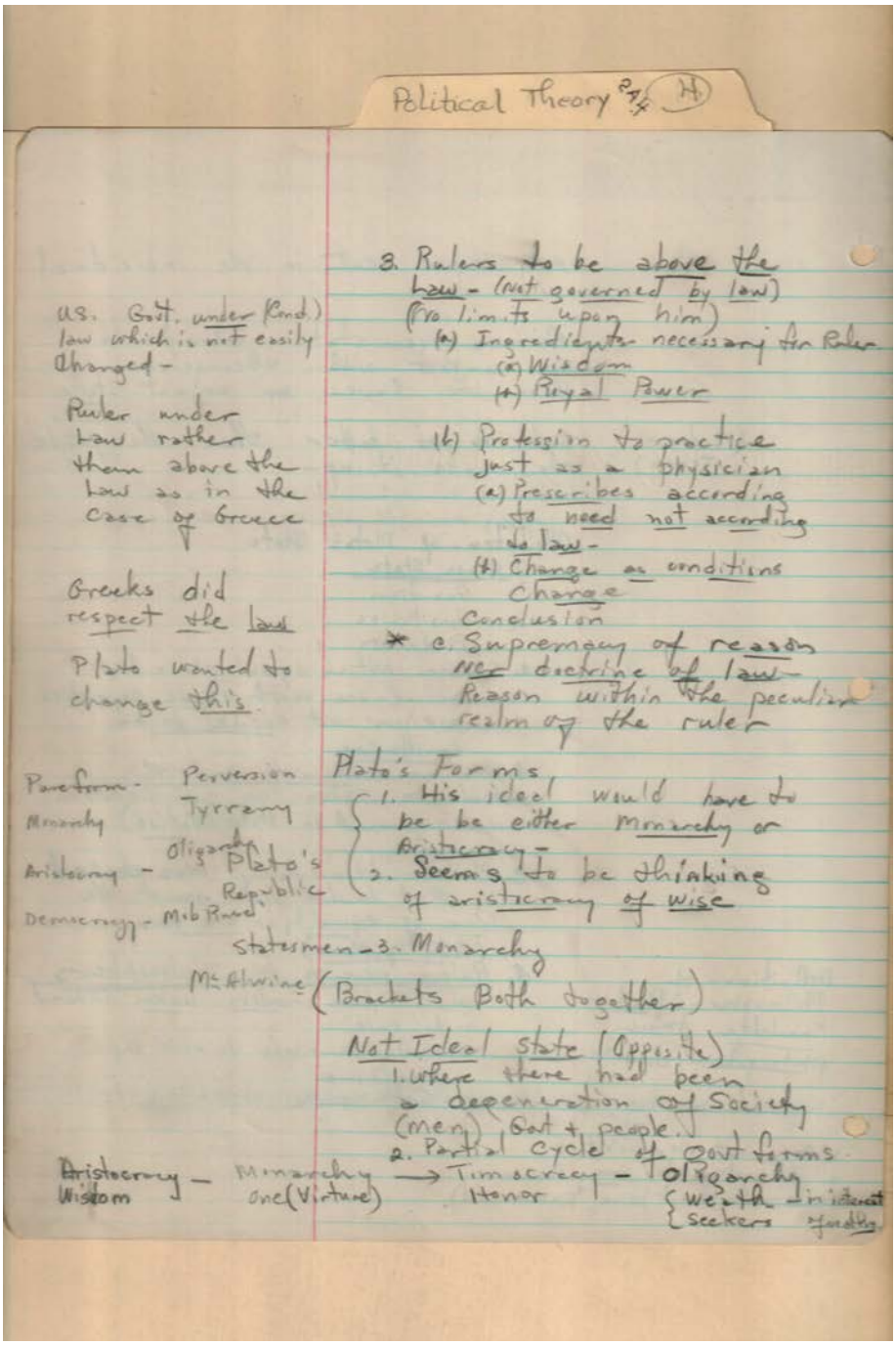
Attributes of Plato's State
1. Class State
Guardian
Auxillaries
Producers
a. Classes not on equal plane but in accordance with mens capacities
Producers not capable to be Auxillaries
b. Men are unequal and this should be taken into consideration in assignment in state (Native)
c. Modern Democracy was denied in that he did not accept the idea of equality in any way. (Rule of men)
d. Rulers were to be philosophers
(a) Philosophers useless unless allowed to rule
(b) Should be made to rule by providence
(c) That people

Definition - of Philosopher - Real Knowledge true philosopher (doesn't depend on dogma)

1. Argument - Demonstration
2. To lead state away from customs (with out being examined)

Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

3. Rulers to be above the law - (not governed by law) (no limits upon him)
(a) Ingredients necessary for Ruler
(a) Wisdom
(b) Royal Power
(b) Profession to practice just as a physician
(a) Prescribes according to need not according to law.
(b) Change as conditions change
Conclusion
* c. Supremacy of reason not doctrine of law - Reason within the peculiar realm of the ruler

U.S. Govt. under Const. law which is not easily changed -

Ruler under law rather than above the law as in the case of Greece

Greeks did respect the law

Plato wanted to change this

Perform - Perversion
Monarchy Tyranny
Aristocracy - Oligarchy Plato's Republic
Democracy - Mob Rule

Plato's Forms
1. His ideal would have to be be either Monarchy or Aristocracy -
2. Seems to be thinking of aristocracy of wise

Statesmen - 3. Monarchy

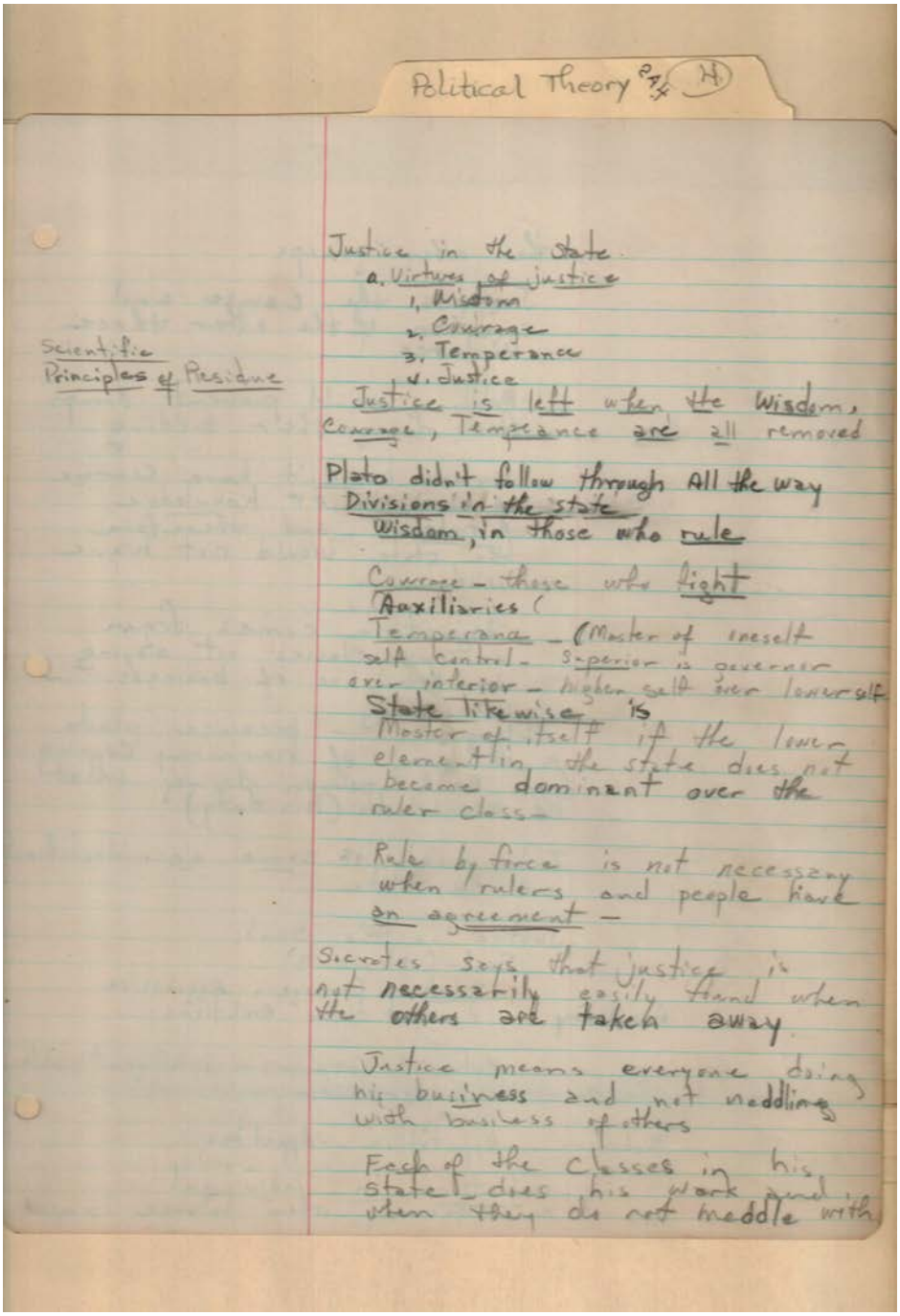
McIlwine (Brackets both together)

Not Ideal state (Opposite)
1. Where there had been a degeneration of Society (men) Govt + people.
2. Partial cycle of Govt forms

Aristocracy - Wisdom → Monarchy One (Virtue) → Timocracy - Honor → Oligarchy {Wealth {Seekers in interest of wealth

Names:
Political Theory

Types:
notes



Political Theory 24 (4)

Scientific Principles of Residue

Justice in the state
a. Virtues of justice
1. Wisdom
2. Courage
3. Temperance
4. Justice

Justice is left when the Wisdom, Courage, Temperance are all removed

Plato didn't follow through All the way
Divisions in the state
Wisdom, in those who rule

Courage - those who fight
Auxiliaries (
Temperance - (Master of oneself
self control - Superior is governor
over interior - higher self over lower self
State likewise is
Master of itself if the lower
element in the state does not
become dominant over the
ruler class -

Rule by force is not necessary
when rulers and people have
an agreement -

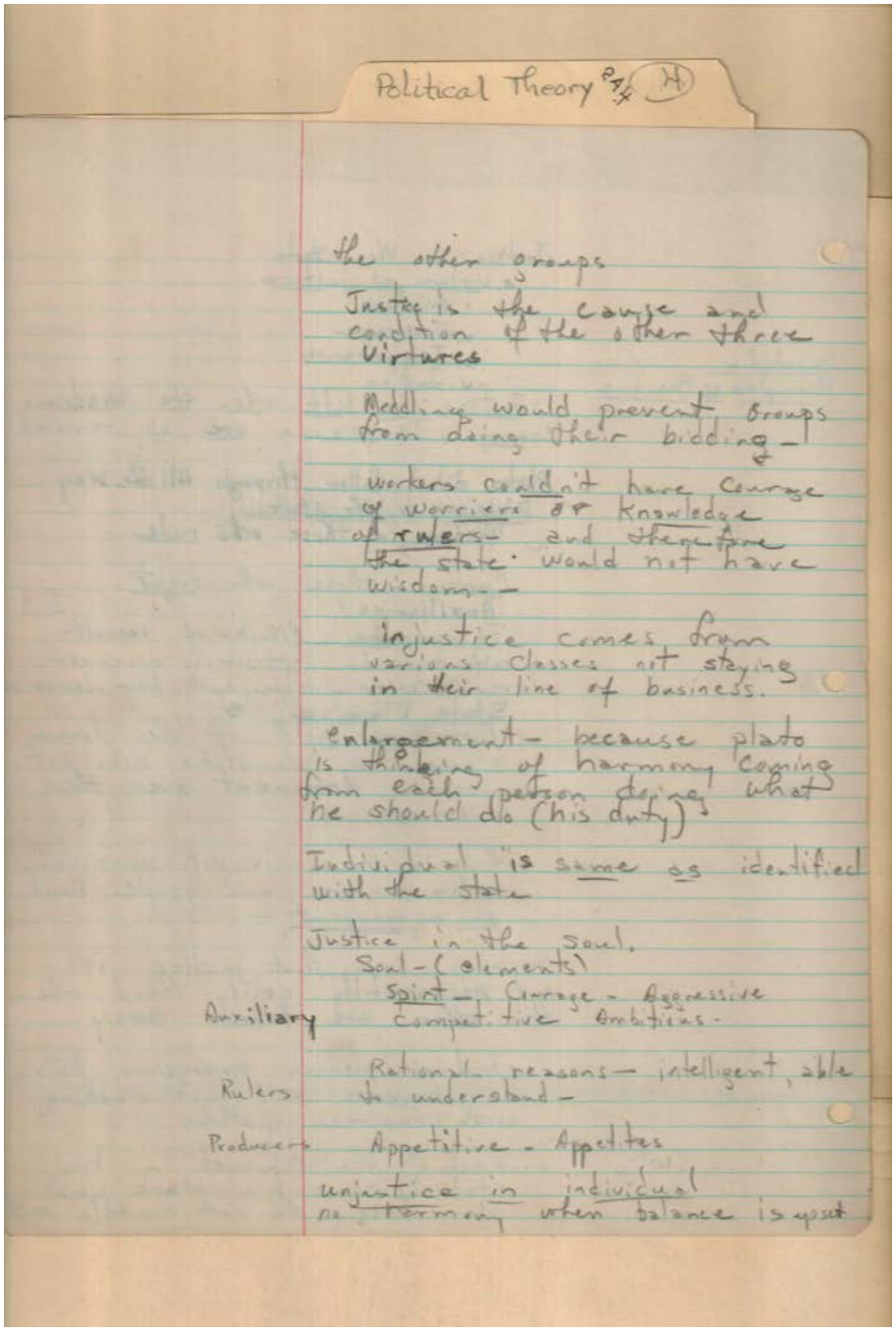
Socrates says that justice is
not necessarily easily found when
the others are taken away

Justice means everyone doing
his business and not meddling
with business of others

Each of the Classes in his
state does his work and
when they do not meddle with

Names:
Political Theory

Types:
notes



Political Theory 24/4 (4)

the other groups

Justice is the cause and condition of the other three Virtures

Meddling would prevent Groups from doing their bidding –

workers couldn't have Courage of worriers or knowledge of rulers – and therefore the state would not have wisdom – –

injustice comes from various classes not staying in their line of business.

enlargement – because plato is thinking of harmony coming from each person doing what he should do (his duty)

Individual is same as identified with the state

Justice in the soul.
Soul – (elements)
Spirit – Courage – Aggressive
Auxiliary Competitive Ambitious –

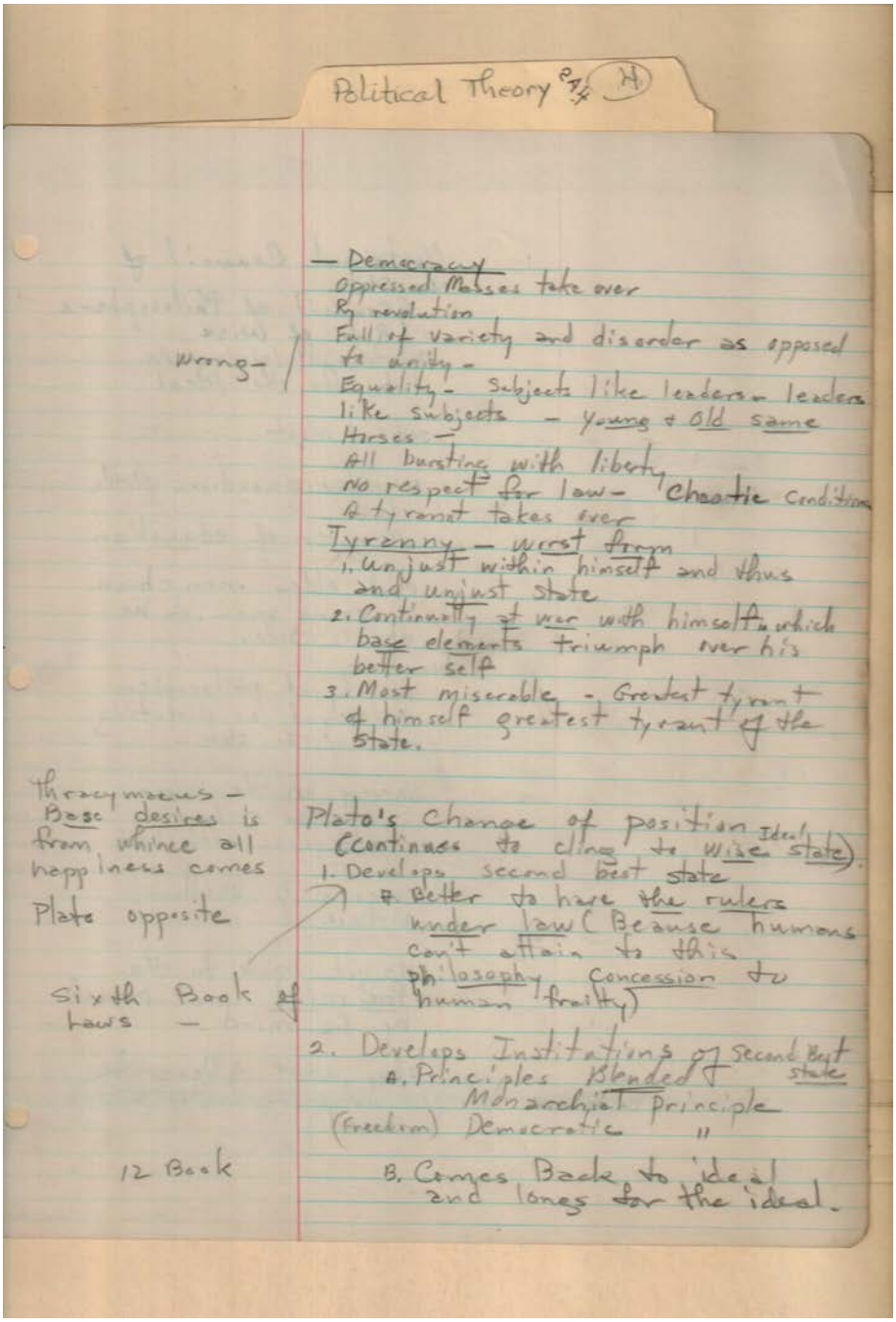
Rulers Rational reasons – intelligent, able to understand –

Producers Appetitive – Appetites

unjustice in individual
no harmony when balance is upset

Names:
Political Theory

Types:
notes



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Political Theory

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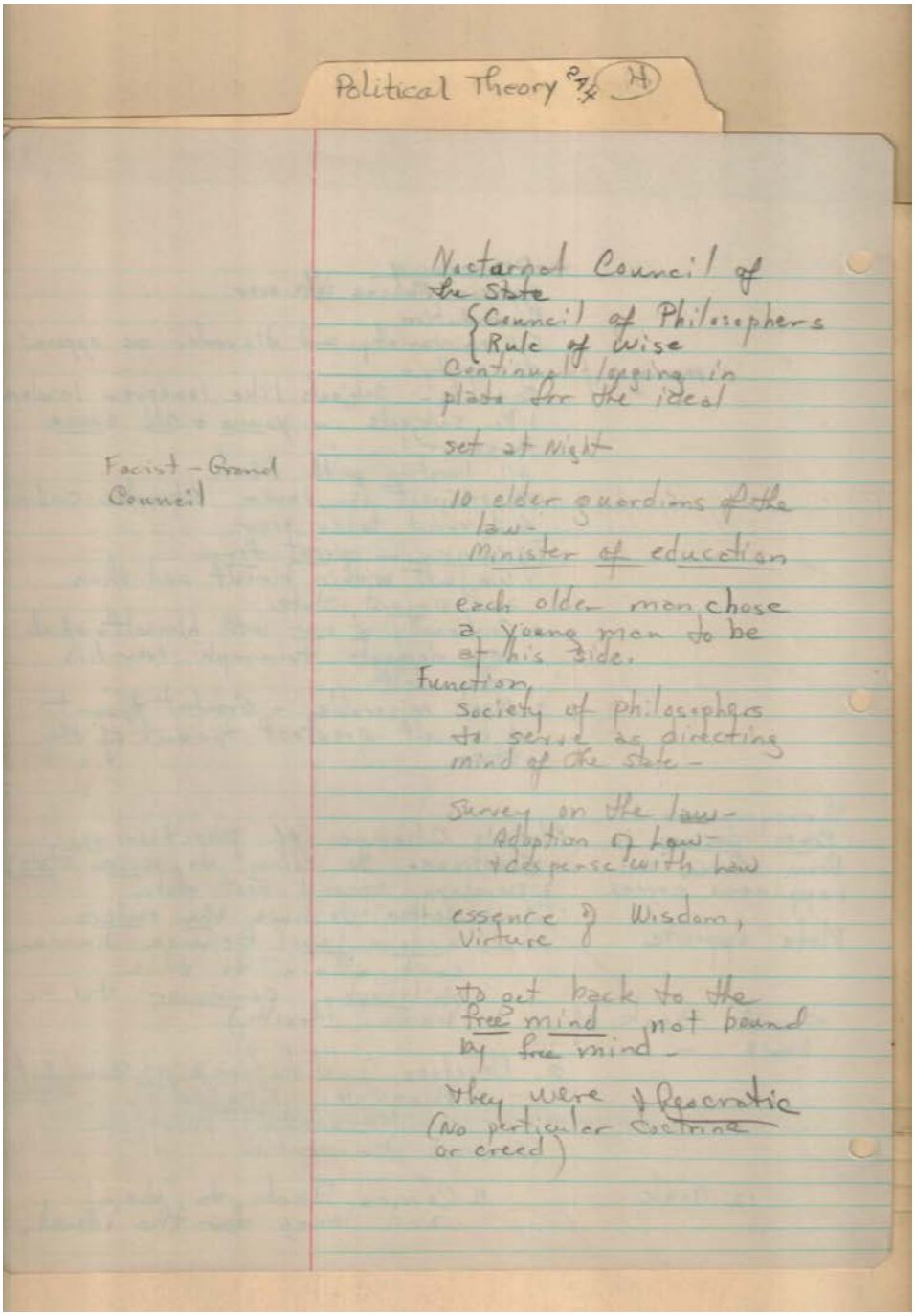

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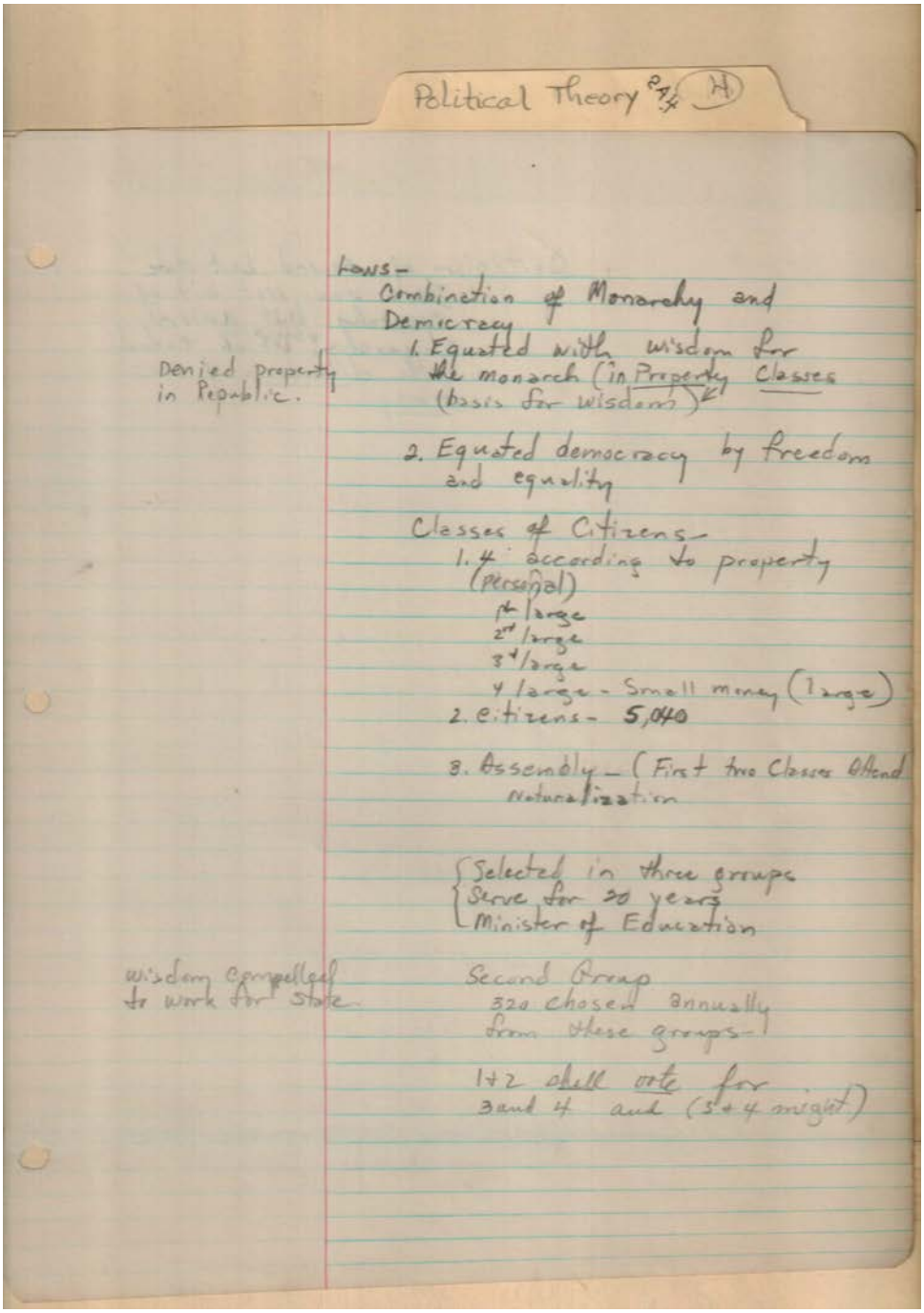

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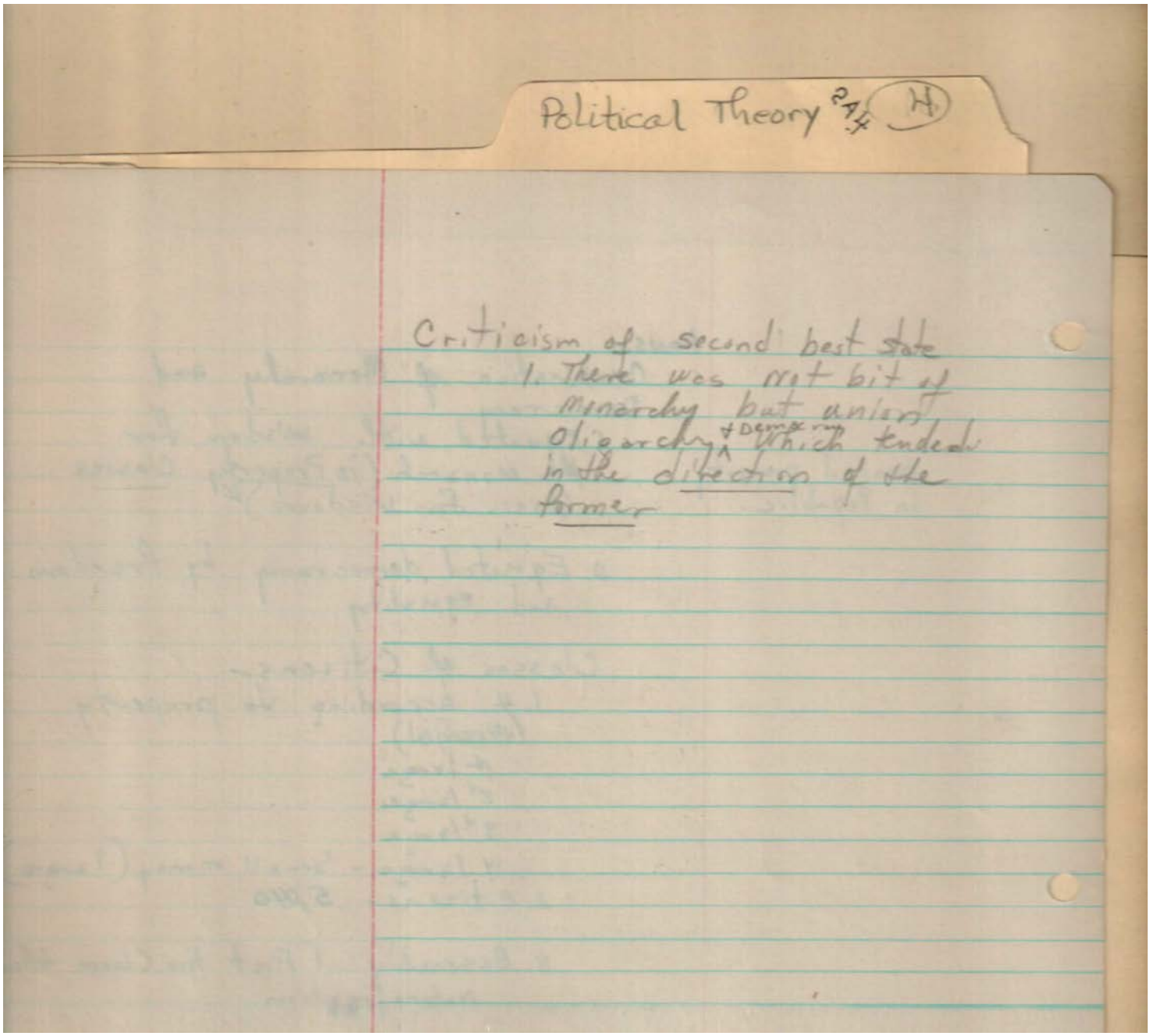

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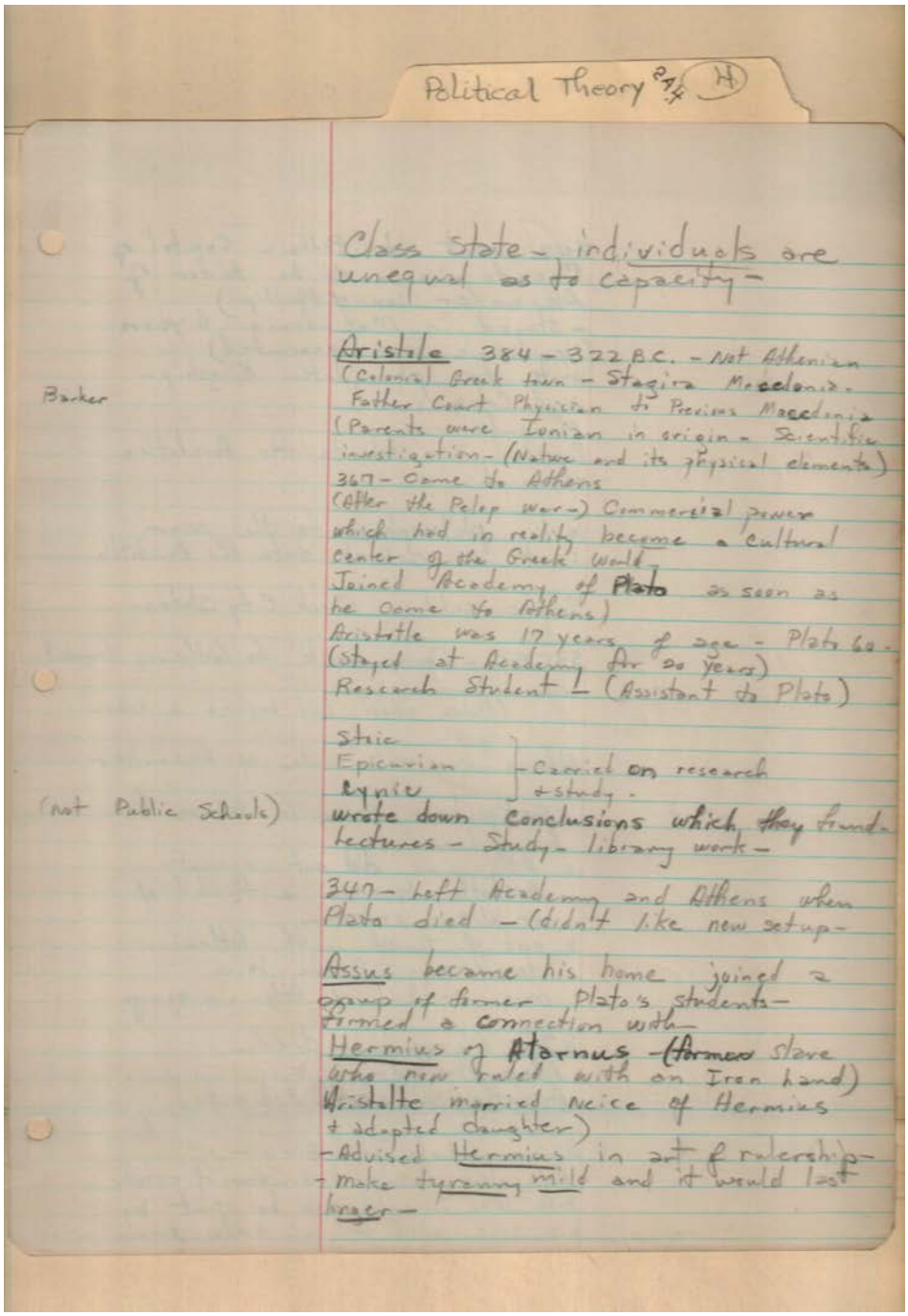


Political Theory 2/4 (H)

Class State - individuals are unequal as to capacity -

Aristotle 384 - 322 B.C. - Not Athenian (Colonial Greek town - Stagira Macedonia. Father Court Physician to Perdiccas Macedonia (Parents were Ionian in origin - Scientific investigation - (Nature and its physical elements) 367 - Came to Athens (After the Pelop war -) Commercial power which had in reality became a cultural center of the Greek World Joined Academy of Plato as soon as he came to Athens) Aristotle was 17 years of age - Plato 60 - (Stayed at Academy for 20 years) Research Student - (Assistant to Plato)

Baker

Stoic
Epicurian } - Carried on research + study.
Cynic
wrote down conclusions which they found - lectures - Study - library work -

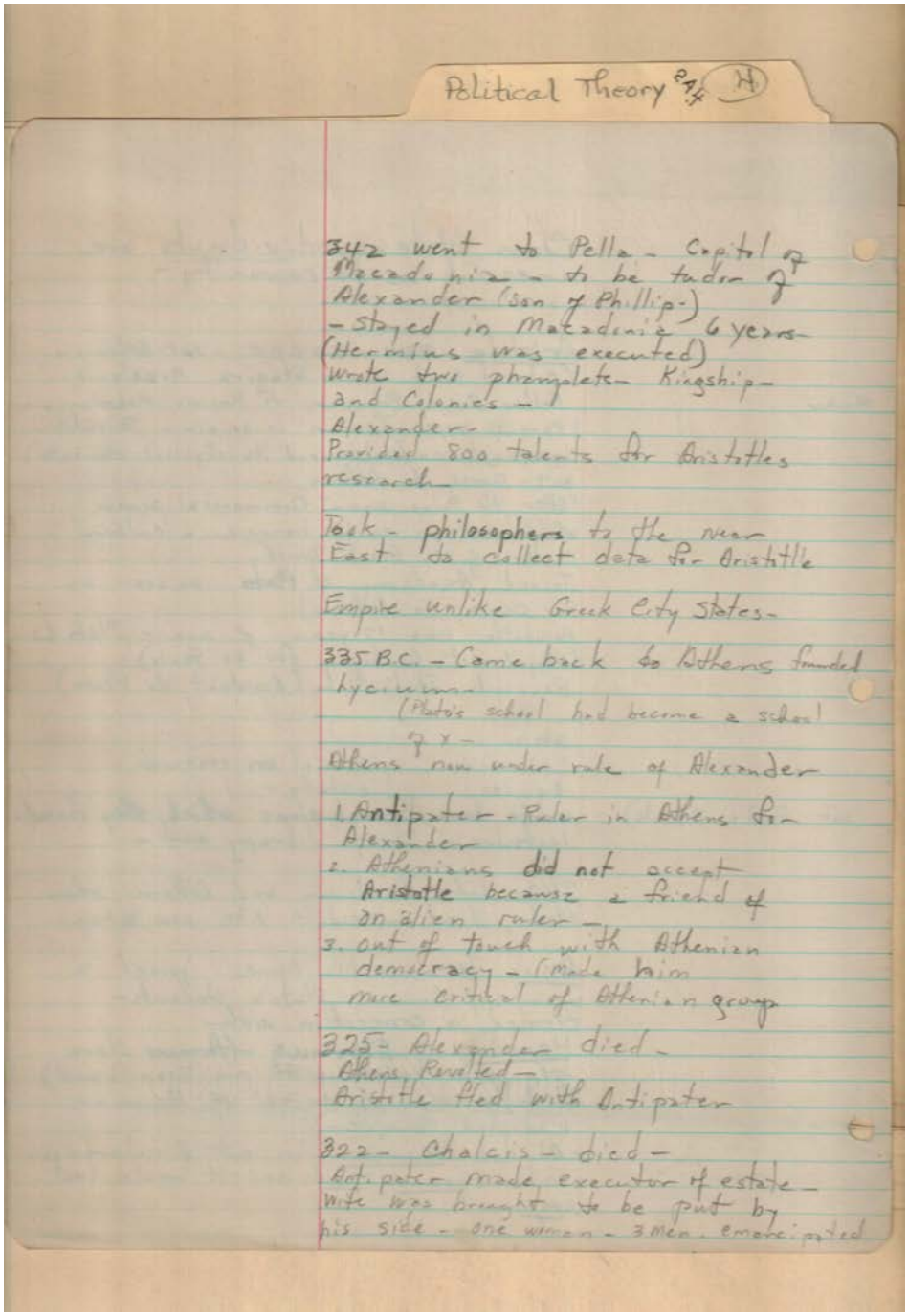
(not Public Schools)

347 - left Academy and Athens when Plato died - (didn't like new setup -

Assus became his home joined a group of former Plato's students - formed a connection with - Hermius of Atarnus - (former slave who now ruled with an Iron hand) Aristotle married Neice of Hermius + adopted daughter) - Advised Hermius in art of rulership - make tyranny mild and it would last longer -

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

342 went to Pella - Capital of Macedonia - to be tutor of Alexander (son of Phillip.)
- Stayed in Macedonia 6 years
(Hermias was executed)
Wrote two pamphlets - Kingship - and Colonies -
Alexander -
Provided 800 talents for Aristotles research -

Took - philosophers to the near East to collect data for Aristotle

Empire unlike Greek City States -

335 B.C. - Came back to Athens founded Lyceum -
(Plato's school had become a school of X -
Athens now under rule of Alexander

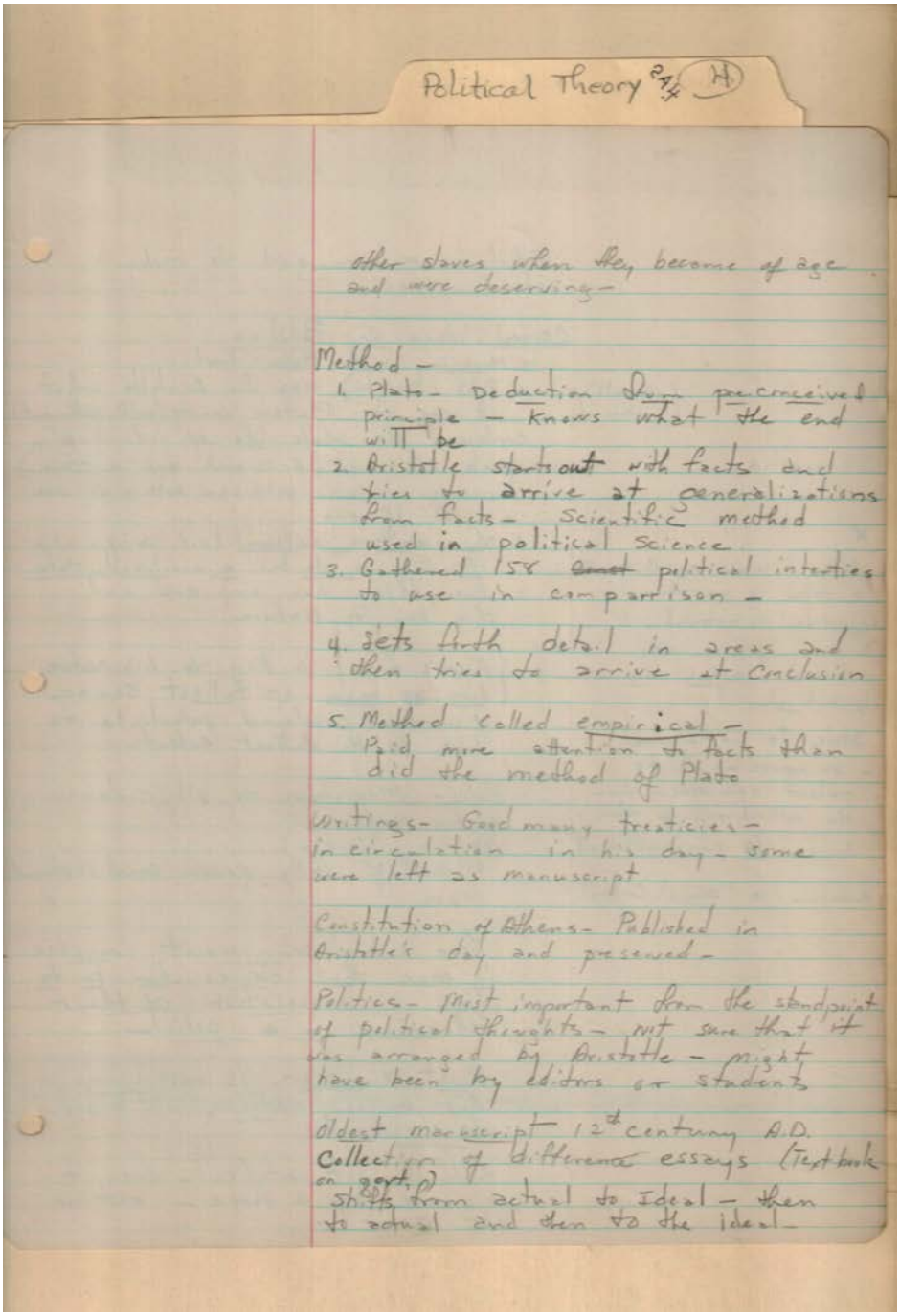
1. Antipater - Ruler in Athens for Alexander
2. Athenians did not accept Aristotle because a friend of an alien ruler -
3. out of touch with Athenian democracy - (made him more critical of Athenian group

325 - Alexander died -
Athens Revolted -
Aristotle fled with Antipater

322 - Chalcis - died -
Ad. pater made executor of estate -
Wife was brought to be put by his side - one woman - 3 Men - emasculated

Names:
Political Theory

Types:
notes



Political Theory 2 7/8 (H)

other slaves when they become of age and were deserving -

Method -
1. Plato - Deduction from preconceived principle - knows what the end will be
2. Aristotle starts out with facts and tries to arrive at generalizations from facts - Scientific method used in political science
3. Gathered 158 ~~Greek~~ political interties to use in comparison -
4. Sets forth detail in areas and then tries to arrive at conclusion
5. Method called empirical - Paid more attention to facts than did the method of Plato

Writings - Good many treaticies - in circulation in his day - some were left as manuscript

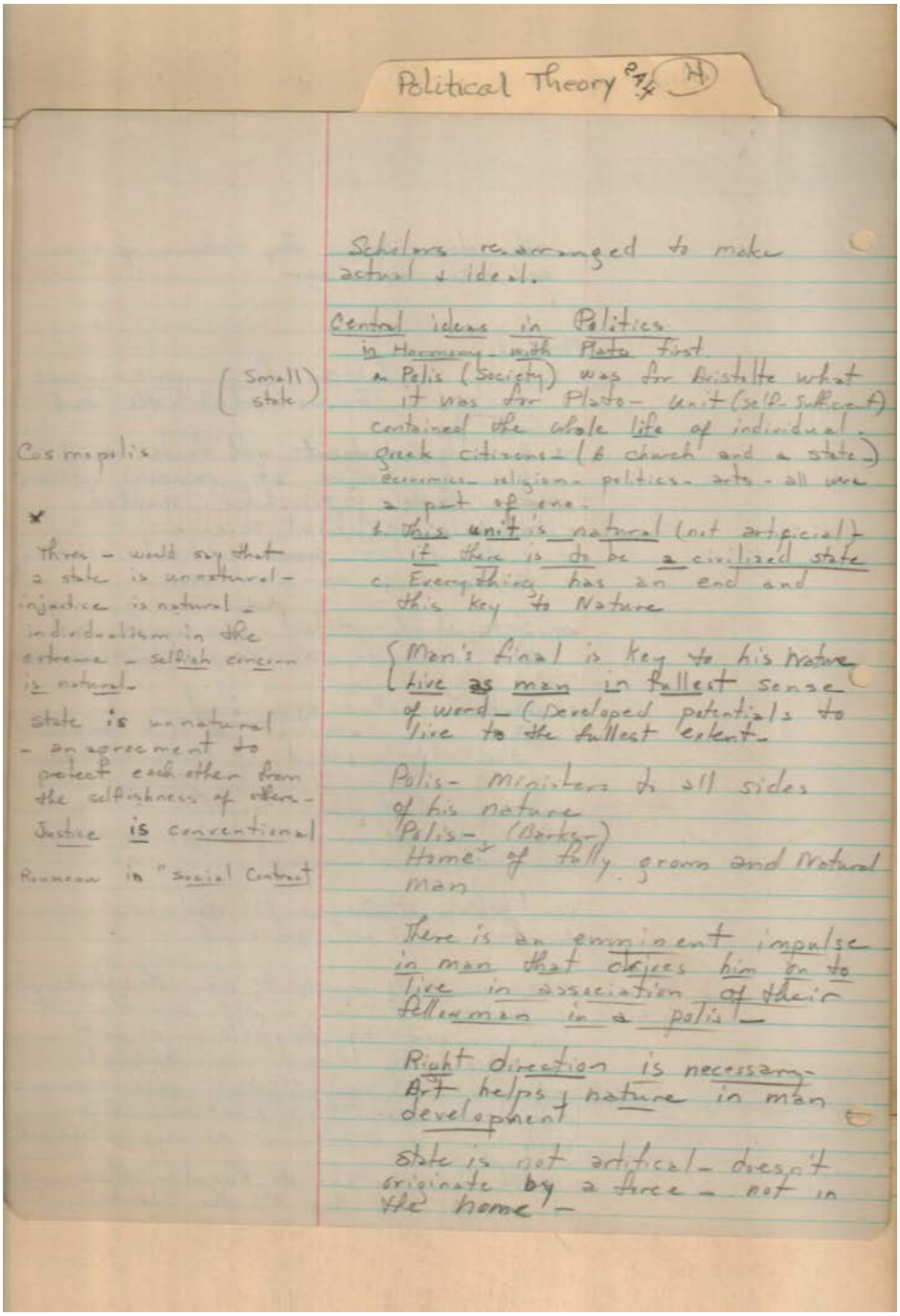
Constitution of Athens - Published in Aristotle's day and preserved -

Politics - Most important from the standpoint of political thoughts - not sure that it was arranged by Aristotle - might have been by editors or students

Oldest manuscript - 12th century A.D. Collection of different essays (Text book on govt.) Shifts from actual to Ideal - then to actual and then to the Ideal -

Names:
Political Theory

Types:
notes



Political Theory 8/4 (H)

Scholars rearranged to make actual + ideal.

Central ideas in Politics
in Harmony with Plato first.
a. Polis (Society) was for Aristotle what it was for Plato - unit (self-sufficient) contained the whole life of individual. Greek citizens (a church and a state) economics - religion - politics - arts - all were a part of one.
b. this unit is natural (not artificial) if there is to be a civilized state
c. Everything has an end and this key to Nature

{Man's final is key to his nature
live as man in fullest sense of word - (Developed potentials to live to the fullest extent.

Polis - ministers to all sides of his nature
Polis - (Barker)
Home of fully grown and Natural man

There is an eminent impulse in man that drives him on to live in association of their fellowman in a polis -

Right direction is necessary - Art helps + nature in man development

State is not artifical - doesn't originate by a force - not in the home -

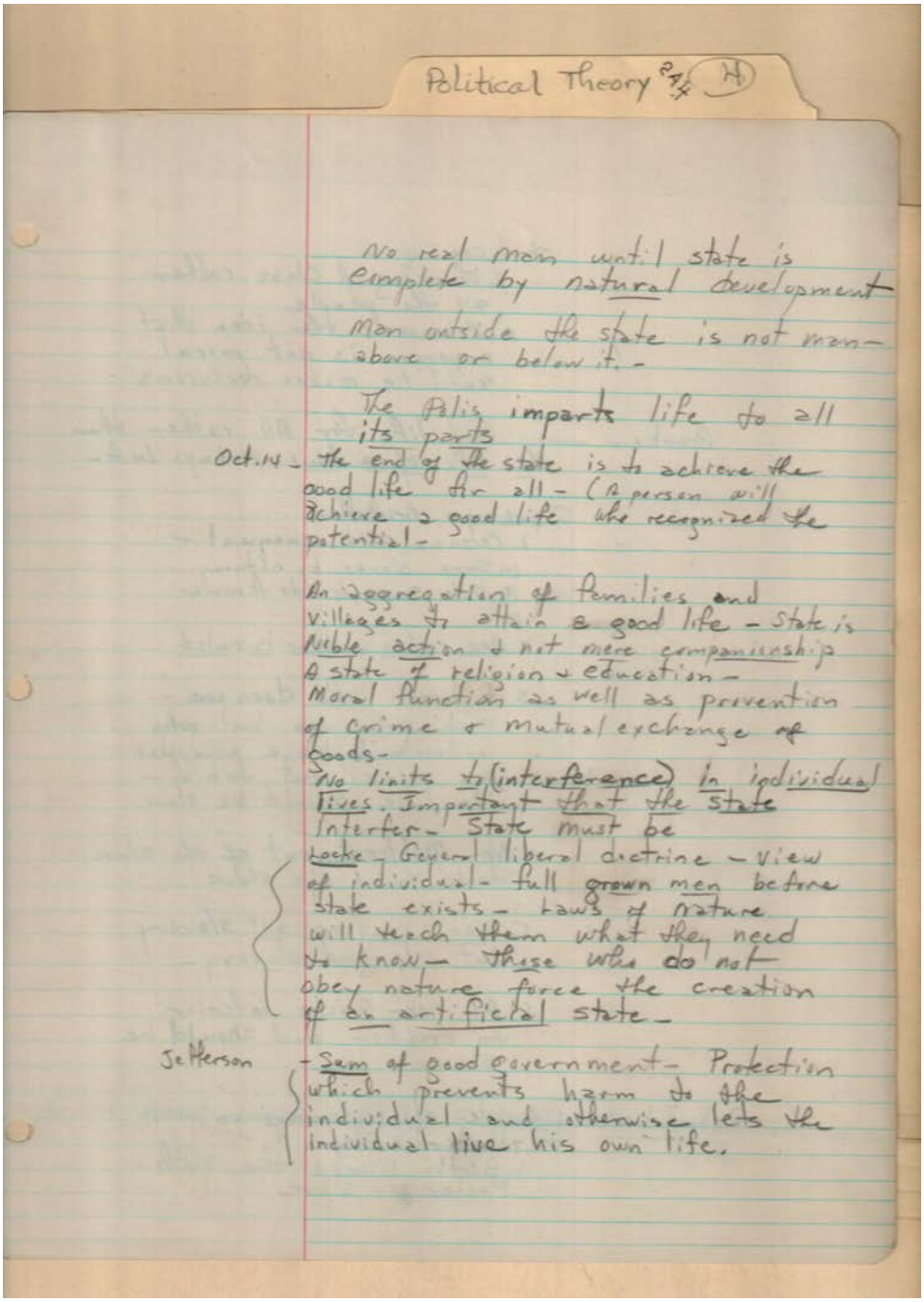
(Small) state

Cosmopolis

✕
Thrax - would say that a state is unnatural - injustice is natural - individualism in the extreme - selfish concern is natural -
state is unnatural - an agreement to protect each other from the selfishness of others -
Justice is conventional
Rousseau in "social Contract

Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

No real man until state is complete by natural development

Man outside the state is not man - above or below it. -

The Polis imparts life to all its parts

Oct. 14 - The end of the state is to achieve the good life for all - (A person will achieve a good life who recognized the potential -

An aggregation of families and villages to attain a good life - State is Noble action & not mere companionship A state of religion & education - Moral function as well as prevention of crime & mutual exchange of goods -

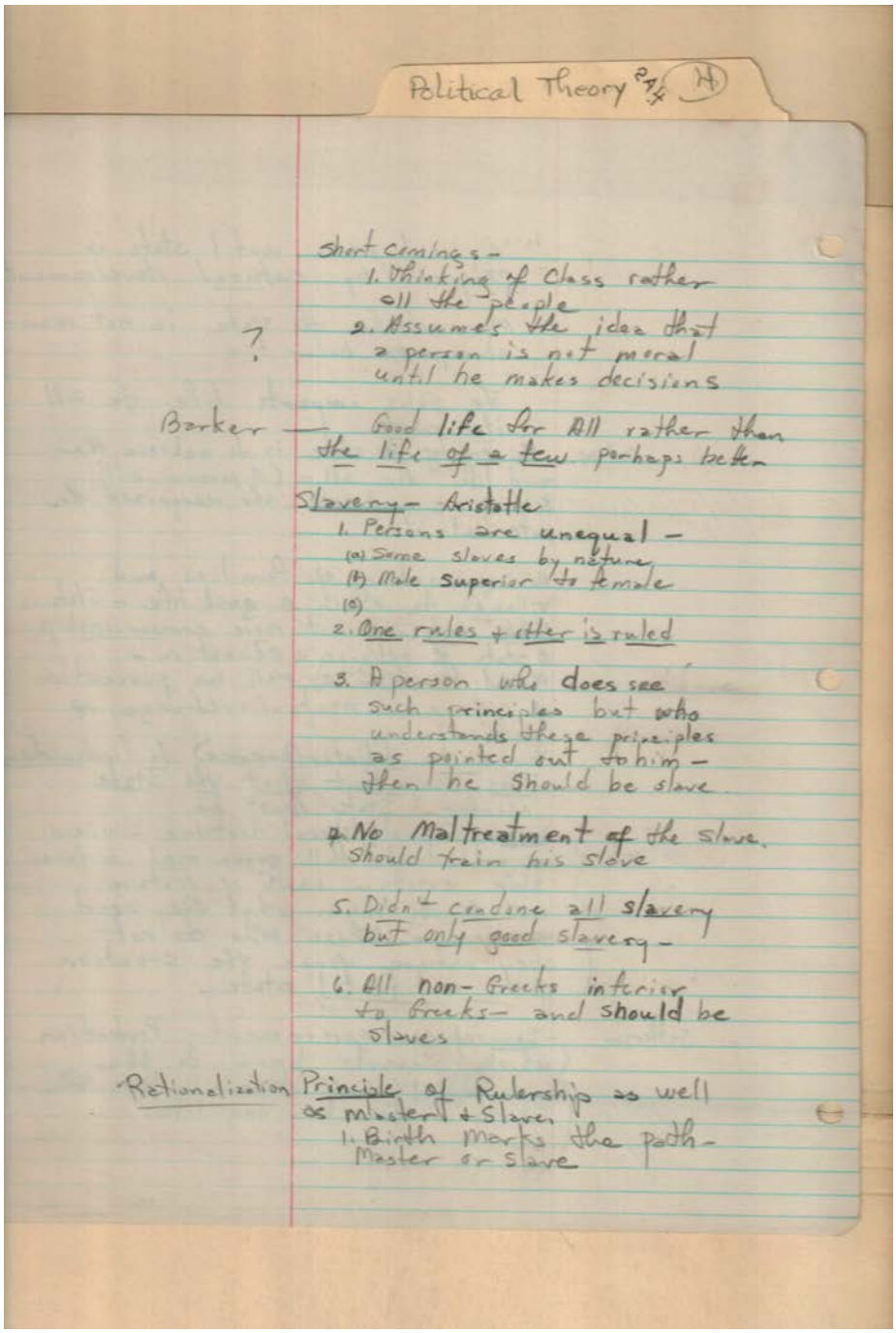
No limits to (interference) in individual lives. Important that the state interfer - State must be

Locke - General liberal doctrine - view of individual - full grown men before state exists - Laws of nature will teach them what they need to know - those who do not obey nature force the creation of an artificial state -

Jefferson - Sum of good government - Protection which prevents harm to the individual and otherwise lets the individual live his own life.

Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

Short comings -
1. Thinking of Class rather all the people
2. Assumes the idea that a person is not moral until he makes decisions

?

Barker — Good life for All rather than the life of a few perhaps better

Slavery - Aristotle
1. Persons are unequal -
(a) Some slaves by nature
(b) Male superior to female
(c)
2. One rules + other is ruled

3. A person who does see such principles but who understands these principles as pointed out to him - then he should be slave.

4. No Maltreatment of the slave. Should train his slave

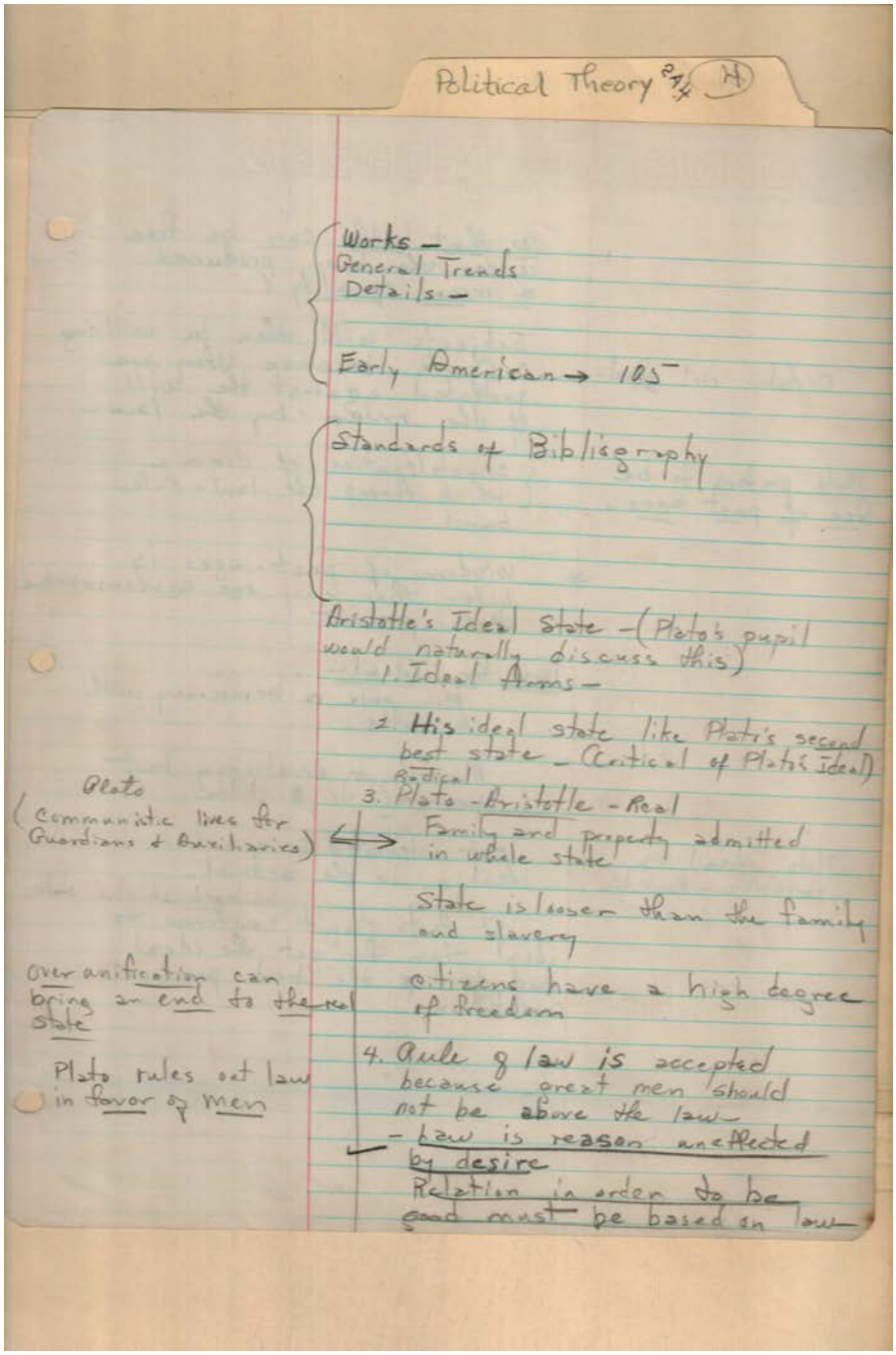
5. Didn't condone all slavery but only good slavery -

6. All non-Greeks inferior to Greeks - and should be slaves

Rationalization Principle of Rulership as well as master + Slave.
1. Birth marks the path - Master or Slave

Names:
Political Theory

Types:
notes



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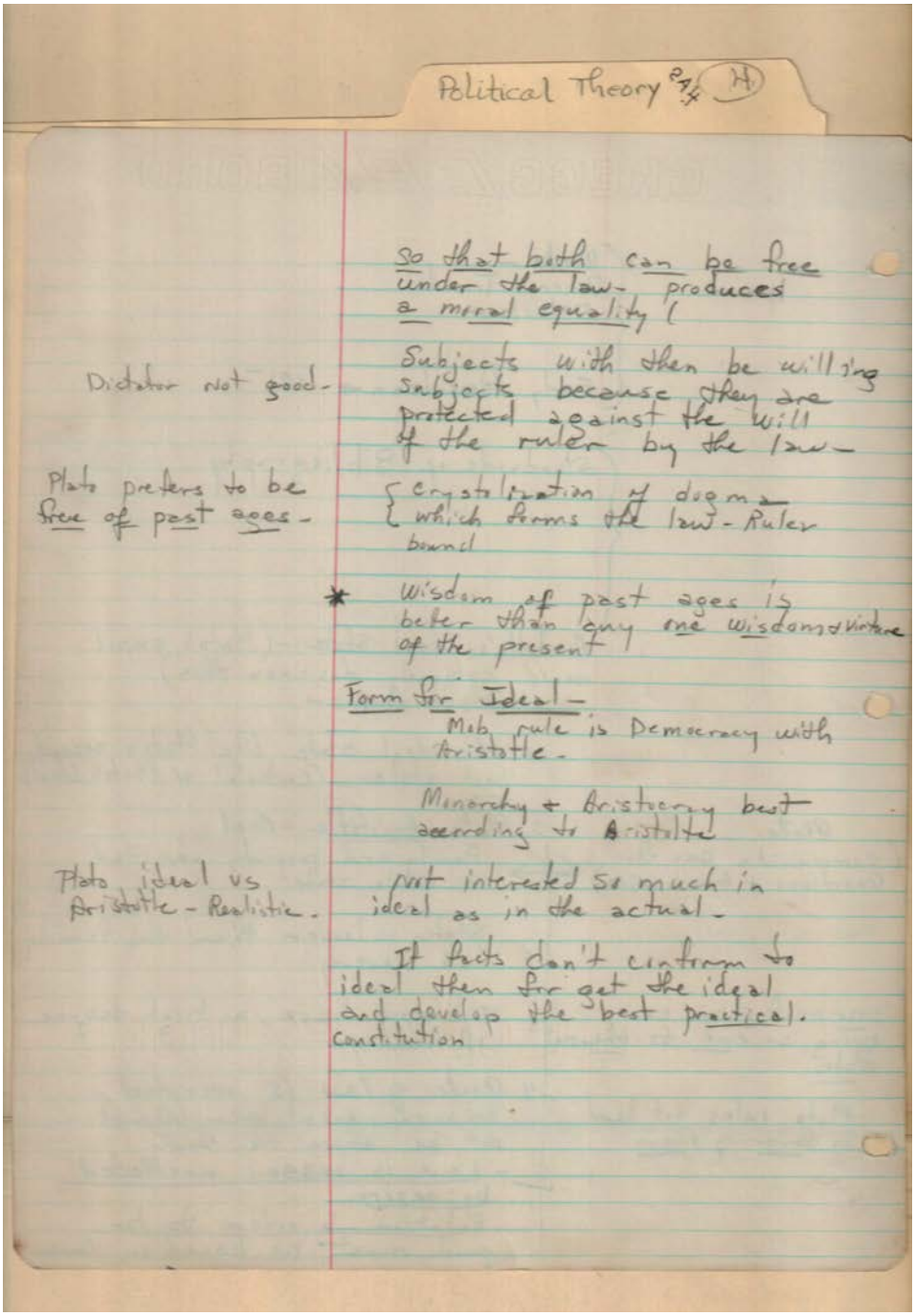

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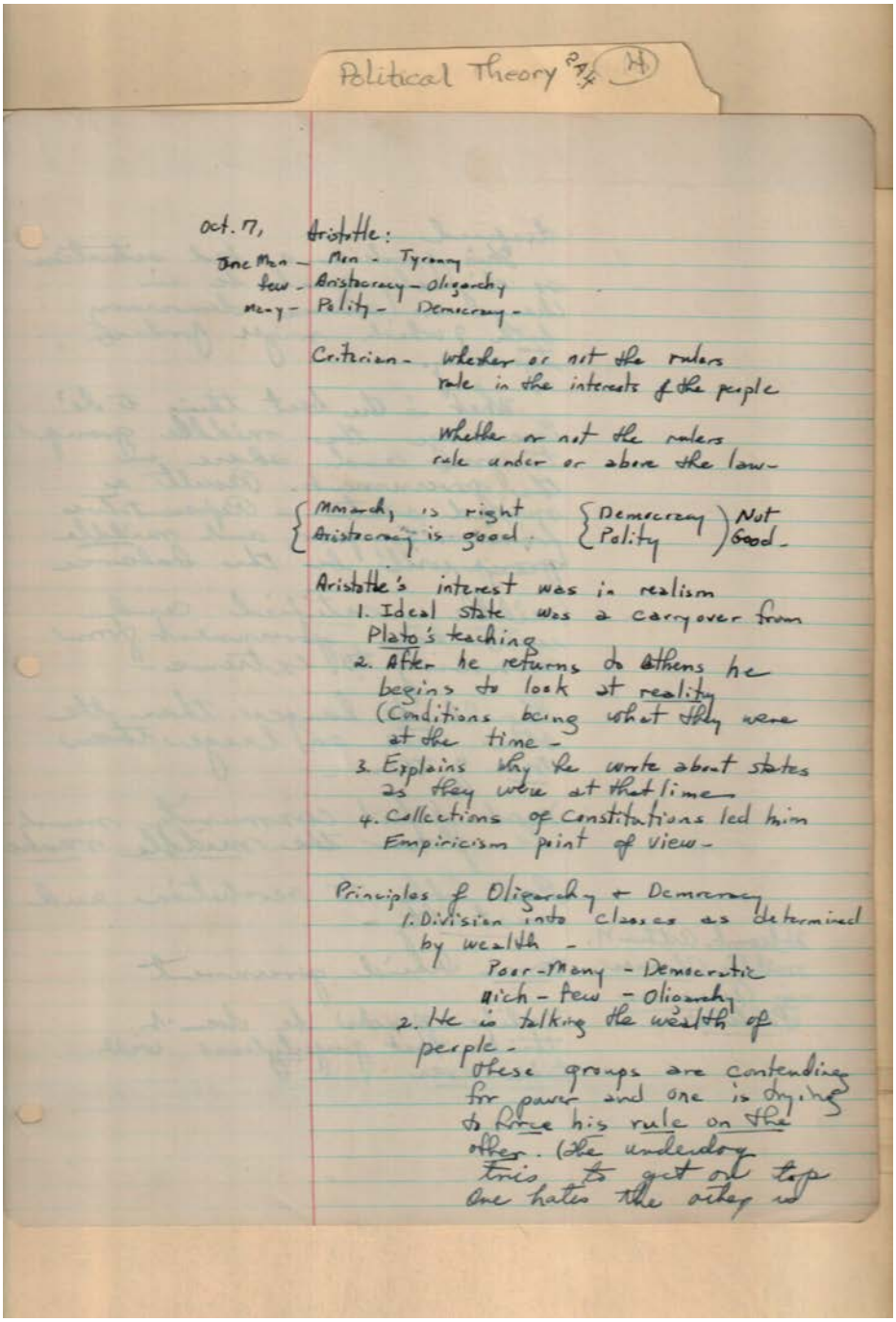

Political Theory 2/4 (H)

Oct. 17, Aristotle:
One Man - Men - Tyranny
few - Aristocracy - Oligarchy
many - Polity - Democracy -

Criterion - whether or not the rulers rule in the interests of the people

Whether or not the rulers rule under or above the law -

{ Monarchy is right
{ Aristocracy is good.

{ Democracy
{ Polity) Not Good -

Aristotle's interest was in realism
1. Ideal state was a carryover from Plato's teaching
2. After he returns to Athens he begins to look at reality (Conditions being what they were at the time -
3. Explains why he wrote about states as they were at that time
4. Collections of Constitutions led him Empiricism point of view -

Principles of Oligarchy + Democracy
1. Division into classes as determined by wealth -
Poor - Many - Democratic
Rich - few - Oligarchy
2. He is talking the wealth of people -
These groups are contending for power and one is trying to force his rule on the other. (the underdog tries to get on top One hates the other is

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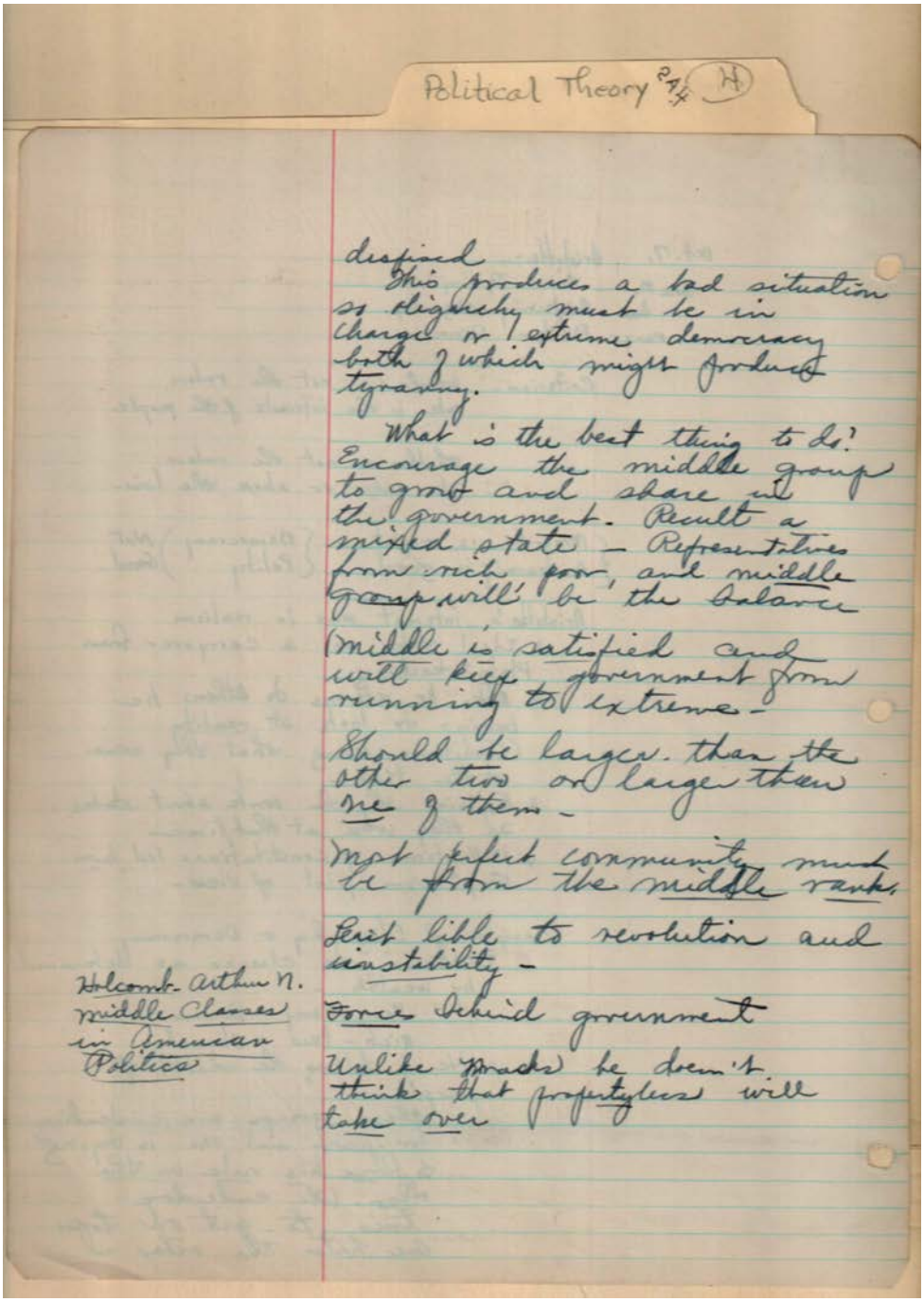
Political Theory

Types:
notes



Political Theory 2/4 (H)

despised
This produces a bad situation so oligarchy must be in charge or extreme democracy both of which might produce tyranny.

What is the best thing to do? Encourage the middle group to grow and share in the government. Result a mixed state – Representatives from rich poor, and middle group will be the balance

Middle is satisfied and will keep government from running to extreme –

Should be larger than the other two or larger than one of them –

Most perfect community must be from the middle rank.

Least liable to revolution and instability –

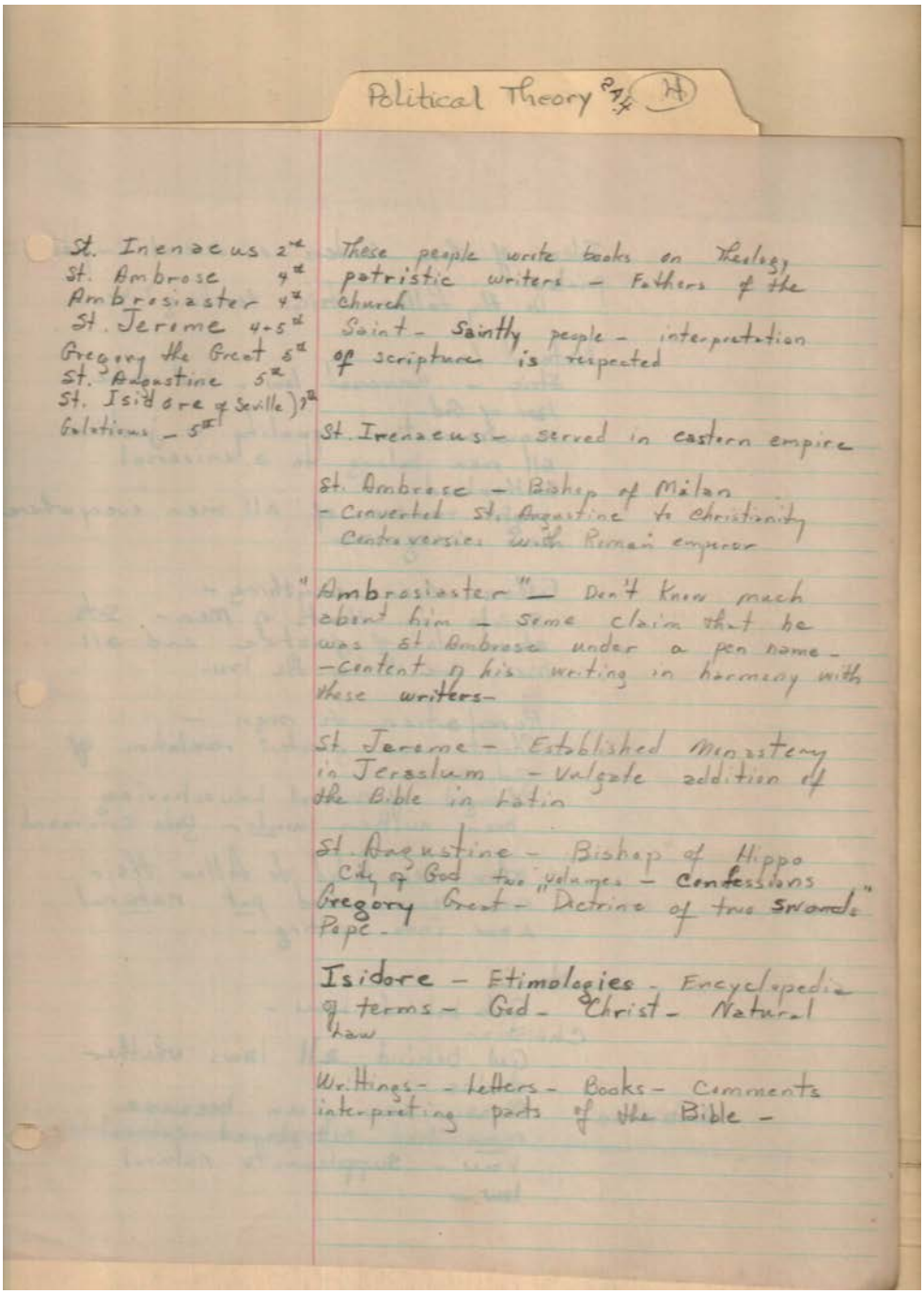
Holcomb – Arthur N. Middle Classes in American Politics

Force behind government

Unlike Marks he doesn't think that propertyless will take over

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

St. Irenaeus 2nd
St. Ambrose 4th
Ambrosiaster 4th
St. Jerome 4-5th
Gregory the Great 5th
St. Augustine 5th
St. Isidore of Seville) 7th
Galatians – 5th

These people write books on theology, patristic writers – Fathers of the church
Saint – saintly people – interpretation of scripture is respected

St. Irenaeus – served in eastern empire

St. Ambrose – Bishop of Milan
– Converted St. Augustine to Christianity
Controversies with Roman emperor

"Ambrosiaster" – Don't know much about him – some claim that he was St. Ambrose under a pen name –
–content of his writing in harmony with these writers–

St. Jerome – Established Monastery in Jerusalum – Vulgate addition of the Bible in latin

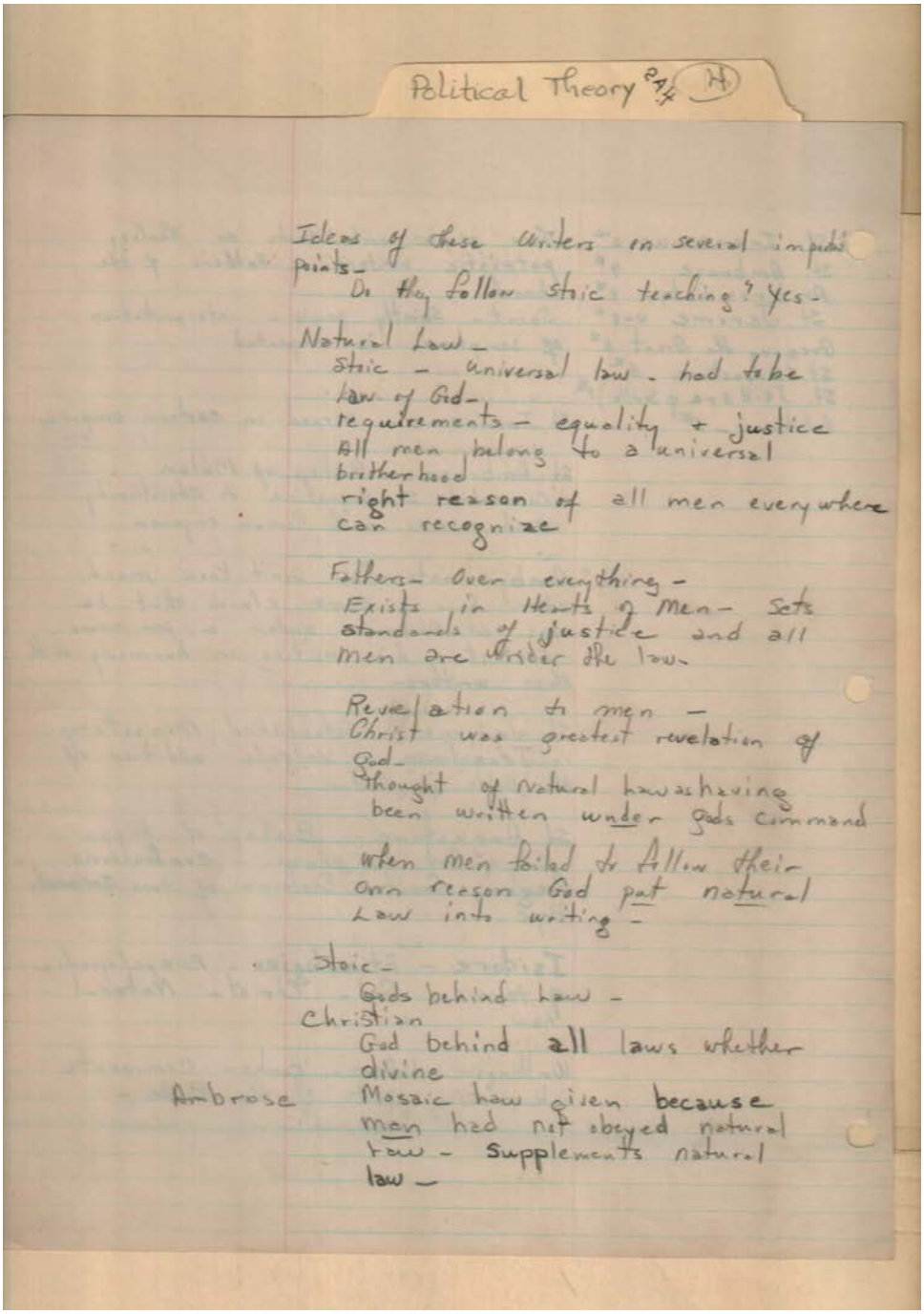
St. Augustine – Bishop of Hippo
City of God two volumes – Confessions
Gregory Great – "Doctrine of true swords"
Pope –

Isidore – Etimologies – Encyclopedia of terms – God – Christ – Natural law

Writings – letters – Books – Comments interpreting parts of the Bible –

Names:
Political Theory

Types:
notes



Political Theory 2A/4 (H)

Ideas of these writers on several important points -
Do they follow stoic teaching? yes -

Natural Law -
Stoic - universal law - had to be law of God -
requirements - equality + justice
All men belong to a universal brotherhood
right reason of all men everywhere can recognize

Fathers - Over everything -
Exists in Hearts of Men - Sets standards of justice and all men are under the law -

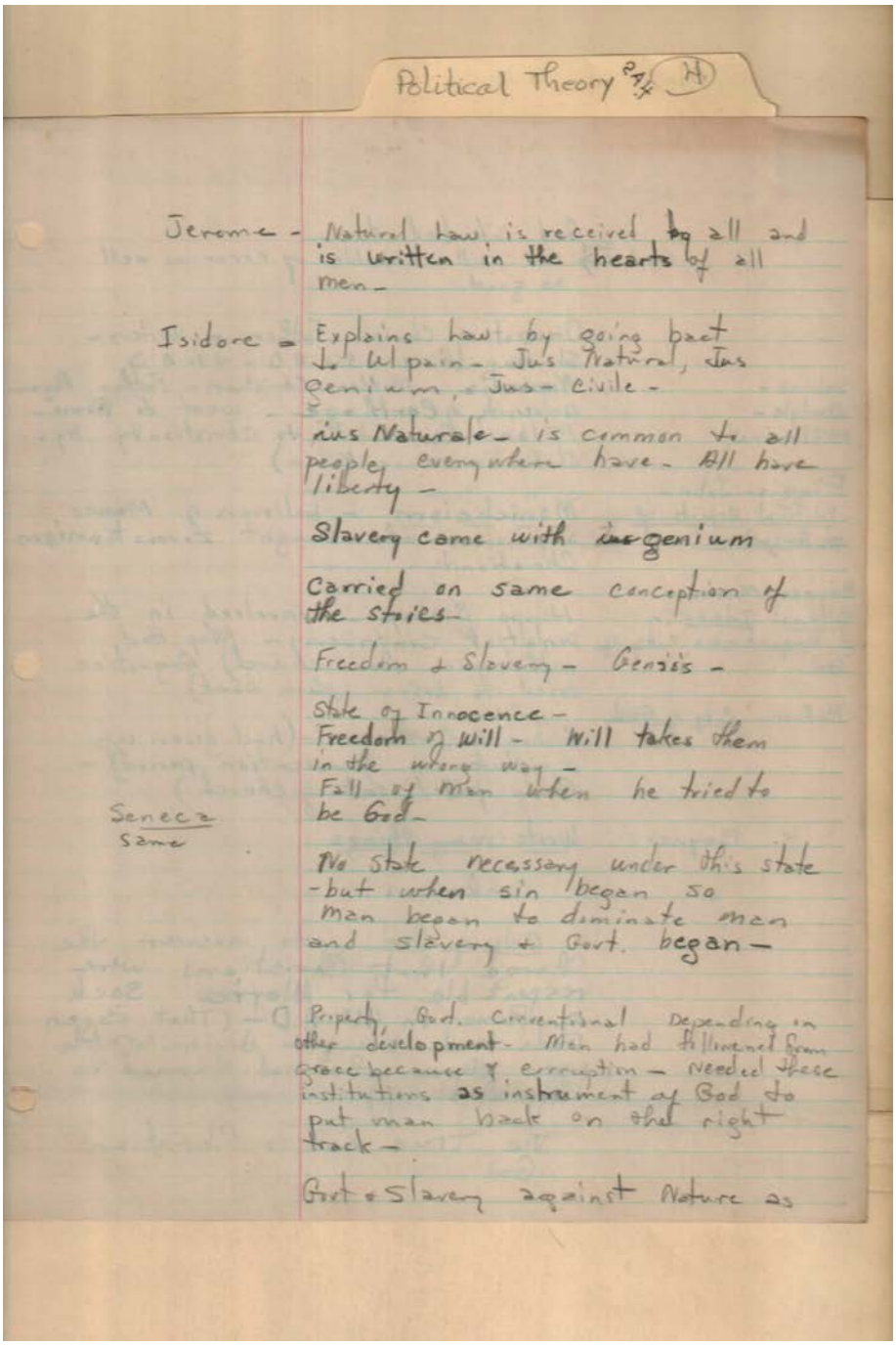
Revelation to men -
Christ was greatest revelation of God -
Thought of Natural law as having been written under gods command

When men failed to follow their own reason God put natural Law into writing -

Stoic -
Gods behind law -
Christian
God behind all laws whether divine
Ambrose Mosaic law given because men had not obeyed natural law - supplements natural law -

Names:
Political Theory

Types:
notes



Political Theory 24 (H)

Jerome - Natural law is received by all and is written in the hearts of all men -

Isidore - Explains law by going back to Ulpain - Jus Natural, Jus genium, Jus - civile -

ius Naturale - is common to all people, everywhere have - All have liberty -

Slavery came with ~~ius~~ genium

Carried on same conception of the stoics -

Freedom & Slavery - Genesis -

State of Innocence -
Freedom of will - Will takes them in the wrong way -
Fall of Man when he tried to be God -

Seneca
Same

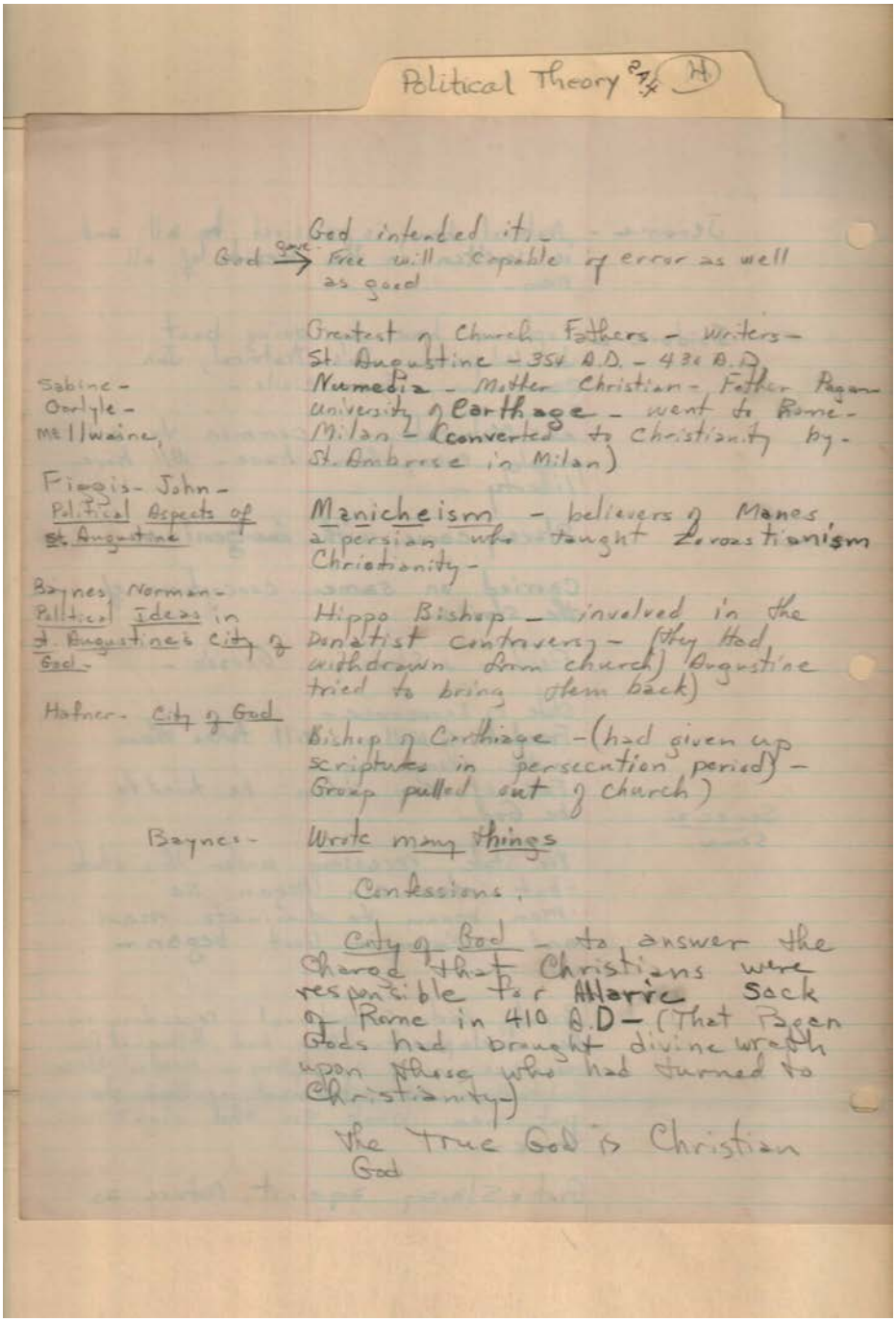
No state necessary under this state - but when sin began so man began to dominate man and slavery & Govt. began -

Property, Govt. Conventional Depending on other development - Man had followened from grace because of corruption - Needed these institutions as instrument of God to put man back on the right track -

Govt & Slavery against Nature as

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

God intended it.
God gave → Free will capable of error as well as good

Greatest of Church Fathers - writers - St. Augustine - 354 A.D. - 430 A.D.
Numedia - Mother Christian - Father Pagan - University of Carthage - went to Rome - Milan - (converted to Christianity by - St. Ambrose in Milan)

Sabine - Carlyle - McIlwaine,

Figgis - John - Political Aspects of St. Augustine

Manicheism - believers of Manes, a persian who taught Zoroastianism Christianity -

Baynes, Norman - Political Ideas in St. Augustine's City of God -

Hippo Bishop - involved in the Donatist controversy - (they had withdrawn from church) Augustine tried to bring them back)

Hafner - City of God

Bishop of Carthiage - (had given up scriptures in persecution period) - Group pulled out of church)

Baynes - Wrote many things

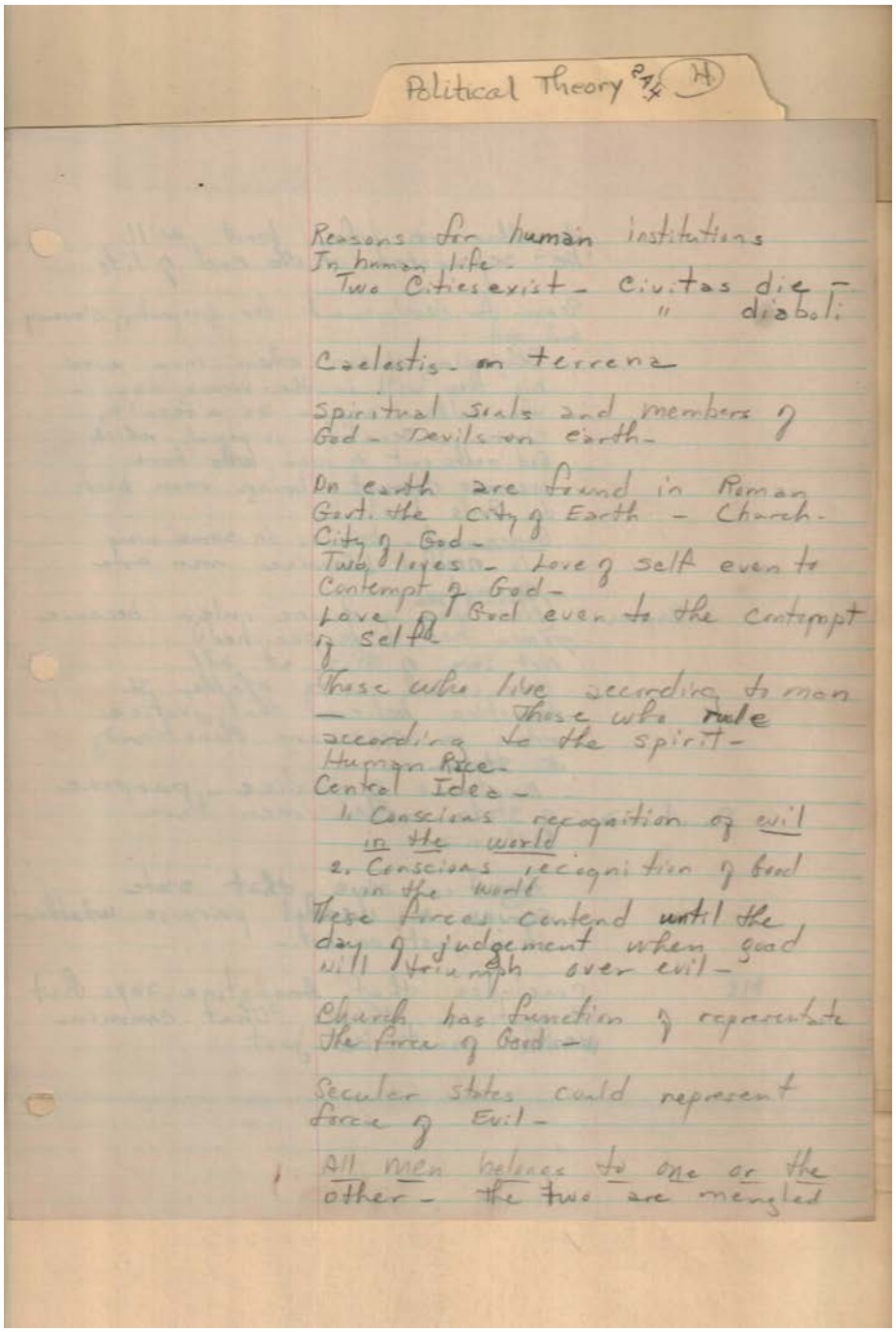
Confessions.

City of God - to answer the charge that Christians were responsible for Allaric Sack of Rome in 410 A.D - (That Pagan Gods had brought divine wrath upon those who had turned to Christianity)

The True God is Christian God

Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

Reasons for human institutions
In human life.
Two Cities exist - Civitas dei -
" diaboli

Coelestis - on terrena

Spiritual Souls and members of God - Devils on earth -

On earth are found in Roman Govt. the City of Earth - Church. City of God -
Two loves - Love of self even to Contempt of God -
Love of God even to the contempt of self

These who live according to man — These who rule according to the spirit -
Human Race -
Central Idea -
1. Conscious recognition of evil in the world
2. Conscious recognition of good in the world
These forces contend until the day of judgement when good will triumph over evil -

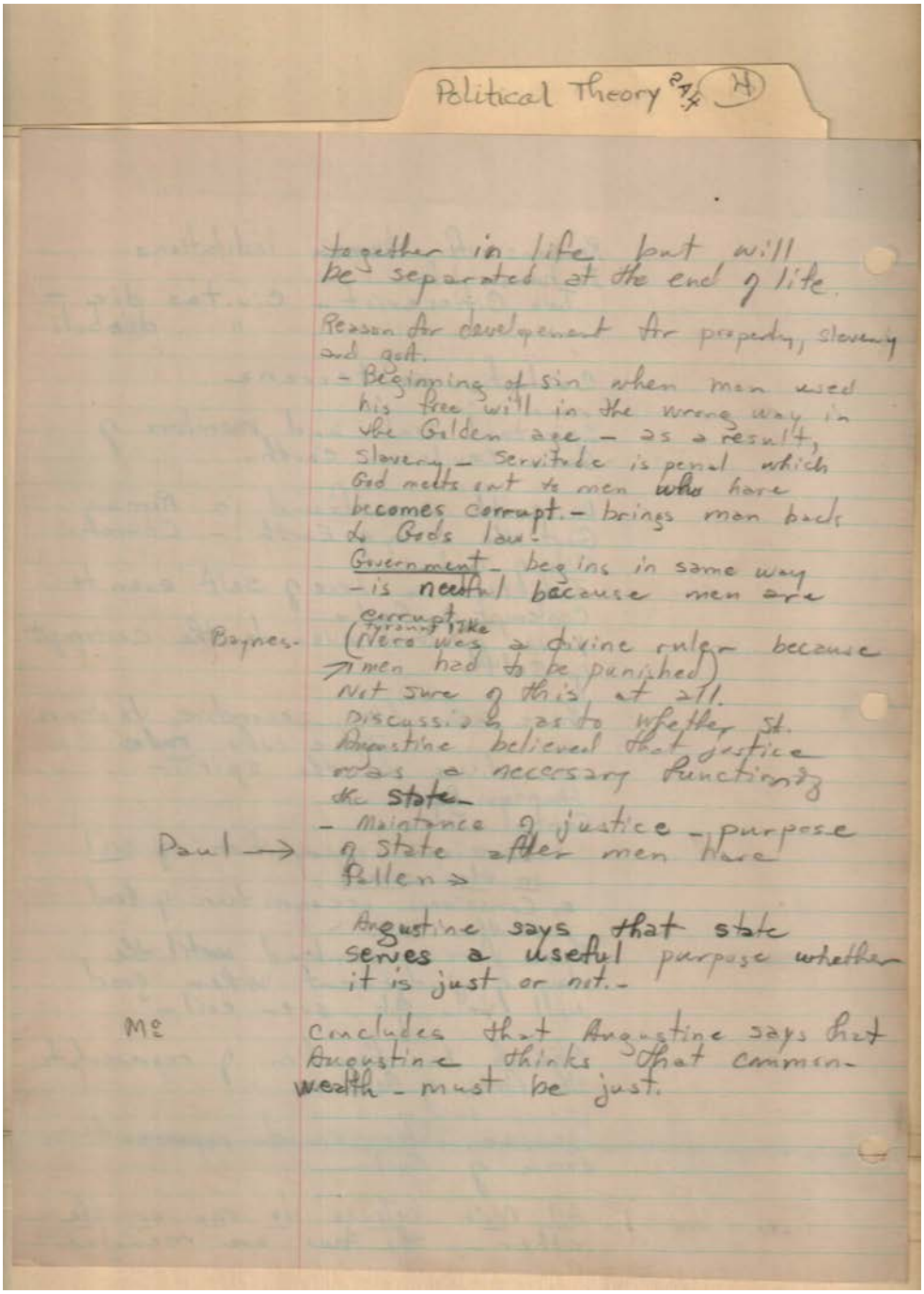
Church has function of representing the force of God -

Secular states could represent force of Evil -

All men believes to one or the other - the two are mingled

Names:
Political Theory

Types:
notes



Political Theory 2/4 (4)

together in life but will be separated at the end of life.

Reason for developement for property, slavery and govt.

- Beginning of sin when man used his free will in the wrong way in the Golden age - as a result, slavery - servitude is penal which God meets out to men who have becomes corrupt. - brings man back to Gods law.

Government - begins in same way - is needful because men are corrupt.

Baynes - (Tyrannt like Nero was a divine ruler because men had to be punished)

Not sure of this at all.

Discussion as to whether St. Augustine believed that justice was a necessary functioning the state.

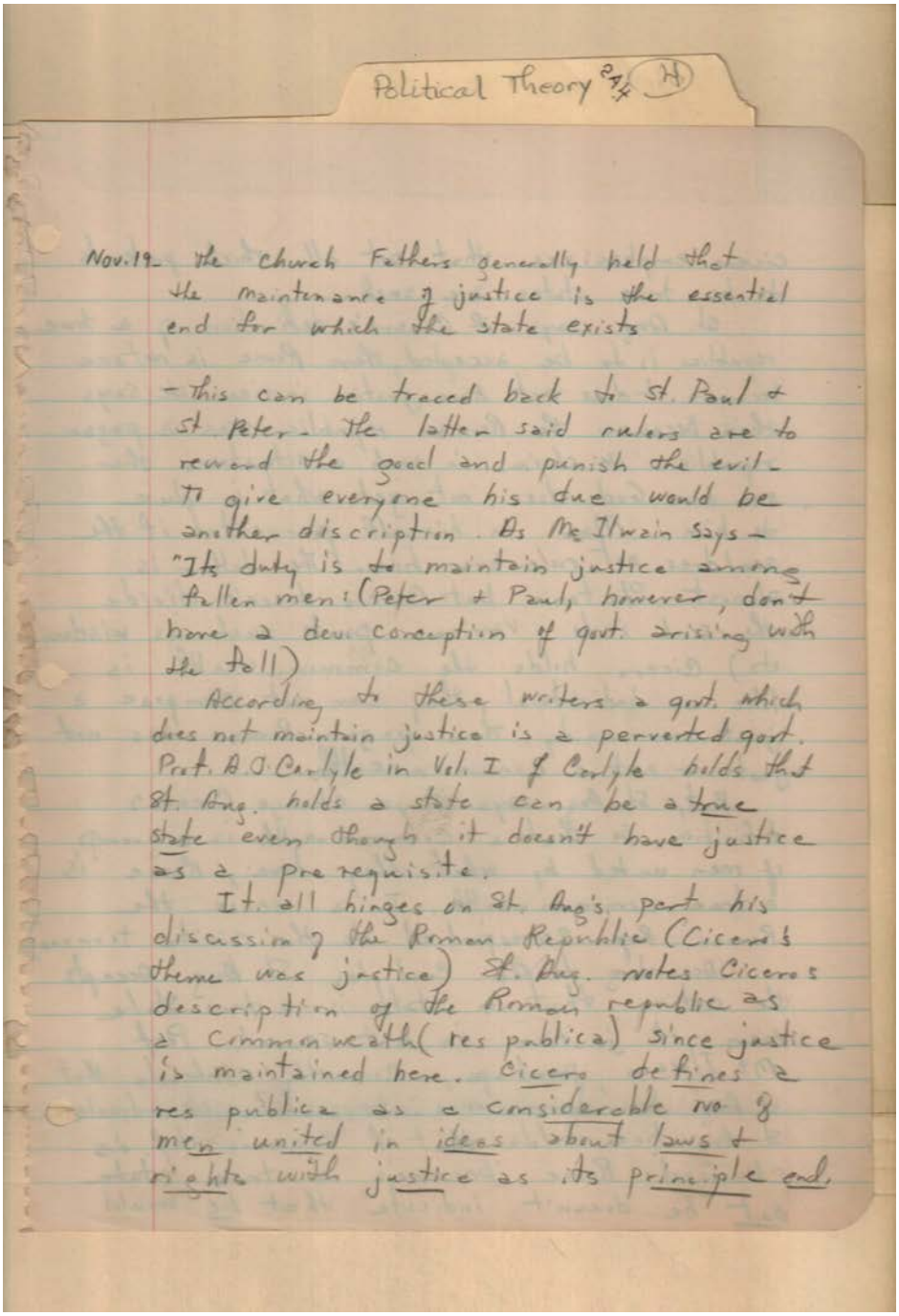
Paul → - Maintance of justice - purpose of state after men have fallen.

Augustine says that state serves a useful purpose whether it is just or not.

Mc Concludes that Augustine says that Augustine thinks that commonwealth - must be just.

Names:
Political Theory

Types:
notes



Political Theory 2 1/2 (H)

Nov. 19 The Church Fathers generally held that the maintenance of justice is the essential end for which the state exists

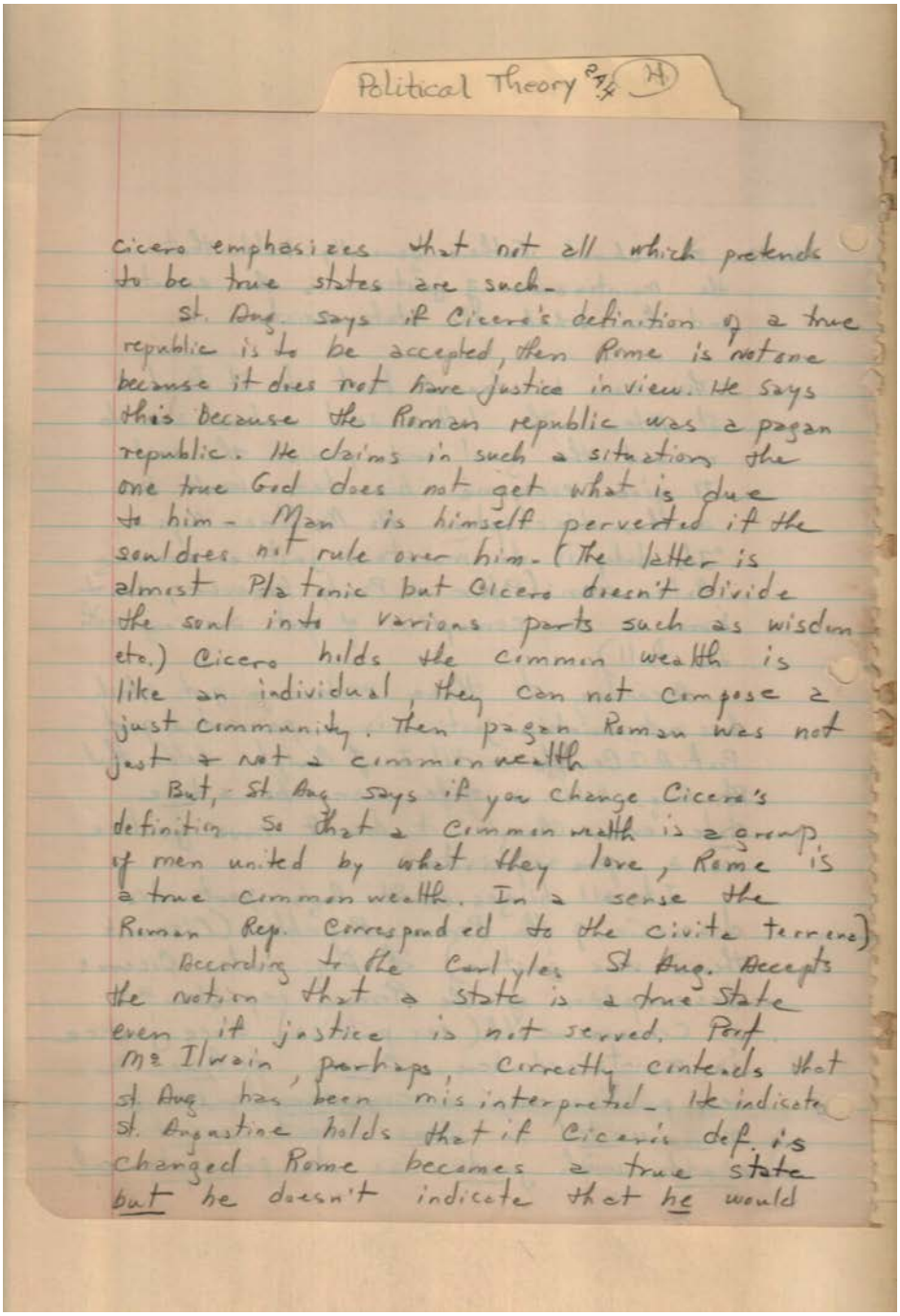
- This can be traced back to St. Paul & St. Peter. The latter said rulers are to reward the good and punish the evil. To give everyone his due would be another discription. As McIlwain says - "Its duty is to maintain justice among fallen men: (Peter & Paul, however, don't have a devi conception of govt. arising with the fall)

According to these writers a govt. which does not maintain justice is a perverted govt. Prof. A.J. Carlyle in Vol. I of Carlyle holds that St. Aug. holds a state can be a true state even though it doesn't have justice as a pre requisite.

It all hinges on St. Aug's part his discussion of the Roman Republic (Cicero's theme was justice) St. Aug. notes Cicero's description of the Roman republic as a Commonwealth (res publica) since justice is maintained here. Cicero defines a res publica as a considerable no of men united in ideas about laws & rights with justice as its principle end.

Names:
Political Theory

Types:
notes



Political Theory 8½ (H)

Cicero emphasizees that not all which pretends to be true states are such.

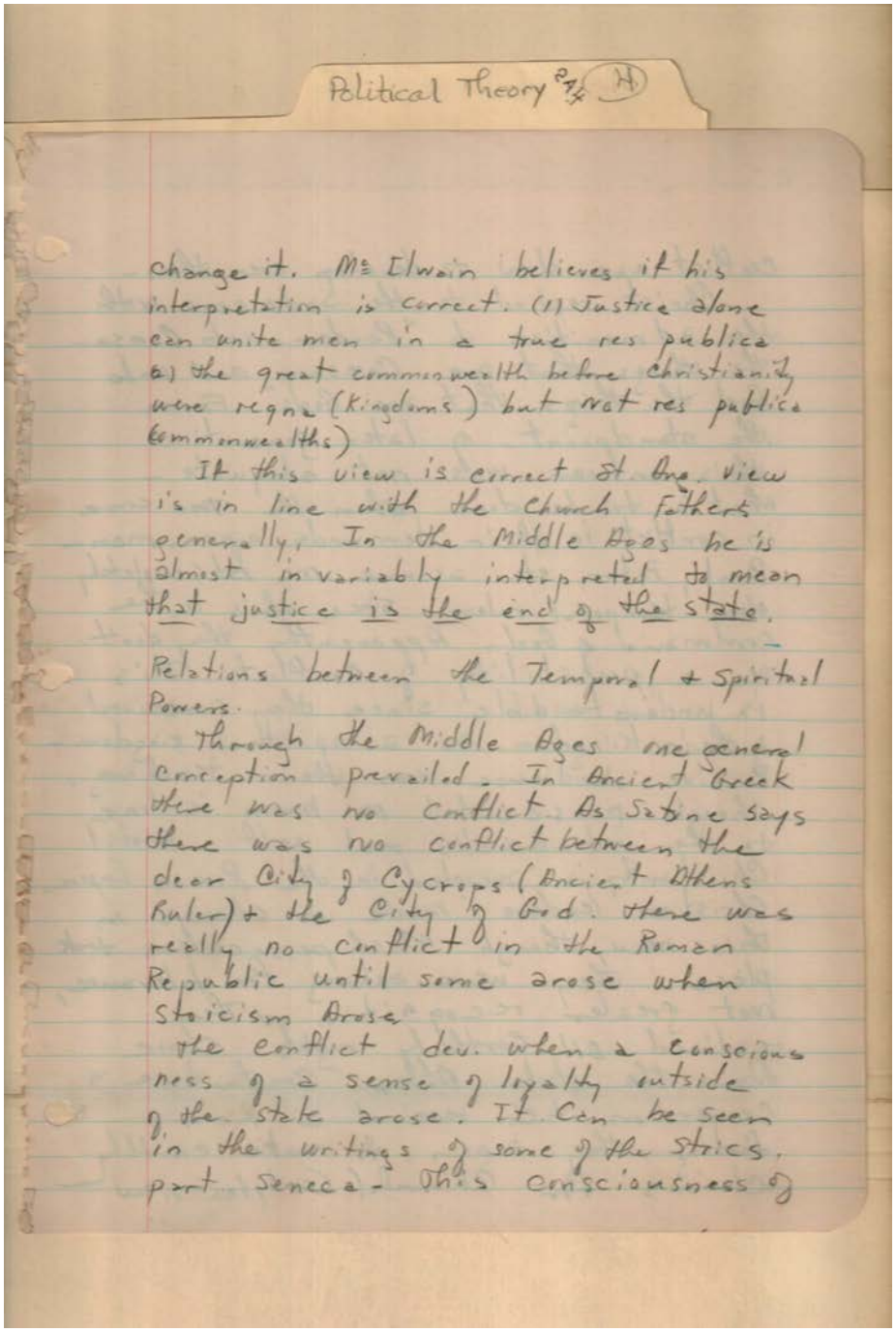
St. Aug. says if Cicero's definition of a true republic is to be accepted, then Rome is not one because it does not have justice in view. He says this because the Roman republic was a pagan republic. He claims in such a situation the one true God does not get what is due to him - Man is himself perverted if the soul does not rule over him. (The latter is almost Platonic but Cicero doesn't divide the soul into various parts such as wisdom etc.) Cicero holds the commen wealth is like an individual, they can not compose a just community, then pagan Roman was not just & not a commenwealth

But, St Aug says if you change Cicero's definition so that a commen wealth is a group of men united by what they love, Rome is a true commen wealth. In a sense the Roman Rep. Corresponded to the civita terrena)

According to the Carlyles St Aug. accepts the notion that a state is a true state even if justice is not served. Prof Mc Ilwain, perhaps, correctly contends that st Aug has been misinterpreted. He indicate St. Augustine holds that if Cicero's def. is changed Rome becomes a true state but he doesn't indicate that he would

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

change it. Mc Ilwain believes if his interpretation is correct. (1) Justice alone can unite men in a true res publica (2) the great commonwealth before Christianity were regna (Kingdoms) but not res publica (commonwealths)

If this view is correct St Aug. view is in line with the Church Fathers generally. In the Middle Ages he is almost invariably interpreted to mean that justice is the end of the state.

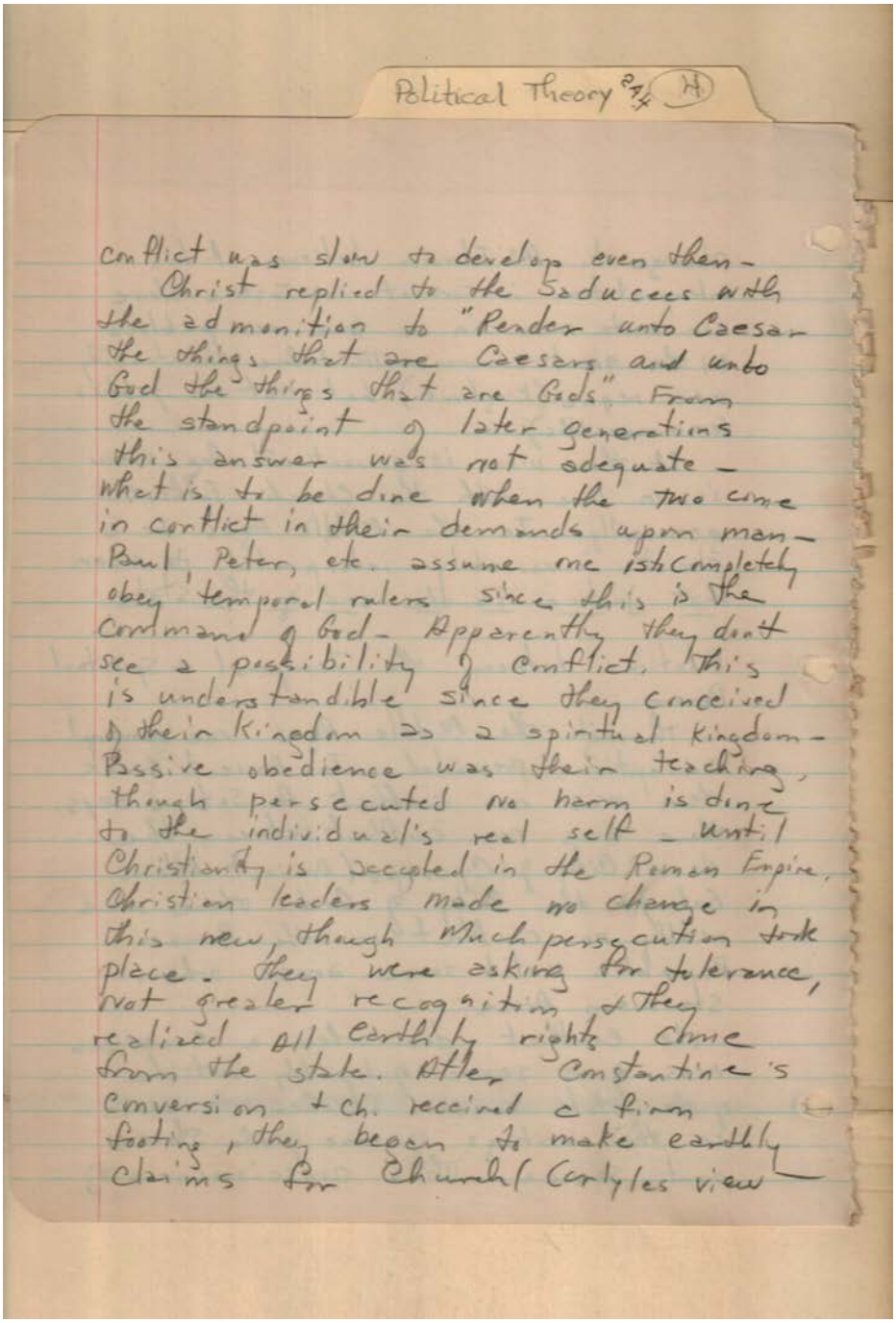
Relations between the Temporal + Spiritual Powers.

Through the Middle Ages one general conception prevailed. In Ancient Greek there was no conflict. As Sabine says there was no conflict between the dear City of Cycrops (Ancient Athens Ruler) + the City of God. there was really no conflict in the Roman Republic until some arose when Stoicism Arose

the conflict dev. when a consciousness of a sense of loyalty outside of the state arose. It can be seen in the writings of some of the Stoics. part Seneca - This consciousness of

Names:
Political Theory

Types:
notes

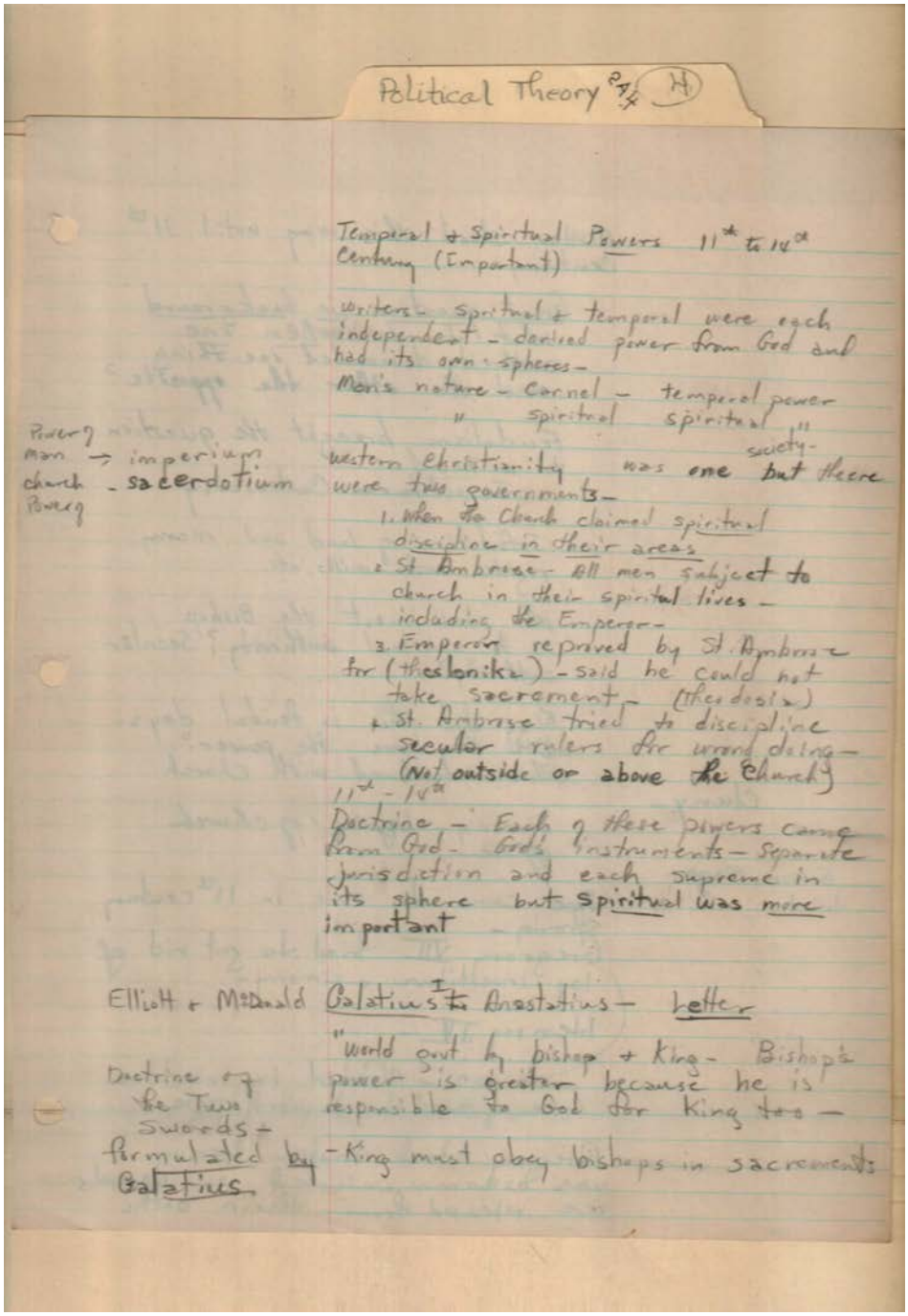


Political Theory 8/4 (4)

conflict was slow to develop even then -
Christ replied to the Saducees with the admonition to "Render unto Caesar the things that are Caesars and unto God the things that are Gods." From the standpoint of later generations this answer was not adequate - What is to be done when the two come in conflict in their demands upon man - Paul, Peter, etc. assume one is to completely obey temporal rulers since this is the command of God - Apparently they don't see a possibility of conflict. This is understandible since they conceived of their Kingdom as a spiritual Kingdom - Passive obedience was their teaching, though persecuted no harm is done to the individual's real self - until Christianity is accepted in the Roman Empire, Christian leaders made no change in this view, though much persecution took place. They were asking for tolerance, not greater recognition & they realized all earthly rights come from the state. After Constantine's conversion & Ch. received a firm footing, they began to make earthly claims for Church (Carlyles view

Names:
Political Theory

Types:
notes



Political Theory

Temporal + Spiritual Powers 11th to 14th Century (Important)

Writers - spiritual + temporal were each independent - derived power from God and had its own spheres -
Man's nature - Carnal - temporal power
" Spiritual spiritual "

Power of Man → imperium
church power - sacerdotium

western christianity was one society - but there were two governments -
1. When the Church claimed spiritual discipline in their areas
2. St Ambrose - All men subject to church in their spiritual lives - including the Emperor -
3. Emperor reproved by St Ambrose for (thessalonika) - said he could not take sacrament - (Theodosius)
4. St Ambrose tried to discipline secular rulers for wrong doing - (Not outside or above the Church)

11th - 14th

Doctrine - Each of these powers came from God - God's instruments - Separate jurisdiction and each supreme in its sphere but spiritual was more important

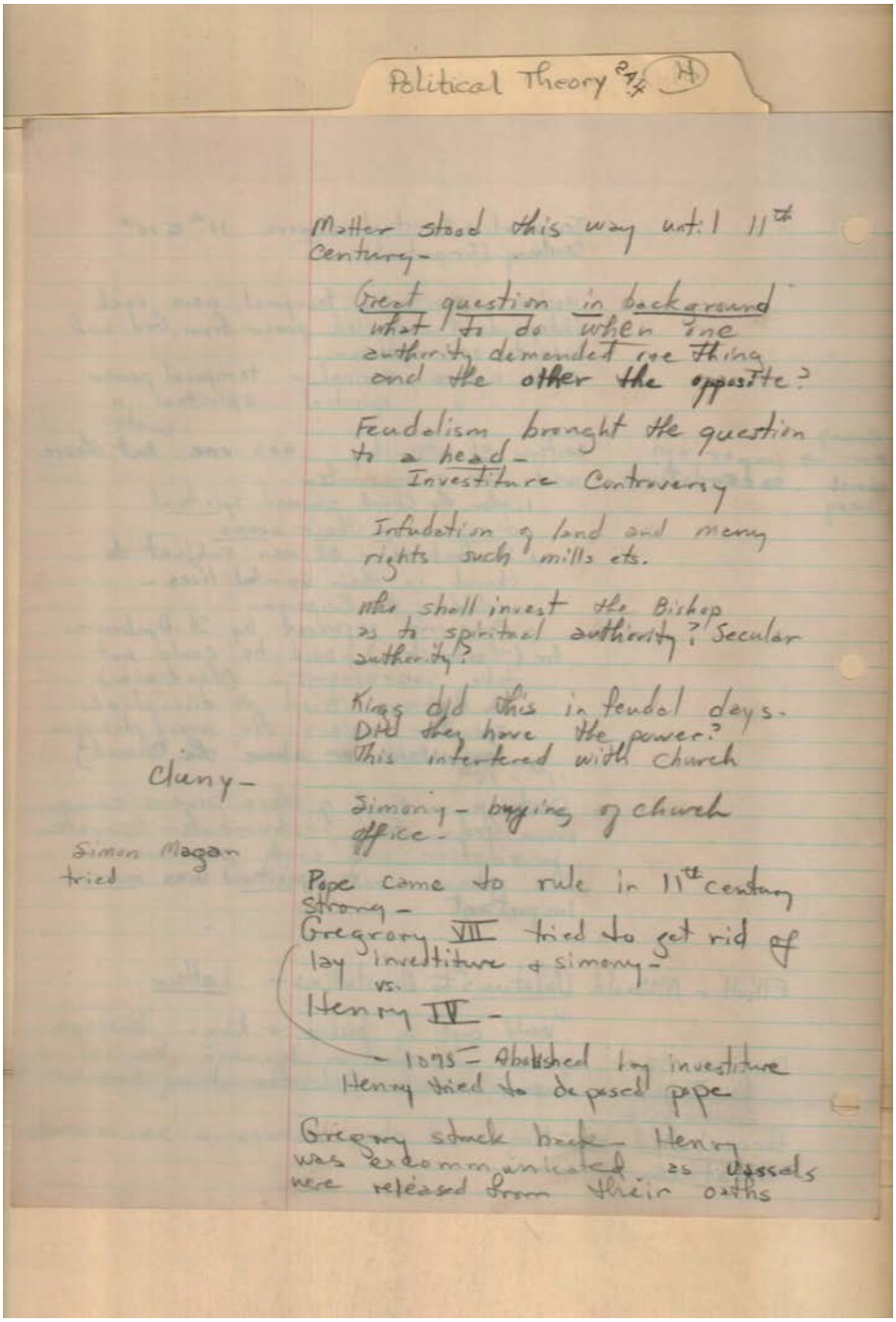
Elliott + McDonald Gelatius I to Anastatius - letter

Doctrine of the Two Swords - formulated by Gelatius

"world govt by bishop + King - Bishop's power is greater because he is responsible to God for King too -
- King must obey bishops in sacraments

Names:
Political Theory

Types:
notes



Political Theory 2/4 H

Matter stood this way until 11th century-

Great question in background what to do when the authority demanded one thing and the other the opposite?

Feudalism brought the question to a head-
Investiture Controversy

Infudation of land and many rights such mills etc.

who shall invest the Bishop as to spiritual authority? Secular authority?

Kings did this in feudal days. Did they have the power? This interfered with church

Cluny-

Simony- buying of church office.

Simon Magan tried

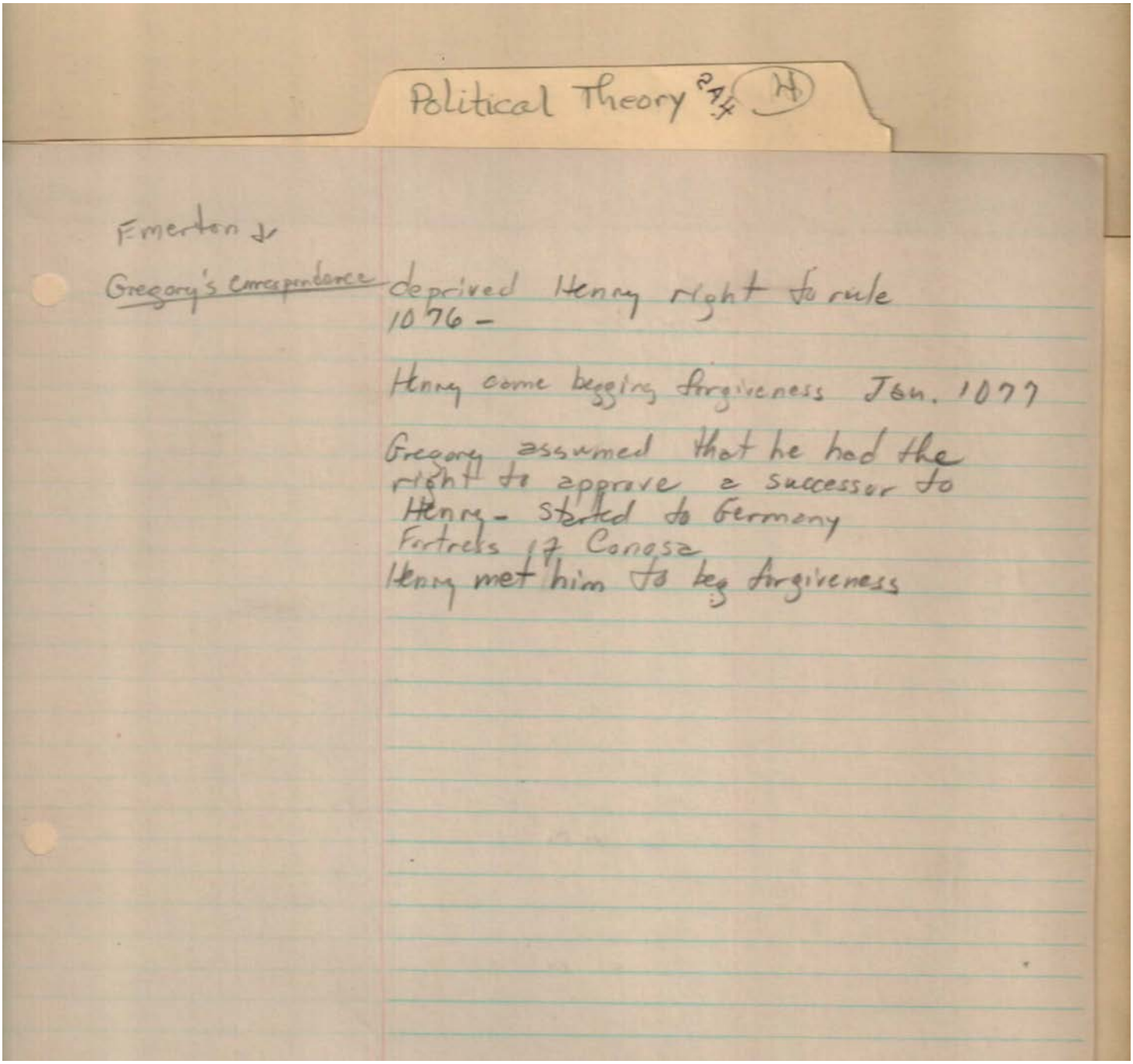
Pope came to rule in 11th century strong-
Gregory VII tried to get rid of lay investiture + simony-
vs.
Henry IV-

1075 - Abolished lay investiture
Henry tried to depose pope

Gregory struck back- Henry was excommunicated as vassals were released from their oaths

Names:
Political Theory

Types:
notes



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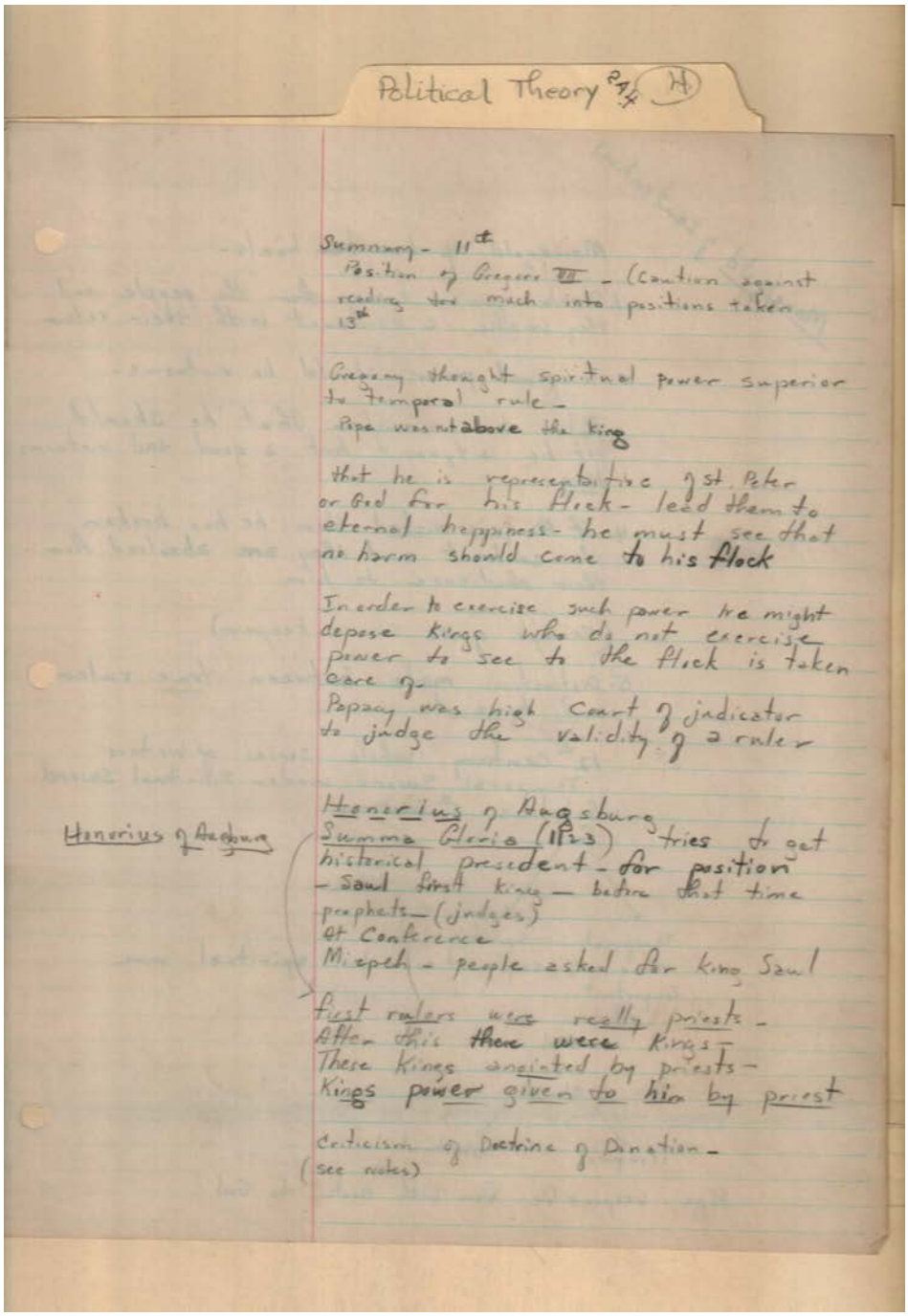

Political Theory 2/4 (H)

Summary - 11th
Position of Gregory VII - (caution against reading too much into positions taken 13th

Gregory thought spiritual power superior to temporal rule -
Pope was not above the king

that he is representative of St. Peter on God for his flock - lead them to eternal happiness - he must see that no harm should come to his flock

In order to exercise such power he might depose Kings who do not exercise power to see to the flock is taken care of.
Papacy was high court of judicator to judge the validity of a ruler

Honorius of Augsburg

Honorius of Augsburg
Summa Gloria (1123) tries to get historical president - for position - Saul first king - before that time prophets - (judges)
At Conference
Mizpeh - people asked for king Saul

first rulers were really priests -
After this there were kings -
These kings anointed by priests -
Kings power given to him by priest

Criticism of Doctrine of Donation -
(see notes)

Names:
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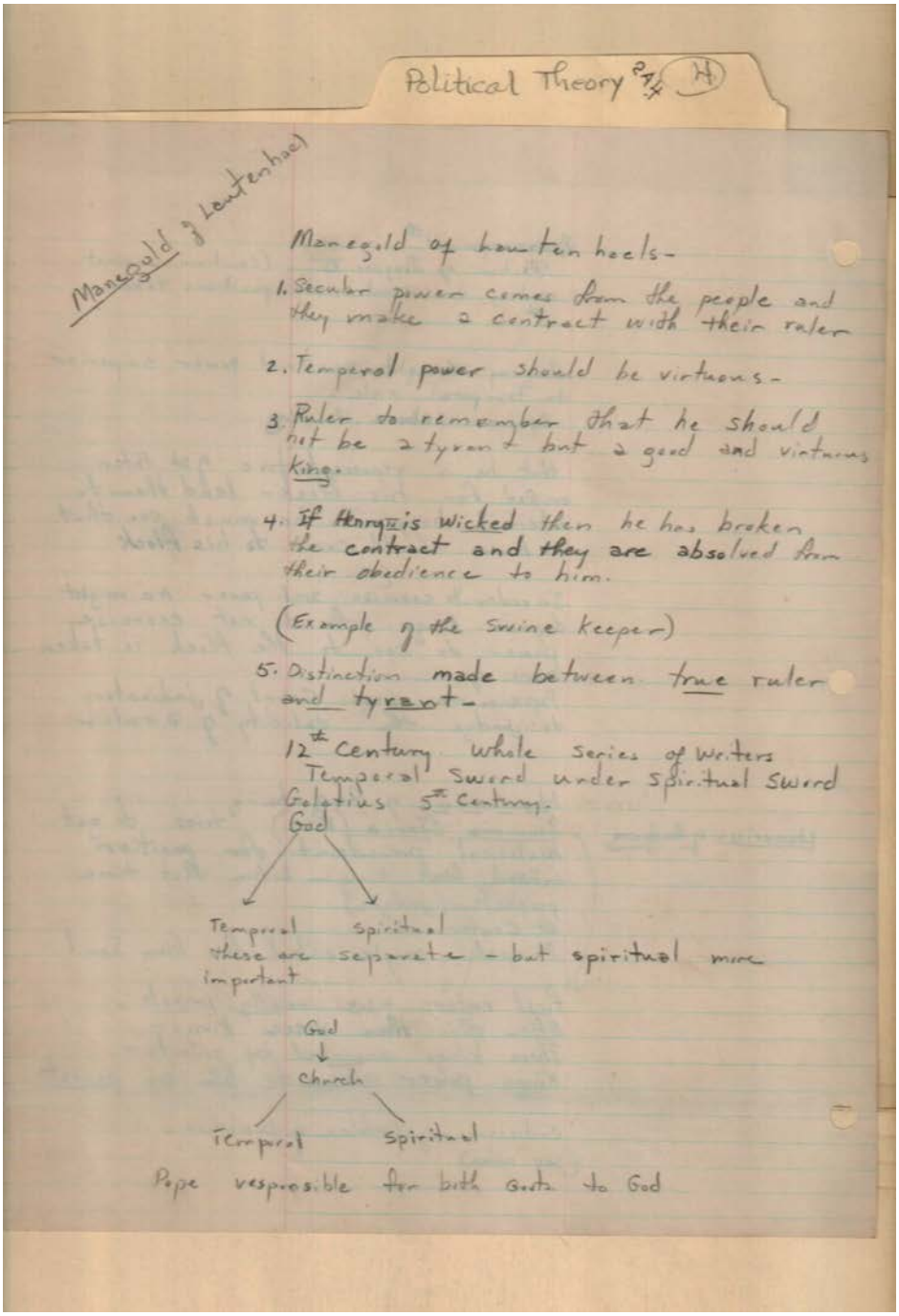
Types:
notes



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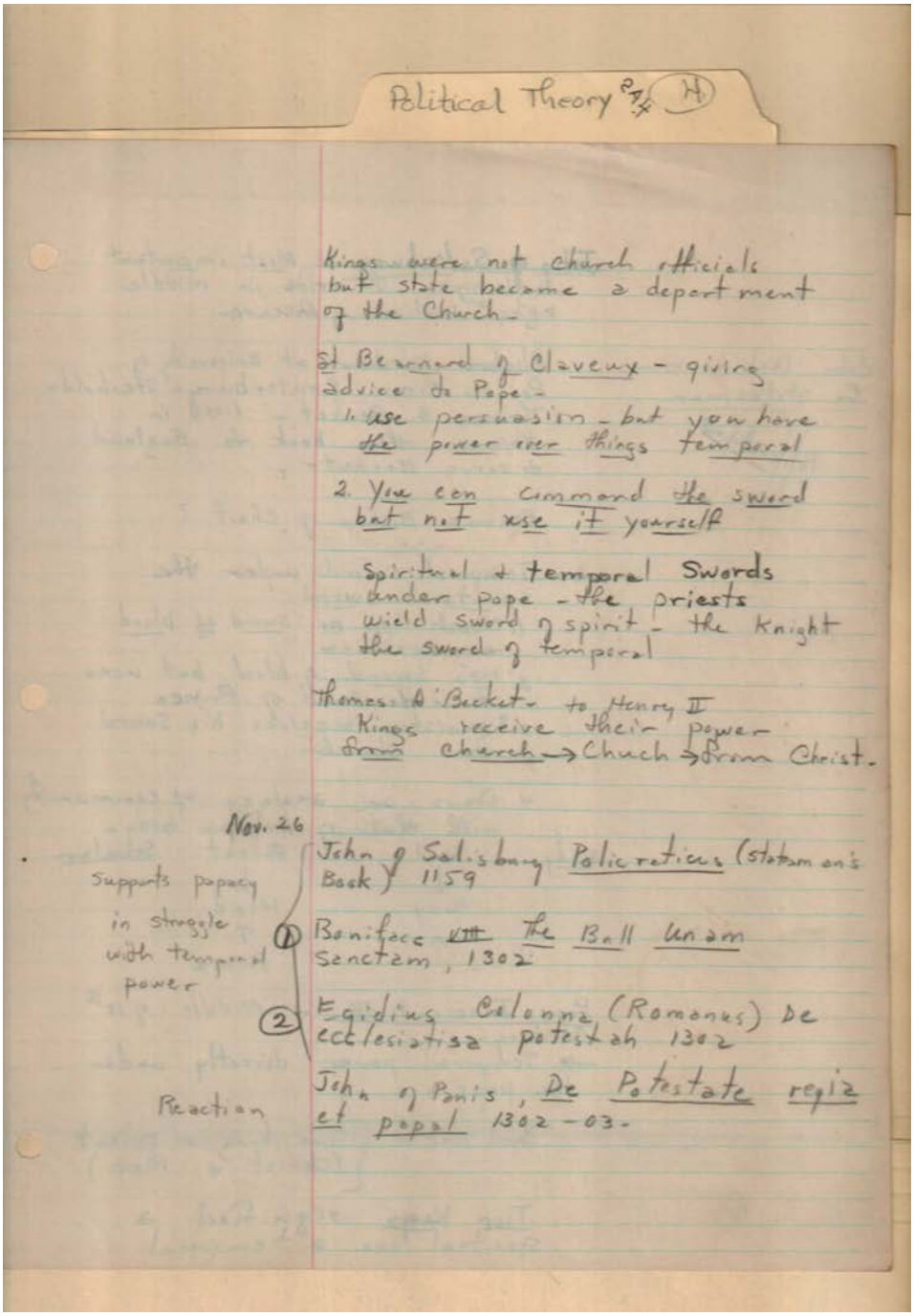


Political Theory 2A (H)

Kings were not church officials but state became a department of the Church.

St Bernard of Claveux - giving advice to Pope -
1. use persuasion - but you have the power over things temporal
2. You can command the sword but not use it yourself

Spiritual + temporal Swords under pope - the priests wield sword of spirit - the Knight the sword of temporal

Thomas A'Becket - to Henry II
Kings receive their power from church → Chuch → from Christ.

Nov. 26

Supports papacy in struggle with temporal power

John of Salisbury Policraticus (statesman's Book) 1159

(1) Boniface VIII The Bull Unam Sanctam, 1302

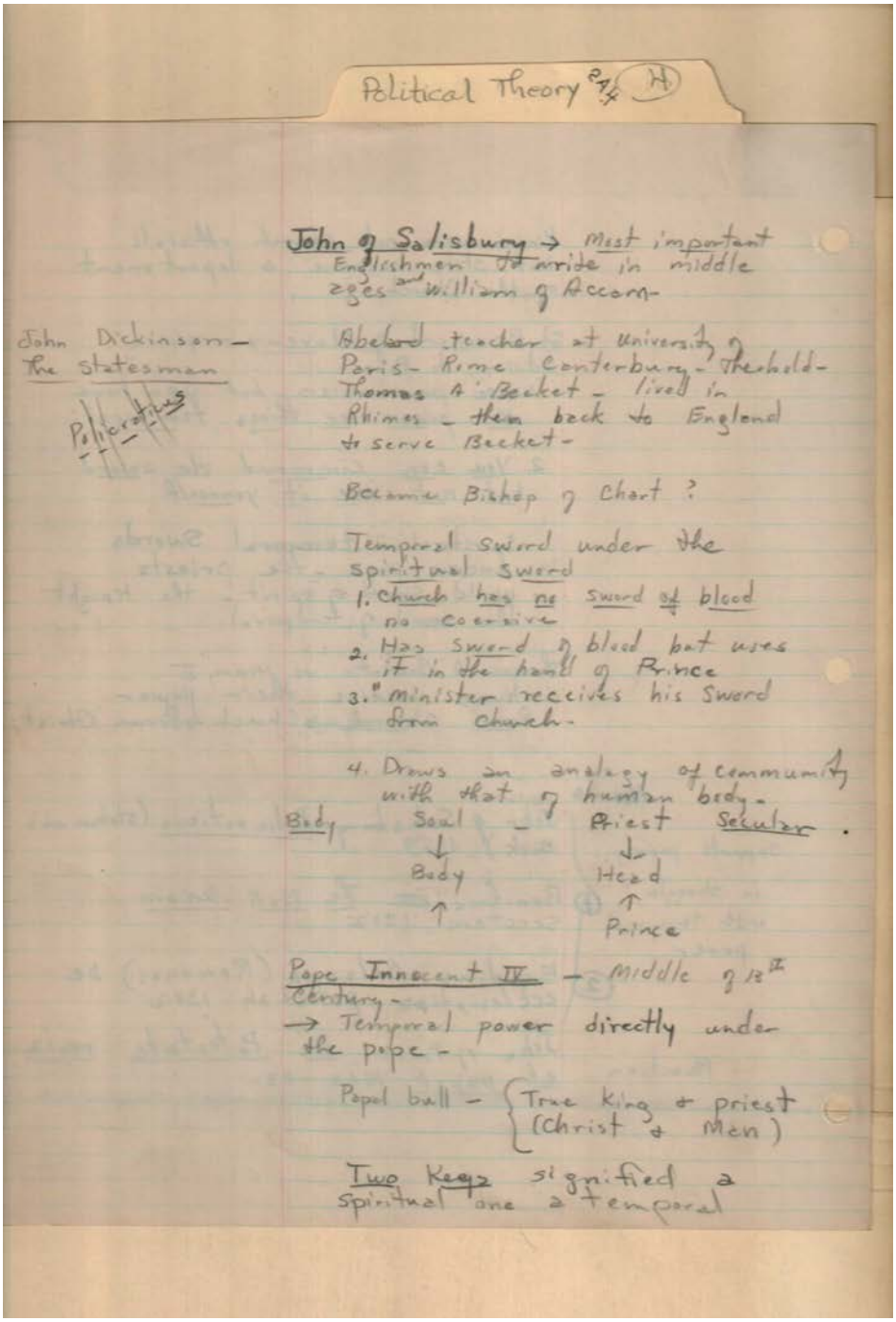
(2) Egidius Colonna (Romanus) De ecclesiatisa potestah 1302

Reaction

John of Panis, De Potestate regia et papal 1302-03.

Names:
Political Theory

Types:
notes



Political Theory 2A4 (H)

John of Salisbury → Most important Englishmen to write in middle ages and William of Accom-

John Dickinson – The statesman

Policraticus

Abelard teacher at University of Paris – Rome Canterbury – Theobald – Thomas A' Becket – lived in Rhimes – then back to England to serve Becket –

Became Bishop of Chart ?

Temporal sword under the spiritual sword

1. Church has no sword of blood no coercive
2. Has sword of blood but uses it in the hand of Prince
3. "minister receives his sword from church –
4. Draws an analogy of community with that of human body –

Body Soul – Priest Secular.

Soul ↓ Body ↑

Priest ↓ Head ↑ Prince

Pope Innocent IV – Middle of 13th Century –

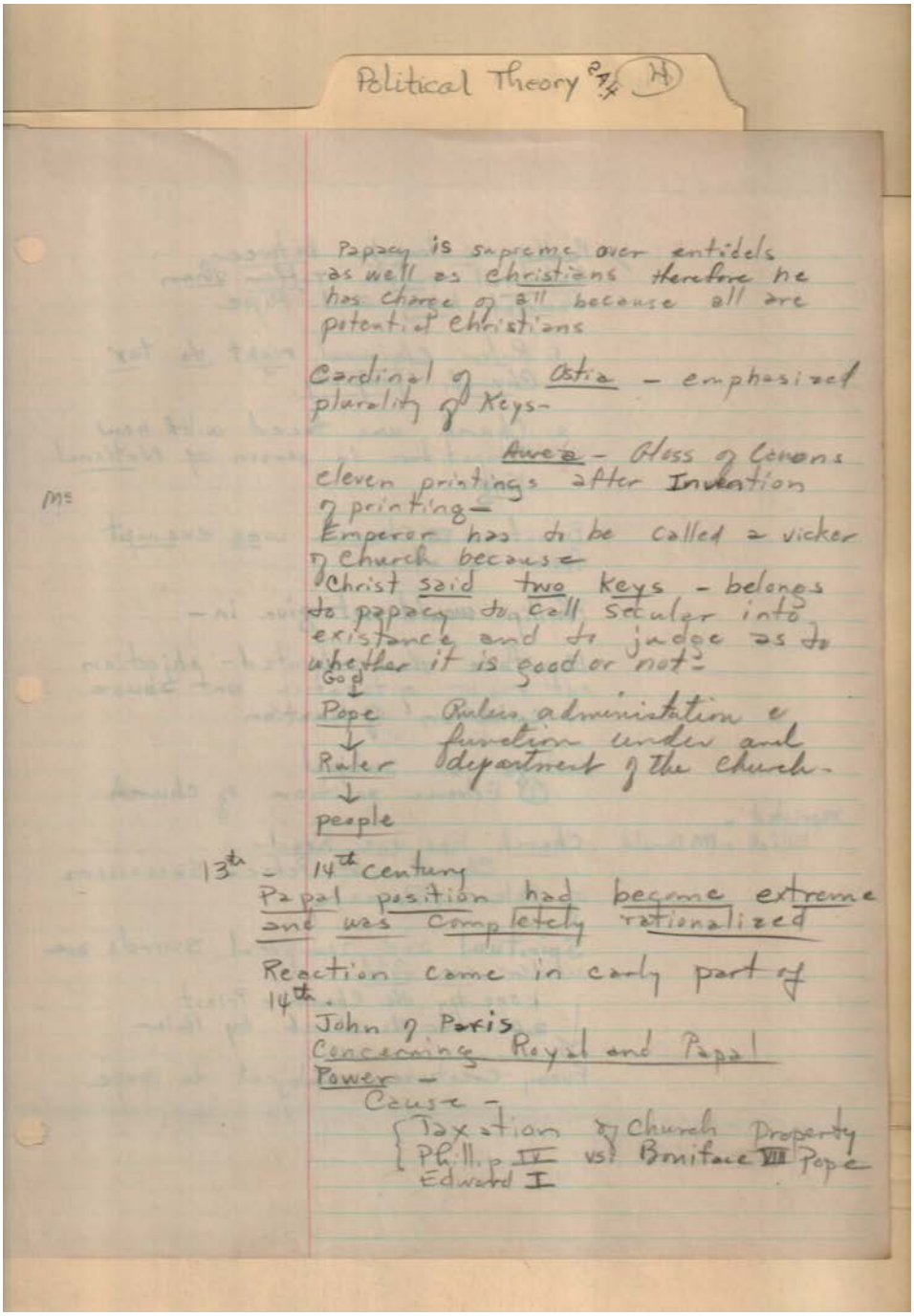
→ Temporal power directly under the pope –

Papal bull – { True king & priest (Christ & Man)

Two Keys signified a spiritual one a temporal

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Papacy is supreme over entidels as well as christians therefore he has charge of all because all are potential christians

Cardinal of Ostia - emphasized plurality of Keys-

Aurea - Gloss of Canons eleven printings after Invention of printing-

Ms

Emperor has to be called a vicker of church because

Christ said two keys - belongs to papacy to call secular into existance and to judge as to whether it is good or not-

God
↓
Pope
↓
Ruler
↓
people

Rulers administration & function under and department of the church-

13th - 14th century

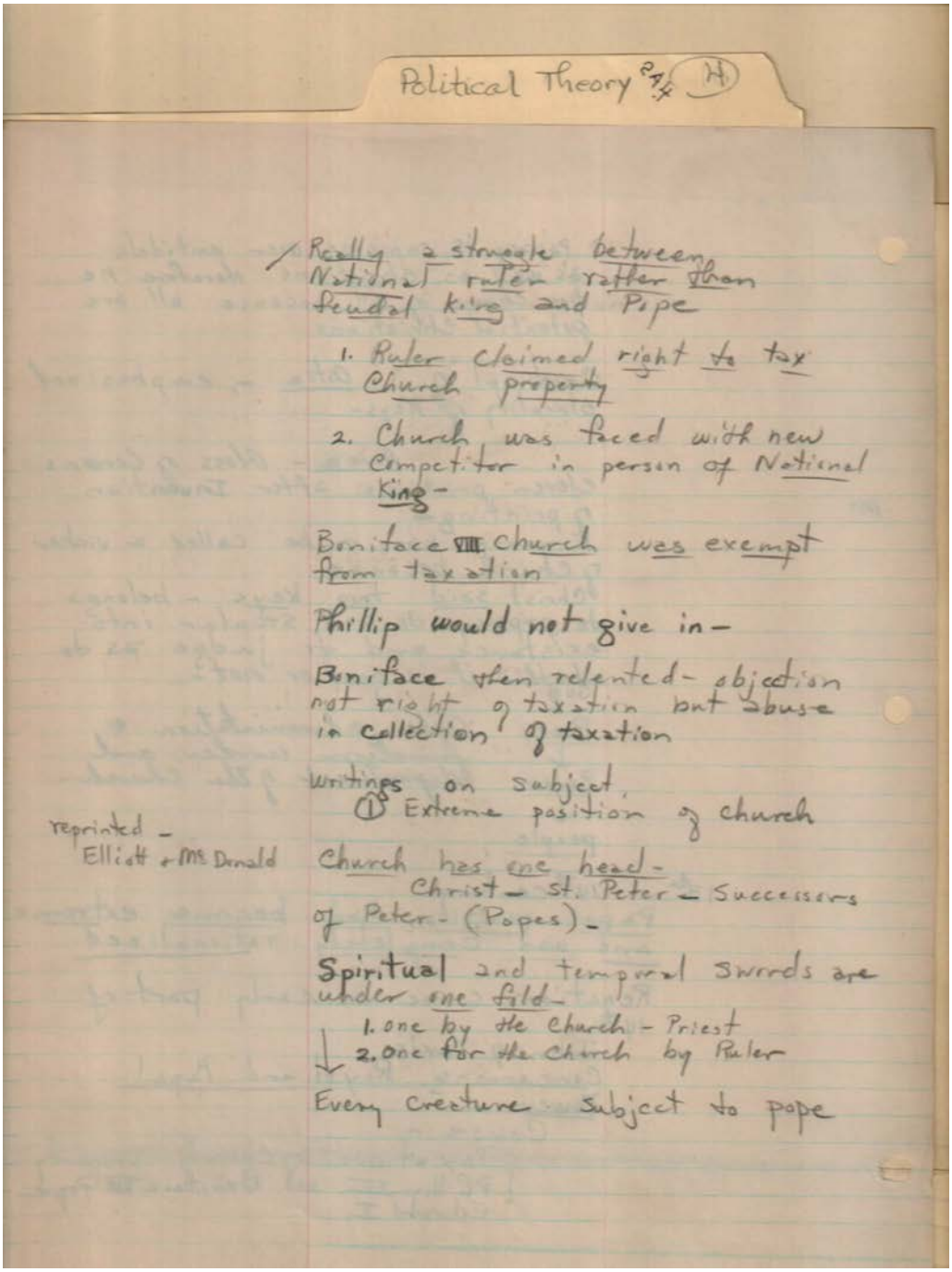
Papal position had become extreme and was completely rationalized

Reaction came in early part of 14th.

John of Paris
Concerning Royal and Papal Power -
Cause -
{ Taxation of Church Property
{ Phillip IV vs Boniface VIII Pope
Edward I

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Really a struggle between National rulers rather than feudal king and Pope

1. Ruler claimed right to tax Church property

2. Church was faced with new competitor in person of National King-

Boniface VIII Church was exempt from taxation

Phillip would not give in-

Boniface then relented- objection not right of taxation but abuse in collection of taxation

Writings on subject,
① Extreme position of church

reprinted - Elliott + Ms Donald

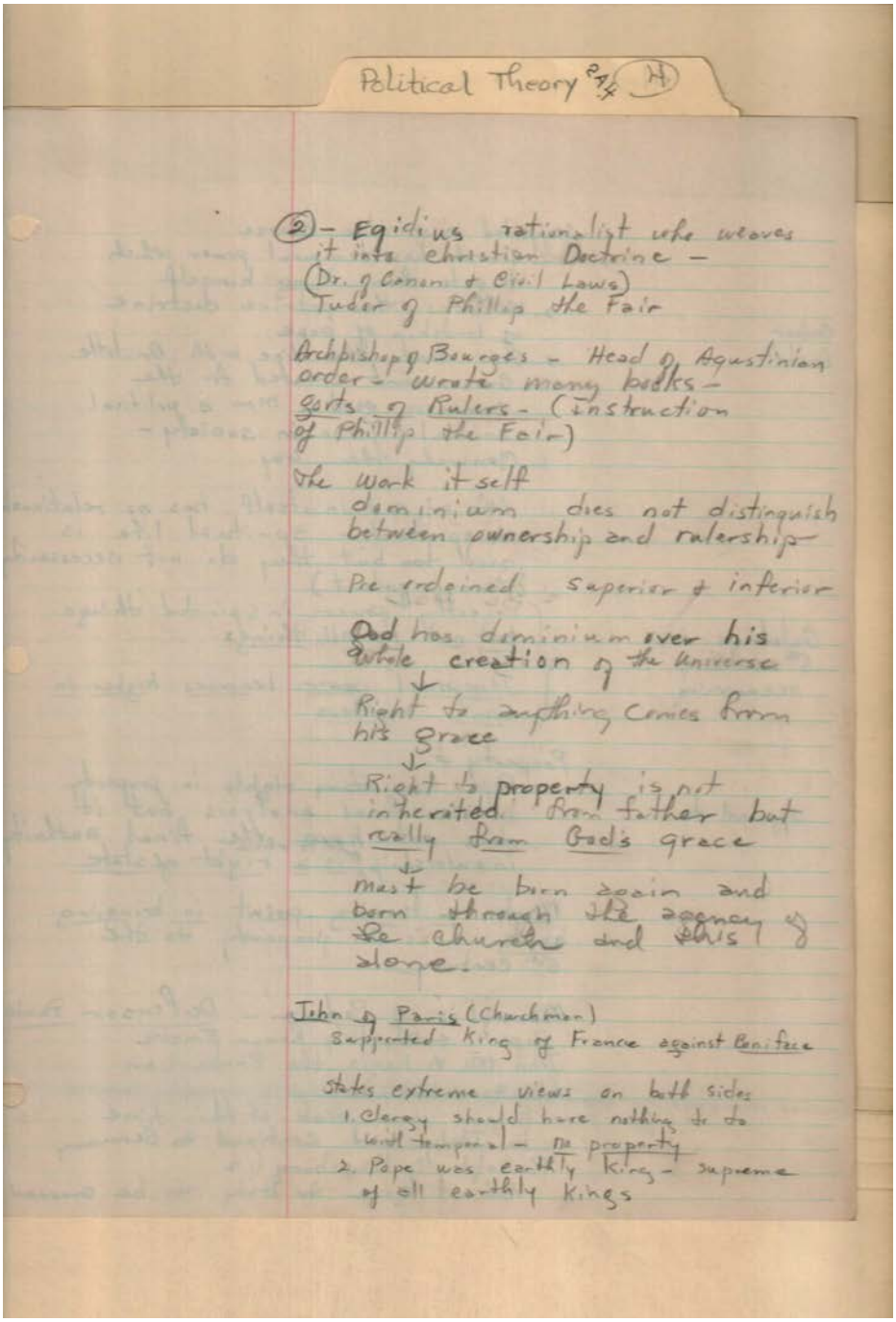
Church has one head-
Christ - St. Peter - Successors of Peter - (Popes)-

Spiritual and temporal swords are under one fold-
1. one by the Church - Priest
2. One for the Church by Ruler

Every creature subject to pope

Names:
Political Theory

Types:
notes



Political Theory 2/14 (4)

(2) - Egidius rationalist who weaves it into christian Doctrine - (Dr. of Canon & Civil Laws) Tutor of Phillip the Fair

Archbishop of Bourges - Head of Agustinian order - wrote many books - Arts of Rulers - (instruction of Phillip the Fair)

The work itself dominium does not distinguish between ownership and rulership -

Pre ordained superior & inferior

God has dominium over his while creation of the Universe

↓

Right to anything comes from his grace

↓

Right to property is not inherited from father but really from God's grace

↓

Must be born again and born through the agency of the church and this alone.

John of Paris (Churchman) supported King of France against Boniface

States extreme views on both sides
1. Clergy should have nothing to do with temporal - no property
2. Pope was earthly King - supreme of all earthly kings

Names:
Political Theory

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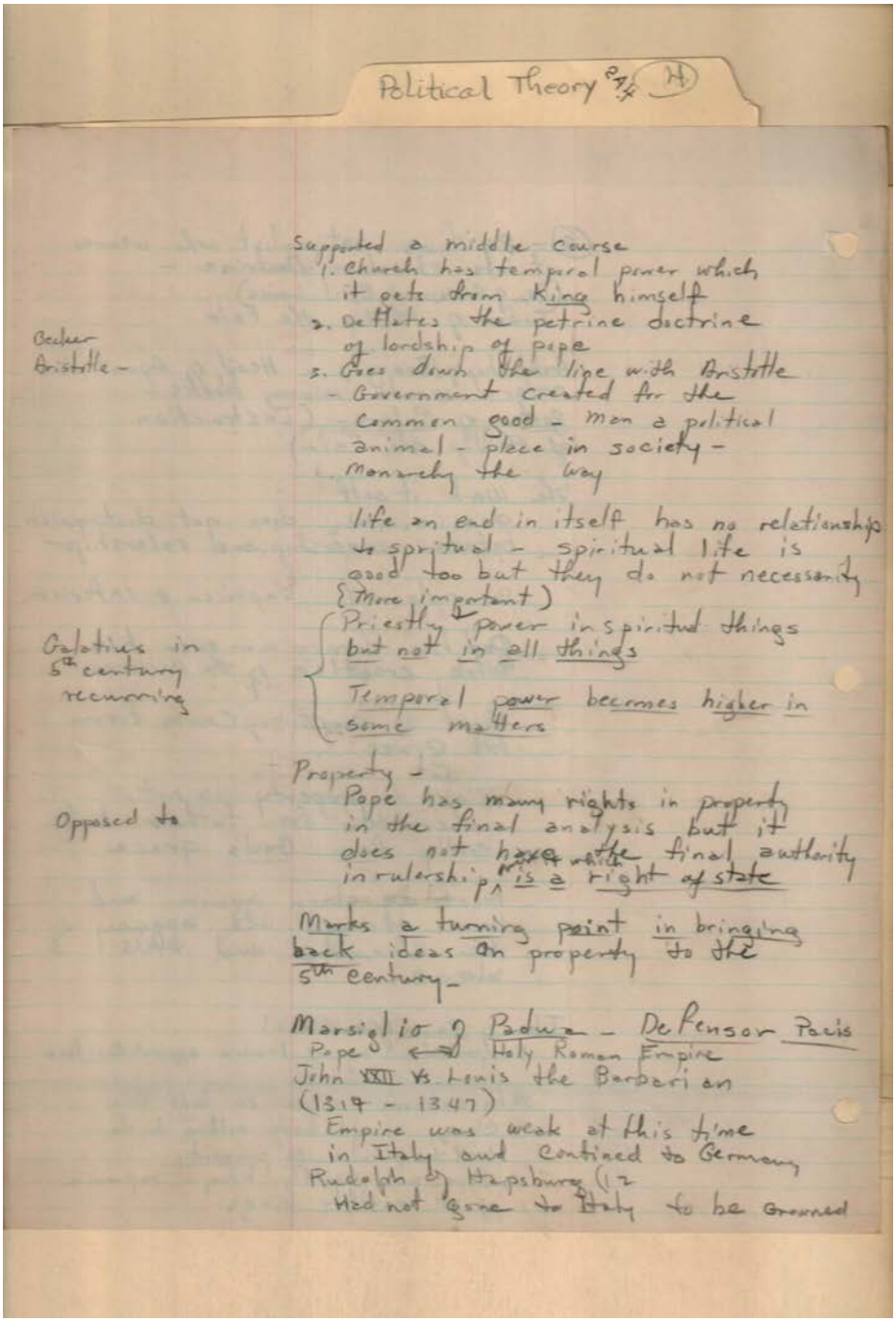
notes



Political Theory 9/4 (4)

Supported a middle course
1. Church has temporal power which it gets from King himself
2. Deflates the petrine doctrine of lordship of pope
3. Goes down the line with Aristotle - Government created for the common good - man a political animal - place in society - Monarchy the way

Becker Aristotle -

life an end in itself has no relationship to spiritual - spiritual life is good too but they do not necessarily (More important)

Gelatius in 5th century recurring

- Priestly power in spiritual things but not in all things
- Temporal power becomes higher in some matters

Property -
Pope has many rights in property in the final analysis but it does not have the final authority in rulership, it is a right of state

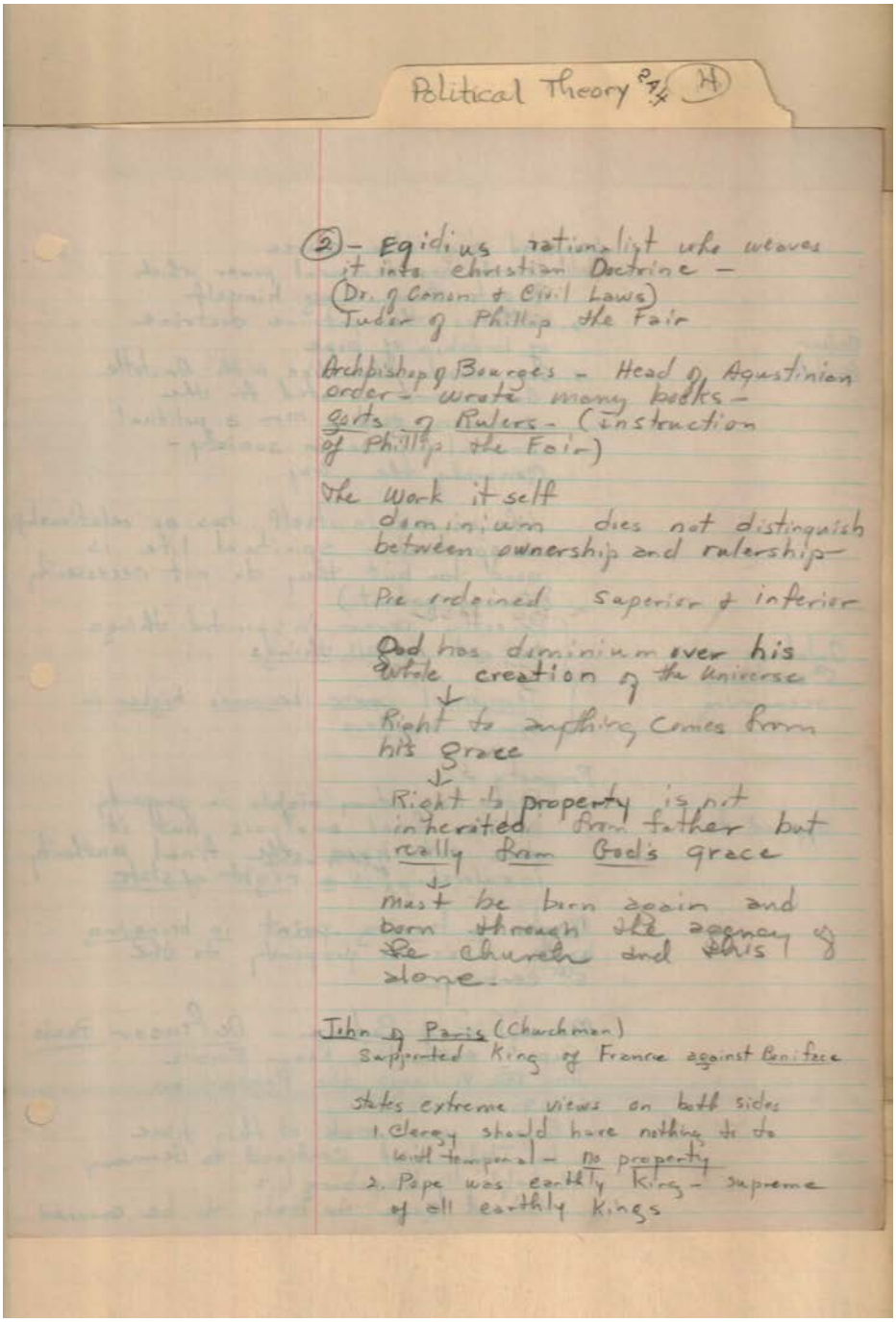
Opposed to

Marks a turning point in bringing back ideas on property to the 5th century -

Marsiglio of Padua - De Pensor Pacis
Pope ⟷ Holy Roman Empire
John XXII vs Louis the Barbarian
(1314 - 1347)
Empire was weak at this time in Italy and confined to Germany
Rudolph of Hapsburg (12
Had not gone to Italy to be Crowned

Names:
Political Theory

Types:
notes



Political Theory 8/4 (H)

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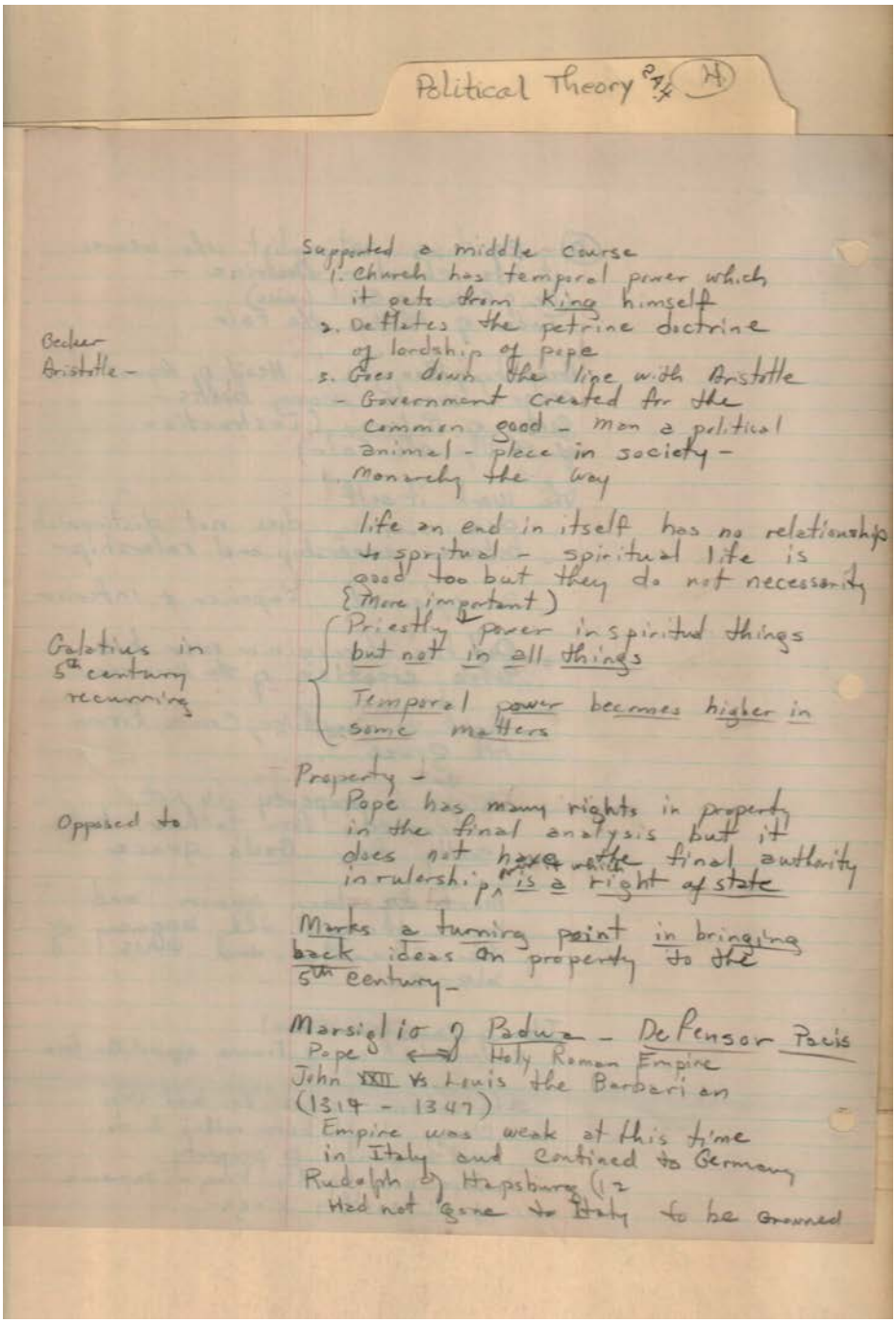

Political Theory 2/1/ (4)

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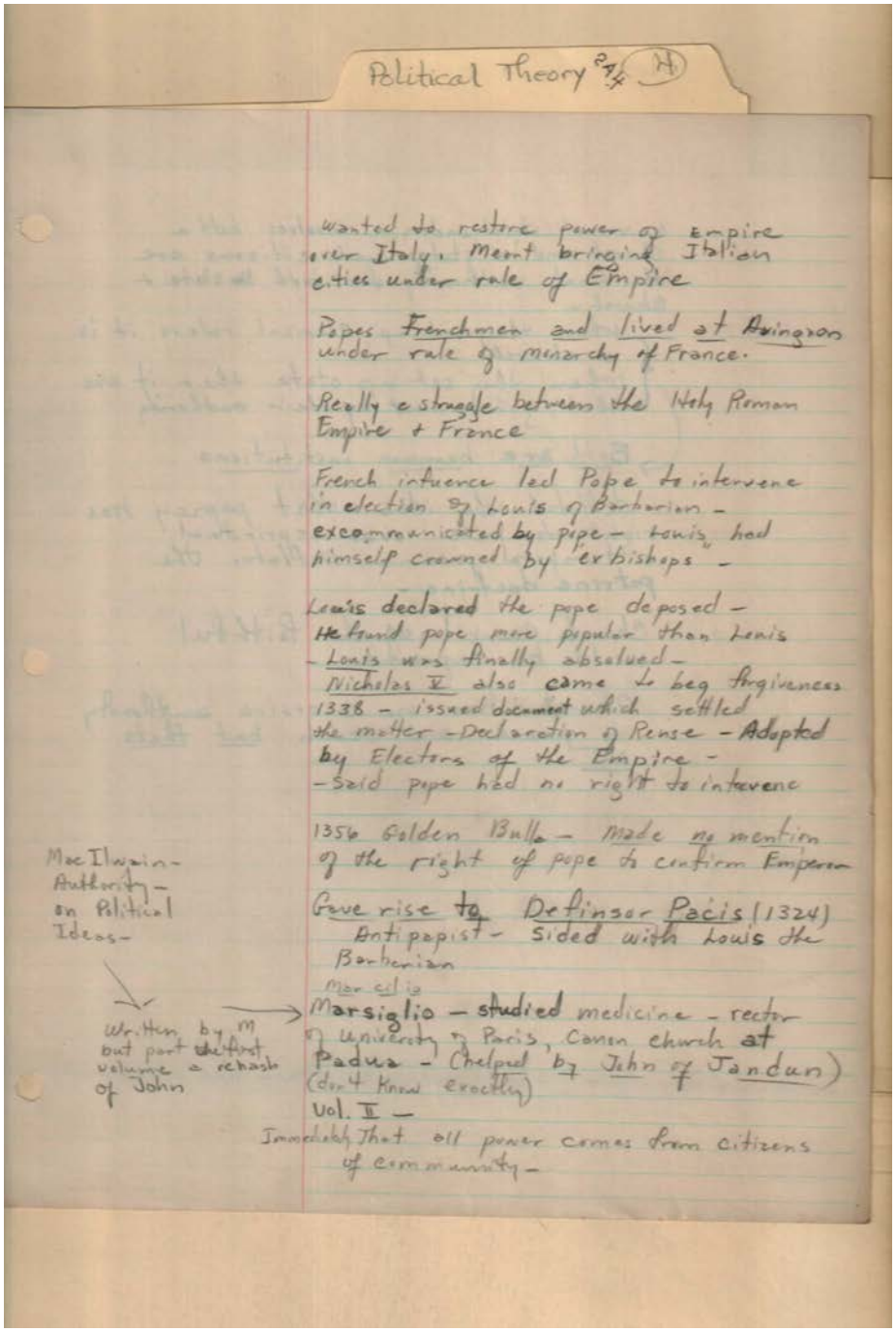


Political Theory 2/4 (H)

wanted to restore power of Empire over Italy. Meant bringing Italian cities under rule of Empire

Popes Frenchmen and lived at Avignon under rule of monarchy of France.

Really a struggle between the Holy Roman Empire + France

French influence led Pope to intervene in election of Louis of Barbarian - excommunicated by pope - Louis had himself crowned by ex bishops -

Louis declared the pope deposed - He found pope more popular than Louis - Louis was finally absolved - Nicholas V also came to beg forgiveness 1338 - issued document which settled the matter - Declaration of Rense - Adopted by Electors of the Empire - - said pope had no right to intervene

1356 Golden Bulla - Made no mention of the right of pope to confirm Emperor

MacIlwain - Authority - on Political Ideas -

Gave rise to Definsor Pacis (1324) Anti papist - sided with Louis the Barbarian

Marsiglio

Written by M but part the first volume a rehash of John

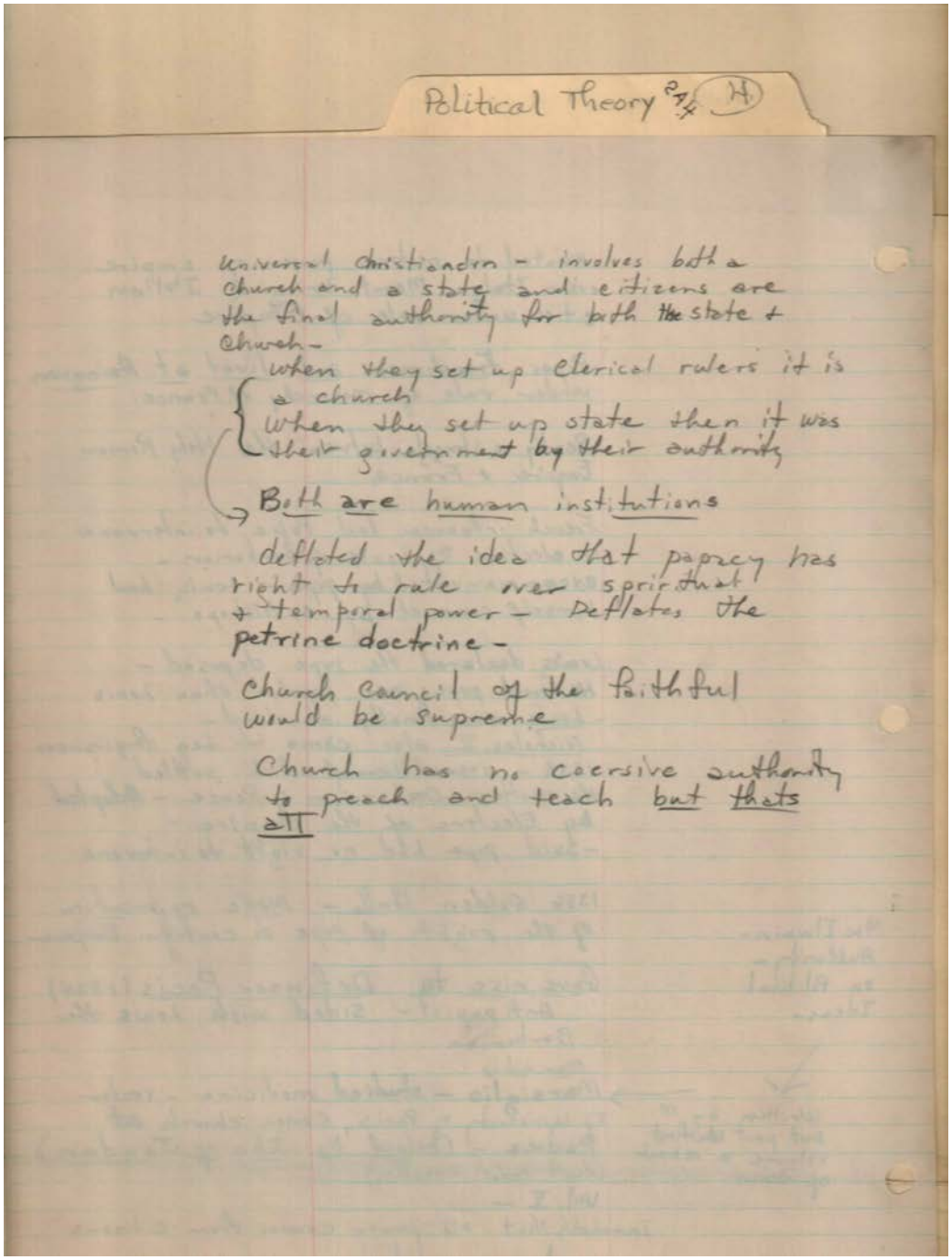
Marsiglio - studied medicine - rector of University of Paris, Canon church at Padua - (helped by John of Jandun) (don't know exactly)

Vol. II -

Immediately That all power comes from citizens of community -

Names:
Political Theory

Types:
notes



Political Theory 2A4 (H)

universal christiandom - involves both a church and a state and citizens are the final authority for both the state + church -

when they set up clerical rulers it is a church
when they set up state then it was their government by their authority

Both are human institutions

deflated the idea that papacy has right to rule over spiritual + temporal power - Deflates the petrine doctrine -

Church council of the faithful would be supreme

Church has no coersive authority to preach and teach but thats all

Names:
Political Theory

Types:
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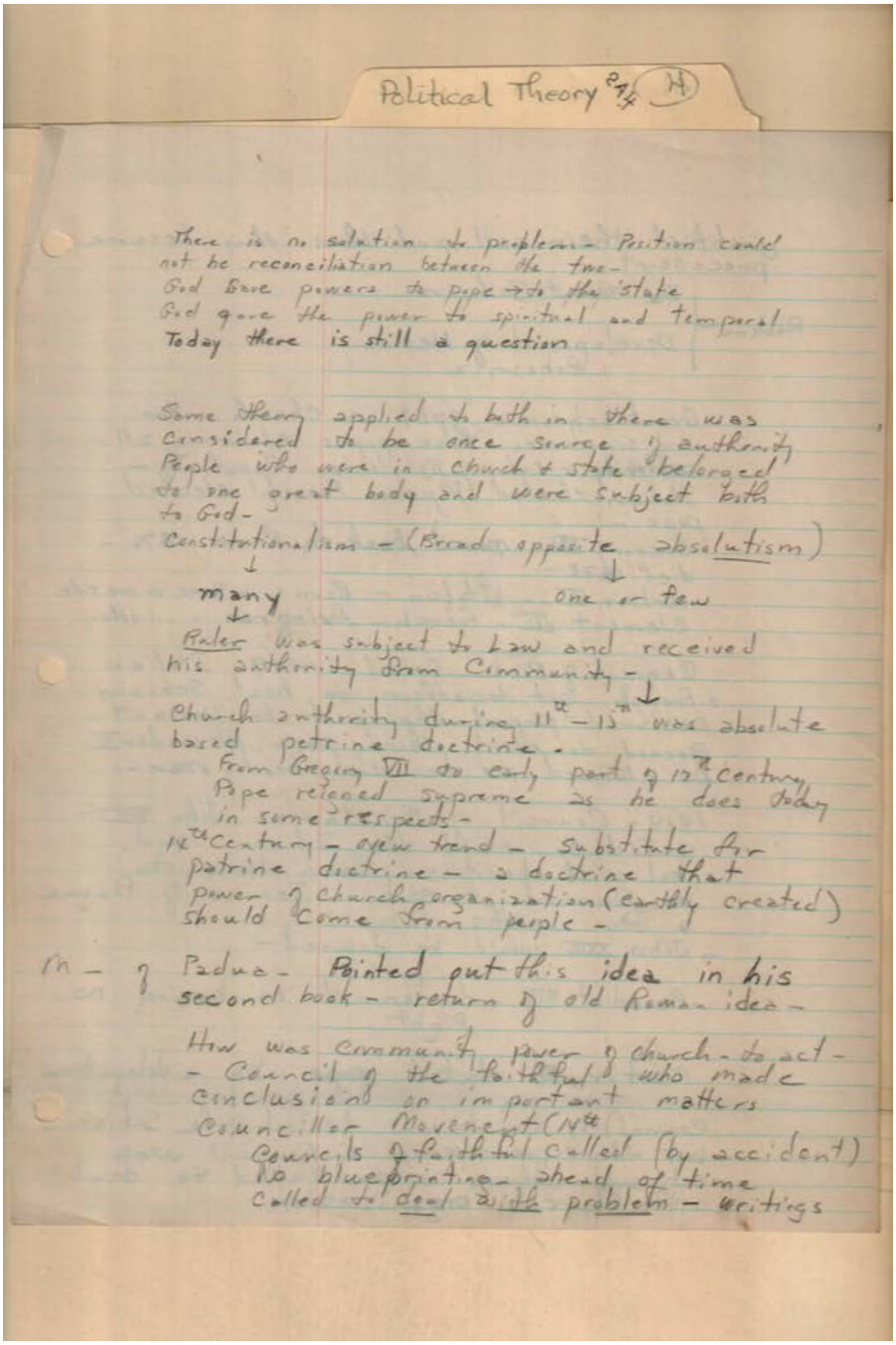


Political Theory 8/4 (4)

There is no solution to problem - Position could not be reconciliation between the two - God have powers to pope → to the state God gave the power to spiritual and temporal Today there is still a question

Same theory applied to both in there was considered to be once source of authority People who were in church & state belonged to one great body and were subject both to God -

Constitutionalism - (Broad opposite absolutism)
↓ many ↓ one or few

Ruler was subject to Law and received his authority from Community -

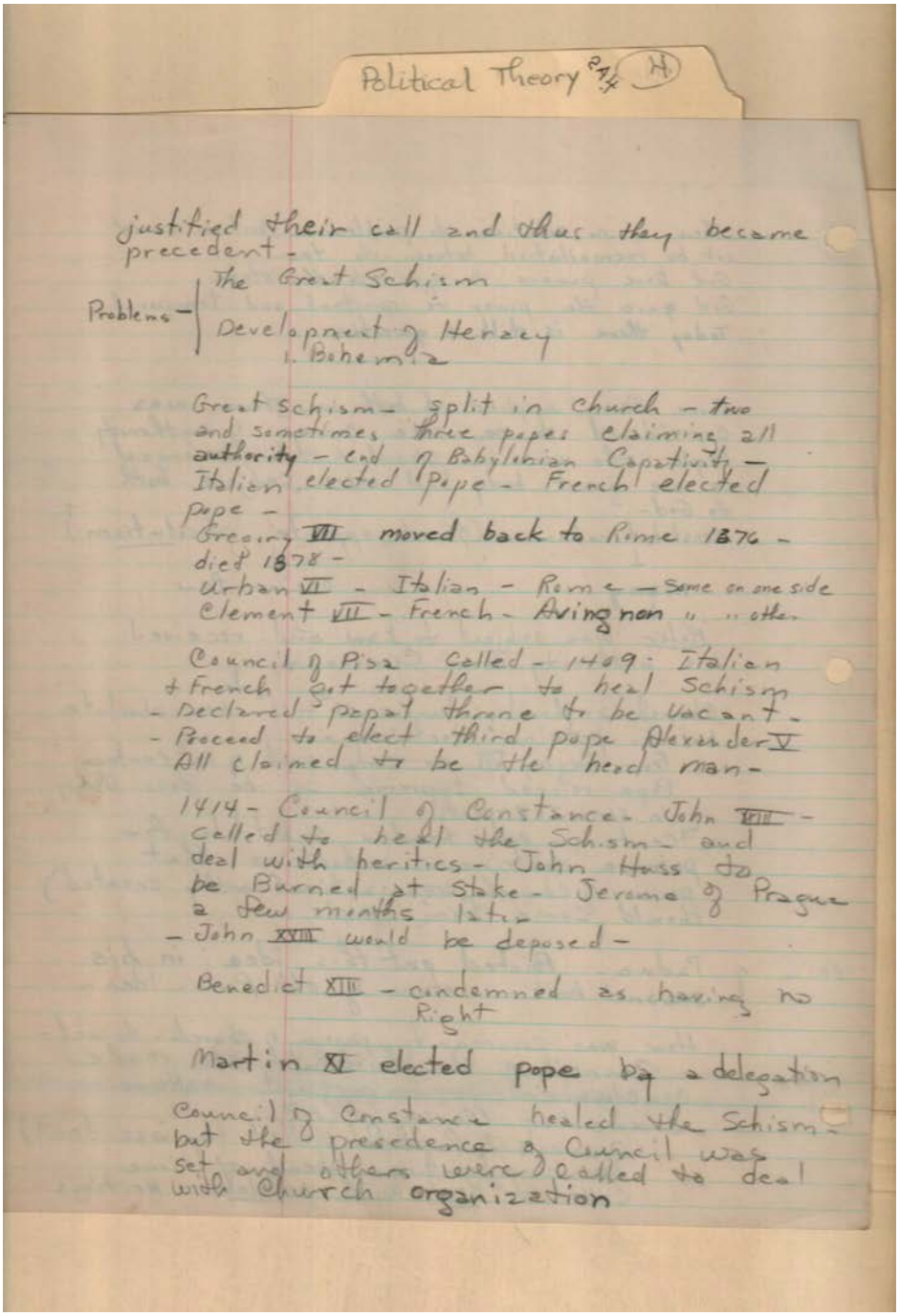
Church authority during 11th - 13th was absolute based petrine doctrine.
From Gregory VII to early part of 13th century Pope released supreme as he does today in some respects -
14th Century - new trend - substitute for petrine doctrine - a doctrine that power of church organization (earthly created) should come from people -

Padua - Pointed out this idea in his second book - return of old Roman idea -

How was community power of church - to act - Council of the faithful who made conclusions on important matters
Councilar Movement (14th
Councils of faithful called (by accident)
No blueprinting - ahead of time
called to deal with problem - writings

Names:
Political Theory

Types:
notes



Political Theory 2/4 H.

justified their call and thus they became precedent -

Problems - The Great Schism
Development of Heresy
i. Bohemia

Great schism - split in church - two and sometimes three popes claiming all authority - end of Babylonian Captivity -
Italian elected Pope - French elected Pope -
Gregory VII moved back to Rome 1376 -
died 1378 -
Urban VI - Italian - Rome - Some on one side
Clement VII - French - Avignon " " other

Council of Pisa called - 1409 - Italian & French got together to heal Schism
- Declared papal throne to be vacant -
- Proceed to elect third pope Alexander V
All claimed to be the head man -

1414 - Council of Constance - John XXIII -
called to heal the Schism - and deal with heritics - John Huss to be Burned at Stake - Jerome of Prague a few months later
- John XXIII would be deposed -

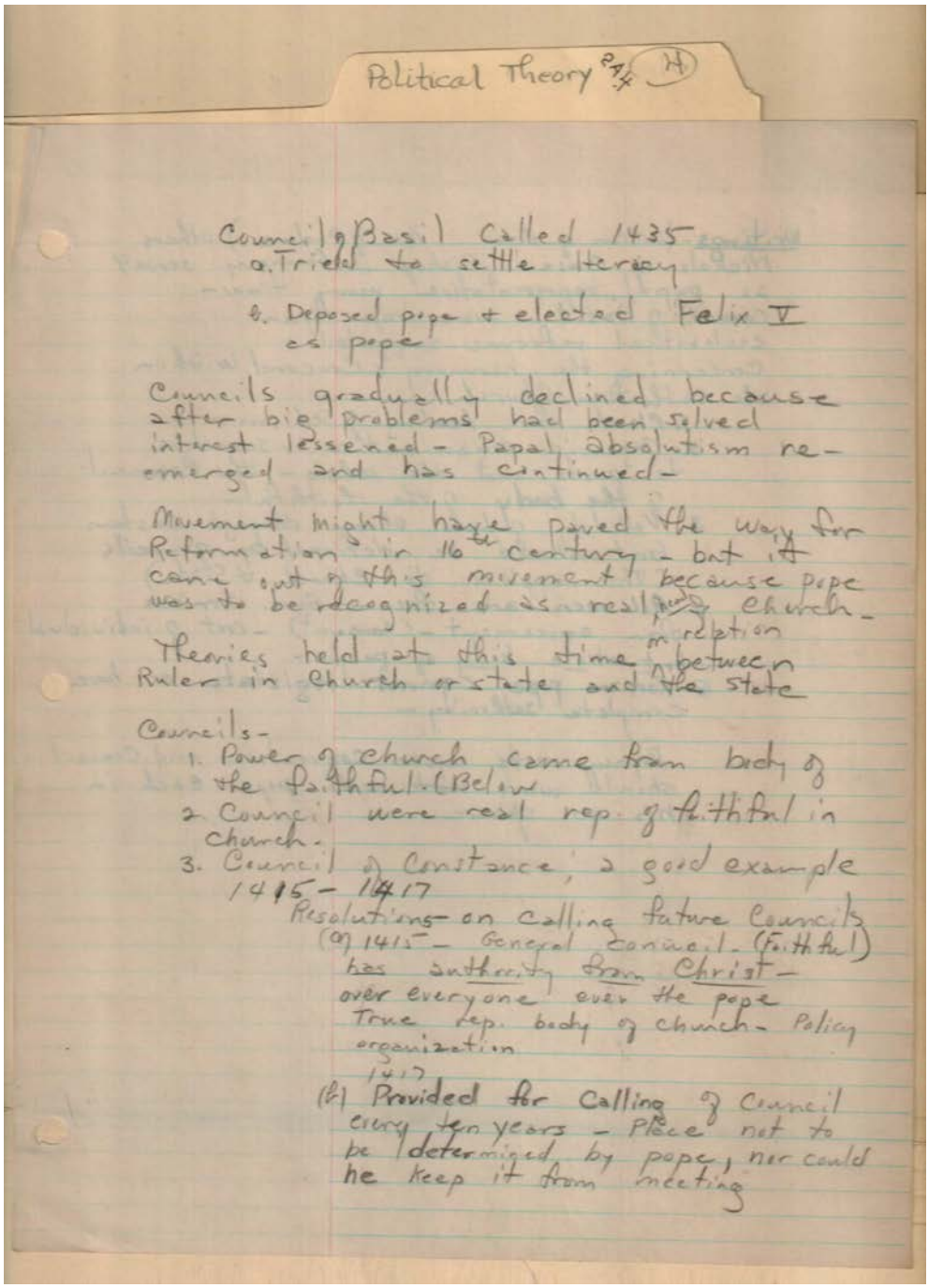
Benedict XIII - condemned as having no Right

Martin XI elected pope by a delegation

Council of Constance healed the Schism - but the precedence of Council was set and others were called to deal with Church organization

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Council of Basil called 1435
a. Tried to settle Heresy
b. Deposed pope + elected Felix V as pope

Councils gradually declined because after big problems had been solved interest lessened - Papal absolutism re-emerged and has continued -

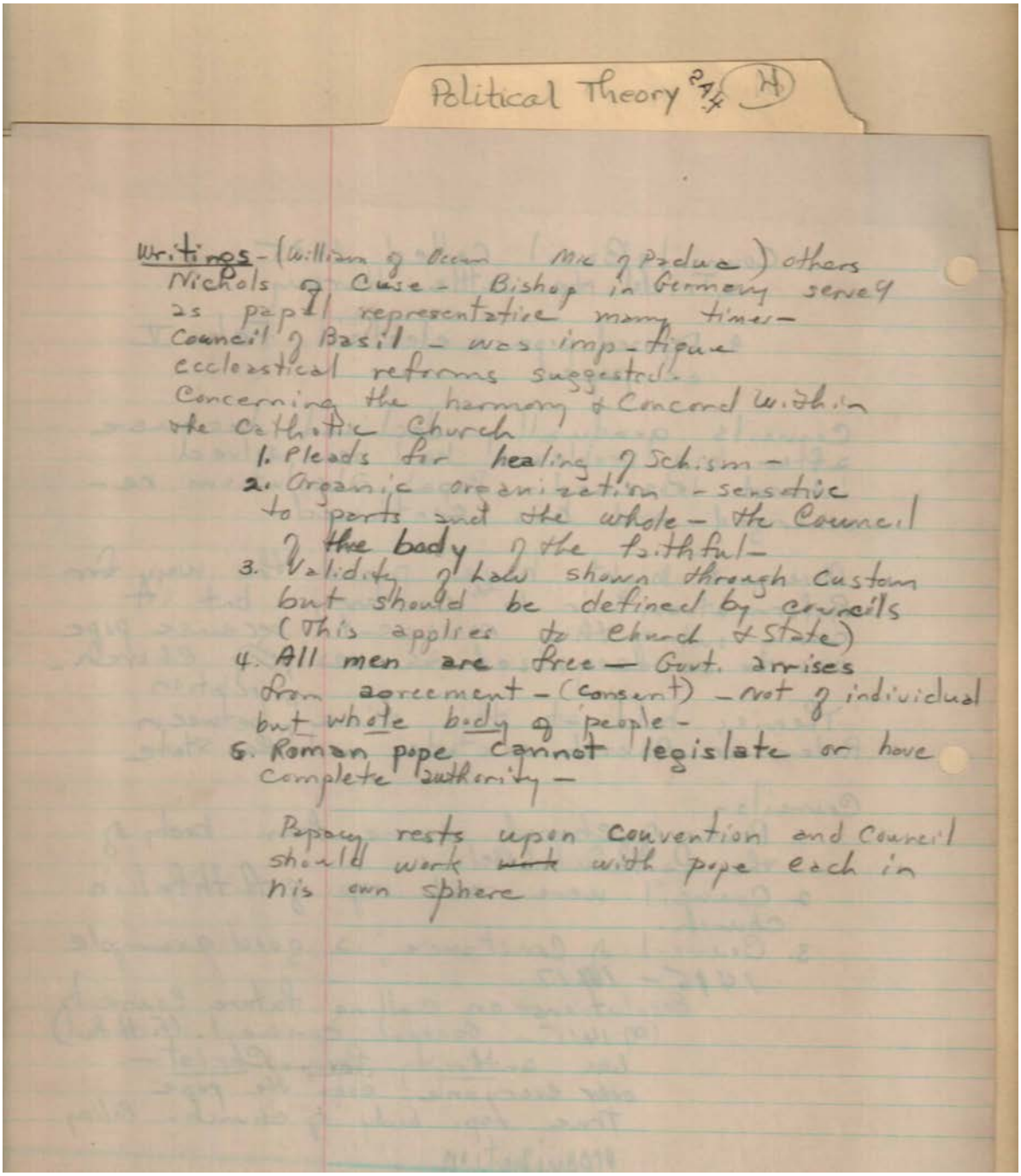
Movement might have paved the way for Reformation in 16th century - but it came out of this movement because pope was to be recognized as real head of church - reception

Theories held at this time between Ruler in church or state and the state

Councils -
1. Power of church came from body of the faithful (Below)
2. Council were real rep. of faithful in church.
3. Council of Constance, a good example 1415 - 1417
Resolutions - on calling future Councils
(a) 1415 - General Council (Faithful) has authority from Christ - over everyone even the pope True rep. body of church - Policy organization
1417
(b) Provided for calling of Council every ten years - Place not to be determined by pope, nor could he keep it from meeting

Names:
Political Theory

Types:
notes



Political Theory 2/4 (H)

Writings - (William of Ocam Marsilius of Padua) others
Nichols of Cusa - Bishop in Germany served as papal representative many times - Council of Basil - was important figure ecclesastical reforms suggested. Concerning the harmony & Concord within the Catholic Church
1. Pleads for healing of Schism -
2. Organic organization - sensitive to parts and the whole - the Council & the body of the faithful -
3. Validity of Law shown through custom but should be defined by councils (This applies to church & state)
4. All men are free — Govt. arrises from agreement - (consent) - not of individual but whole body of people -
5. Roman pope cannot legislate or have complete authority -

Papacy rests upon convention and Council should work ~~with~~ with pope each in his own sphere

Names:
Political Theory

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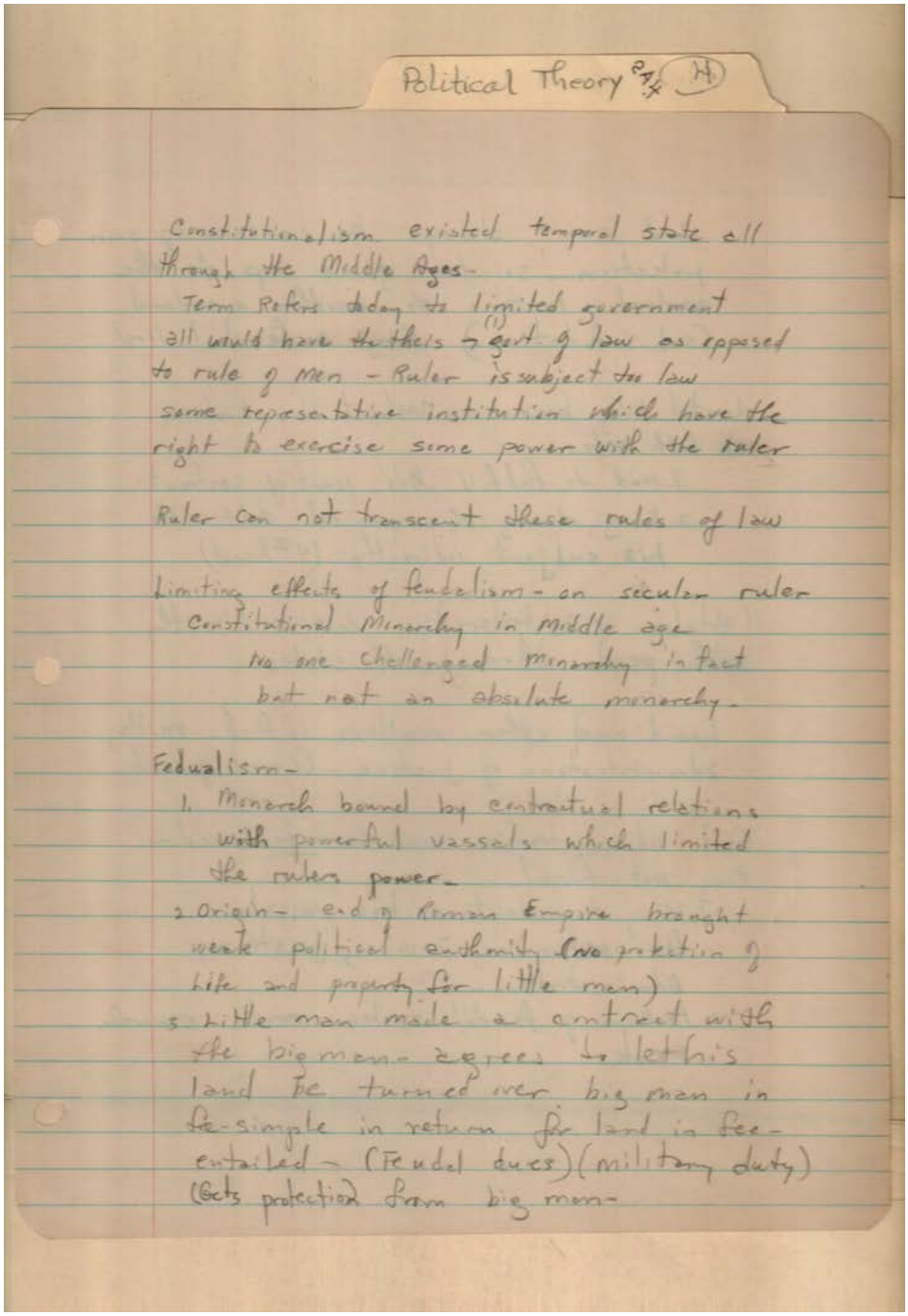

Political Theory 8/4 (H)

Constitutionalism existed temporal state all through the Middle Ages-
Term Refers today to limited government all would have the thesis - govt of law as opposed to rule of men - Ruler is subject to law some representative institution which have the right to exercise some power with the ruler

Ruler can not transcent these rules of law

Limiting effects of feudalism - on secular ruler
Constitutional Monarchy in middle age
no one challenged monarchy in fact
but not an absolute monarchy-

Feudalism-
1. Monarch bound by contractual relations with powerful vassals which limited the rulers power-
2 Origin- end of Roman Empire brought weak political authority (no protection of life and property for little man)
3 Little man made a contract with the big men- agrees to let his land be turned over big man in fee-simple in return for land in fee-entailed - (Feudal dues)(military duty) (Gets protection from big man-

Names:
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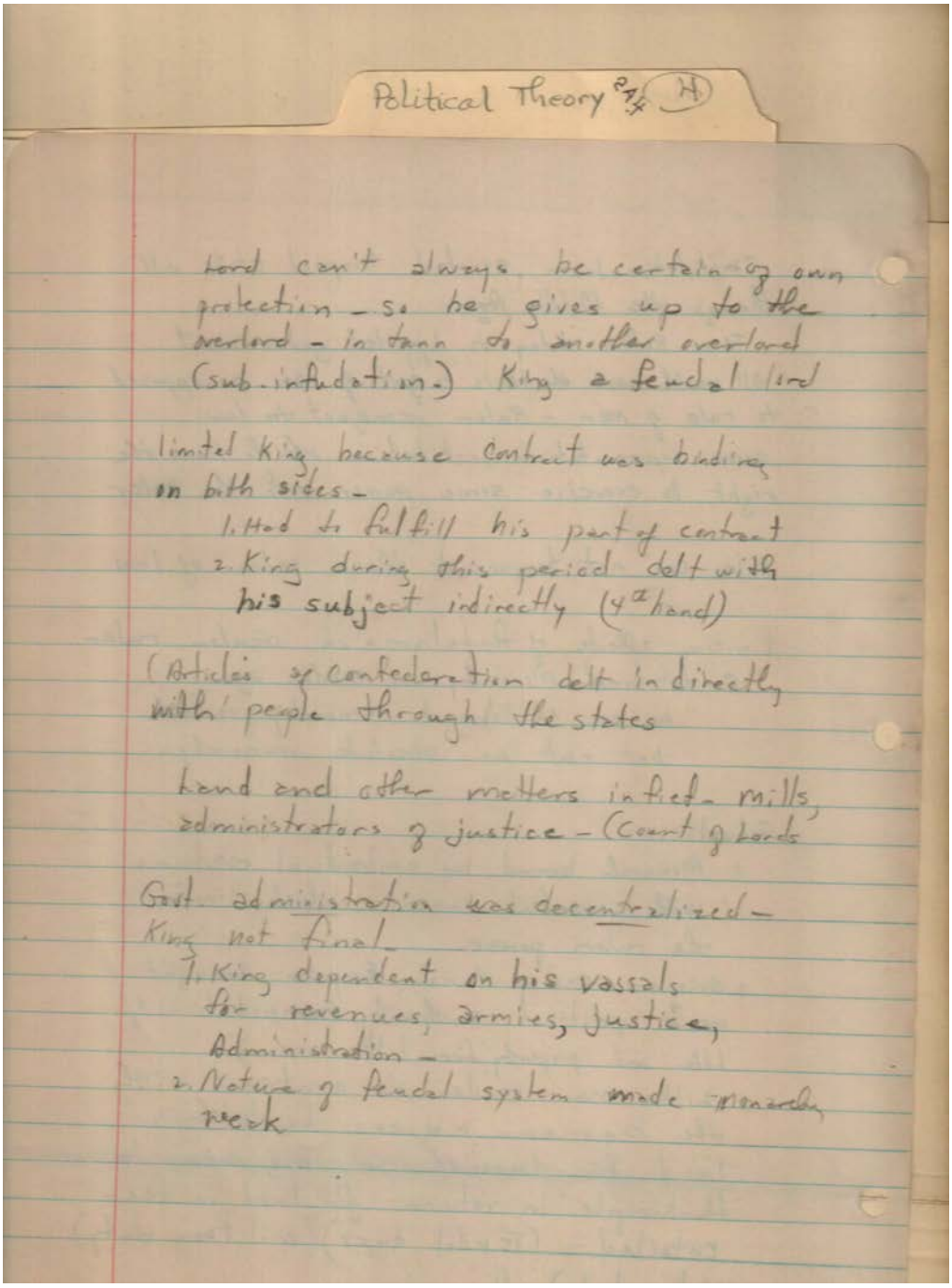

Political Theory 2/4 (H)

Lord can't always be certain of own protection - so he gives up to the overlord - in turn to another overlord (sub-infudation.) King a feudal lord

limited King because contract was binding on both sides -
1. Had to fulfill his part of contract
2. King during this period dealt with his subject indirectly (4th hand)

(Articles of Confederation dealt indirectly with people through the states

Land and other matters in fief - mills, administrators of justice - (Count of Lords

Govt administration was decentralized - King not final
1. King dependent on his vassals for revenues, armies, justice, Administration -
2. Nature of feudal system made monarchy weak

Names:
Political Theory

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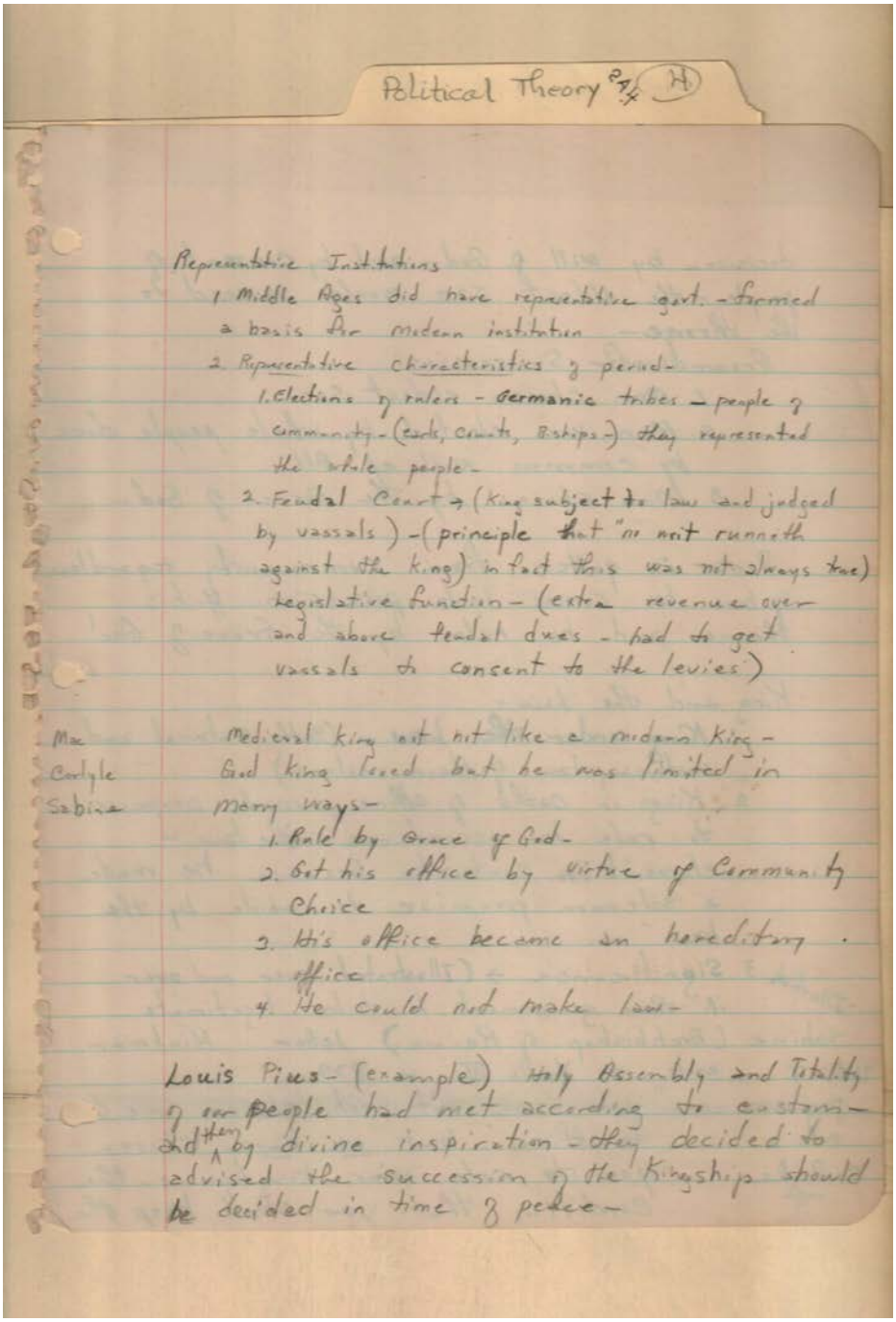

Political Theory 2/4 (H)

Representative Institutions

1. Middle Ages did have representative govt. - formed a basis for modern institution
2. Representative characteristics & period -
   1. Elections of rulers - Germanic tribes - people & community - (earls, counts, Bishops) they represented the whole people -
   2. Feudal Court → (King subject to laws and judged by vassals) - (principle that "no writ runneth against the king) in fact this was not always true)
   legislative function - (extra revenue over and above feudal dues - had to get vassals to consent to the levies)

Mac Carlyle Sabine

Medieval king not not like a modern King - God king ruled but he was limited in many ways -

1. Rule by Grace of God -
2. Got his office by virtue of Community Choice
3. His office became an hereditary office
4. He could not make laws -

Louis Pius - (example) Holy Assembly and Totality of our people had met according to custom - and they by divine inspiration - they decided to advised the succession of the Kingship should be decided in time & peace -

Names:
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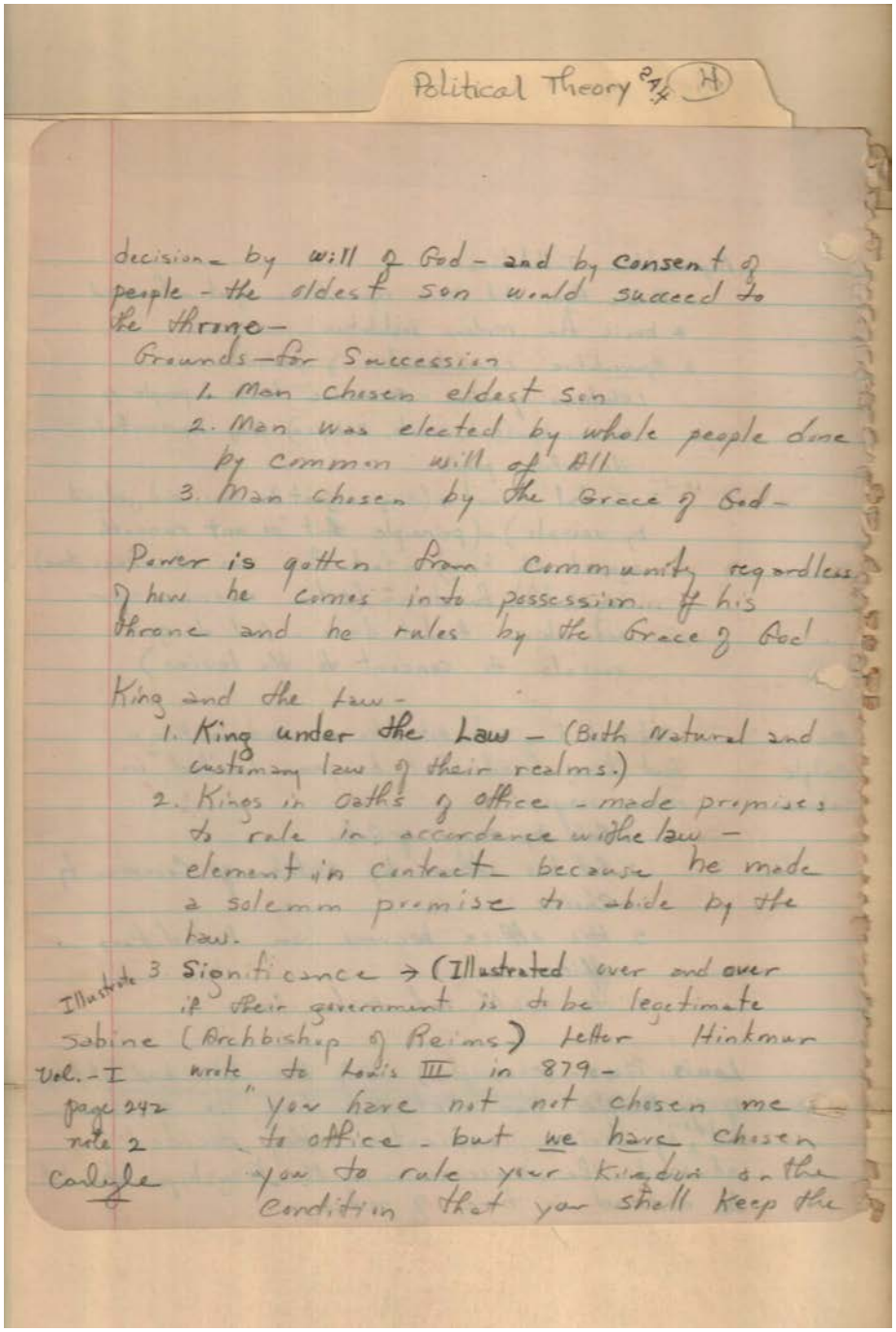

Political Theory 2/4 (H)

decision - by will of God - and by consent of people - the oldest son would succeed to the throne -

Grounds - for Succession

1. Man chosen eldest son
2. Man was elected by whole people done by common will of All
3. Man chosen by the Grace of God -

Power is gotten from community regardless of how he comes into possession of his throne and he rules by the Grace of God

King and the Law -

1. King under the Law - (Both Natural and customary law of their realms.)
2. Kings in oaths of office - made promises to rule in accordance with the law - element in contract because he made a solemn promise to abide by the law.
3. Significance → (Illustrated over and over if their government is to be legetimate

Illustrate Sabine Vol. - I page 242 note 2 Carlyle

(Archbishop of Reims) letter Hinkmar wrote to Louis III in 879 -

"you have not not chosen me to office - but we have chosen you to rule your Kingdom on the condition that you shall keep the

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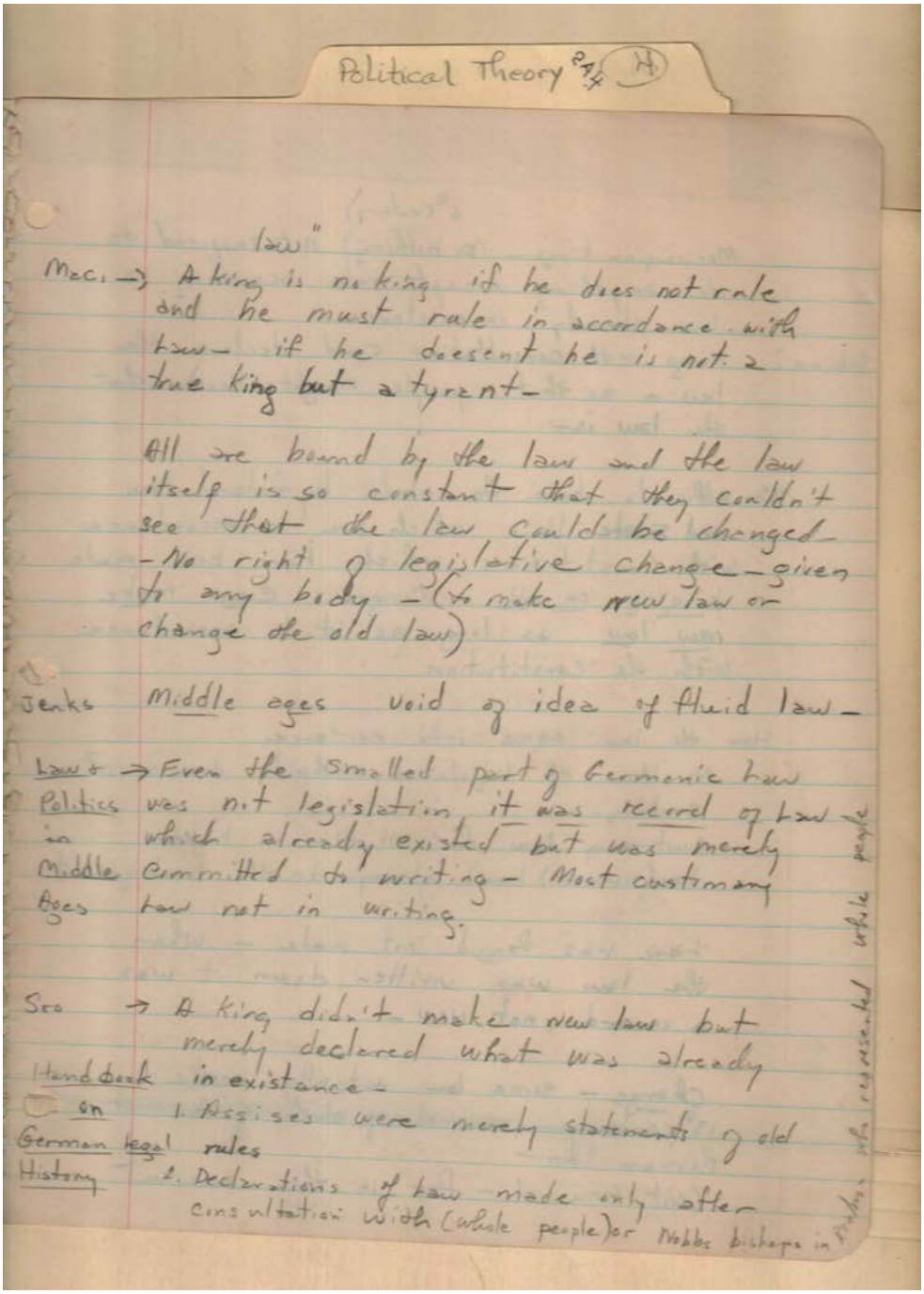

Political Theory 2/4 (H)

law"

Mac. → A king is no king if he does not rule and he must rule in accordance with law - if he doesent he is not a true king but a tyrant -

All are bound by the law and the law itself is so constant that they couldn't see that the law could be changed - No right of legislative change - given to any body - (to make new law or change the old law)

Jenks Middle ages void of idea of fluid law -

Law + Politics → Even the smalled part of Germanic law was not legislation it was record of law in which already existed but was merely committed to writing - Most customary laws not in writing. Middle Ages

Sco → A king didn't make new law but merely declared what was already in existance -

Handbook on German legal History
1. Assises were merely statements of old rules
2. Declarations of law made only after consultation with (whole people) or Nobles bishops in Parliament, who represented whole people

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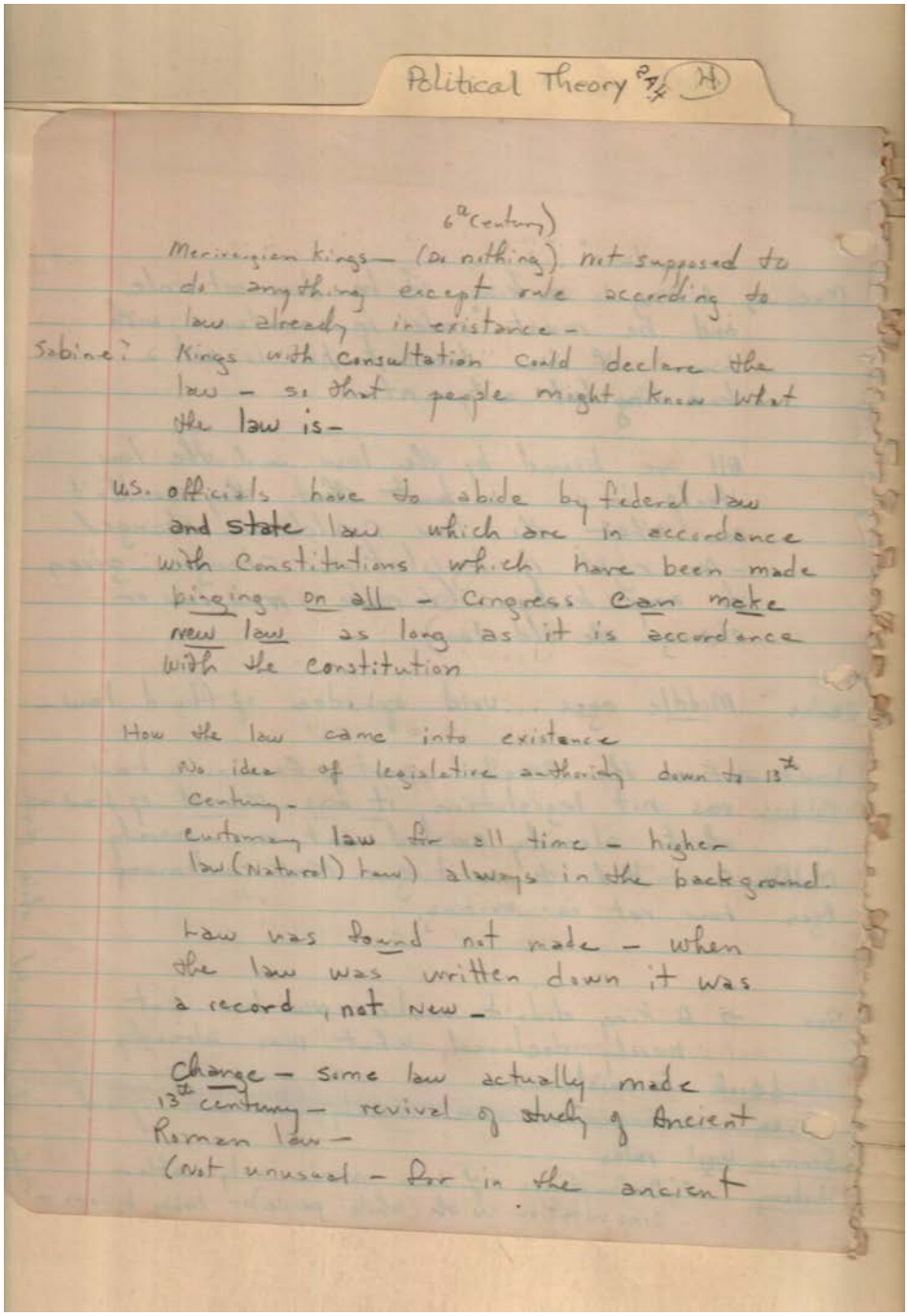

Political Theory 2/4 (4)

6th century)
Merovingian kings — (do nothing) not supposed to do anything except rule according to law already in existance —
Sabine: Kings with consultation could declare the law — so that people might know what the law is —

U.S. officials have to abide by federal law and state law which are in accordance with Constitutions which have been made binging on all — Congress can make new law as long as it is accordance with the constitution

How the law came into existence
No idea of legislative authority down to 13th century —
customary law for all time — higher law (Natural) law) always in the background.

Law was found not made — when the law was written down it was a record, not new —

Change — some law actually made
13th century — revival of study of Ancient Roman law —
(not unusual — for in the ancient

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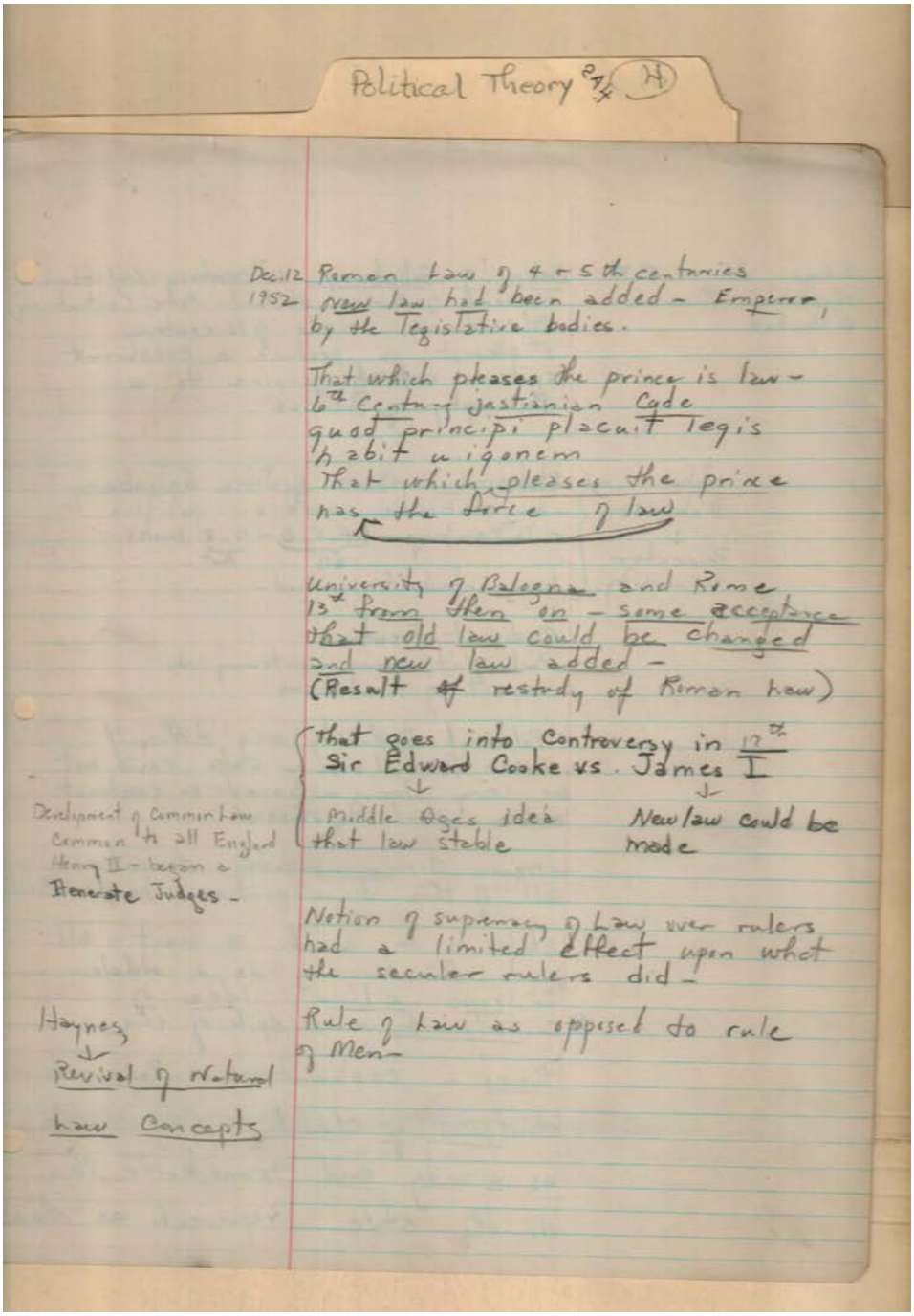

Political Theory 24/4 (H)

Dec. 12 1952 Roman Law of 4 & 5th centuries
new law had been added - Emperor, by the Legislative bodies.

That which pleases the prince is law -
6th Century Justinian Code
quod principi placuit legis habit uigonem
That which pleases the prince has the force of law

University of Bologna and Rome 13th from then on - some acceptance that old law could be changed and new law added -
(Result of restudy of Roman law)

that goes into Controversy in 17th
Sir Edward Cooke vs. James I
Middle Ages idea that law stable
New law could be made

Development of Common Law
Common to all England
Henry II - began a Itenerate Judges -

Notion of supremacy of Law over rulers had a limited effect upon what the seculer rulers did -

Rule of Law as opposed to rule of Men -

Haynes
Revival of Natural Law Concepts

Names:
Political Theory

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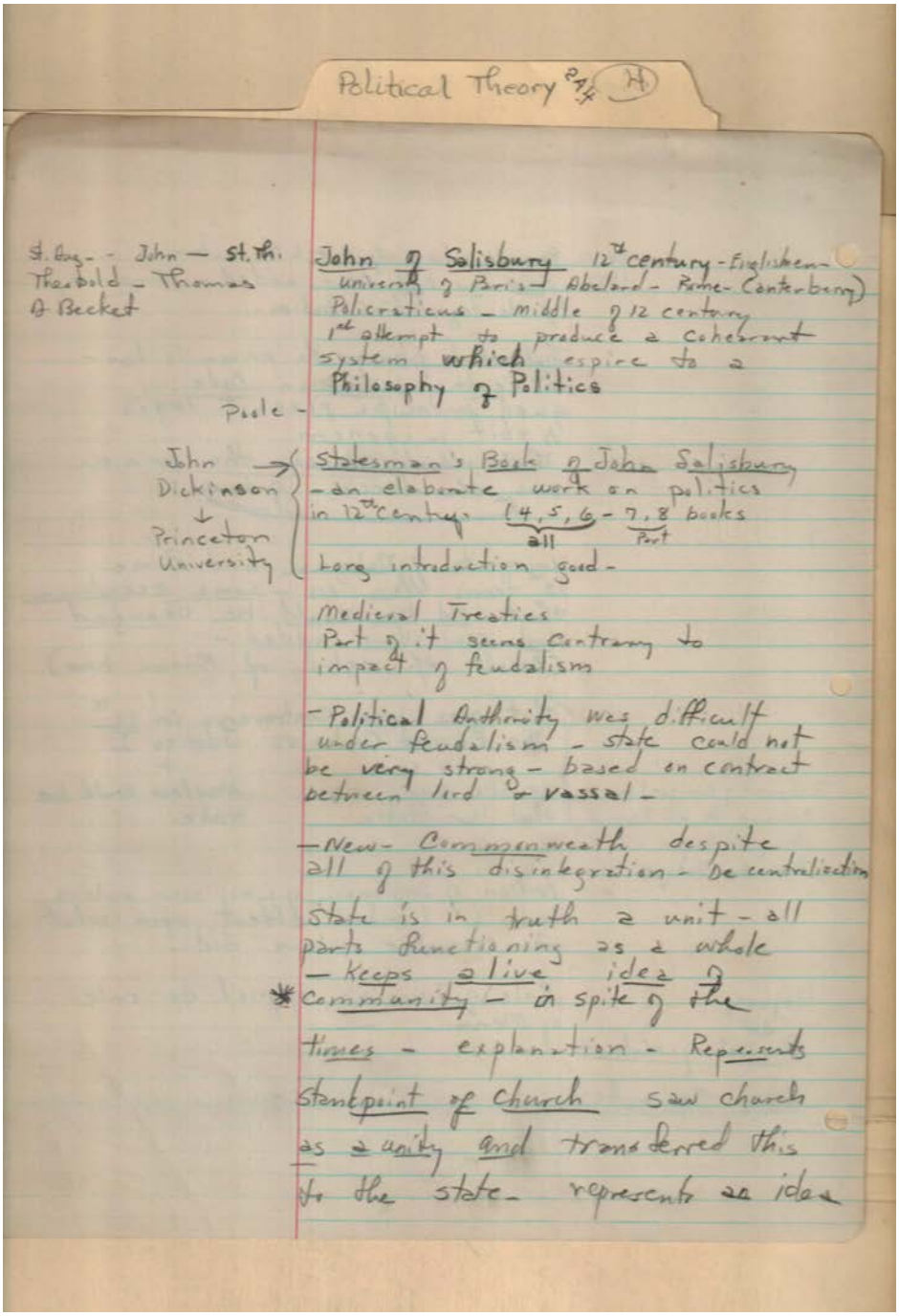

Political Theory 2/4 (H)

St. Aug. - John — St. Th.
Theobold - Thomas
A Becket

John of Salisbury 12th century - Englishman - University of Paris - Abelard - Rome - Canterbury)
Policraticus - middle of 12 century
1st attempt to produce a coherent system which espire to a Philosophy of Politics

Poole -

John Dickinson → Princeton University

Statesman's Book of John Salisbury
- an elaborate work on politics in 12th century. (4, 5, 6 - 7, 8 books
all Part
Long introduction good -

Medieval Treaties
Part of it seems contrary to impact of feudalism

- Political Authority was difficult under feudalism - state could not be very strong - based on contract between lord & vassal -

- New - Commonwealth despite all of this disintegration - Decentralization
State is in truth a unit - all parts functioning as a whole
- Keeps alive idea of
* Community - in spite of the times - explanation - Represents standpoint of church saw church as a unity and transferred this to the state - represents an idea

Names:
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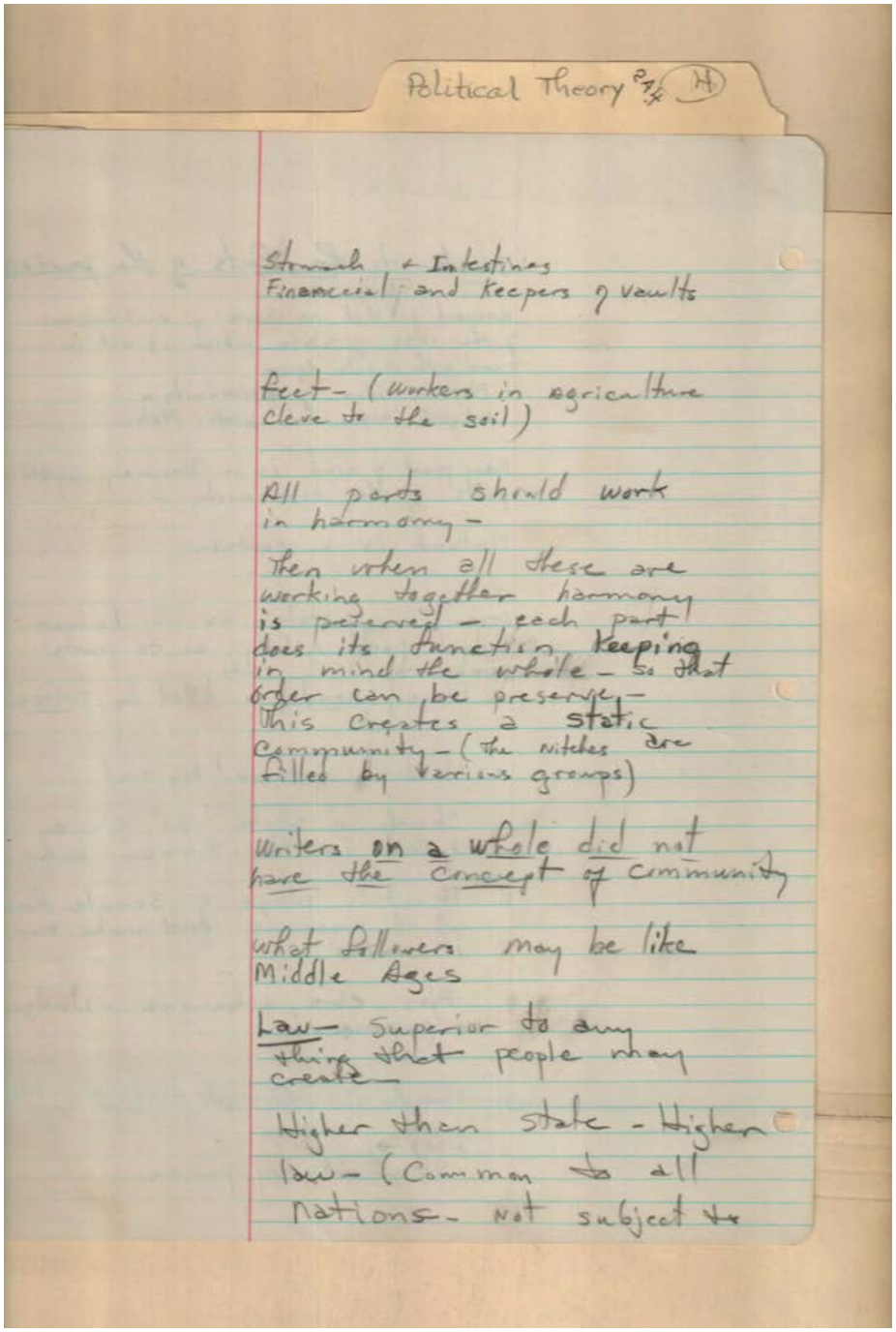

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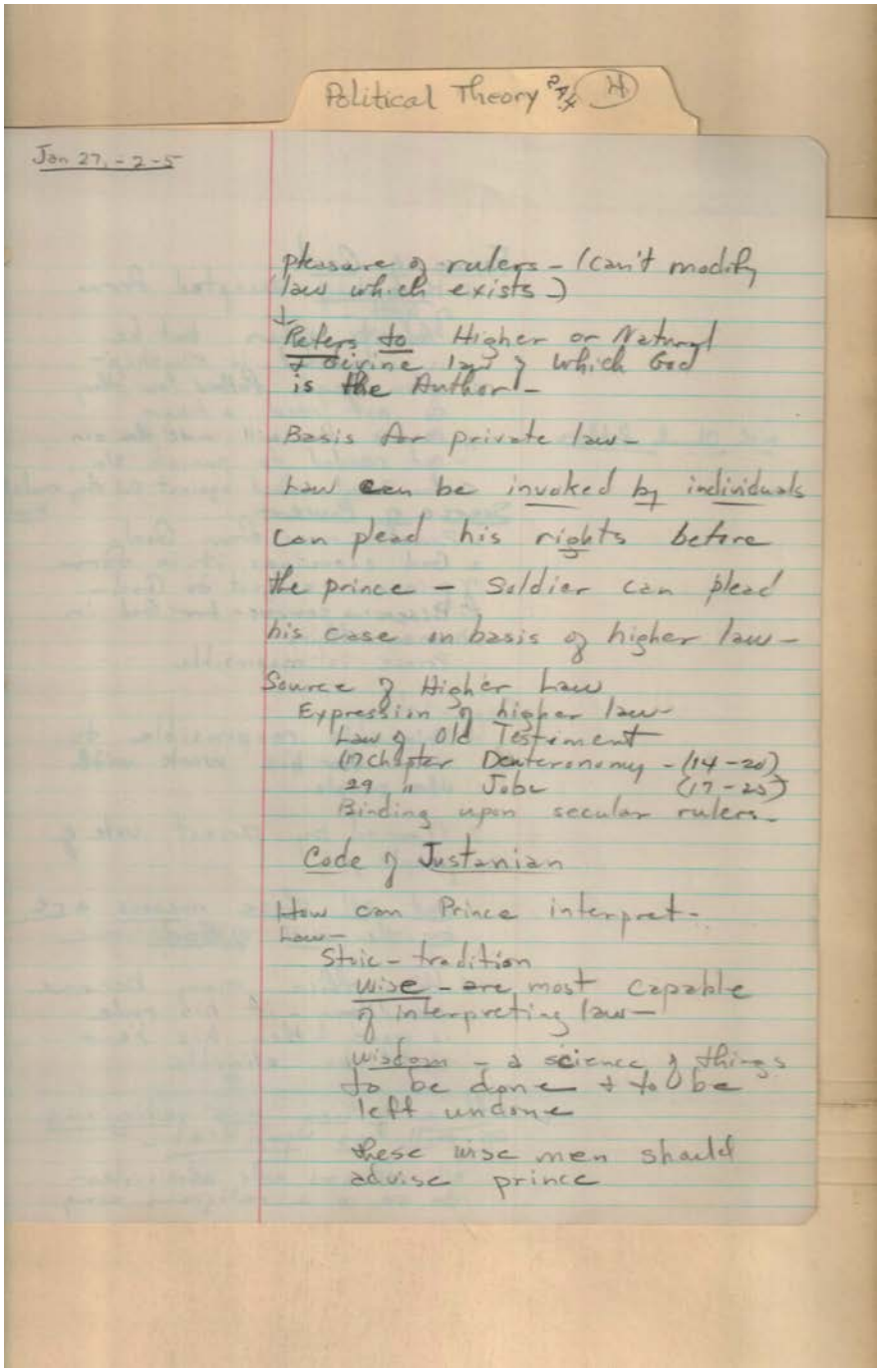

Political Theory 2/4 (H)

Jan 27, - 2-5

pleasure of rulers - (can't modify law which exists)

Refers to Higher or Natural & divine law of which God is the Author -

Basis for private law -

Law can be invoked by individuals

can plead his rights before the prince - Soldier can plead his case on basis of higher law -

Source of Higher Law
Expression of higher law -
Law of Old Testament
(17 Chapter Deuteronomy - (14-20)
29 " Job (17-25)
Binding upon secular rulers -

Code of Justanian

How can Prince interpret - Law -
Stoic - tradition
wise - are most capable of interpreting law -
wisdom - a science of things to be done & to be left undone
these wise men should advise prince

Names:
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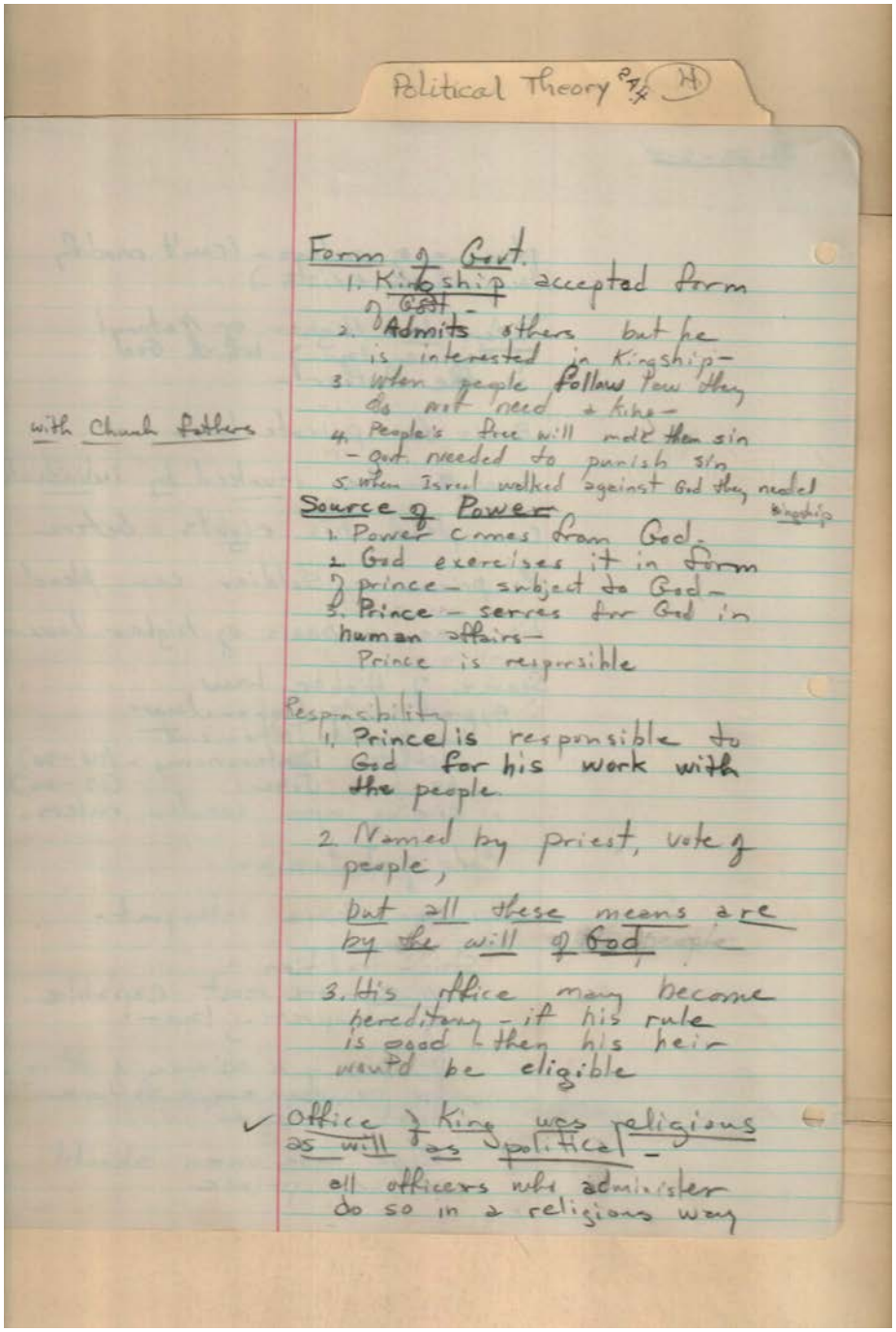

Political Theory 2/4 (H)

Form of Govt.
1. Kingship accepted form of Govt.
2. Admits others but he is interested in Kingship-
3. When people follow Law they do not need a King-
4. People's free will made them sin - Govt. needed to punish sin
5. When Israel walked against God they needed Kingship

with Church Fathers

Source of Power
1. Power comes from God.
2. God exercises it in form of prince - subject to God-
3. Prince - serves for God in human affairs-
Prince is responsible

Responsibility
1. Prince is responsible to God for his work with the people
2. Named by priest, vote of people,
but all these means are by the will of God
3. His office may become hereditary - if his rule is good - then his heir would be eligible

✓ Office of King was religious as well as political -
all officers who administer do so in a religious way

Names:
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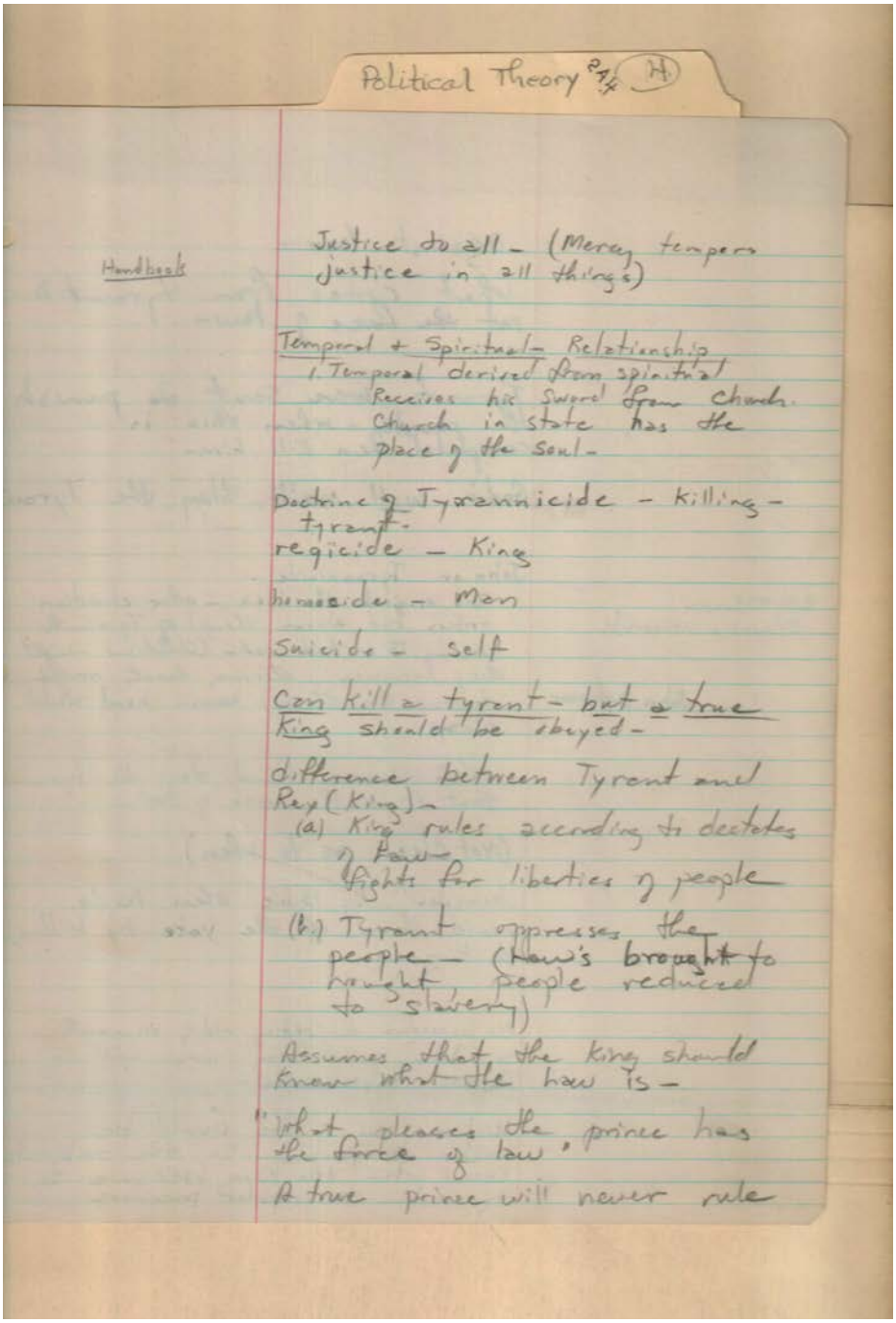

Political Theory 2/4 (H)

Handbook

Justice to all - (Mercy tempers justice in all things)

Temporal + Spiritual - Relationship
1. Temporal derived from spiritual
Receives his sword from church.
Church in state has the place of the soul -

Doctrine of Tyrannicide - Killing - tyrant.
regicide - King
homicide - Man
Suicide - self

Can kill a tyrant - but a true King should be obeyed -

difference between Tyrant and Rex (King) -
(a) King rules according to decrees of Law -
fights for liberties of people
(b) Tyrant oppresses the people - (Law's brought to brought people reduced to slavery)

Assumes that the king should know what the law is -

"What pleases the prince has the force of law."

A true prince will never rule

Names:
Political Theory

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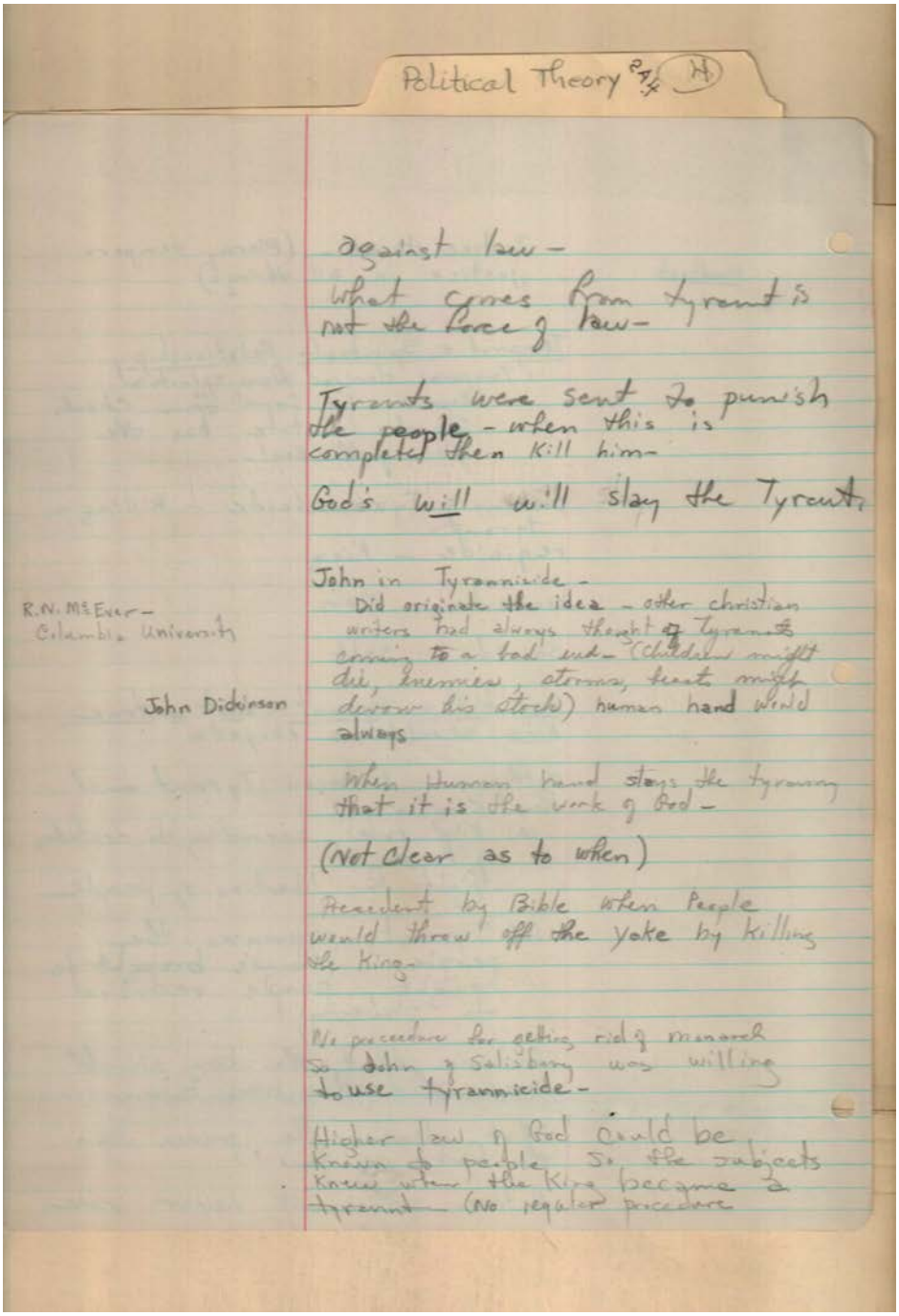


Political Theory

against law -
What comes from tyrant is not the force of law -

Tyrants were sent to punish the people - when this is completed then Kill him -
God's will will slay the Tyrant.

John in Tyrannicide -
Did originate the idea - other christian writers had always thought of Tyrants coming to a bad end - (children might die, enemies, storms, beasts might devour his stock) human hand would always

When Human hand slays the tyranny that it is the work of God -

(Not clear as to when)

Precedent by Bible when People would throw off the yoke by killing the King -

No procedure for getting rid of monarch so John of Salisbury was willing to use tyrannicide -

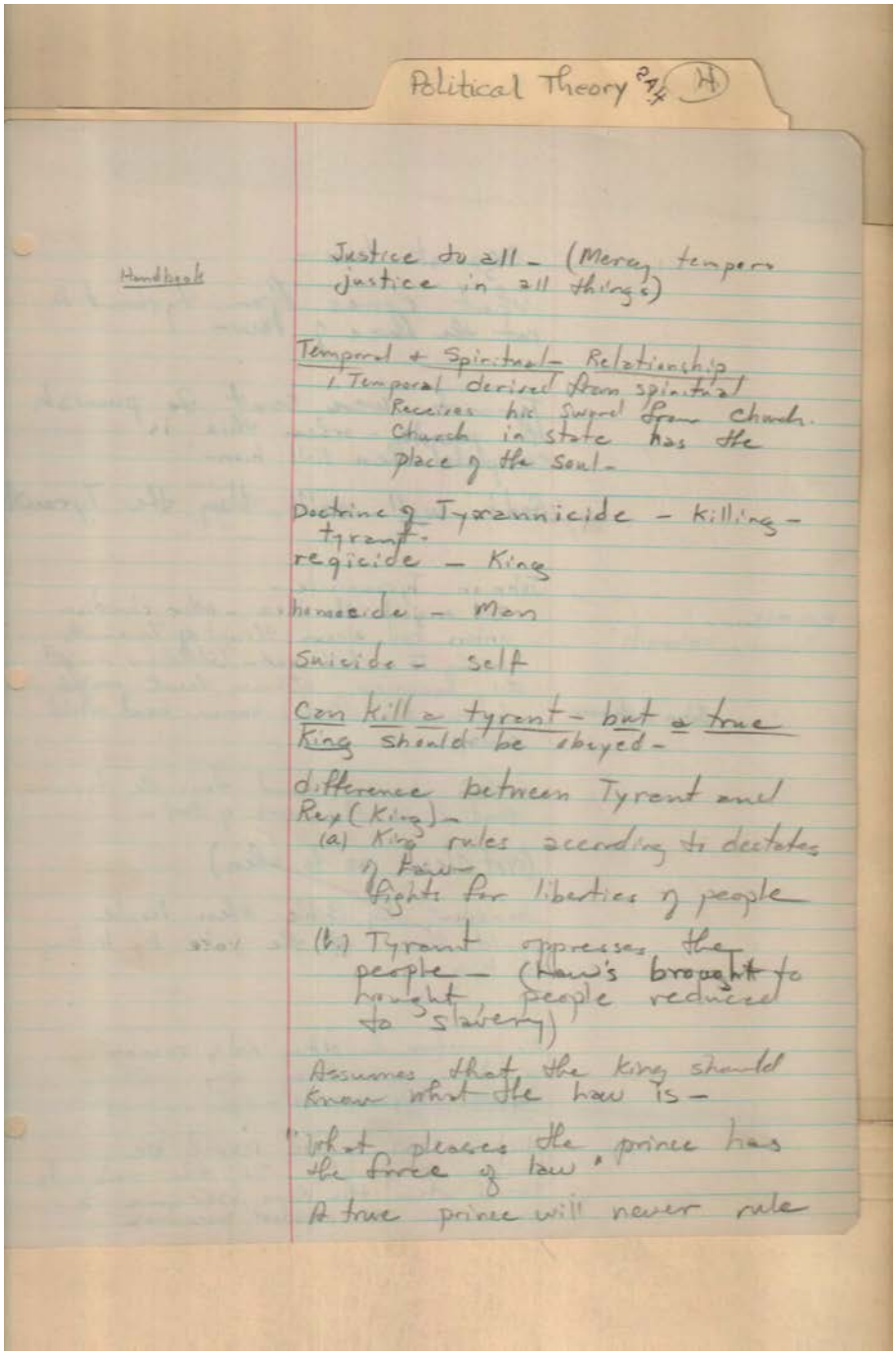
Higher law of God could be known to people so the subjects knew when the King became a tyrant - (No regular procedure

R.N. McEver - Columbia University

John Dickinson

Names:
Political Theory

Types:
notes



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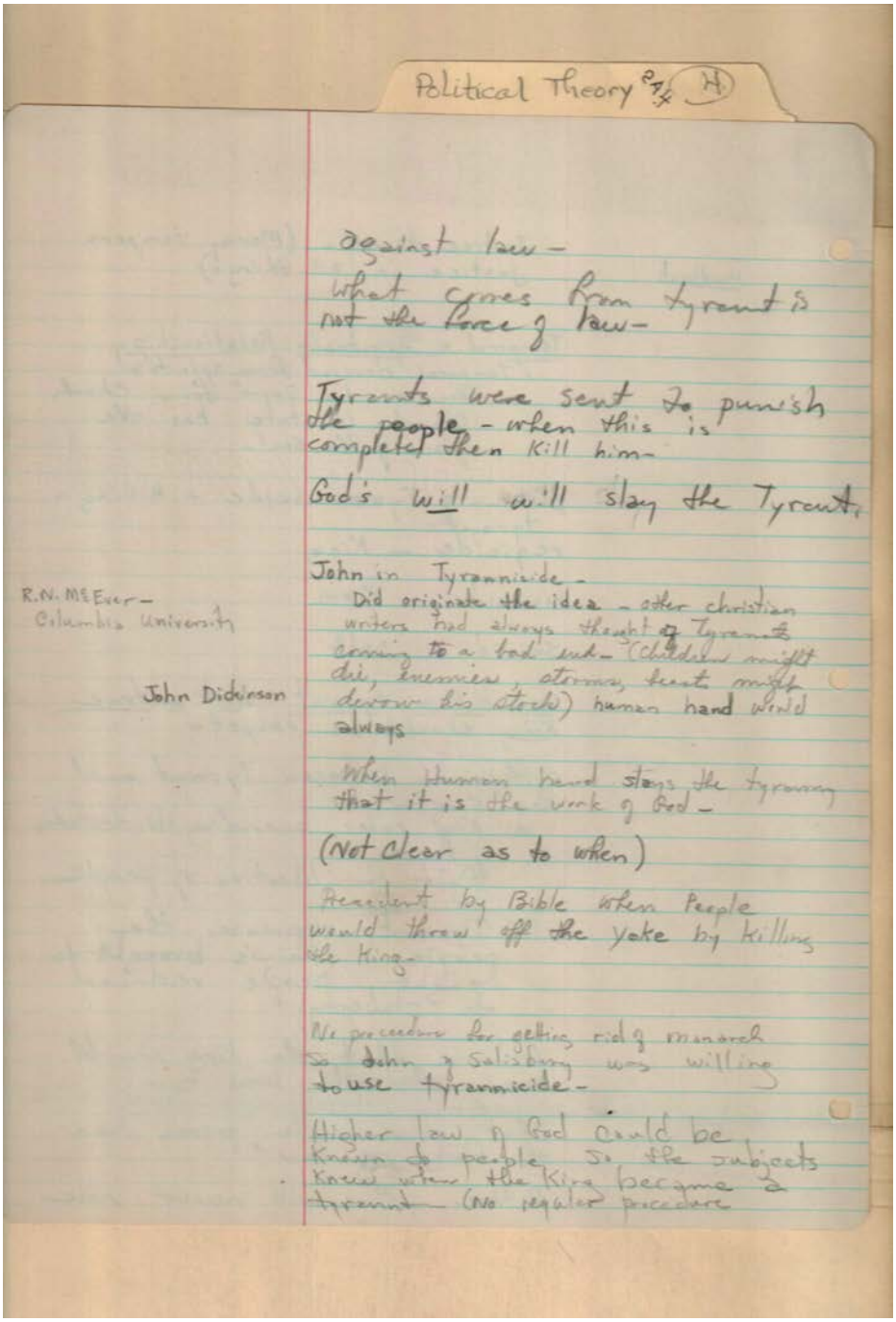

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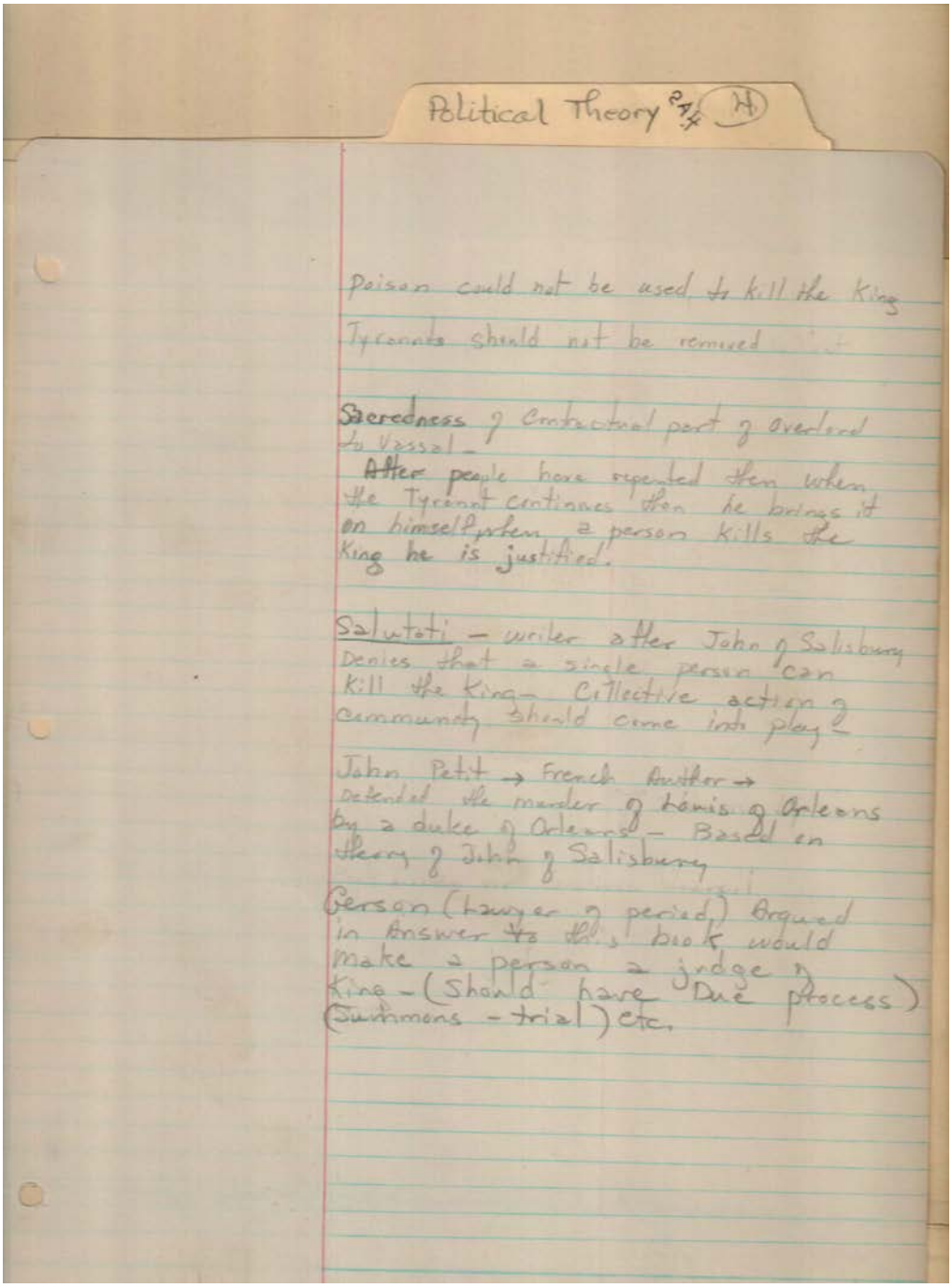

Political Theory 2/4 (H)

poison could not be used to kill the King
Tyrannts should not be removed

Sacredness of contractual part of overlord to Vassal -
After people have repented then when the Tyrannt continues then he brings it on himself/when a person kills the King he is justified.

Salutati - writer after John of Salisbury Denies that a single person can Kill the King - Collective action of community should come into play

John Petit → French Author → Defended the murder of Louis of Orleans by a duke of Orleans - Based on theory of John of Salisbury

Person (lawyer of period) Argued in answer to this book would make a person a judge of King - (Should have Due process) (Summons - trial) etc.

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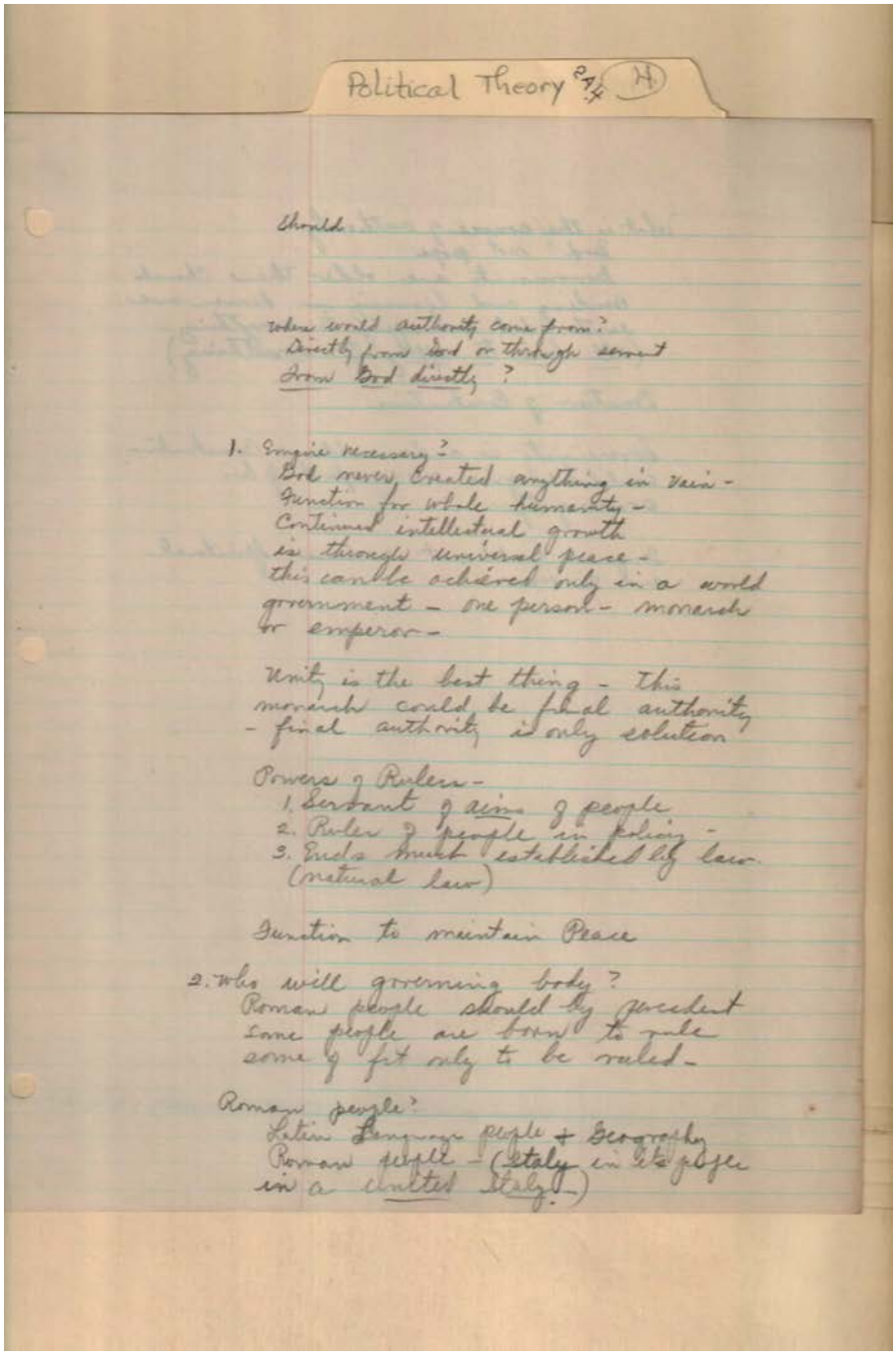

Political Theory 2/4 (H)

Should

where would authority come from?
Directly from God or through serment
From God directly?

1. Empire necessary?
God never created anything in vain -
Function for whole humanity -
Continued intellectual growth
is through universal peace -
this can be achieved only in a world
government - one person - monarch
or emperor -

Unity is the best thing - This
monarch could be final authority
- final authority is only solution

Powers of Rulers -
1. Servant of aims of people
2. Ruler of people in policy -
3. Ends must established by law.
(natural law)

Function to maintain Peace

2. Who will governing body?
Roman people should by precedent
some people are born to rule
some of fit only to be ruled -

Roman people?
Latin Language people + Geography
Roman people - (Italy in its people
in a United Italy.)

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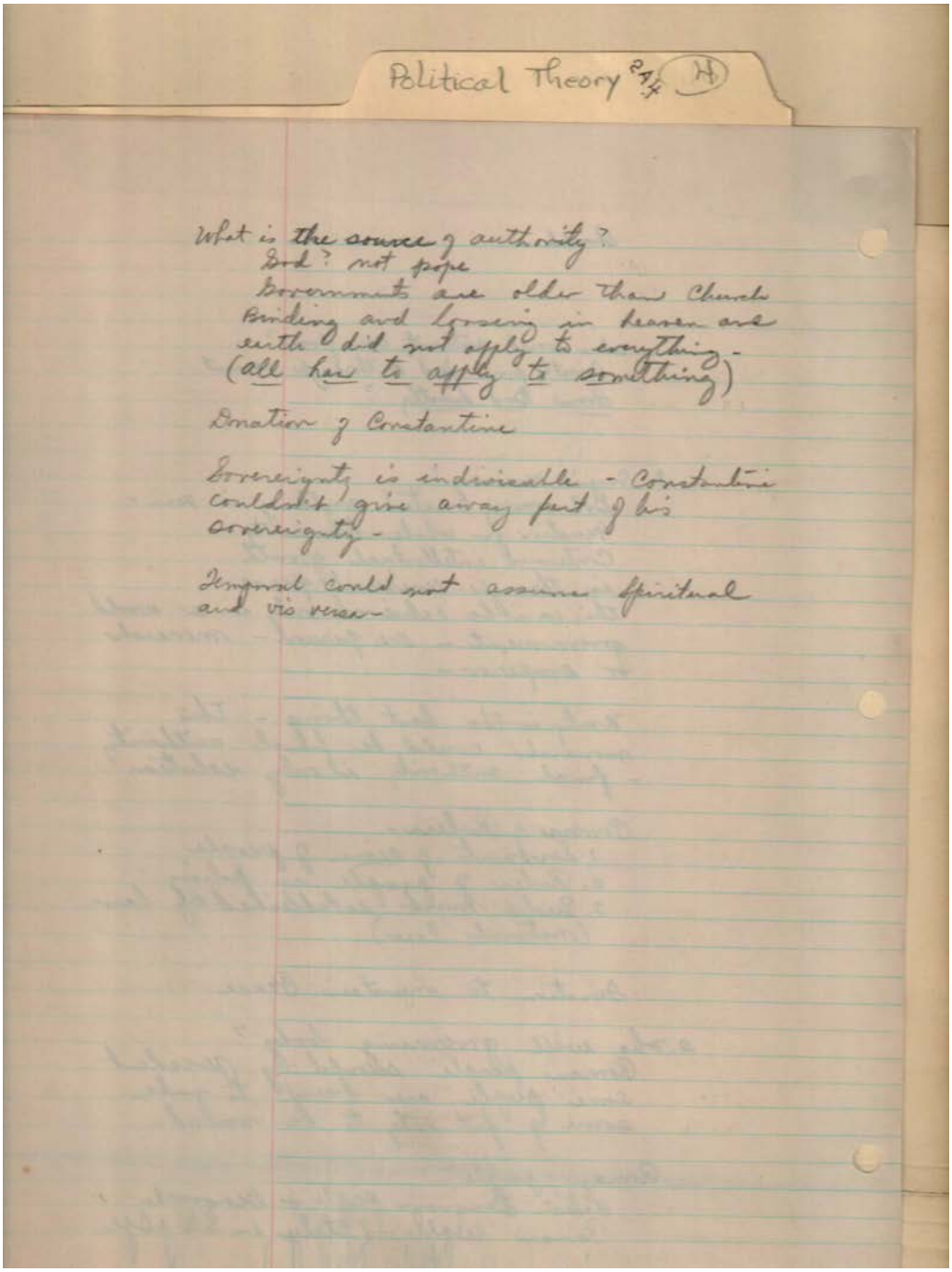

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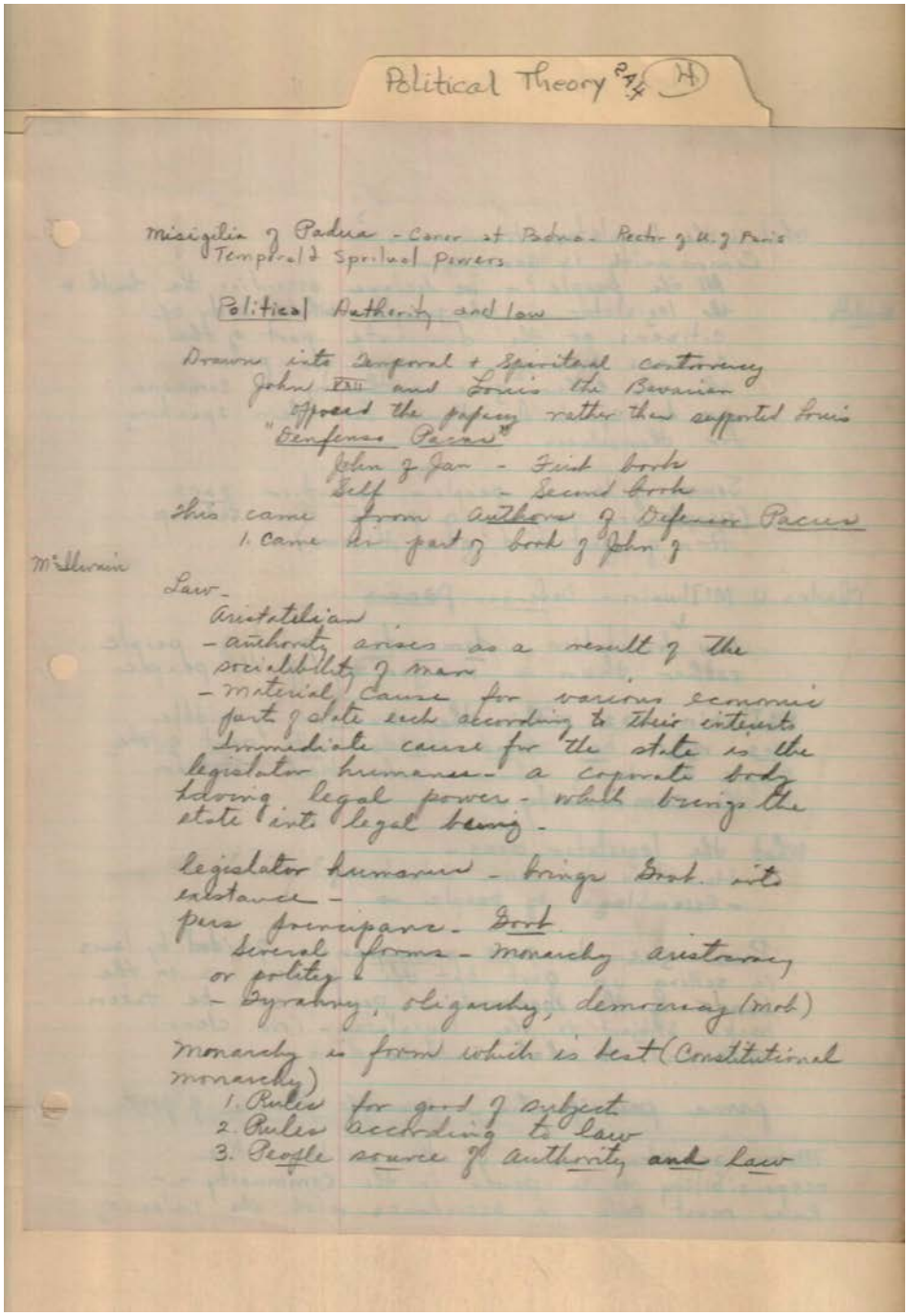

Political Theory 2/4 (H)

Misiglia of Padua - Canon at Padua - Rector of U. of Paris
Temporal & Spiritual Powers

Political Authority and Law

Drawn into Temporal & Spiritual controversy
John XXII and Louis the Bavarian
Opposed the papacy rather than supported Louis
"Defensus Pacus"
John of Jan - First book
Self - Second book
this came from authors of Defensus Pacus
1. Came in part of book of John of

McIlwain

Law -
Aristotelian
- authority arises as a result of the sociability of man
- material cause for various economic part of state each according to their interests
Immediate cause for the state is the legislator humanus - a corporate body having legal power - which brings the state into legal being.

legislator humanus - brings God into existence -
pars principans - Govt
several forms - monarchy aristocracy or politeia
- Tyranny, oligarchy, democracy (mob)
monarchy is form which is best (Constitutional monarchy)
1. Rules for good of subject
2. Rules according to law
3. People source of authority and law

Names:
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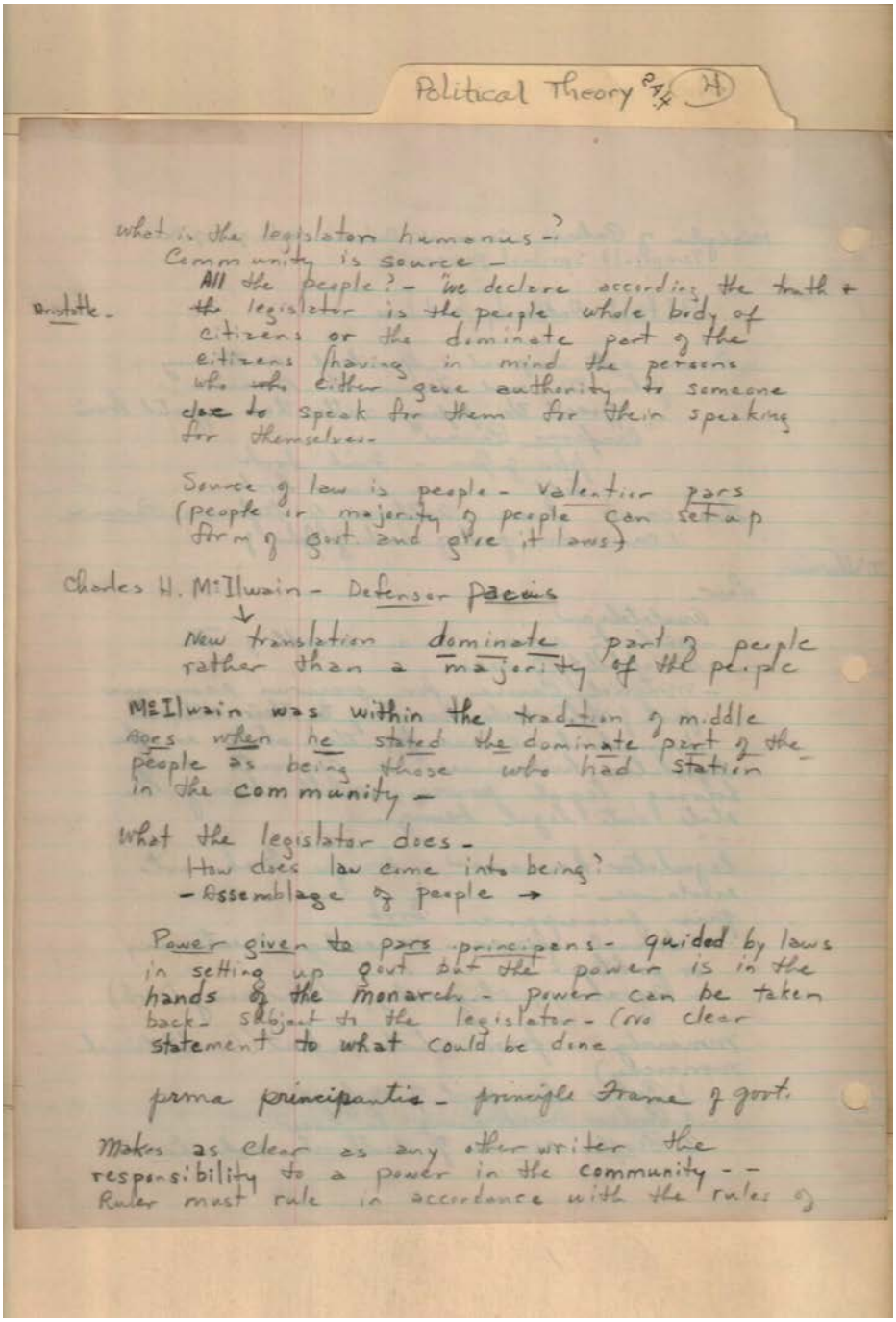

Political Theory 2/4 (4)

what is the legislator humanus?
Community is source -
Aristotle - All the people? - we declare according the truth + the legislator is the people whole body of citizens or the dominate part of the citizens having in mind the persons who either gave authority to someone else to speak for them for their speaking for themselves.

Source of law is people - Valentior pars (people or majority of people can set up form of govt. and give it laws)

Charles H. McIlwain - Defensor pacis
↓
New translation dominate part of people rather than a majority of the people

McIlwain was within the tradition of middle Ages when he stated the dominate part of the people as being those who had station in the community -

What the legislator does -
How does law come into being?
- Assemblage of people →

Power given to pars principans - guided by laws in setting up govt. but the power is in the hands of the monarch - power can be taken back - subject to the legislator - (no clear statement to what could be done

prima principantis - principle frame of govt.

Makes as clear as any other writer the responsibility to a power in the community - - Ruler must rule in accordance with the rules of

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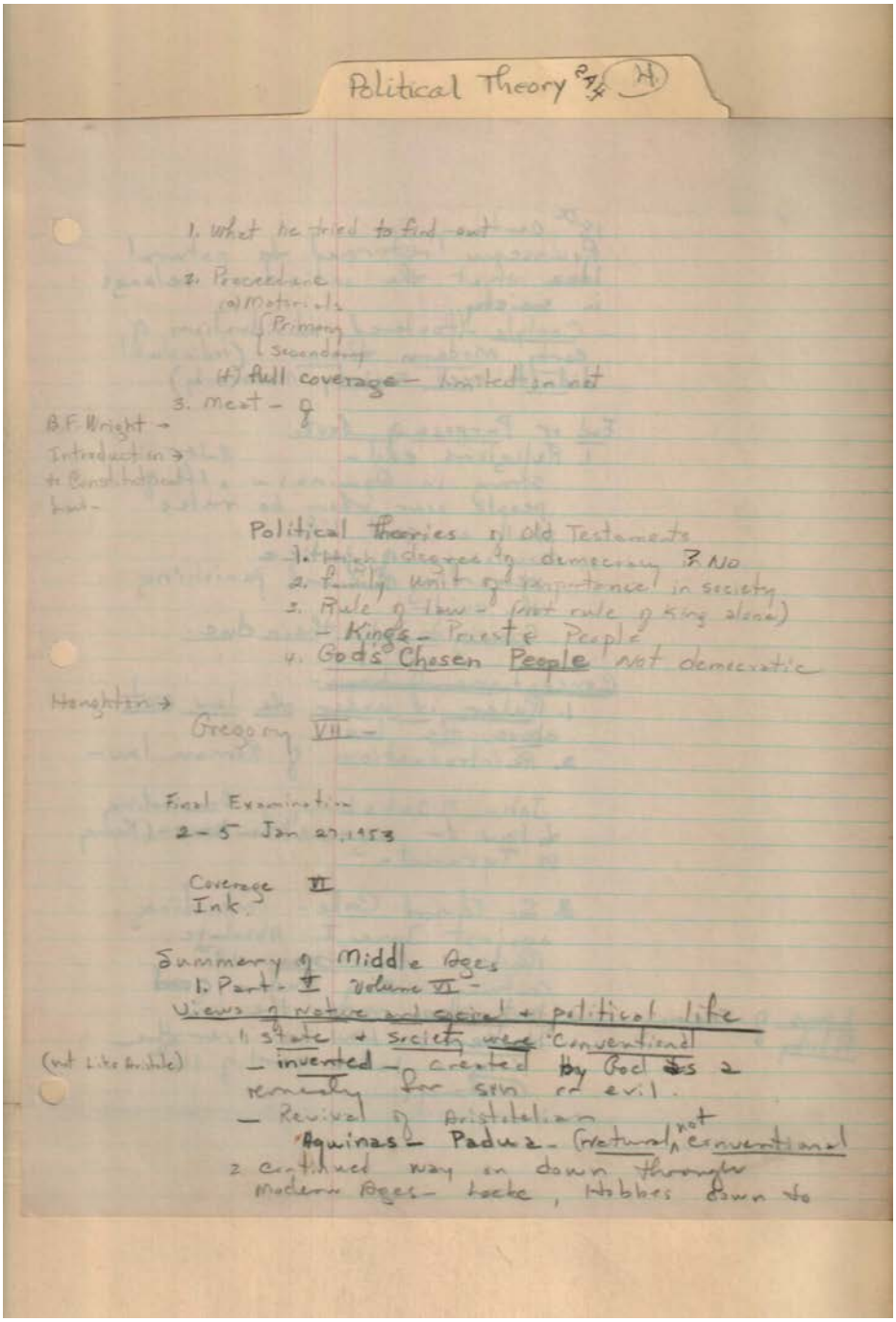

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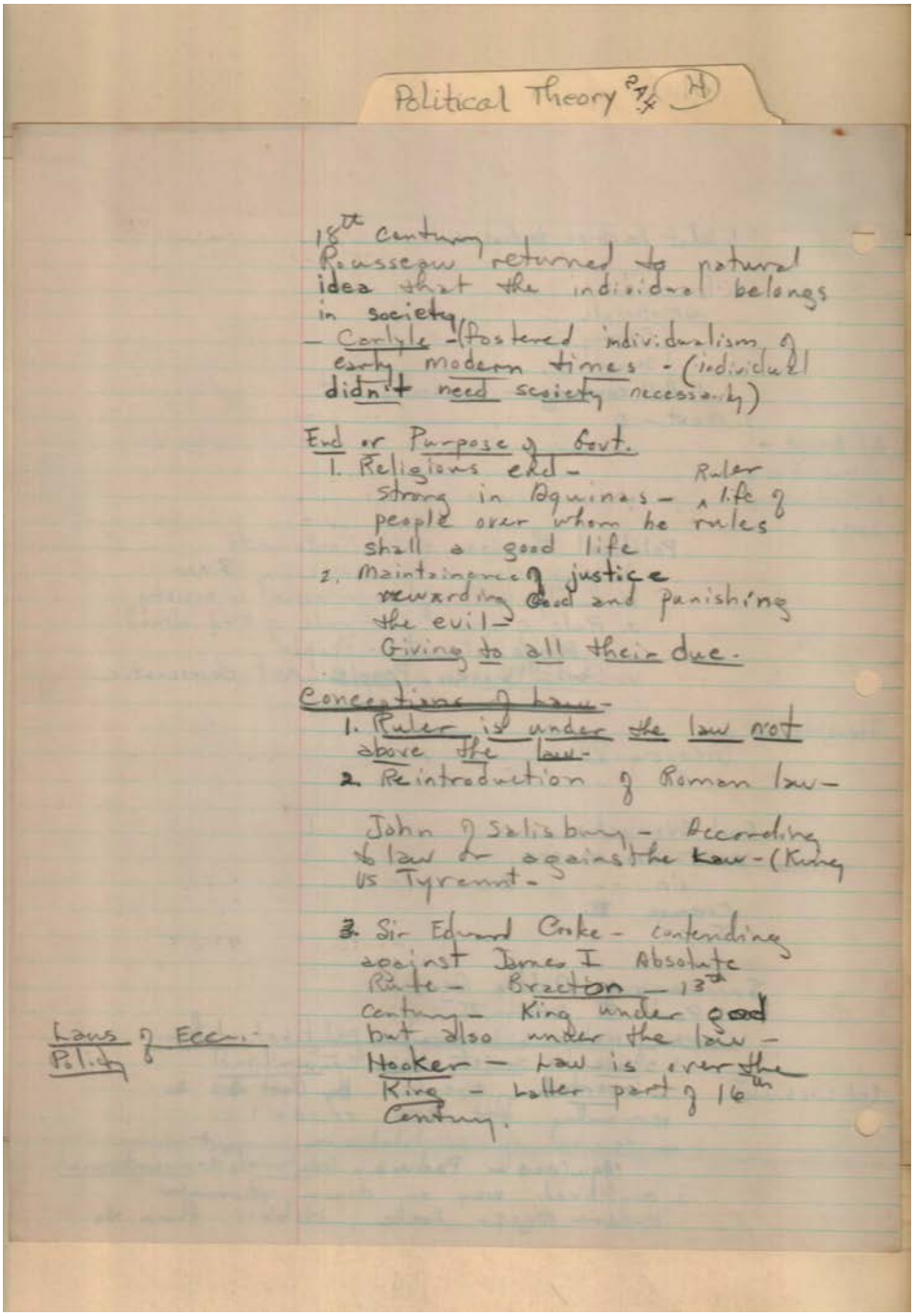

Political Theory 2/4 (4)

18th century Rousseau returned to natural idea that the individual belongs in society
- Carlyle - (fostered individualism of early modern times - (individual didn't need society necessarily)

End or Purpose of Govt.
1. Religious end - Ruler strong in Aquinas - life of people over whom he rules shall a good life
2. Maintainence of justice rewarding Good and punishing the evil - Giving to all their due.

Conceptions of Law -
1. Ruler is under the law not above the law.
2. Reintroduction of Roman law -
John of Salisbury - According to law or against the law - (King vs Tyrant -
3. Sir Edward Coke - contending against James I Absolute Rule - Bracton - 13th century - King under God but also under the law - Hooker - law is over the King - Latter part of 16th Century.

Laws of Eccl. Polity

Names:
Political Theory

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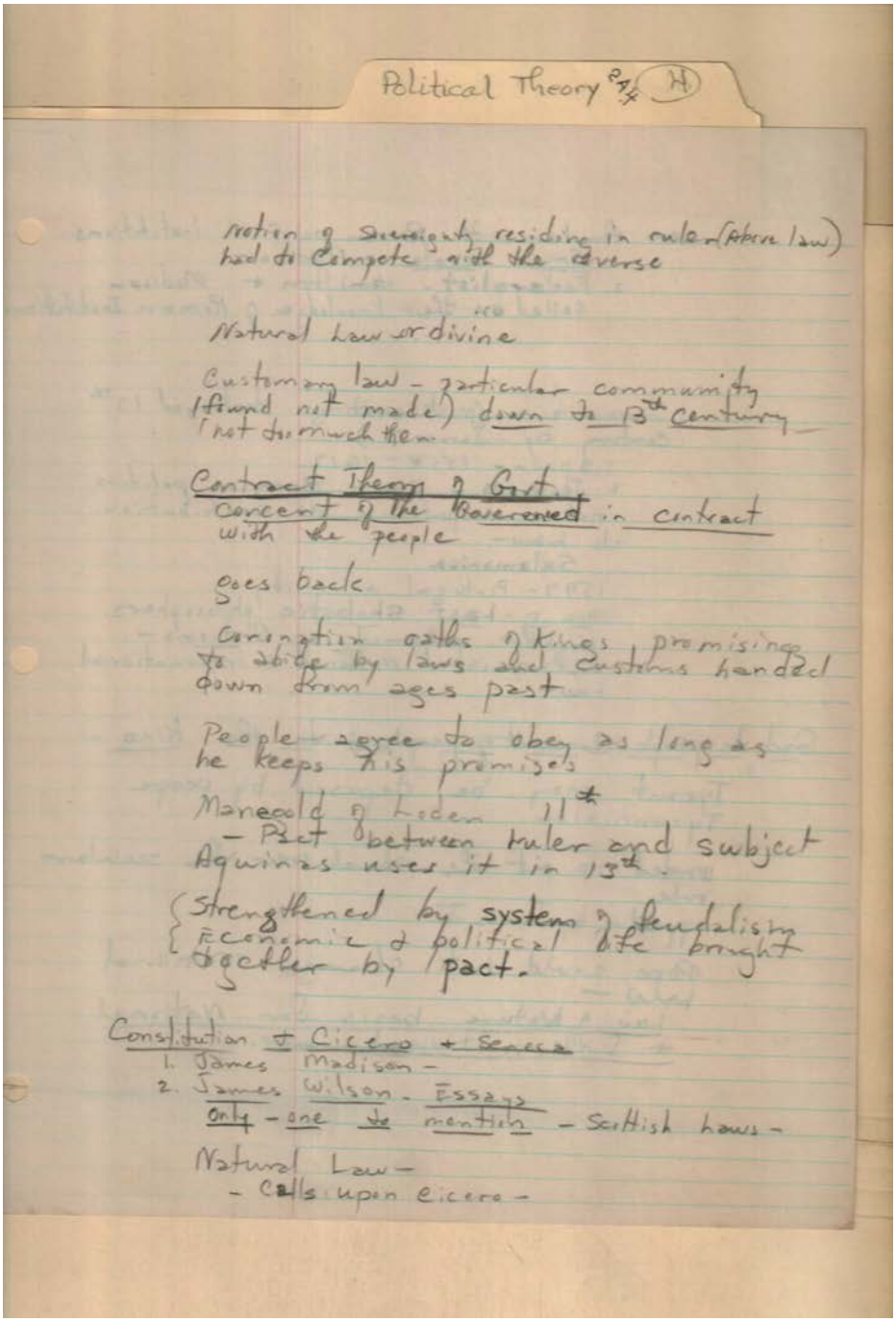

Political Theory 2/4 (H)

notion of Sovereignty residing in ruler (Above law) had to compete with the diverse

Natural Law or divine

Customary law - particular community (found not made) down to 13th century - not so much then

Contract Theory of Govt.
Consent of the governed in contract with the people

goes back

Coronation oaths of kings promising to abide by laws and customs handed down from ages past

People agree to obey as long as he keeps his promises

Marsilio of Padua 11th
- Pact between ruler and subject
Aquinas uses it in 13th.

{Strengthened by system of feudalism
{economic & political life brought together by pact.

Constitution ∓ Cicero + Seneca
1. James Madison -
2. James Wilson - Essays
Only - one to mention - Scottish laws -

Natural Law -
- Calls upon Cicero -

Names:
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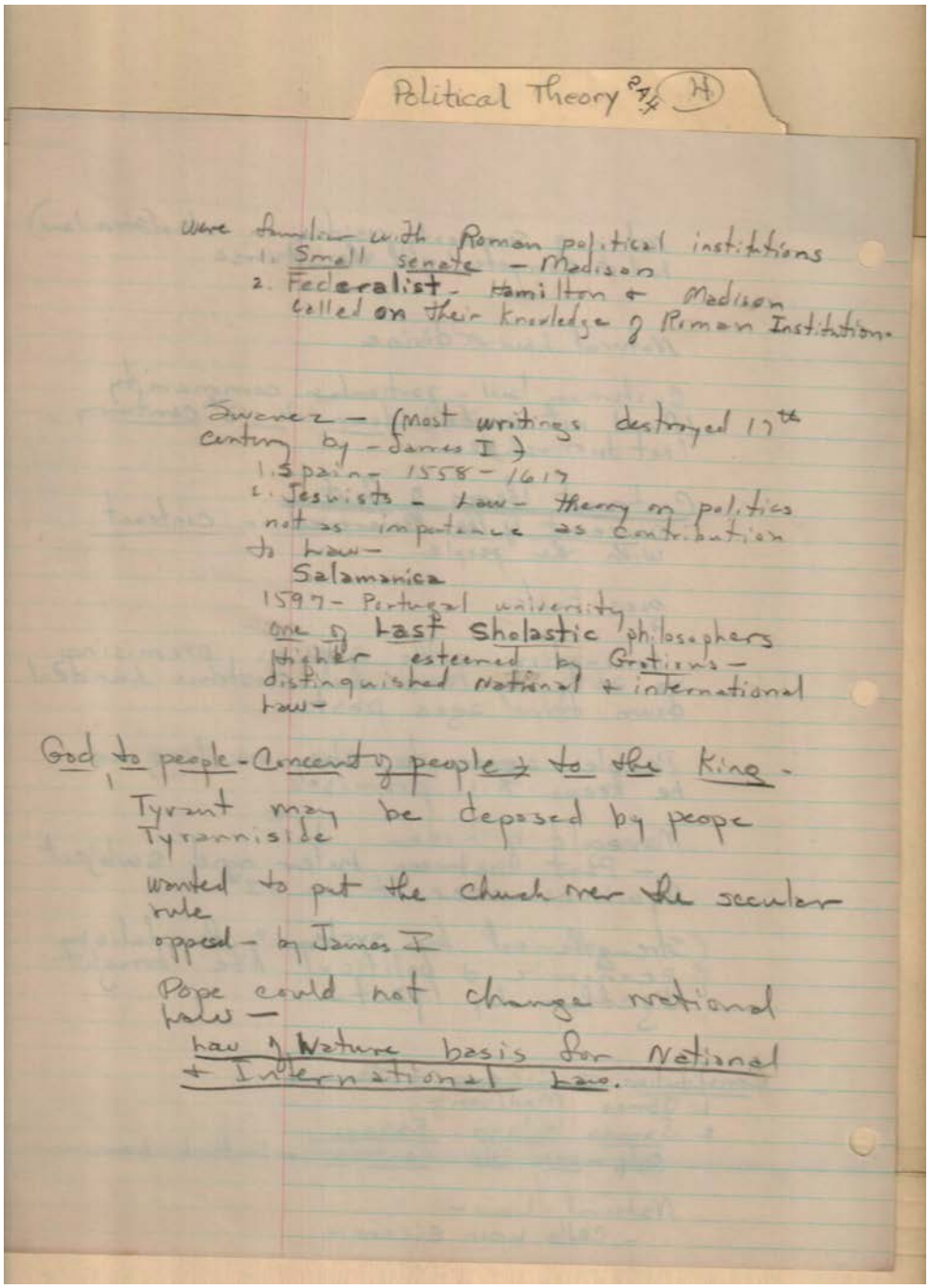

Political Theory 2/4 (H)

were familiar with Roman political institutions
1. Small senate - Madison
2. Federalist - Hamilton & Madison called on their knowledge of Roman Institutions.

Suarez - (most writings destroyed 17th century by - James I)
1. Spain - 1558 - 1617
2. Jesuists - law - theory on politics not as importance as contribution to law -
Salamanica
1597 - Portugal university
one of last Scholastic philosophers
Higher esteemed by Grotius -
distinguished national & international law -

God to people - Consent of people & to the King -
Tyrant may be deposed by people
Tyrannicide
wanted to put the church over the secular rule
opposed - by James I
Pope could not change national laws -
law of Nature basis for National & International law.

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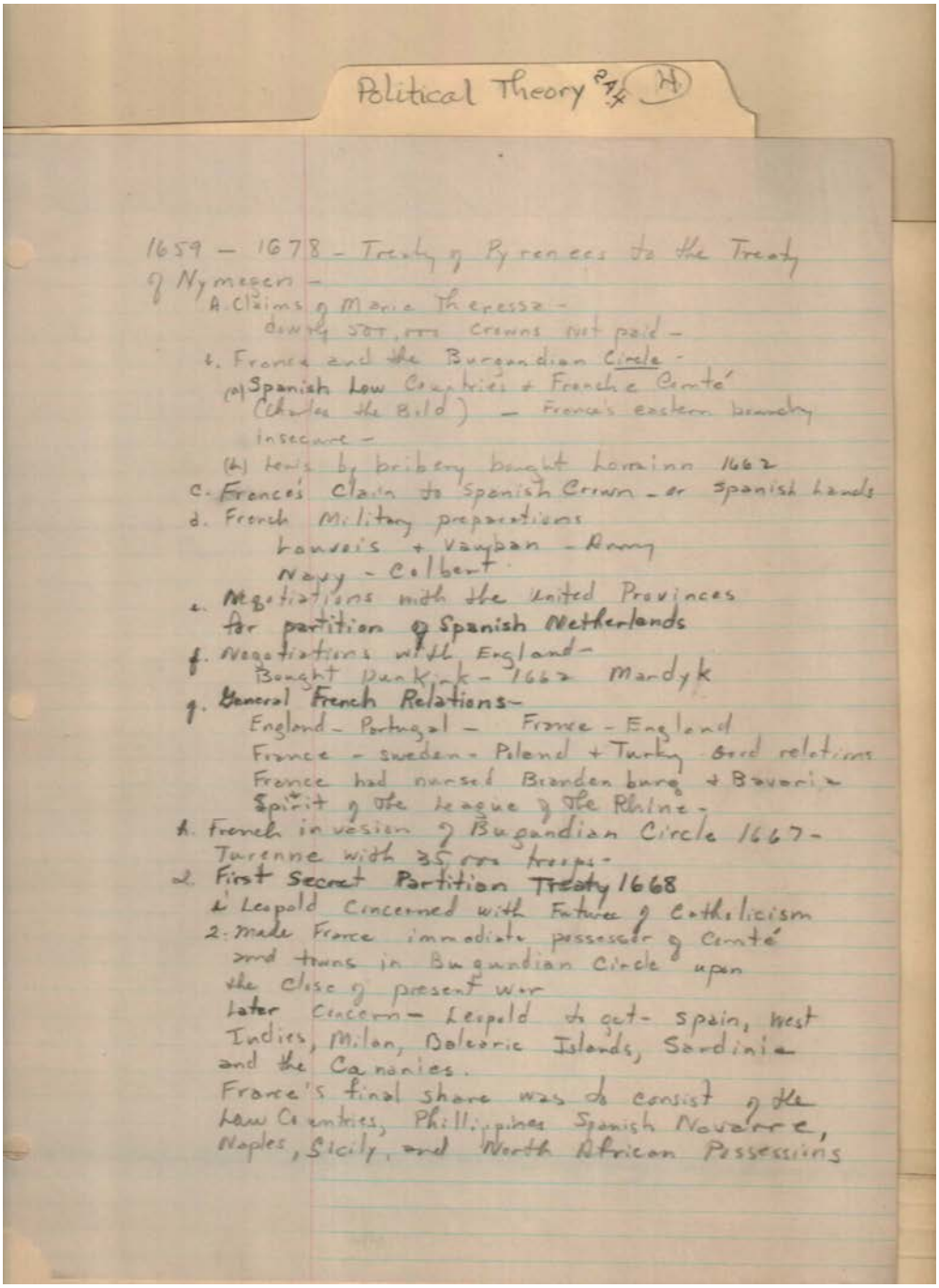

Political Theory

1659 – 1678 – Treaty of Pyrenees to the Treaty of Nymegen –
A. Claims of Marie Theresse –
dowry 500,000 Crowns not paid –
b. France and the Burgundian Circle –
(a) Spanish Low Countries + Franche Comté (Charles the Bold) – France's eastern boundary insecure –
(b) Lewis by bribery bought Lorrainn 1662
c. France's Claim to Spanish Crown – or Spanish Lands
d. French Military preparations
Louvois + Vauban – Army
Navy – Colbert
e. Negotiations with the United Provinces for partition of Spanish Netherlands
f. Negotiations with England –
Bought Dunkirk – 1662 Mardyk
g. General French Relations –
England – Portugal – France – England
France – sweden – Poland + Turky Good relations
France had nursed Brandenburg + Bavaria
Spirit of the League of the Rhine –
h. French invesion of Burgandian Circle 1667 –
Turenne with 35,000 troops –
i. First Secret Partition Treaty 1668
1. Leopold Concerned with Future of Catholicism
2. Make France immediate possessor of Comté and towns in Burgundian Circle upon the close of present war
later Concern – Leopold to get – Spain, West Indies, Milan, Baleeric Islands, Sardinia and the Canaries.
France's final share was to consist of the Low Countries, Philippines Spanish Navarre, Naples, Sicily, and North African Possessions

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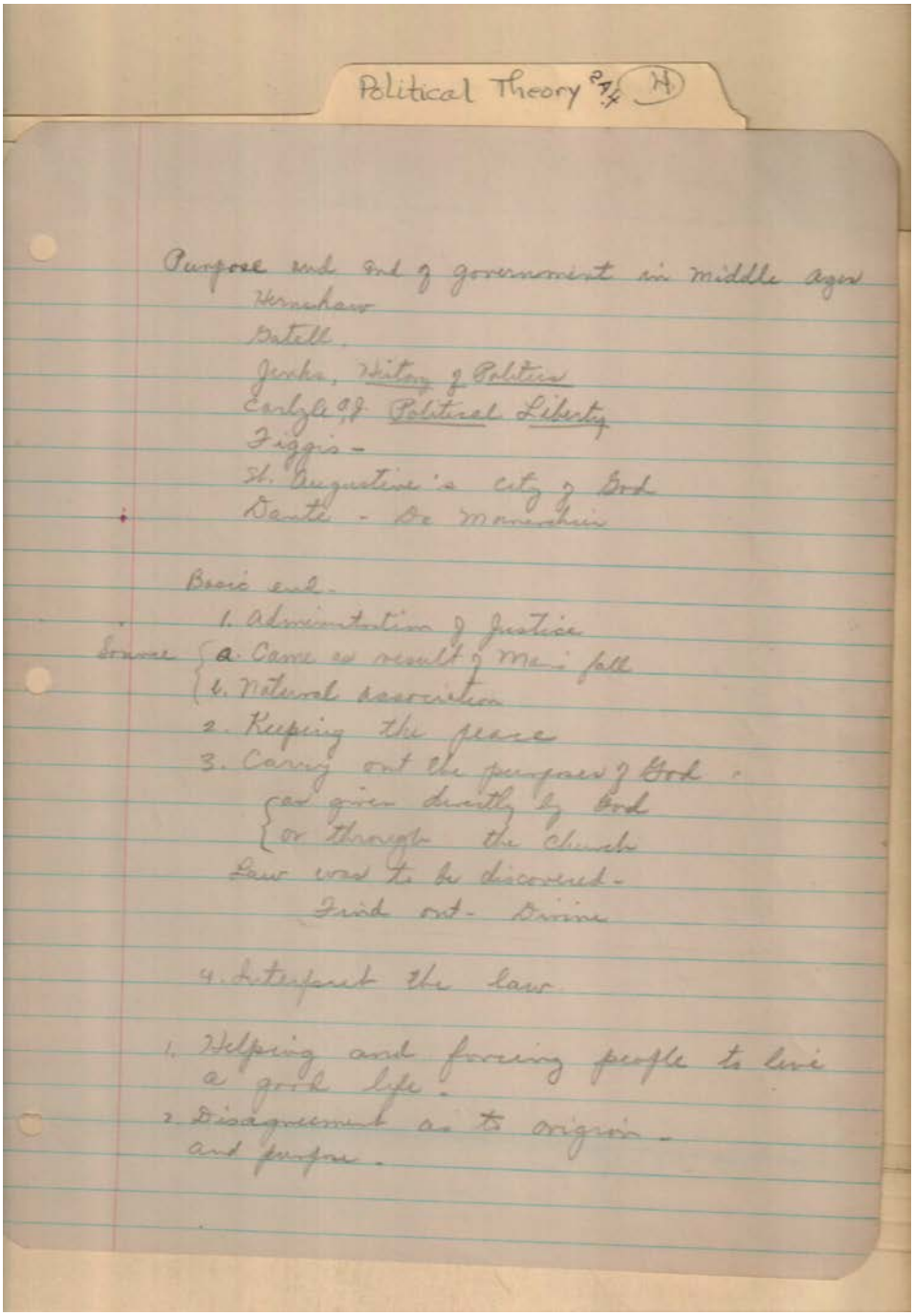

Political Theory 2/4 (H)

Purpose and end of government in middle ages
Hernshaw
Gatell.
Jenks, History of Politics
Carlyle A.J. Political Liberty
Figgis -
St. Augustine's city of God
Dante - De Monarchia

Basic end.
1. Administration of Justice
Source { a. Came as result of Man's fall
b. Natural association
2. Keeping the peace
3. Carry out the purposes of God.
{ as given directly by God
{ or through the Church
Law was to be discovered -
Find out - Divine

4. Interpret the law

1. Helping and forcing people to live a good life.
2. Disagreement as to origin - and purpose.

Names:
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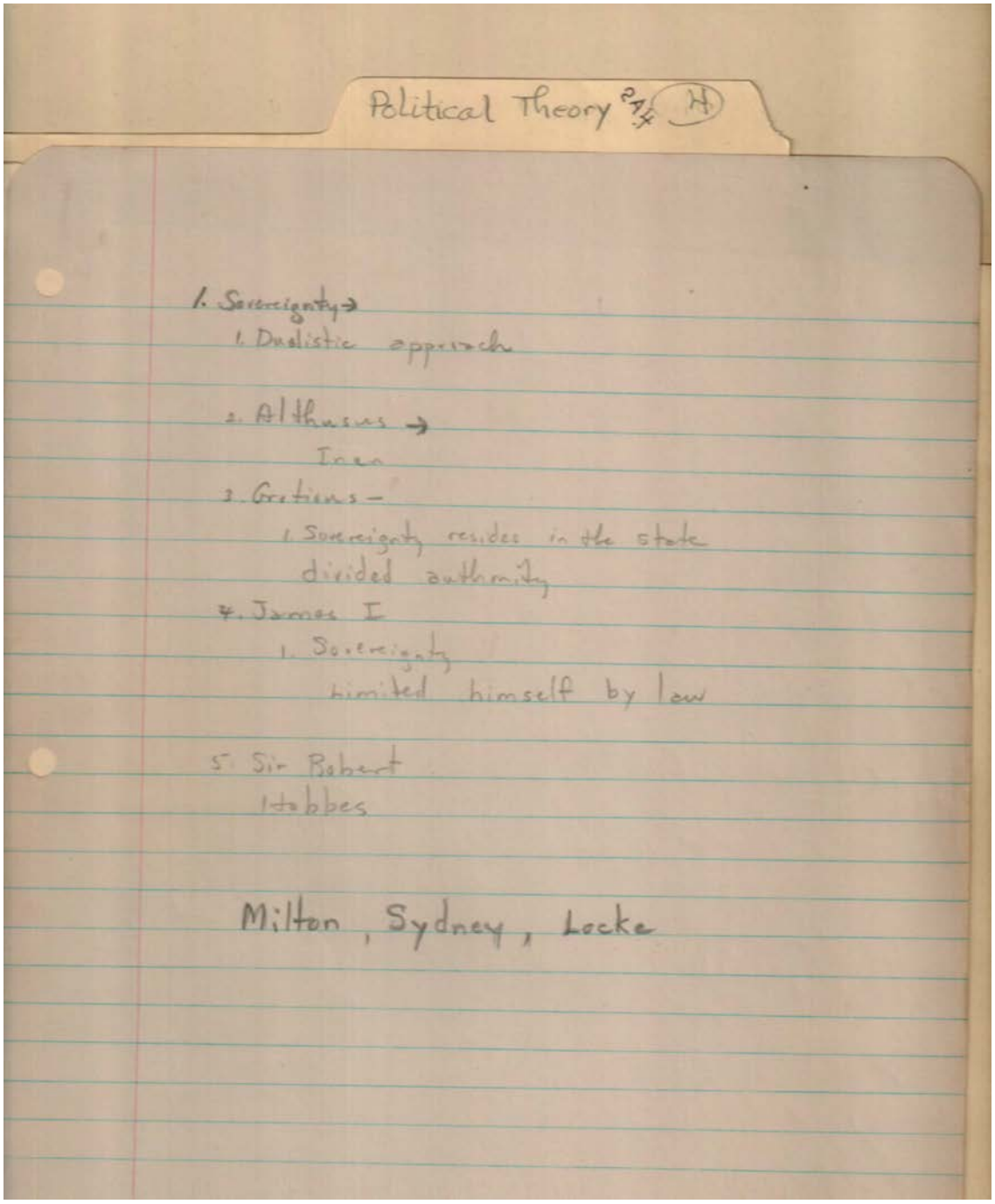

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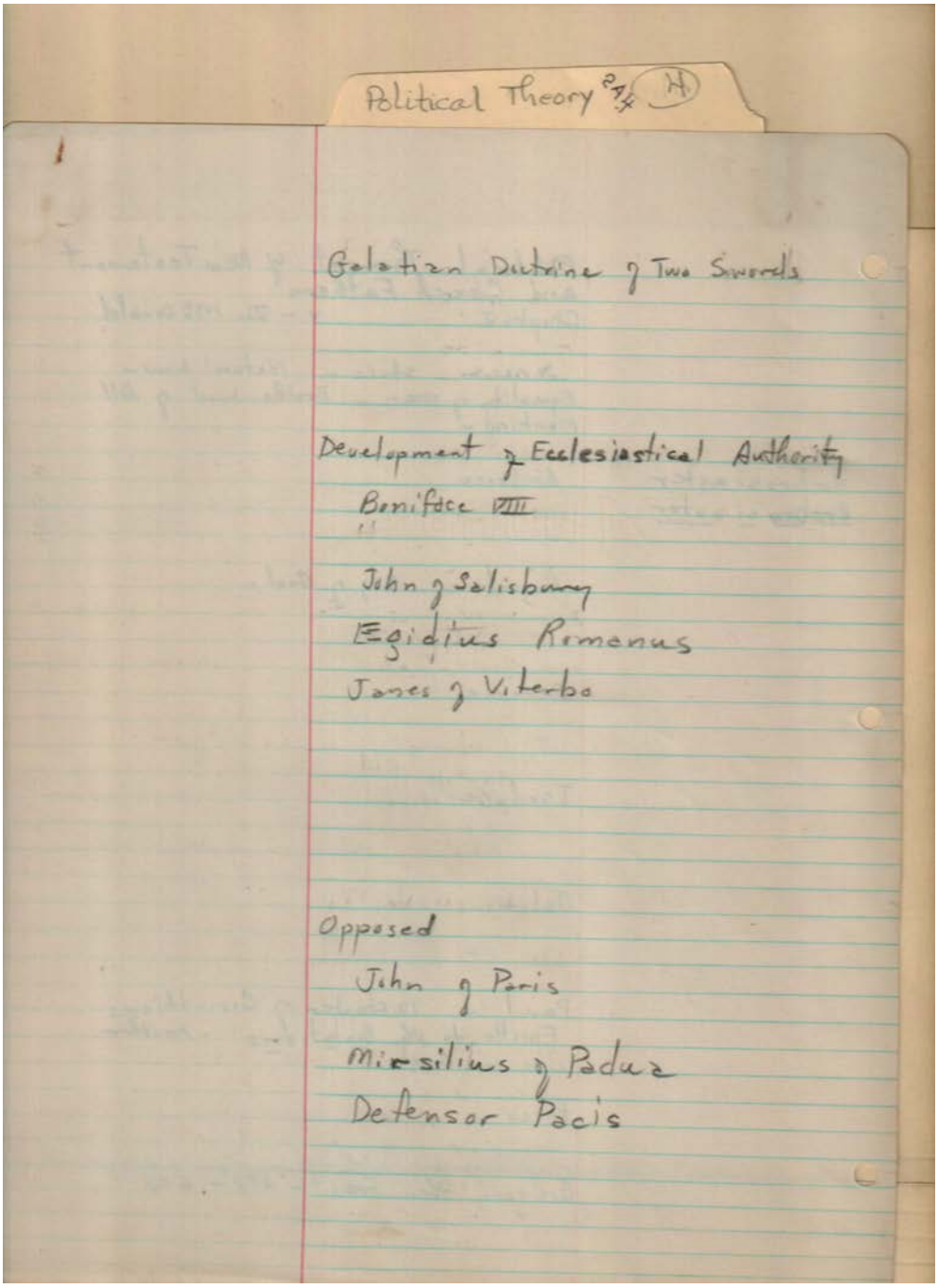

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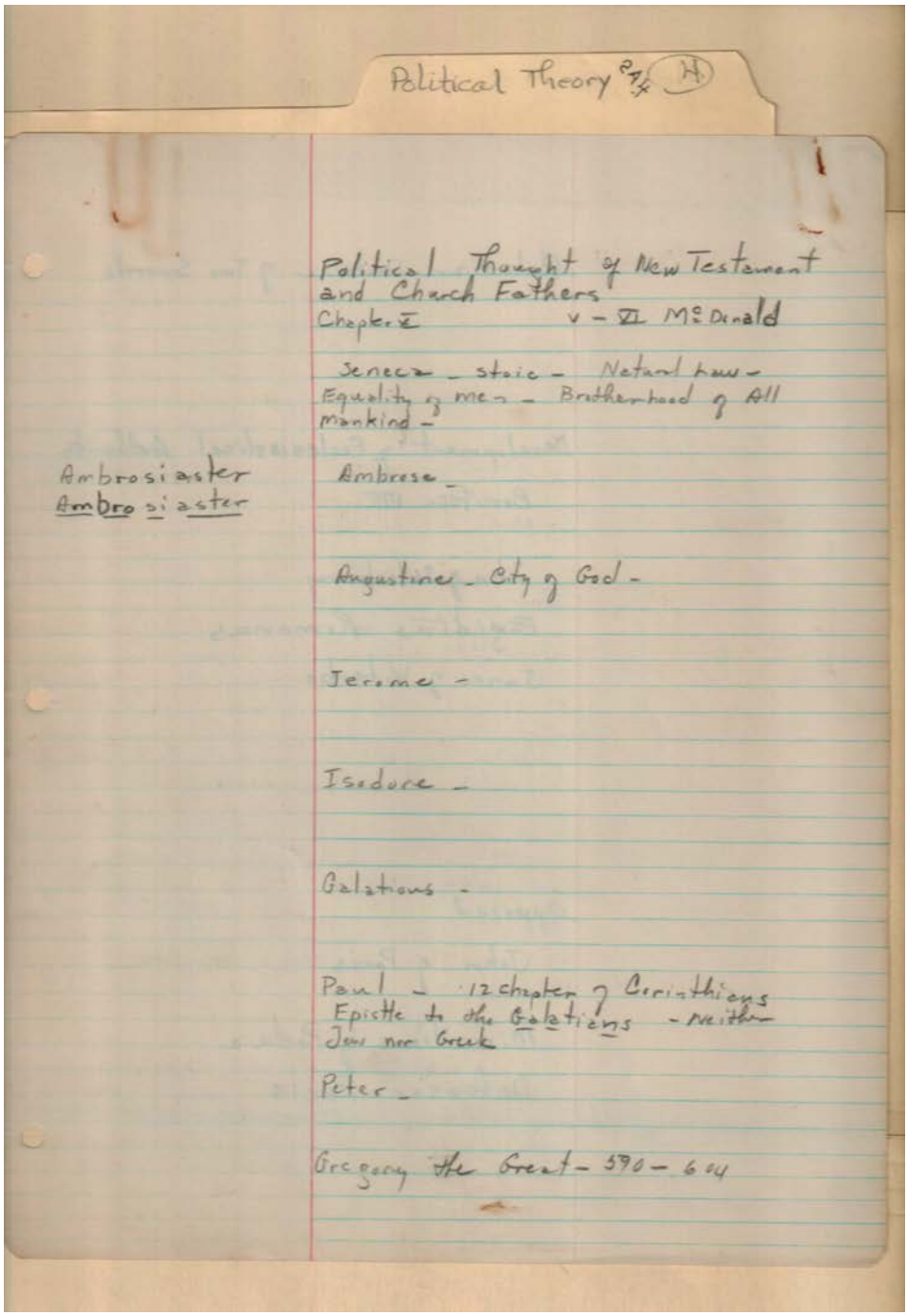

Political Theory 2nd H

Political Thought of New Testament and Church Fathers
Chapter I V - VI McDonald

Seneca - stoic - Natural law - Equality of men - Brotherhood of All mankind -

Ambrosiaster
Ambrosiaster

Ambrose -

Augustine - City of God -

Jerome -

Isadore -

Galations -

Paul - 12 chapter of Corinthians Epistle to the Galations - neither Jew nor Greek

Peter -

Gregory the Great - 590 - 604

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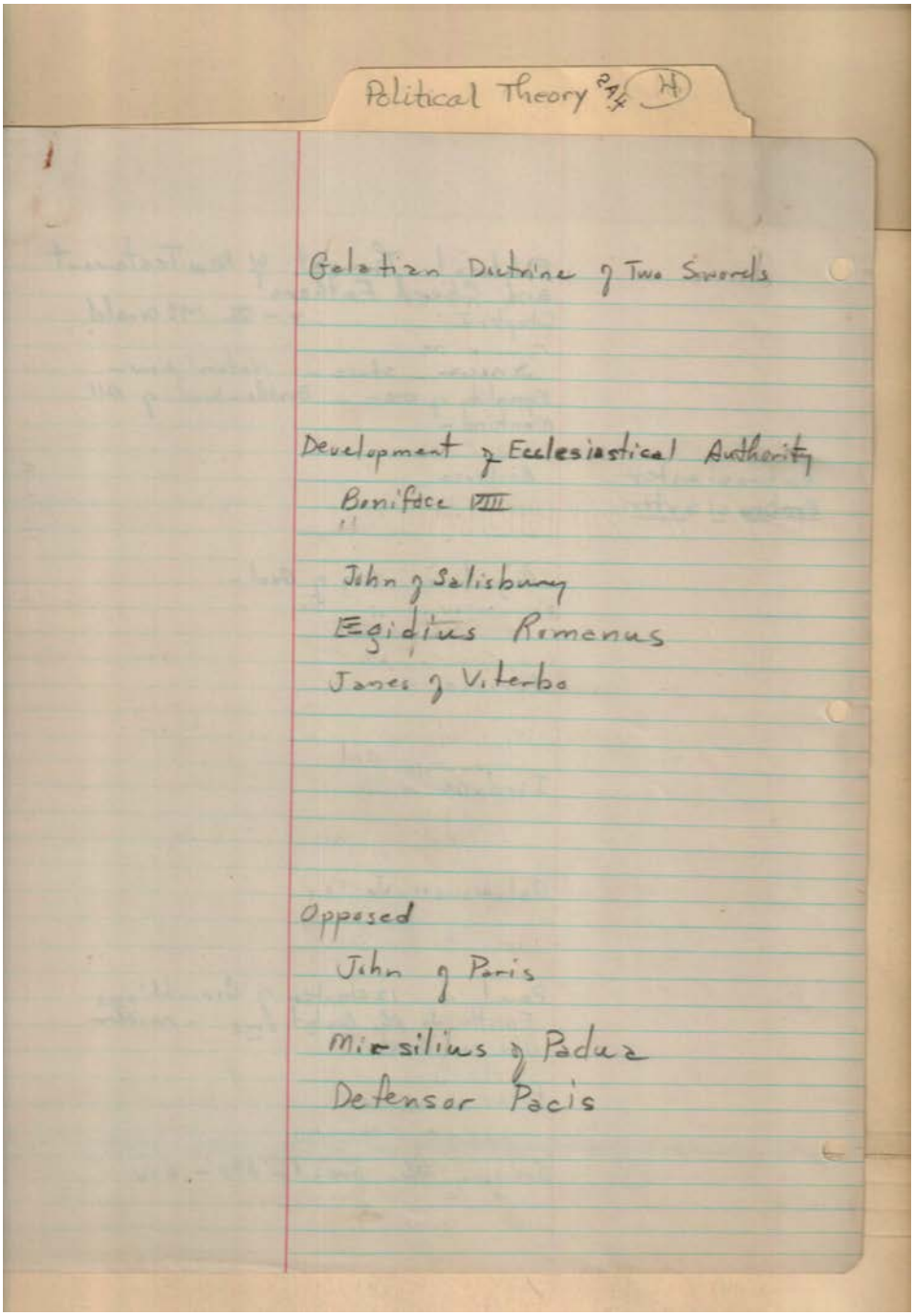

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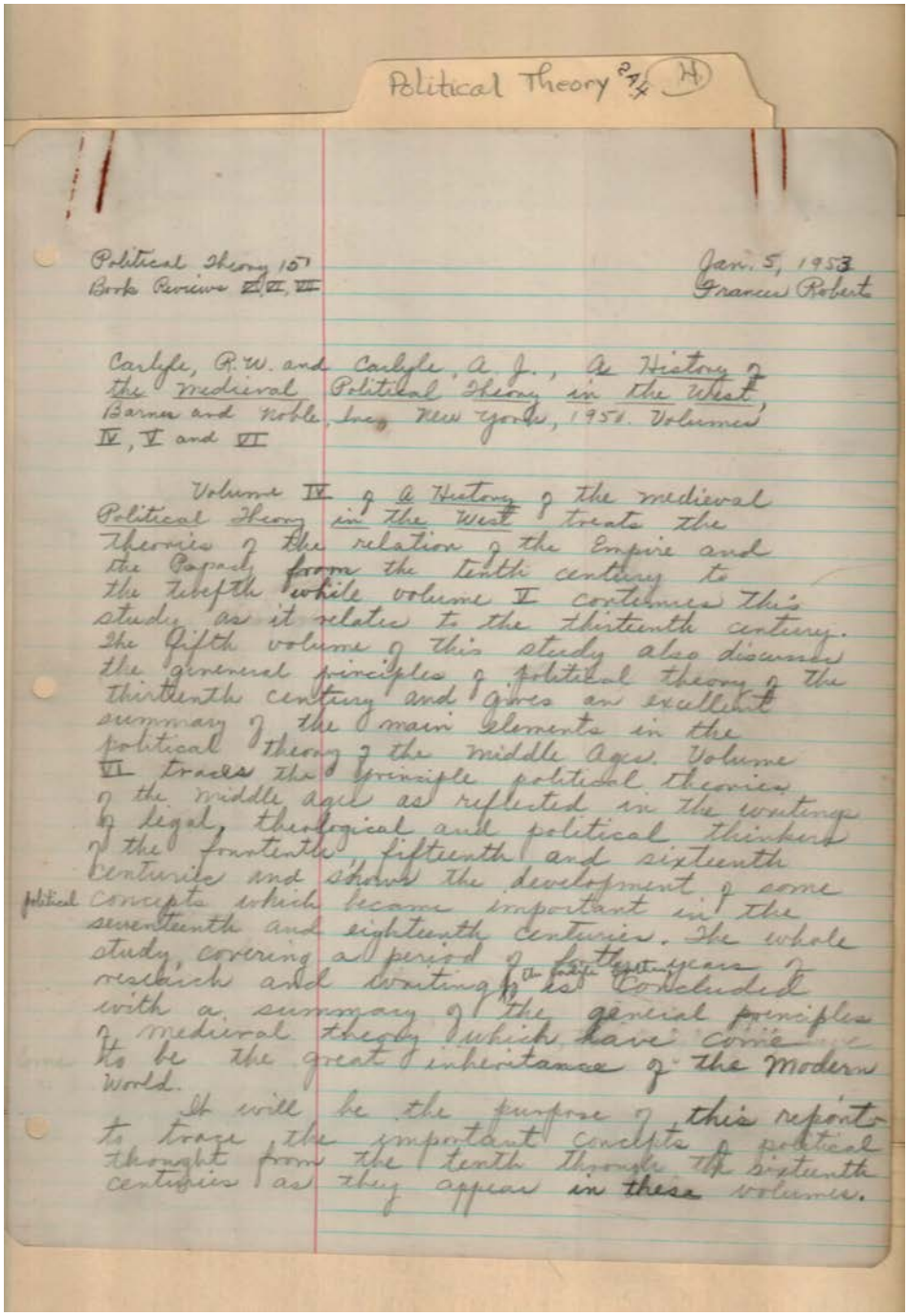

Political Theory 2/4 (H)

Political Theory 151
Book Reviews IV, VI, VII

Jan. 5, 1953
Frances Roberts

Carlyle, R.W. and Carlyle, A. J., A History of the Medieval Political Theory in the West, Barnes and Noble, Inc., New York, 1951. Volumes IV, V and VI

Volume IV of A History of the medieval Political Theory in the West treats the theories of the relation of the Empire and the Papacy from the tenth century to the twelfth while volume V continues this study as it relates to the thirteenth century. The fifth volume of this study also discusses the general principles of political theory of the thirteenth century and gives an excellent summary of the main elements in the political theory of the middle ages. Volume VI traces the principle political theories of the middle ages as reflected in the writings of legal, theological and political thinkers of the fourteenth, fifteenth and sixteenth centuries and shows the development of some political concepts which became important in the seventeenth and eighteenth centuries. The whole study, covering a period of forty years of research and writing of the middle ages is concluded with a summary of the general principles of medieval theory which have come to be the great inheritance of the Modern World.

It will be the purpose of this report to trace the important concepts of political thought from the tenth through the sixteenth centuries as they appear in these volumes.

Names:
Carlyle, A. J. Carlyle, R. W. Political Theory Roberts, Frances

Types:
notes

Dates:
Jan 05, 1953

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Frances Cabaniss Roberts Collection

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Collection Scope and Content: The Collection of 114 Linear ft. includes a total of 156 Archival Boxes. The Frances Cabaniss Roberts collection covers the historical records of the Cabaniss Roberts family. This collection contains extensive correspondence records of the Cabaniss Roberts family circa 1830 to 1930.

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