

INTERNATIONAL CONFERENCE



I THINK, THEREFORE I TEACH

EVOLUTIONS IN EARLY MODERN EDUCATION

Thursday 26 October – Friday 27 October 2017

Monseigneur Sencie Institute (02.08), Erasmusplein 2, Leuven

KU LEUVEN

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Lectio

The history of philosophy in the Early Modern age (roughly the years between 1500 and 1800 AD) can be defined as the history of the downfall and eventual destruction of Aristotelianism. Humanists launched the first attack on the bulwark of Aristotelian scholastic philosophy and logic; after a temporary restoration by Hispanic scholastics, Cartesian thinkers definitively tore down its walls. More than any other period in the history of Western thought, the Early Modern age witnessed the rise of new world views and paradigms which entailed far-reaching consequences for man and his relation to God and nature. The present conference will address the way in which the new ideas that were launched on the European intellectual scene were received in university education in Europe from the sixteenth to eighteenth centuries. Early Modern universities inherited from the middle ages a curriculum which was built on the authority of Aristotle. How did academics cope with the gradual dismantling of Aristotelian philosophy? What were the consequences of the rise of new intellectual currents (humanism – Cartesianism – Jansenism) on the teaching practices and curricula at higher institutions of learning?

KEYNOTE SPEAKERS

E.J. Ashworth (University of Waterloo, Canada),

L. Brockliss (University of Oxford, UK),

Roger Ariew (University of South Florida, USA).

ORGANIZING COMMITTEE

Steven Coesemans (KU Leuven) – Christophe Geudens (KU Leuven) – Jan Papy (KU Leuven)

SCIENTIFIC COMMITTEE

Guy Claessens (KU Leuven) – Davide Cellamare (RU Nijmegen) – Steven Coesemans (KU Leuven) – Russell Friedman (KU Leuven) – Christophe Geudens (KU Leuven) – Christoph Lüthy (RU Nijmegen) – Jan Papy (KU Leuven) – Steven Vanden Broecke (UGent) – Geert Vanpaemel (KU Leuven)

Thursday 26 October 2017	
12.30 – 13.30	Registration and Lunch
13.30 – 13.40	Welcome
	Session 1, part 1: Early Modern Universities and Teaching
13.40 – 16.00	<p>13.40 – 14.40: Keynote 1: Laurence BROCKLISS (University of Oxford, United Kingdom): The Teaching of Natural Philosophy in European Colleges and Universities, 1500-1800.</p> <p>14.40 – 15.20: Mattia BRANCATO (University of Milan, Italy): Saxon Universities and the Challenges of Early Modern Times</p> <p>15.20 – 16.00: Daniel COLLETTE (St. Norbert College, United States): John Amos Comenius' Subversive Pedagogy and its 17th Century Reception</p>
16.00 – 16.20	Coffee Break
	Session 1, part 2: Early Modern Universities and Teaching (Chair: Guy Claessens)
16.20 – 18.20	<p>16.20 – 17.00: Katarina R. PEIXOTO (Rio de Janeiro State University, Brazil): The Link Between Philosophical Method and Pedagogical Project in the Little Schools of Port-Royal</p> <p>17.00 – 17.40: Lucio MARE (University of South Florida, United States): Teaching Corpuscularian Chymistry: Daniel Sennert's Atomism and its Impact on Early Modern Education</p> <p>17.40 – 18.20: Allegra B. CORRADI (Warburg Institute, United Kingdom): In the Professor's Mind: Niccolò Leonico Tomeo and the Language of Soul in Sixteenth Century Padua</p>
19.00	Dinner

09.00 – 10.40	<p>Session 2, part 1: Early Modern Logic and Logicians</p> <p>09.00 – 10.00: Keynote 2: Earline J. ASHWORTH (University of Waterloo, Canada): Changes in British Logic Teaching during the Sixteenth and Seventeenth centuries</p> <p>10.00 – 10.40: Steven COESEMANS (University of Leuven, Belgium) <i>Ne quidem per Deum</i>: Pure Mode and Divine Intervention in Seventeenth-Century Logic Teaching</p>
10.40 – 11.00	Coffee Break
	Session 2, part 2: Early Modern Logic and Logicians
11.00 – 13.00	<p>11.00 – 11.40: Christophe GEUDENS (University of Leuven, Belgium): On the Shoulders of Buridan. The Scholastic Roots of Franciscus Titelmans' <i>De consideratione dialectica</i> (1533)</p> <p>11.40 – 12.20: Miroslav HANKE (University of West Bohemia, Czech Republic): "Casus" Between Imagination and Gambling and Levels of Validity in Scholastic Logic</p> <p>12.20 – 13.00: Ilya GURYANOV (National Research University Higher School of Economics, Russia): Philosophizing Physicians Between Christian Wolff's Philosophy and Rhetoric: the Case of <i>Abhandlung von der Schönheit des menschlichen Körpers</i> (1746) by E.A. Nicolai</p>
13.00 – 14.00	Lunch
	Session 3, part 1: Cartesian and Scholastic Philosophers
14.00 – 15.40	<p>14.00 – 15.00: Keynote 3: Roger ARIEW (University of South Florida, United States): "<i>Le meilleur livre qui ait jamais été fait en cette matière</i>": Eustachius a Sancto Paulo and the Teaching of Philosophy in the Seventeenth Century</p> <p>15.00 – 15.40: James GRIFFITH (Bratislava International School of Liberal Arts): Descartes' Choral Ode: On Rhetoric and Logic</p>
15.40-16.00	Coffee Break
	Session 3, part 2: Cartesian and Scholastic Philosophers
16.00-18.00	<p>16.00 – 16.40: Andrea STRAZZONI (University of Erfurt, Germany): The Experimental Teaching of Cartesianism: Burchard de Volder as a Natural Philosopher</p> <p>16.40 – 17.20: Okihito UTAMURA (Radboud University Nijmegen, The Netherlands): Platonism and Latin Scholasticism in Fifteenth-Century Italy</p> <p>17.20 – 18.00: Dwight LEWIS (University of South Florida, United States): Racial Evolution <i>via</i> the Royal Society</p>

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26-27 OCTOBER 2017 – ABSTRACTS – KEYNOTE SPEAKERS

1. Ariew, Roger – “Le meilleur livre qui ait jamais été fait en cette matière”: Eustachius a Sancto Paulo and the Teaching of Philosophy in the Seventeenth Century

Following the praise by René Descartes of Eustachius a Sancto Paulo's *Summa Philosophiae Quadripartita* as “the best philosophy textbook ever written,” I attempt to explain the virtues of Eustachius' *Summa*. I contrast Eustachius' compendium with other textbooks from the time, such as those of the Jesuits of Coimbra and Franciscus Toletus (referred to by Descartes from his schooldays at La Flèche), and describe some changes already taking place in textbooks, conceived mostly as commentaries on Aristotle's works. As the requirement for direct commentary wanes, textbooks become more creative with their arrangement and distribution of materials, with what they cover and what they emphasize. Ultimately, works such as Eustachius' *Summa* uniformly omit all the Aristotelian texts; unfettered by the need to stick closely to the tradition of formal commentary, they break new grounds. Although the radical reconceptualization of the curriculum is fairly exciting, there is something left behind in that process. Commentaries on the works of Aristotle have the virtue that everybody who went to school could remember and quickly find where a particular topic is discussed, across all commentaries. Eustachius, understanding that students new and old would need something to replace the familiar ordering, introduced analytic tables, a pedagogical device reminiscent of Porphyrian trees, which could be “perceived at a single glance” and allow one to capture the relations among the topics of concern. I discuss Eustachius' tables and their influence: tables are emblematic of the great changes occurring to school texts during the first half of the seventeenth century.

2. Ashorth, E. Jennifer – Changes in British Logic Teaching during the Sixteenth and Seventeenth centuries

In order to understand the changes in logic teaching at Oxford and Cambridge and at the three Scottish universities founded in the fifteenth century, it is necessary to begin by considering the effect of political, religious, sociological, organizational, and intellectual developments, for these had a direct impact on the undergraduate curriculum and on the expectations of students and their parents. I shall then consider the place of Aristotle's *Organon* in the curricula of these universities, as it was laid down by university statutes. Although lip service was paid to Aristotle throughout the period, other evidence, including the records of printers, booksellers, book inventories in the sixteenth century, and student letters in the seventeenth century, suggests that students were in fact reading a number of other authors. At the very beginning of the sixteenth century in England, these authors were mainly medieval English logicians, but Scottish universities were particularly influenced by Scotsmen who returned to Scotland after studying and publishing in Paris.

New English authors were slow to appear, the first being John Seton whose *Dialectica* was published in 1545, but new authors from continental Europe such as Agricola and Melancthon were already popular. At first these continental authors were made available through the European book trade, but from the later sixteenth century many were published in England. Although Britain was now Protestant, some of these works were by Jesuit authors, such as the Polish logician Martin Smiglecius. All this evidence casts light on what logic was actually taught.

3. Brockliss, Laurence – The Teaching of Natural Philosophy in European Colleges and Universities, 1500-1800

This paper will be built around the five major changes that occurred in the teaching of natural philosophy in the period c. 1500-c.1800: 1) the modification of scholastic exegesis under the influence of humanism; 2) the replacement of the commentary by the textbook (manuscript or printed); 3) the introduction of mathematics into the course; 4) the establishment of separate courses in experimental philosophy; and 5) the partial substitution of the vernacular for Latin. The paper's focus will be predominantly the British Isles, France and the Low Countries but will also refer to developments in the Holy Roman Empire, Spain and Italy. The paper will identify when and where these changes first appeared, chart their diffusion and explain their significance. It will outline the current state of the historiography and emphasize how rudimentary our knowledge remains even though historians of philosophy and science have now been seriously addressing the subject for fifty years.