

# THE ORIGIN OF LAWS, ARTS, AND SCIENCES, AND THEIR PROGRESS AMONG THE MOST ANCIENT NATIONS pdf

## 1: Progress (Stanford Encyclopedia of Philosophy)

*The Origin of Laws, Arts, and Sciences, and Their Progress Among the Most Ancient Nations, Vol. 2: From the Death of Jacob to the Establishment of Monarchy Among the Israelites (Classic Reprint) [Antoine-Yves Goguet] on www.enganchecubano.com \*FREE\* shipping on qualifying offers.*

Discours sur les sciences et les arts and commonly referred to as The First Discourse, is an essay by Genevan philosopher Jean-Jacques Rousseau which argued that the arts and sciences corrupt human morality. Quotes[edit] A Discourse on the Moral Effects of the Arts and Sciences full text online The following pages contain a discussion of one of the most sublime and interesting of all moral questions. It is not concerned, however, with those metaphysical subtleties, which of late have found their way into every department of literature, and from which even our academic curricula are not always free. We have now to do with one of those truths on which the happiness of mankind depends. I foresee that I shall not readily be forgiven for having taken up the position I have adopted. Setting myself up against all that is nowadays most admired, I can expect no less than a universal outcry against me: But I have taken my stand, and I shall be at no pains to please either intellectuals or men of the world It is a noble and beautiful spectacle to see man raising himself, so to speak, from nothing by his own exertions; dissipating, by the light of reason, all the thick clouds in which he was by nature enveloped; mounting above himself; soaring in thought even to the celestial regions; like the sun, encompassing with giant strides the vast extent of the universe; and, what is still grander and more wonderful, going back into himself, there to study man and get to know his own nature, his duties and his end. All these miracles we have seen renewed within the last few generations. So long as government and law provide for the security and well-being of men in their common life, the arts, literature and the sciences, less despotic though perhaps more powerful, fling garlands of flowers over the chains which weigh them down. Necessity raised up thrones; the arts and sciences have made them strong. Powers of the earth, cherish all talents and protect those who cultivate them. To them, happy slaves, you owe that delicacy and exquisiteness of taste, which is so much your boast, that sweetness of disposition and urbanity of manners which make intercourse so easy and agreeable among youâ€”in a word, the appearance of all the virtues, without being in possession of one of them. Richness of apparel may proclaim the man of fortune, and elegance the man of taste; but true health and manliness are known by different signs. It is under the homespun of the labourer, and not beneath the gilt and tinsel of the courtier, that we should look for strength and vigour of body. Before art had moulded our behaviour, and taught our passions to speak an artificial language, our morals were rude but natural; and the different ways in which we behaved proclaimed at the first glance the difference of our dispositions. Human nature was not at bottom better then than now; but men found their security in the ease with which they could see through one another, and this advantage, of which we no longer feel the value, prevented their having many vices. In our day, now that more subtle study and a more refined taste have reduced the art of pleasing to a system, there prevails in modern manners a servile and deceptive conformity; so that one would think every mind had been cast in the same mould. Politeness requires this thing; decorum that; ceremony has its forms, and fashion its laws, and these we must always follow, never the promptings of our own nature Not all the eloquence of Demosthenes could breathe life into a body which luxury and the arts had once enervated. Rome, once the shrine of virtue, became the theatre of vice, a scorn among the nations, and an object of derision even to barbarians. Thus the capital of the world at length submitted to the yoke of slavery it had imposed on others, and the very day of its fall was the eve of that on which it conferred on one of its citizens the title of Arbiter of Good Taste. What advantage has that country reaped from the honours bestowed on its learned men? Can it be that of being peopled by a race of scoundrels and slaves? But hear the judgment which the principal, and most unhappy of them, passed on the artists and learned men of his day. Nobody was more ignorant of the arts than myself; nobody was more fully persuaded that the artists were possessed of amazing knowledge. I soon discovered, however, that they were in as bad a way as the poets, and that both had fallen into the same

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misconception. Because the most skilful of them excel others in their particular jobs, they think themselves wiser than all the rest of mankind. This arrogance spoils all their skill in my eyes, so that, putting myself in the place of the oracle, and asking myself whether I would rather be what I am or what they are, know what they know, or know that I know nothing, I very readily answered, for myself and the god, that I had rather remain as I am. Thus we find Socrates, the wisest of men in the judgment of the god, and the most learned of all the Athenians in the opinion of all Greece, speaking in praise of ignorance. Were he alive now, there is little reason to think that our modern scholars and artists would induce him to change his mind. No, gentlemen, that honest man would still persist in despising our vain sciences. He would lend no aid to swell the flood of books that flows from every quarter: Before that time the Romans were satisfied with the practice of virtue; they were undone when they began to study it. What would the great soul of Fabricius have felt, if it had been his misfortune to be called back to life, when he saw the pomp and magnificence of that Rome, which his arm had saved from ruin, and his honourable name made more illustrious than all its conquests. What fatal splendour has succeeded the ancient Roman simplicity? What is this foreign language, this effeminacy of manners? What is the meaning of these statues, paintings and buildings? Fools, what have you done? You, the lords of the earth, have made yourselves the slaves of the frivolous nations you have subdued. You are governed by rhetoricians, and it has been only to enrich architects, painters, sculptors and stage-players that you have watered Greece and Asia with your blood. Even the spoils of Carthage are the prize of a flute-player. Let other hands make themselves illustrious by such vain talents; the only talent worthy of Rome is that of conquering the world and making virtue its ruler. When Cyneas took the Roman senate for an assembly of kings, he was not struck by either useless pomp or studied elegance. He heard there none of that futile eloquence, which is now the study and the charm of frivolous orators. What then was the majesty that Cyneas beheld? Fellow citizens, he saw the noblest sight that ever existed under heaven, a sight which not all your riches or your arts can show; an assembly of two hundred virtuous men, worthy to command in Rome, and to govern the world. Thus it is that luxury, profligacy and slavery, have been, in all ages, the scourge of the efforts of our pride to emerge from that happy state of ignorance, in which the wisdom of providence had placed us. That thick veil with which it has covered all its operations seems to be a sufficient proof that it never designed us for such fruitless researches. But is there, indeed, one lesson it has taught us, by which we have rightly profited, or which we have neglected with impunity? Let men learn for once that nature would have preserved them from science, as a mother snatches a dangerous weapon from the hands of her child. Let them know that all the secrets she hides are so many evils from which she protects them, and that the very difficulty they find in acquiring knowledge is not the least of her bounty towards them. Men are perverse; but they would have been far worse, if they had had the misfortune to be born learned. Astronomy was born of superstition, eloquence of ambition, hatred, falsehood and flattery; geometry of avarice; physics of an idle curiosity; and even moral philosophy of human pride. Thus the arts and sciences owe their birth to our vices; we should be less doubtful of their advantages, if they had sprung from our virtues. What a variety of dangers surrounds us! What a number of wrong paths present themselves in the investigation of the sciences! Through how many errors, more perilous than truth itself is useful, must we not pass to arrive at it? The disadvantages we lie under are evident; for falsehood is capable of an infinite variety of combinations; but the truth has only one manner of being. Besides, where is the man who sincerely desires to find it? Or even admitting his good will, by what characteristic marks is he sure of knowing it? Amid the infinite diversity of opinions where is the criterion by which we may certainly judge of it? Again, what is still more difficult, should we even be fortunate enough to discover it, who among us will know how to make right use of it? If our sciences are futile in the objects they propose, they are no less dangerous in the effects they produce. Being the effect of idleness, they generate idleness in their turn; and an irreparable loss of time is the first prejudice which they must necessarily cause to society. To live without doing some good is a great evil as well in the political as in the moral world; and hence every useless citizen should be regarded as a pernicious person. Tell me then, illustrious philosophers, of whom we learn theratios in which attraction acts in vacuo; and in the revolution of the planets, the relations

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of spaces traversed in equal times; by whom we are taught what curves have conjugate points, points of inflexion, and cusps; how the soul and body correspond, like two clocks, without actual communication; what planets may be inhabited; and what insects reproduce in an extraordinary manner. Answer me, I say, you from whom we receive all this sublime information, whether we should have been less numerous, worse governed, less formidable, less flourishing, or more perverse, supposing you had taught us none of all these fine things. Useless, do I say? Would God they were! Society would be more peaceful, and morals less corrupt. But these vain and futile declaimers go forth on all sides, armed with their fatal paradoxes, to sap the foundations of our faith, and nullify virtue. They smile contemptuously at such old names as patriotism and religion, and consecrate their talents and philosophy to the destruction and defamation of all that men hold sacred. A taste for ostentation never prevails in the same minds as a taste for honesty. No, it is impossible that understandings, degraded by a multitude of futile cares, should ever rise to what is truly great and noble; even if they had the strength, they would want the courage. We cannot reflect on the morality of mankind without contemplating with pleasure the picture of the simplicity which prevailed in the earliest times. This image may be justly compared to a beautiful coast, adorned only by the hands of nature; towards which our eyes are constantly turned, and which we see receding with regret. While men were innocent and virtuous and loved to have the gods for witnesses of their actions, they dwelt together in the same huts; but when they became vicious, they grew tired of such inconvenient onlookers, and banished them to magnificent temples. Finally, they expelled their deities even from these, in order to dwell there themselves. When the Goths ravaged Greece, the libraries only escaped the flames owing to an opinion that was set on foot among them, that it was best to leave the enemy with a possession so calculated to divert their attention from military exercises, and keep them engaged in indolent and sedentary occupations. The ancient republics of Greece, with that wisdom which was so conspicuous in most of their institutions, forbade their citizens to pursue all those inactive and sedentary occupations, which by enervating and corrupting the body diminish also the vigour of the mind. With what courage, in fact, can it be thought that hunger and thirst, fatigues, dangers and death, can be faced by men whom the smallest want overwhelms and the slightest difficulty repels? We see, on every side, huge institutions, where our youth are educated at great expense, and instructed in everything but their duty. Your children will be ignorant of their own language, when they can talk others which are not spoken anywhere. They will be able to compose verses which they can hardly understand; and, without being capable of distinguishing truth from error, they will possess the art of making them unrecognisable by specious arguments. But magnanimity, equity, temperance, humanity and courage will be words of which they know not the meaning. The dear name of country will never strike on their ears; and if they ever hear speak of God, it will be less to fear, than to be frightened of, Him. I would as soon, said a wise man, that my pupil had spent his time in the tennis court as in this manner; for there his body at least would have got exercise. I well know that children ought to be kept employed, and that idleness is for them the danger most to be feared. But what should they be taught? This is undoubtedly an important question. Let them be taught what they are to practise when they come to be men; not what they ought to forget. What would you imagine these masterpieces of art, thus exhibited to public admiration, represent? The great men, who have defended their country, or the still greater men who have enriched it by their virtues? They are the images of every perversion of heart and mind, carefully selected from ancient mythology, and presented to the early curiosity of our children, doubtless that they may have before their eyes the representations of vicious actions, even before they are able to read. The question is no longer whether a man is honest, but whether he is clever. We do not ask whether a book is useful, but whether it is well-written. We have physicists, geometers, chemists, astronomers, poets, musicians, and painters in plenty; but we have no longer a citizen among us; or if there be found a few scattered over our abandoned countryside, they are left to perish there unnoticed and neglected. Such is the condition to which we are reduced, and such are our feelings towards those who give us our daily bread, and our children milk. One would be inclined to think, from the precautions everywhere taken, that we are overstocked with husbandmen, and are afraid of a shortage of philosophers. I will not venture here to enter

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into a comparison between agriculture and philosophy, as they would not bear it.

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## 2: Progress - Wikipedia

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Sorokin said, "The ancient Chinese, Babylonian, Hindu, Greek, Roman, and most of the medieval thinkers supporting theories of rhythmical, cyclical or trendless movements of social processes were much nearer to reality than the present proponents of the linear view". Therefore, Chinese proponents of modernization have looked to western models. According to Thompson, the late Qing dynasty reformer, Kang Youwei, believed he had found a model for reform and "modernisation" in the Ancient Chinese Classics. The last two centuries were familiar with the myth of progress. Our own century has adopted the myth of modernity. The one myth has replaced the other. Men ceased to believe in progress; but only to pin their faith to more tangible realities, whose sole original significance had been that they were the instruments of progress. This exaltation of the present The present is superior to the past, by definition, only in a mythology of progress. Thus one retains the corollary while rejecting the principle. There is only one way of retaining a position of whose instability one is conscious. One must simply refrain from thinking. World War I , World War II , and the rise of totalitarianism demonstrated that progress was not automatic and that technological improvement did not necessarily guarantee democracy and moral advancement. British historian Arnold J. Toynbee " felt that Christianity would help modern civilization overcome its challenges. Besides rejecting the lessons of the past, they Americanized the idea of progress by democratizing and vulgarizing it to include the welfare of the common man as a form of republicanism. As Romantics deeply concerned with the past, collecting source materials and founding historical societies, the Founding Fathers were animated by clear principles. They saw man in control of his destiny, saw virtue as a distinguishing characteristic of a republic, and were concerned with happiness, progress, and prosperity. Bury wrote in It cannot be proved that the unknown destination towards which man is advancing is desirable. The movement may be Progress, or it may be in an undesirable direction and therefore not Progress The Progress of humanity belongs to the same order of ideas as Providence or personal immortality. It is true or it is false, and like them it cannot be proved either true or false. Belief in it is an act of faith. In the postmodernist thought steadily gaining ground from the s, the grandiose claims of the modernizers are steadily eroded, and the very concept of social progress is again questioned and scrutinized. In the new vision, radical modernizers like Joseph Stalin and Mao Zedong appear as totalitarian despots, whose vision of social progress is held to be totally deformed. Postmodernists question the validity of 19th century and 20th century notions of progress"both on the capitalist and the Marxist side of the spectrum. They argue that both capitalism and Marxism over-emphasize technological achievements and material prosperity while ignoring the value of inner happiness and peace of mind. Postmodernism posits that both dystopia and utopia are one and the same, overarching grand narratives with impossible conclusions. Progress trap Some 20th-century authors refer to the "Myth of Progress" to refer to the idea that the human condition will inevitably improve. In , English physician Montague David Eder wrote: Philosophers, men of science and politicians have accepted the idea of the inevitability of progress. The strongest critics of the idea of progress complain that it remains a dominant idea in the 21st century, and shows no sign of diminished influence. As one fierce critic, British historian John Gray b. The interaction of quickening scientific advance with unchanging human needs is a fate that we may perhaps temper, but cannot overcome Those who hold to the possibility of progress need not fear. The illusion that through science humans can remake the world is an integral part of the modern condition. Renewing the eschatological hopes of the past, progress is an illusion with a future. Recently the idea of progress has been generalized to psychology, being related with the concept of a goal, that is, progress is understood as "what counts as a means of advancing towards the end result of a given defined goal. Bury said that thought in ancient Greece was dominated by the theory of world-cycles or the doctrine of eternal return, and was steeped in a belief parallel to the Judaic " fall of man , " but rather from a preceding " Golden Age " of innocence and simplicity. Time was generally regarded as the enemy of

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humanity which depreciates the value of the world. He credits the Epicureans with having had a potential for leading to the foundation of a theory of progress through their materialistic acceptance of the atomism of Democritus as the explanation for a world without an intervening deity. Xenophanes said "The gods did not reveal to men all things in the beginning, but men through their own search find in the course of time that which is better. The Renaissance of the 15th, 16th and 17th Centuries changed the mindset in Europe towards an empirical view, based on a pantheistic interpretation of Plato. This induced a revolution in curiosity about nature in general and scientific advance, which opened the gates for technical and economic advance. Furthermore, the individual potential was seen as a never-ending quest for being God-like, paving the way for a view of Man based on unlimited perfection and progress. Age of Enlightenment In the Enlightenment , French historian and philosopher Voltaire " was a major proponent. His subsequent notion of the historical idea of progress saw science and reason as the driving forces behind societal advancement. Immanuel Kant " argued that progress is neither automatic nor continuous and does not measure knowledge or wealth, but is a painful and largely inadvertent passage from barbarism through civilization toward enlightened culture and the abolition of war. Kant called for education, with the education of humankind seen as a slow process whereby world history propels mankind toward peace through war, international commerce, and enlightened self-interest. The difficulties and dangers of life provided the necessary stimuli for human development, while the uniquely human ability to evaluate led to ambition and the conscious striving for excellence. Man found his happiness only in effort. He said, "Had population and food increased in the same ratio, it is probable that man might never have emerged from the savage state". Most scholars concluded this growth of scientific knowledge and methods led to the growth of industry and the transformation of warlike societies into an industrial and pacific one. They agreed as well that there had been a systematic decline of coercion in government, and an increasing role of liberty and of rule by consent. There was more emphasis on impersonal social and historical forces; progress was increasingly seen as the result of an inner logic of society. He describes the mid 19th century condition in The Communist Manifesto as follows: The bourgeoisie cannot exist without constantly revolutionizing the instruments of production, and thereby the relations of production, and with them the whole relations of society. Conservation of the old modes of production in unaltered form, was, on the contrary, the first condition of existence for all earlier industrial classes. Constant revolutionizing of production, uninterrupted disturbance of all social conditions, everlasting uncertainty, and agitation distinguish the bourgeois epoch from all earlier ones. All fixed, fast frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all which is holy is profaned, and man is at last compelled to face with sober senses his real condition of life and his relations with his kind. No social order is ever destroyed before all the productive forces for which it is sufficient have been developed, and new superior relations of production never replace older ones before the material conditions for their existence have matured within the framework of the old society. Marxism further states that capitalism, in its quest for higher profits and new markets, will inevitably sow the seeds of its own destruction. Marxists believe that, in the future, capitalism will be replaced by socialism and eventually communism. The unreasonable man persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man. Thus, by the beginning of the 20th century, two opposing schools of thought "Marxism and liberalism" believed in the possibility and the desirability of continual change and improvement. Marxists strongly opposed capitalism and the liberals strongly supported it, but the one concept they could both agree on was modernism , a trend of thought which affirms the power of human beings to make, improve and reshape their society, with the aid of scientific knowledge, technology and practical experimentation.

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## 3: Ethiopia and the Origin of Civilization

*The Origin of Laws, Arts, and Sciences, and Their Progress Among the Most Ancient Nations, Volume 3 [Antoine-Yves Goguet, Alexandre Conrad Fugère] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers.*

Last updated Friday, January 22, at HOWEVER, copyright law varies in other countries, and the work may still be under copyright in the country from which you are accessing this website. It is your responsibility to check the applicable copyright laws in your country before downloading this work. To say, that any event is derived from chance, cuts short all farther enquiry concerning it, and leaves the writer in the same state of ignorance with the rest of mankind. But when the event is supposed to proceed from certain and stable causes, he may then display his ingenuity, in assigning these causes; and as a man of any subtilty can never be at a loss in this particular, he has thereby an opportunity of swelling his volumes, and discovering his profound knowledge, in observing what escapes the vulgar and ignorant. But, if I were to assign any general rule to help us in applying this distinction, it would be the following, What depends upon a few persons is, in a great measure, to be ascribed to chance, or secret and unknown causes: What arises from a great number, may often be accounted for by determinate and known causes. Two natural reasons may be assigned for this rule. First, If you suppose a dye to have any bias, however small, to a particular side, this bias, though, perhaps, it may not appear in a few throws, will certainly prevail in a great number, and will cast the balance entirely to that side. In like manner, when any causes beget a particular inclination or passion, at a certain time, and among a certain people; though many individuals may escape the contagion, and be ruled by passions peculiar to themselves; yet the multitude will certainly be seized by the common affection, and be governed by it in all their actions. Secondly, Those principles or causes, which are fitted to operate on a multitude, are always of a grosser and more stubborn nature, less subject to accidents, and less influenced by whim and private fancy, than those which operate on a few only. The latter are commonly so delicate and refined, that the smallest incident in the health, education, or fortune of a particular person, is sufficient to divert their course, and retard their operation; nor is it possible to reduce them to any general maxims or observations. Their influence at one time will never assure us concerning their influence at another; even though all the general circumstances should be the same in both cases. To judge by this rule, the domestic and the gradual revolutions of a state must be a more proper subject of reasoning and observation, than the foreign and the violent, which are commonly produced by single persons, and are more influenced by whim, folly, or caprice, than by general passions and interests. The depression of the lords, and rise of the commons in England, after the statutes of alienation and the encrease of trade and industry, are more easily accounted for by general principles, than the depression of the Spanish, and rise of the French monarchy, after the death of Charles Quint. For the same reason, it is more easy to account for the rise and progress of commerce in any kingdom, than for that of learning; and a state, which should apply itself to the encouragement of the one, would be more assured of success, than one which should cultivate the other. Avarice, or the desire of gain, is an universal passion, which operates at all times, in all places, and upon all persons: But curiosity, or the love of knowledge, has a very limited influence, and requires youth, leisure, education, genius, and example, to make it govern any person. You will never want booksellers, while there are buyers of books: But there may frequently be readers where there are no authors. Multitudes of people, necessity and liberty, have begotten commerce in Holland: But study and application have scarcely produced any eminent writers. We may, therefore, conclude, that there is no subject, in which we must proceed with more caution, than in tracing the history of the arts and sciences; lest we assign causes which never existed, and reduce what is merely contingent to stable and universal principles. Those who cultivate the sciences in any state, are always few in number: The passion, which governs them, limited: Their taste and judgment delicate and easily perverted: And their application disturbed with the smallest accident. Chance, therefore, or secret and unknown causes, must have a great influence on the rise and progress of all the refined arts. But there is a reason, which induces me not to ascribe the matter

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altogether to chance. Though the persons, who cultivate the sciences with such astonishing success, as to attract the admiration of posterity, be always few, in all nations and all ages; it is impossible but a share of the same spirit and genius must be antecedently diffused throughout the people among whom they arise, in order to produce, form, and cultivate, from their earliest infancy, the taste and judgment of those eminent writers. The mass cannot be altogether insipid, from which such refined spirits are extracted. There is a God within us, says Ovid, who breathes that divine fire, by which we are animated. There is not, however, any thing supernatural in the case. Their fire is not kindled from heaven. It only runs along the earth; is caught from one breast to another; and burns brightest, where the materials are best prepared, and most happily disposed. The question, therefore, concerning the rise and progress of the arts and sciences, is not altogether a question concerning the taste, genius, and spirit of a few, but concerning those of a whole people; and may, therefore, be accounted for, in some measure, by general causes and principles. He might as well pretend to give a reason, why such particular generals, as Fabius and Scipio, lived in Rome at such a time, and why Fabius came into the world before Scipio. For such incidents as these, no other reason can be given than that of Horace: But I am persuaded, that in many cases good reasons might be given, why such a nation is more polite and learned, at a particular time, than any of its neighbours. At least, this is so curious a subject, that it were a pity to abandon it entirely, before we have found whether it be susceptible of reasoning, and can be reduced to any general principles. My first observation on this head is, That it is impossible for the arts and sciences to arise, at first, among any people unless that people enjoy the blessing of a free government. In the first ages of the world, when men are as yet barbarous and ignorant, they seek no farther security against mutual violence and injustice, than the choice of some rulers, few or many, in whom they place an implicit confidence, without providing any security, by laws or political institutions, against the violence and injustice of these rulers. If the authority be centered in a single person, and if the people, either by conquest, or by the ordinary course of propagation, encrease to a great multitude, the monarch, finding it impossible, in his own person, to execute every office of sovereignty, in every place, must delegate his authority to inferior magistrates, who preserve peace and order in their respective districts. As experience and education have not yet refined the judgments of men to any considerable degree, the prince, who is himself unrestrained, never dreams of restraining his ministers, but delegates his full authority to every one, whom he sets over any portion of the people. All general laws are attended with inconveniencies, when applied to particular cases; and it requires great penetration and experience, both to perceive that these inconveniencies are fewer than what result from full discretionary powers in every magistrate; and also to discern what general laws are, upon the whole, attended with fewest inconveniencies. This is a matter of so great difficulty, that men may have made some advances, even in the sublime arts of poetry and eloquence, where a rapidity of genius and imagination assists their progress, before they have arrived at any great refinement in their municipal laws, where frequent trials and diligent observation can alone direct their improvements. It is not, therefore, to be supposed, that a barbarous monarch, unrestrained and uninstructed, will ever become a legislator, or think of restraining his Bashaws, in every province, or even his Cadis in every village. We are told, that the late Czar, though actuated with a noble genius, and smit with the love and admiration of European arts; yet professed an esteem for the Turkish policy in this particular, and approved of such summary decisions of causes, as are practised in that barbarous monarchy, where the judges are not restrained by any methods, forms, or laws. He did not perceive, how contrary such a practice would have been to all his other endeavours for refining his people. Arbitrary power, in all cases, is somewhat oppressive and debasing; but it is altogether ruinous and intolerable, when contracted into a small compass; and becomes still worse, when the person, who possesses it, knows that the time of his authority is limited and uncertain. *Habet subjectos tanquam suos; viles, ut alienos.* A people, governed after such a manner, are slaves in the full and proper sense of the word; and it is impossible they can ever aspire to any refinements of taste or reason. They dare not so much as pretend to enjoy the necessaries of life in plenty or security. To expect, therefore, that the arts and sciences should take their first rise in a monarchy, is to expect a contradiction. Before these refinements have taken place, the monarch is ignorant and uninstructed;

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and not having knowledge sufficient to make him sensible of the necessity of balancing his government upon general laws, he delegates his full power to all inferior magistrates. This barbarous policy debases the people, and for ever prevents all improvements. Were it possible, that, before science were known in the world, a monarch could possess so much wisdom as to become a legislator, and govern his people by law, not by the arbitrary will of their fellow-subjects, it might be possible for that species of government to be the first nursery of arts and sciences. But that supposition seems scarcely to be consistent or rational. It may happen, that a republic, in its infant state, may be supported by as few laws as a barbarous monarchy, and may entrust as unlimited an authority to its magistrates or judges. But, besides that the frequent elections by the people, are a considerable check upon authority; it is impossible, but, in time, the necessity of restraining the magistrates, in order to preserve liberty, must at last appear, and give rise to general laws and statutes. The Roman Consuls, for some time, decided all causes, without being confined by any positive statutes, till the people, bearing this yoke with impatience, created the decemvirs, who promulgated the twelve tables; a body of laws, which, though, perhaps, they were not equal in bulk to one English act of parliament, were almost the only written rules, which regulated property and punishment, for some ages, in that famous republic. They were, however, sufficient, together with the forms of a free government, to secure the lives and properties of the citizens, to exempt one man from the dominion of another; and to protect every one against the violence or tyranny of his fellow-citizens. In such a situation the sciences may raise their heads and flourish: But never can have being amidst such a scene of oppression and slavery, as always results from barbarous monarchies, where the people alone are restrained by the authority of the magistrates, and the magistrates are not restrained by any law or statute. An unlimited despotism of this nature, while it exists, effectually puts a stop to all improvements, and keeps men from attaining that knowledge, which is requisite to instruct them in the advantages, arising from a better police, and more moderate authority. Here then are the advantages of free states. Though a republic should be barbarous, it necessarily, by an infallible operation, gives rise to Law, even before mankind have made any considerable advances in the other sciences. From law arises security: And from curiosity knowledge. The latter steps of this progress may be more accidental; but the former are altogether necessary. A republic without laws can never have any duration. On the contrary, in a monarchical government, law arises not necessarily from the forms of government. Monarchy, when absolute, contains even something repugnant to law. Great wisdom and reflexion can alone reconcile them. But such a degree of wisdom can never be expected, before the greater refinements and improvements of human reason. These refinements require curiosity, security, and law. The first growth, therefore, of the arts and sciences can never be expected in despotic governments. There are other causes, which discourage the rise of the refined arts in despotic governments; though I take the want of laws, and the delegation of full powers to every petty magistrate, to be the principal. Eloquence certainly springs up more naturally in popular governments: Emulation too in every accomplishment must there be more animated and enlivened: And genius and capacity have a fuller scope and career. All these causes render free governments the only proper nursery for the arts and sciences. The next observation, which I shall make on this head, is, That nothing is more favourable to the rise of politeness and learning, than a number of neighbouring and independent states, connected together by commerce and policy. The emulation, which naturally arises among those neighbouring states, is an obvious source of improvement: But what I would chiefly insist on is the stop, which such limited territories give both to power and to authority. Extended governments, where a single person has great influence, soon become absolute; but small ones change naturally into commonwealths. A large government is accustomed by degrees to tyranny; because each act of violence is at first performed upon a part, which, being distant from the majority, is not taken notice of, nor excites any violent ferment. Besides, a large government, though the whole be discontented, may, by a little art, be kept in obedience; while each part, ignorant of the resolutions of the rest, is afraid to begin any commotion or insurrection. Not to mention, that there is a superstitious reverence for princes, which mankind naturally contract when they do not often see the sovereign, and when many of them become not acquainted with him so as to perceive his weaknesses. And as large states can afford a great expence, in order

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to support the pomp of majesty; this is a kind of fascination on men, and naturally contributes to the enslaving of them. In a small government, any act of oppression is immediately known throughout the whole: The murmurs and discontents, proceeding from it, are easily communicated: And the indignation arises the higher, because the subjects are not apt to apprehend in such states, that the distance is very wide between themselves and their sovereign. Sleep and love convinced even Alexander himself that he was not a God: But I suppose that such as daily attended him could easily, from the numberless weaknesses to which he was subject, have given him many still more convincing proofs of his humanity. But the divisions into small states are favourable to learning, by stopping the progress of authority as well as that of power. Reputation is often as great a fascination upon men as sovereignty, and is equally destructive to the freedom of thought and examination. But where a number of neighbouring states have a great intercourse of arts and commerce, their mutual jealousy keeps them from receiving too lightly the law from each other, in matters of taste and of reasoning, and makes them examine every work of art with the greatest care and accuracy. The contagion of popular opinion spreads not so easily from one place to another.

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Science as natural philosophy Precritical science Science, as it has been defined above, made its appearance before writing. It is necessary, therefore, to infer from archaeological remains what was the content of that science. From cave paintings and from apparently regular scratches on bone and reindeer horn, it is known that prehistoric humans were close observers of nature who carefully tracked the seasons and times of the year. About bce there was a sudden burst of activity that seems to have had clear scientific importance. Great Britain and northwestern Europe contain large stone structures from that era, the most famous of which is Stonehenge on the Salisbury Plain in England, that are remarkable from a scientific point of view. Not only do they reveal technical and social skills of a high orderâ€”it was no mean feat to move such enormous blocks of stone considerable distances and place them in positionâ€”but the basic conception of Stonehenge and the other megalithic structures also seems to combine religious and astronomical purposes. Their layouts suggest a degree of mathematical sophistication that was first suspected only in the midth century. Stonehenge is a circle, but some of the other megalithic structures are egg-shaped and, apparently, constructed on mathematical principles that require at least practical knowledge of the Pythagorean theorem that the square of the hypotenuse of a right triangle is equal to the sum of the squares of the other two sides. This theorem, or at least the Pythagorean numbers that can be generated by it, seems to have been known throughout Asia, the Middle East , and Neolithic Europe two millennia before the birth of Pythagoras. This combination of religion and astronomy was fundamental to the early history of science. It is found in Mesopotamia, Egypt, China although to a much lesser extent than elsewhere , Central America , and India. The spectacle of the heavens, with the clearly discernible order and regularity of most heavenly bodies highlighted by extraordinary events such as comets and novae and the peculiar motions of the planets, obviously was an irresistible intellectual puzzle to early humankind. In its search for order and regularity, the human mind could do no better than to seize upon the heavens as the paradigm of certain knowledge. Astronomy was to remain the queen of the sciences welded solidly to theology for the next 4, years. Science, in its mature form, developed only in the West. But it is instructive to survey the protoscience that appeared in other areas, especially in light of the fact that until quite recently this knowledge was often, as in China, far superior to Western science. China As has already been noted, astronomy seems everywhere to have been the first science to emerge. Its intimate relation to religion gave it a ritual dimension that then stimulated the growth of mathematics. Chinese savants , for example, early devised a calendar and methods of plotting the positions of stellar constellations. Since changes in the heavens presaged important changes on the Earth for the Chinese considered the universe to be a vast organism in which all elements were connected , astronomy and astrology were incorporated into the system of government from the very dawn of the Chinese state in the 2nd millennium bce. As the Chinese bureaucracy developed, an accurate calendar became absolutely necessary to the maintenance of legitimacy and order. The result was a system of astronomical observations and records unparalleled elsewhere, thanks to which there are, today, star catalogs and observations of eclipses and novae that go back for millennia. In other sciences too the overriding emphasis was on practicality, for the Chinese, almost alone among ancient peoples, did not fill the cosmos with gods and demons whose arbitrary wills determined events. Order was inherent and, therefore, expected. It was for humans to detect and describe this order and to profit from it. Chemistry or, rather, alchemy , medicine, geology , geography , and technology were all encouraged by the state and flourished. Practical knowledge of a high order permitted the Chinese to deal with practical problems for centuries on a level not attained in the West until the Renaissance. India Astronomy was studied in India for calendrical purposes to set the times for both practical and religious tasks. Primary emphasis was placed on solar and lunar motions, the fixed stars serving as a background against which these luminaries moved. Indian

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mathematics seems to have been quite advanced, with particular sophistication in geometrical and algebraic techniques. This latter branch was undoubtedly stimulated by the flexibility of the Indian system of numeration that later was to come into the West as the Hindu-Arabic numerals. America Quite independently of China, India, and the other civilizations of Europe and Asia, the Maya of Central America, building upon older cultures, created a complex society in which astronomy and astrology played important roles. Determination of the calendar, again, had both practical and religious significance. Solar and lunar eclipses were important, as was the position of the bright planet Venus. No sophisticated mathematics are known to have been associated with this astronomy, but the Mayan calendar was both ingenious and the result of careful observation. The Middle East In the cradles of Western civilization in Egypt and Mesopotamia, there were two rather different situations. In Egypt there was an assumption of cosmic order guaranteed by a host of benevolent gods. Unlike China, whose rugged geography often produced disastrous floods, earthquakes, and violent storms that destroyed crops, Egypt was surpassingly placid and delightful. Egyptians found it difficult to believe that all ended with death. Enormous intellectual and physical labour, therefore, was devoted to preserving life after death. Both Egyptian theology and the pyramids are testaments to this preoccupation. All of the important questions were answered by religion, so the Egyptians did not concern themselves overmuch with speculations about the universe. None of this required much mathematics, and there was, consequently, little of any importance. Mesopotamia was more like China. The land was harsh and made habitable only by extensive damming and irrigation works. Storms, insects, floods, and invaders made life insecure. To create a stable society required both great technological skill, for the creation of hydraulic works, and the ability to hold off the forces of disruption. These latter were early identified with powerful and arbitrary gods who dominated Mesopotamian theology. The cities of the plain were centred on temples run by a priestly caste whose functions included the planning of major public works, like canals, dams, and irrigation systems, the allocation of the resources of the city to its members, and the averting of a divine wrath that could wipe everything out. Mathematics and astronomy thrived under these conditions. The number system, probably drawn from the system of weights and coinage, was based on 60 it was in ancient Mesopotamia that the system of degrees, minutes, and seconds developed and was adapted to a practical arithmetic. The heavens were the abode of the gods, and because heavenly phenomena were thought to presage terrestrial disasters, they were carefully observed and recorded. Out of these practices grew, first, a highly developed mathematics that went far beyond the requirements of daily business, and then, some centuries later, a descriptive astronomy that was the most sophisticated of the ancient world until the Greeks took it over and perfected it. Nothing is known of the motives of these early mathematicians for carrying their studies beyond the calculations of volumes of dirt to be removed from canals and the provisions necessary for work parties. It may have been simply intellectual play—the role of playfulness in the history of science should not be underestimated—that led them onward to abstract algebra. There are texts from about bce that are remarkable for their mathematical suppleness. Babylonian mathematicians knew the Pythagorean relationship well and used it constantly. They could solve simple quadratic equations and could even solve problems in compound interest involving exponents. From about a millennium later there are texts that utilize these skills to provide a very elaborate mathematical description of astronomical phenomena. Although China and Mesopotamia provide examples of exact observation and precise description of nature, what is missing is explanation in the scientific mode. The Chinese assumed a cosmic order that was vaguely founded on the balance of opposite forces yin—yang and the harmony of the five elements water, wood, metal, fire, and earth. Why this harmony obtained was not discussed. Similarly, the Egyptians found the world harmonious because the gods willed it so. For Babylonians and other Mesopotamian cultures, order existed only so long as all-powerful and capricious gods supported it. In all these societies, humans could describe nature and use it, but to understand it was the function of religion and magic, not reason. It was the Greeks who first sought to go beyond description and to arrive at reasonable explanations of natural phenomena that did not involve the arbitrary will of the gods. Gods might still play a role, as indeed they did for centuries to come, but even the gods were

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subject to rational laws. The birth of natural philosophy There seems to be no good reason why the Hellenes, clustered in isolated city-states in a relatively poor and backward land, should have struck out into intellectual regions that were only dimly perceived, if at all, by the splendid civilizations of the Yangtze, Tigris and Euphrates, and Nile valleys. There were many differences between ancient Greece and the other civilizations, but perhaps the most significant was religion. What is striking about Greek religion, in contrast to the religions of Mesopotamia and Egypt, is its puerility. Greek religion did not. It was, in fact, little more than a collection of folk tales, more appropriate to the campfire than to the temple. Perhaps this was the result of the collapse of an earlier Greek civilization, the Mycenaean, toward the end of the 2nd millennium bce, when the Dark Age descended upon Greece and lasted for three centuries. All that was preserved were stories of gods and men, passed along by poets, that dimly reflected Mycenaean values and events. Such were the great poems of Homer, the Iliad and the Odyssey, in which heroes and gods mingled freely with one another. Indeed, they mingled too freely, for the gods appear in these tales as little more than immortal adolescents whose tricks and feats, when compared with the concerns of a Marduk or Jehovah, are infantile. There really was no Greek theology in the sense that theology provides a coherent and profound explanation of the workings of both the cosmos and the human heart. Hence, there were no easy answers to inquiring Greek minds. The result was that ample room was left for a more penetrating and ultimately more satisfying mode of inquiry. Thus were philosophy and its oldest offspring, science, born. The first natural philosopher, according to Hellenic tradition, was Thales of Miletus, who flourished in the 6th century bce. We know of him only through later accounts, for nothing he wrote has survived. He is supposed to have predicted a solar eclipse in bce and to have invented the formal study of geometry in his demonstration of the bisecting of a circle by its diameter. Most importantly, he tried to explain all observed natural phenomena in terms of the changes of a single substance, water, which can be seen to exist in solid, liquid, and gaseous states. What for Thales guaranteed the regularity and rationality of the world was the innate divinity in all things that directed them to their divinely appointed ends. From these ideas there emerged two characteristics of classical Greek science. The second was the conviction that this order was not that of a mechanical contrivance but that of an organism: This motion toward ends is called teleology and, with but few exceptions, it permeated Greek as well as much later science. Thales inadvertently made one other fundamental contribution to the development of natural science. By naming a specific substance as the basic element of all matter, Thales opened himself to criticism, which was not long in coming. His own disciple, Anaximander, was quick to argue that water could not be the basic substance. His argument was simple: Hence, if Thales were correct, the opposite of wet could not exist in a substance, and that would preclude all of the dry things that are observed in the world. Therefore, Thales was wrong. Here was the birth of the critical tradition that is fundamental to the advance of science. Various single substances were proposed and then rejected, ultimately in favour of a multiplicity of elements that could account for such opposite qualities as wet and dry, hot and cold. Two centuries after Thales, most natural philosophers accepted a doctrine of four elements: All bodies were made from these four. The presence of the elements only guaranteed the presence of their qualities in various proportions.

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But until we were presented with them in The Winding Stair lecture, most of us had only a vague notion of what they consisted. The Fellowcraft Degree commends Freemasons to study the Liberal Arts and Sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. When we study the historical background for this list, we will uncover layers of Masonic meanings for us in each of the seven areas of knowledge. Parts of the original list date back to ancient Greece. By medieval times, the completed list had become central to educators and scholastics. The following remarkable woodblock print symbolically captures the relationship of knowledge to crafts. This print is German from about AD 1500. It shows a goddess holding a book and a rod. She is called Wisdom or Sophia. The love of wisdom or the "philio of Sophia" is the meaning of the word Philosophy. All knowledge is united in this illustration. Painters, architects, musicians, and soldiers receive Wisdom. Wisdom is poured out to seven vocations or callings. Wisdom also is seen presiding over branches of knowledge. This leads us to a second woodblock print, which also is German from about the same time. This one includes clear words representing the Seven Liberal Arts and Sciences. Once again a book and rod, symbols of a teacher, are held by a three-headed winged Wisdom. She oversees seven maidens. Thereafter, artists have illustrated the liberal arts and sciences as maids. The maids congregate around Wisdom. Knowledge is drawn within a circle. Above Wisdom are morals and theology. In the bottom corners are Aristotle and possibly Plato. But the central figures are the Seven Liberal Arts and Sciences. The Winding Stair Youth, manhood, and age are the three stages of our lives. Likewise, the three degrees of Masonry progress from youth to manhood to maturity. The EA degree builds a foundation of brotherly love, relief, and truth. The FC degree leads us toward successful manhood with an attentive ear, an instructive tongue, and a faithful breast. The MM degree teaches us, among other things, that time and patience will accomplish all things. We advance in life as if we were climbing a winding stair. We cannot see too far ahead. Our progress requires courage to press on as we grow and mature. We first encounter the three steps in Masonry. Next, we master our five senses as we observe our world. And we climb the steps of the seven liberal arts and sciences. Likewise, education is a process of steps up a winding stair. First grade teaches us to read and write simple ideas. We progress up the steps of schooling to abstract concepts and ideas. There must be many fields of knowledge that could have been listed: Yet this list is commended to our consideration. We may well ask, "Why this list and not others? Liber is translated both as Free and Book. Much of the well-educated in antiquity disliked work. If you were indentured as an apprentice, you were not free to study what you wanted. You had to do what was assigned to you. The artes illiberales were vocational studies aimed for an economic purpose, such as a being a stonemason. So it is intriguing that speculative Masonry encourages us to study the liberal arts and sciences. The history of the seven liberal arts and sciences is intricate, but chiefly Pythagoras, Plato, and St. Augustine play key roles in framing it. Pythagoras, illustrated above, was not only a great mathematician and philosopher, he was a master Greek theologian. His students in the Academy looked for connections between Geometry and the Divine. His disciples sought relationships in music, arithmetic, and astronomy. Pythagoras is associated with the last four in the list of the Seven Liberal Arts and Sciences. Pythagoras was at his peak around BC. Plato illustrated in a statue above emphasized logic, philosophy, and dialectic. For Plato, logic represented our highest cognitive faculty. To see both sides of an argument, the pro and the con, is to understand it. Augustine of Hippo left behind 5 million words that still exist today. Though he lived in the third century AD, he was the greatest teacher of rhetoric in the known world. He held that if one wished to defend truth, one must be eloquent to refute falsehood through the power of oratory. He filled out the Seven Liberal Arts and Sciences with his emphasis on grammar and rhetoric. An Orderly List There is wisdom in the order of the items in the list. Teachers and scholastics have found these seven and their general order to be of great utility. Home-schoolers today are returning to this list to start with grammar and rhetoric in

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their education. As infants, we are unable to speak. We must learn words to describe everything. Words organize our thoughts. Language is essential for learning. As we progress up the winding stairs, we learn to speak with eloquence and grace, which is rhetoric. We learn to use logic to make our arguments persuasive and true. We advance up the lessons to higher levels of arithmetic, geometry, and music. These require abstract thinking and greater levels of concentration. As we mature in life, we gain perspective and wisdom as we enjoy the glorious works of creation, the stars and planets, astronomy, and the Divine. The order of these topics was developed over a thousand years. They continue to attract our attention today. The first three of the Seven Liberal Arts and Sciences represent a crossroads or intersection where the public meets. We could call it the public square, where the public meets to discuss the usual topics of the day: Those who excel at quickly remembering common experience are good at "trivia. The Trivium consists of Grammar, Rhetoric, and Logic. Grammar In Genesis, the first job given to Adam is to name all things. Adam is told to name them and to have dominion over creation. Knowing the name of things gives a man authority to speak and to understand. In elementary school or Grammar School we learn to recite the alphabet, numbers, and colors. Grammar involves words and meanings. The earliest lessons in speaking involve repetition and alliteration. We say tongue twisters and recite phrases to learn to speak. We say, "she sells sea shells by the seashore" as an articulation exercise. Children learn their own language as well as foreign languages. To learn another language, grammar and structure are essential. Grammar can be divided into technical or exegetical grammar. Grammar involves learning declensions for verbs and nouns. But exegetical grammar involves learning the meaning of words, their nuances, and how they fit in different settings. We learn that deferential language is appropriate to use for speaking to those in authority over us. We are told to keep a tongue of good report in the FC Charge. The FC historical lecture directs us to have an instructive tongue so that we become better men. Grammar teaches us to speak clearly and concisely. Rhetoric A synonym for rhetoric is persuasion. To study rhetoric is to study speaking and writing to persuade others. Too often we think of rhetoric as unimportant, as in the throwaway line, "well that was just a rhetorical comment.

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### 6: Discourse on the Arts and Sciences - Wikiquote

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His mother died only a few days later on July 7, and his only sibling, an older brother, ran away from home when Rousseau was still a child. Rousseau was therefore brought up mainly by his father, a clockmaker, with whom at an early age he read ancient Greek and Roman literature such as the Lives of Plutarch. His father got into a quarrel with a French captain, and at the risk of imprisonment, left Geneva for the rest of his life. Rousseau stayed behind and was cared for by an uncle who sent him along with his cousin to study in the village of Bosey. In 1729, Rousseau was apprenticed to an engraver and began to learn the trade. Although he did not detest the work, he thought his master to be violent and tyrannical. He therefore left Geneva in 1734, and fled to Annecy. Here he met Louise de Warens, who was instrumental in his conversion to Catholicism, which forced him to forfeit his Genevan citizenship in he would make a return to Geneva and publicly convert back to Calvinism. During this time he earned money through secretarial, teaching, and musical jobs. In 1742, Rousseau went to Paris to become a musician and composer. After two years spent serving a post at the French Embassy in Venice, he returned in 1744 and met a linen-maid named Therese Levasseur, who would become his lifelong companion they eventually married in 1745. They had five children together, all of whom were left at the Paris orphanage. It was also during this time that Rousseau became friendly with the philosophers Condillac and Diderot. The work was widely read and was controversial. But Rousseau attempted to live a modest life despite his fame, and after the success of his opera, he promptly gave up composing music. In the autumn of 1750, Rousseau submitted an entry to another essay contest announced by the Academy of Dijon. Rousseau himself thought this work to be superior to the First Discourse because the Second Discourse was significantly longer and more philosophically daring. The judges were irritated by its length as well its bold and unorthodox philosophical claims; they never finished reading it. However, Rousseau had already arranged to have it published elsewhere and like the First Discourse, it also was also widely read and discussed. In 1751, a year after the publication of the Second Discourse, Rousseau and Therese Levasseur left Paris after being invited to a house in the country by Mme. In 1752, after repeated quarrels with Mme. It was during this time that Rousseau wrote some of his most important works. In 1753 he published a novel, Julie or the New Heloise, which was one of the best selling of the century. Then, just a year later in 1754, he published two major philosophical treatises: Paris authorities condemned both of these books, primarily for claims Rousseau made in them about religion, which forced him to flee France. He settled in Switzerland and in 1755 he began writing his autobiography, his Confessions. A year later, after encountering difficulties with Swiss authorities, he spent time in Berlin and Paris, and eventually moved to England at the invitation of David Hume. However, due to quarrels with Hume, his stay in England lasted only a year, and in 1759 he returned to the southeast of France incognito. After spending three years in the southeast, Rousseau returned to Paris in 1760 and copied music for a living. It was during this time that he wrote Rousseau: Judge of Jean-Jacques and the Reveries of the Solitary Walker, which would turn out to be his final works. He died on July 3, 1778. His Confessions were published several years after his death; and his later political writings, in the nineteenth century. Rousseau wrote the Confessions late in his career, and it was not published until after his death. What is particularly striking about the Confessions is the almost apologetic tone that Rousseau takes at certain points to explain the various public as well as private events in his life, many of which caused great controversy. It is clear from this book that Rousseau saw the Confessions as an opportunity to justify himself against what he perceived as unfair attacks on his character and misunderstandings of his philosophical thought. His life was filled with conflict, first when he was apprenticed, later in academic circles with other Enlightenment thinkers like Diderot and Voltaire, with Parisian and Swiss authorities and even with David Hume. Although Rousseau discusses these conflicts, and tries to explain his perspective on them, it is not his exclusive goal to justify all of his actions. He chastises himself and takes responsibility for many of these events, such as his extra-marital affairs. At other times,

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however, his paranoia is clearly evident as he discusses his intense feuds with friends and contemporaries. And herein lays the fundamental tension in the Confessions. Rousseau is at the same time trying both to justify his actions to the public so that he might gain its approval, but also to affirm his own uniqueness as a critic of that same public. As such, it is appropriate to consider Rousseau, at least chronologically, as an Enlightenment thinker. Descartes was very skeptical about the possibility of discovering final causes, or purposes, in nature. Yet this teleological understanding of the world was the very cornerstone of Aristotelian metaphysics, which was the established philosophy of the time. In the Meditations, Descartes claims that the material world is made up of extension in space, and this extension is governed by mechanical laws that can be understood in terms of pure mathematics. The State of Nature as a Foundation for Ethics and Political Philosophy The scope of modern philosophy was not limited only to issues concerning science and metaphysics. Philosophers of this period also attempted to apply the same type of reasoning to ethics and politics. In doing so, they hoped to uncover certain characteristics of human nature that were universal and unchanging. If this could be done, one could then determine the most effective and legitimate forms of government. Hobbes contends that human beings are motivated purely by self-interest, and that the state of nature, which is the state of human beings without civil society, is the war of every person against every other. Hobbes does say that while the state of nature may not have existed all over the world at one particular time, it is the condition in which humans would be if there were no sovereign. These obligations are articulated in terms of natural rights, including rights to life, liberty and property. Rousseau was also influenced by the modern natural law tradition, which attempted to answer the challenge of skepticism through a systematic approach to human nature that, like Hobbes, emphasized self-interest. Rousseau would give his own account of the state of nature in the Discourse on the Origin and Foundations of Inequality Among Men, which will be examined below. Also influential were the ideals of classical republicanism, which Rousseau took to be illustrative of virtues. These virtues allow people to escape vanity and an emphasis on superficial values that he thought to be so prevalent in modern society. This is a major theme of the Discourse on the Sciences and Arts. Discourse on the Sciences and Arts This is the work that originally won Rousseau fame and recognition. For the Enlightenment project was based on the idea that progress in fields like the arts and sciences do indeed contribute to the purification of morals on individual, social, and political levels. The First Discourse begins with a brief introduction addressing the academy to which the work was submitted. In addition to this introduction, the First Discourse is comprised of two main parts. The first part is largely an historical survey. Using specific examples, Rousseau shows how societies in which the arts and sciences flourished more often than not saw the decline of morality and virtue. He notes that it was after philosophy and the arts flourished that ancient Egypt fell. Similarly, ancient Greece was once founded on notions of heroic virtue, but after the arts and sciences progressed, it became a society based on luxury and leisure. The one exception to this, according to Rousseau, was Sparta, which he praises for pushing the artists and scientists from its walls. Sparta is in stark contrast to Athens, which was the heart of good taste, elegance, and philosophy. Interestingly, Rousseau here discusses Socrates, as one of the few wise Athenians who recognized the corruption that the arts and sciences were bringing about. In his address to the court, Socrates says that the artists and philosophers of his day claim to have knowledge of piety, goodness, and virtue, yet they do not really understand anything. The second part of the First Discourse is an examination of the arts and sciences themselves, and the dangers they bring. First, Rousseau claims that the arts and sciences are born from our vices: The attack on sciences continues as Rousseau articulates how they fail to contribute anything positive to morality. They take time from the activities that are truly important, such as love of country, friends, and the unfortunate. Philosophical and scientific knowledge of subjects such as the relationship of the mind to the body, the orbit of the planets, and physical laws that govern particles fail to genuinely provide any guidance for making people more virtuous citizens. Rather, Rousseau argues that they create a false sense of need for luxury, so that science becomes simply a means for making our lives easier and more pleasurable, but not morally better. The arts are the subject of similar attacks in the second part of the First Discourse. Artists, Rousseau says, wish first and

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foremost to be applauded. Their work comes from a sense of wanting to be praised as superior to others. Society begins to emphasize specialized talents rather than virtues such as courage, generosity, and temperance. This leads to yet another danger: And yet, after all of these attacks, the First Discourse ends with the praise of some very wise thinkers, among them, Bacon, Descartes, and Newton. These men were carried by their vast genius and were able to avoid corruption. However, Rousseau says, they are exceptions; and the great majority of people ought to focus their energies on improving their characters, rather than advancing the ideals of the Enlightenment in the arts and sciences. Discourse on the Origin of Inequality The Second Discourse, like the first, was a response to a question put forth by the academy of Dijon: It exceeded the desired length, it was four times the length of the first, and made very bold philosophical claims; unlike the First Discourse, it did not win the prize. However, as Rousseau was now a well-known and respected author, he was able to have it published independently. This is primarily because Rousseau, like Hobbes, attacks the classical notion of human beings as naturally social. In the Confessions, Rousseau writes that he himself sees the Second Discourse as far superior to the first. The Discourse on the Origin of Inequality is divided into four main parts: Like them, Rousseau understands society to be an invention, and he attempts to explain the nature of human beings by stripping them of all of the accidental qualities brought about by socialization. Thus, understanding human nature amounts to understanding what humans are like in a pure state of nature. This is in stark contrast to the classical view, most notably that of Aristotle, which claims that the state of civil society is the natural human state. Like Hobbes and Locke, however, it is doubtful that Rousseau meant his readers to understand the pure state of nature that he describes in the Second Discourse as a literal historical account. In its opening, he says that it must be denied that men were ever in the pure state of nature, citing revelation as a source which tells us that God directly endowed the first man with understanding a capacity that he will later say is completely undeveloped in natural man. However, it seems in other parts of the Second Discourse that Rousseau is positing an actual historical account. Some of the stages in the progression from nature to civil society, Rousseau will argue, are empirically observable in so-called primitive tribes. Hobbes describes each human in the state of nature as being in a constant state of war against all others; hence life in the state of nature is solitary, poor, nasty, brutish, and short. Instead, they have taken civilized human beings and simply removed laws, government, and technology.

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*The origin of laws, arts, and sciences, and their progress among the most ancient nations.*

Overview of Conceptual Issues The problem of progress can be approached from many directions. Three questions will provide the starting points for this particular analysis. Note that the first question is normative, the second belongs to social science, and the third is methodological and epistemological. To argue successfully that human well-being is increasing over the long term, theorists of progress must offer an interpretation of well-being compatible with that claim. They are committed either to interpret human well-being as a single value, or as a set of incommensurable values that are empirically connected. In the first case, value monism, the list of compelling alternatives is not long. It includes freedom, happiness or utility, and the realization of human capabilities. In the second case, theorists can draw on a wider range of values, but will have to show that the incommensurable components of human well-being reinforce each other causally or at least do not clash. As we will see, faced with the difficulties of the task, some theorists do not define well-being rigorously. They may, however, formulate a conception of improvement for a circumscribed domain of social life, the description of which is a part of their overall account. Next, each theorist of progress offers a causal story to explain the improvement in the human condition that he thinks has occurred. The notion of a universal history, a historical narrative taking all of humanity as its subject, came to prominence during the Enlightenment. Universal historians aspired to surpass ordinary historians in breadth and depth and aimed to penetrate the surface play of events to discover fundamental laws of historical development. These laws would not only explain the past, but could be used to predict the future. Although a universal history need not be an account of improvement, all accounts of progress rest explicitly or implicitly on a universal history. The content of the laws of progress, however, is an object of contention. Many thinkers, including Hegel and Auguste Comte, view the development of ideas over time as the fundamental change that causes overall improvement. Marx, in contrast, regards the growth of the means of production as primary. Kant represents a third category, arguing that a tension within human nature itself is the source of change. We will also see theorists who offer more eclectic causal stories and, because their accounts of change are more complicated, are less inclined to formalize their conclusions. Next to content, thinkers differ in their treatment of episodes of devastation and conflict and periods of decline. It is hard for anyone to sustain the argument that improvement is perfectly linear, but some theorists more than others emphasize that such episodes and eras can be part of a pattern of long-term improvement. Furthermore, the extent to which the laws are deterministic varies. Some authors leave little room for choice and contingency, while others frame their generalizations as loose trends that constrain rather than determine the course of events. Authors in the latter category often present their writings as political interventions that can shape the future as well as predict it. Finally, the question of method arises. Most of the authors treated in this study wrote before quantitative and statistical methods in the social sciences became widespread. Nevertheless, they do remark on method, in some cases in detail. The most striking distinction is between those who rely on a priori reasoning and those who generalize from empirical facts in a social scientific fashion. While this study will not concentrate on method, a priori reasoning and problematic empirical assumptions will be attended to. Pre-Enlightenment Thought Whether any ancient philosophers proposed a doctrine of progress is a matter of scholarly contention Bury , 11; Nesbit , xi. However, it is clear that the figures of antiquity who exerted the most influence on later thinkers did not believe in progress in the robust sense used in this article. Plato and Aristotle hold a cyclical view of human affairs. They allow that certain developments occur spontaneously, but also see disaster and decline as inevitable. In the *Laws*, Plato proposes that human society begins with the family, then moves through intermediate forms, and finally arrives at the city-state ad. In the *Politics*, Aristotle also presents this progression of forms a24â€”a4. Not only is man a political animal as a matter of fact *Politics*, a2 , it is also true that human excellence is only possible within a city-state with a good constitution. But unhappily there is

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no tendency for the city-state, once achieved, to realize or maintain such a constitution. For instance, while Aristotle cautiously admits that laws can and should improve a12â€™14 , Book V of the Politics shows that all constitutional formsâ€™bad and goodâ€™are unstable. In the Statesman, Plato adopts the traditional Greek story of a golden age and a subsequent decline, written down by Hesiod in Works and Days. Hesiod tells the story of five races of men: The golden race is the best of all, and the present race, the iron race, is the worst. While the earth moves in the first direction, the gods oversee the affairs of mankind. As a herdsman looks after his flock, the gods tend to the needs of human beings. Because they are under the perfect care of the gods, humans do not need to govern themselves Statesman, ea. Plato suggests that the golden age, the era of the golden race, occurred during such a period. When the earth changes course, a period of chaos ensues, which corresponds to the end of the golden age. Finally, when the earth moves in the second direction, people are left on their own, which explains the other ages described by Hesiod. Aristotle also entertains the possibility of periodic flooding Meteorology, a29â€™32 and suggests that myths may contain the remnants of the wisdom of destroyed civilizations Metaphysics, b9â€™ After Plato and Aristotle, the most influential early philosopher is St. Augustine of Hippo â€™ C. The rest of humanity is predestined for damnation. Augustine rejects cyclical accounts of human affairs for a linear one. He is especially concerned to repudiate the doctrine of eternal recurrence, which says that events identical in all respects repeat over and over again. He emphasizes that the birth, death, and resurrection of Christ are unique occurrences , XII. But his emphasis on the City of God contrasts with the worldly, inclusive vision of theorists of progress. As we will see, these theorists are concerned with humanity as a whole, rather than with a part of it. And their focus is on earth rather than on heaven. Enlightenment Views on Progress The writings on progress of the 18th century drew inspiration from the intellectual achievements of the 16th and 17th centuries. During this time, Europe witnessed an explosion of scientific and mathematical activity. In the natural sciences, the main fields of investigation were physics and astronomy. Major figures included Copernicus â€™ , Galileo â€™ , Kepler â€™ , and Newton â€™ Newton synthesized the work of the previous thinkers to bring the behavior of bodies on earth and bodies in space under a single scientific law, the law of universal gravitation. This law states that two bodies attract each other in proportion to their masses and in inverse proportion to the square of the distance between them Palmer , â€™ The discoveries of these scientists had broad implications. First of all, the success of the new physics in unifying distinct phenomena and predicting behavior vindicated an underlying paradigm of scientific investigation and explanation. Here was a clear example of a communal activity in which one human built on and improved the work of his predecessor. The activity resulted in the discovery of a scientific law, the law of universal gravitation, of unprecedented power Palmer , â€™ Although Condorcet wrote his essay in prison during the Terror, he, like Turgot, evinces optimism about the future of France and of humanity as a whole. Both authors suggest that philosophical progress is the deepest condition of scientific progress. Influenced by British empiricism, Turgot and Condorcet assert that all human knowledge is grounded in experience. According to Turgot, the renaissance of science first required an empiricist turn, the abandoning of explanations appealing to faculties and essences. The scientific experiment then found its place as the centerpiece of the scientific method and the vehicle of further progress Turgot , 45; , â€™ Condorcet reiterates these points and also provides a wealth of examples of recent scientific discoveries , â€™ Turgot and Condorcet agree that scientific progress is dependent on mathematical and technological progress, and vice versa Turgot , 45; Condorcet , Although neither author rigorously defines human well-being, both believe that, over the long term, scientific discoveries and political freedom reinforce each other and together further it. Turgot considers the role that political institutions play in advancing science. He thinks that individual genius moves science forward. Political institutions are important to scientific progress insofar as they allow geniuses to flourish. Variation in scientific achievement is to be explained not by the concentration of genius but by the institutions that either suppress or encourage it , Despotic government is bad for genius, while republics nurture it. Condorcet also remarks that free institutions are the native environment of scientific discovery , In turn, the growth of scientific knowledge will advance political freedom Turgot , Turgot and Condorcet also hold that

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short-term decline can be part of a pattern of long-term improvement. In the intellectual realm, the path to truth is rocky, and errors are frequently the first result of reflection Turgot , 44; Condorcet , 37” For instance, the false scientific philosophy of faculties and essences is born of reflection on phenomena. In the realm of action, devastating events like war and conquest can ultimately unite scattered groups of people and ameliorate political organization Turgot , 71”<sup>2</sup>; Condorcet , Moreover, Turgot argues that individuals and groups that contribute to progress are often motivated by emotion or personal interest , 69” The second observation is related to the first, since Turgot thinks that the agents of creative destruction are usually narrowly self-interested or emotion-driven. Despite their many common convictions, Condorcet and Turgot part ways on the question of religion. Condorcet states that as scientific knowledge spreads, an enlightened population will throw off the shackles of religion and its priests and demand greater freedom. The Scottish and French Enlightenment were roughly contemporaneous and grappled with the same social phenomena. It is difficult to draw hard and fast contrasts between the two bodies of thought, and better to consider individual authors. So we turn to writings of David Hume ” , which are characterized by both naturalism and skepticism. Although he is less likely than Condorcet and Turgot to make sweeping comments about progress, he explores the topic of social development in various interesting ways. He begins with the presumption that scientific and artistic progress requires a background of political security. From this claim, he argues that the arts and sciences cannot arise in a society without the rule of law. Hume also asserts that no monarchy can develop the rule of law on its own, while republics must develop the rule of law if they are to survive at all. He concludes that the arts and sciences first emerge in republics, not monarchies , 59”

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## 8: The Origin of Laws, Arts, and Sciences, and Their Progress Among the Most Ancient Nations

*The origin of laws, arts, and sciences, and their progress among the most ancient nations. Tr. from the French of the President de Goguet. v*

Anthropology Anthropology is the holistic "science of humans", a science of the totality of human existence. The discipline deals with the integration of different aspects of the social sciences , humanities and human biology. In the twentieth century, academic disciplines have often been institutionally divided into three broad domains. The natural sciences seek to derive general laws through reproducible and verifiable experiments. The humanities generally study local traditions, through their history , literature , music , and arts , with an emphasis on understanding particular individuals, events, or eras. The social sciences have generally attempted to develop scientific methods to understand social phenomena in a generalizable way, though usually with methods distinct from those of the natural sciences. The anthropological social sciences often develop nuanced descriptions rather than the general laws derived in physics or chemistry, or they may explain individual cases through more general principles, as in many fields of psychology. Anthropology like some fields of history does not easily fit into one of these categories, and different branches of anthropology draw on one or more of these domains. It is an area that is offered at most undergraduate institutions. Eric Wolf described sociocultural anthropology as "the most scientific of the humanities, and the most humanistic of the sciences". The goal of anthropology is to provide a holistic account of humans and human nature. This means that, though anthropologists generally specialize in only one sub-field, they always keep in mind the biological, linguistic, historic and cultural aspects of any problem. Since anthropology arose as a science in Western societies that were complex and industrial, a major trend within anthropology has been a methodological drive to study peoples in societies with more simple social organization, sometimes called "primitive" in anthropological literature, but without any connotation of "inferior". The quest for holism leads most anthropologists to study a people in detail, using biogenetic, archaeological, and linguistic data alongside direct observation of contemporary customs. It is possible to view all human cultures as part of one large, evolving global culture. These dynamic relationships, between what can be observed on the ground, as opposed to what can be observed by compiling many local observations remain fundamental in any kind of anthropology, whether cultural, biological, linguistic or archaeological. Archaeology Archaeology is the study of human activity through the recovery and analysis of material culture. The archaeological record consists of artifacts , architecture , biofacts or ecofacts, and cultural landscapes. Archaeology can be considered both a social science and a branch of the humanities. Archaeology is thought of as a branch of anthropology in the United States, [12] while in Europe, it is viewed as a discipline in its own right, or grouped under other related disciplines such as history. Classics[ edit ] Bust of Homer , the most famous Greek poet Classics , in the Western academic tradition, refers to the studies of the cultures of classical antiquity , namely Ancient Greek and Latin and the Ancient Greek and Roman cultures. Classical studies is considered one of the cornerstones of the humanities; however, its popularity declined during the 20th century. Nevertheless, the influence of classical ideas on many humanities disciplines, such as philosophy and literature, remains strong. History[ edit ] History is systematically collected information about the past. When used as the name of a field of study , history refers to the study and interpretation of the record of humans , societies , institutions, and any topic that has changed over time. Traditionally, the study of history has been considered a part of the humanities. In modern academia , history is occasionally classified as a social science. Linguistics and languages[ edit ] See also: All pages with a title containing language While the scientific study of language is known as linguistics and is generally considered a social science , [13] a natural science [14] or a cognitive science , [15] the study of languages is still central to the humanities. A good deal of twentieth-century and twenty-first-century philosophy has been devoted to the analysis of language and to the question of whether, as Wittgenstein claimed, many of our philosophical confusions derive from the vocabulary we use; literary theory has

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explored the rhetorical, associative, and ordering features of language; and historical linguists have studied the development of languages across time. Literature, covering a variety of uses of language including prose forms such as the novel, poetry and drama, also lies at the heart of the modern humanities curriculum. College-level programs in a foreign language usually include study of important works of the literature in that language, as well as the language itself. Law and politics[ edit ] Main article: Law In common parlance, law means a rule that unlike a rule of ethics is enforceable through institutions. Law is not always enforceable, especially in the international relations context. Legal policy incorporates the practical manifestation of thinking from almost every social science and discipline of the humanities. Laws are politics, because politicians create them. Law is philosophy, because moral and ethical persuasions shape their ideas. And law is economics, because any rule about contract, tort, property law, labour law, company law and many more can have long-lasting effects on how productivity is organised and the distribution of wealth. The noun law derives from the late Old English lagu, meaning something laid down or fixed, [21] and the adjective legal comes from the Latin word LEX. Literature Shakespeare wrote some of the most acclaimed works in English literature. Literature is a term that does not have a universally accepted definition, but which has variably included all written work; writing that possesses literary merit; and language that foregrounds literariness, as opposed to ordinary language. Literature can be classified according to whether it is fiction or non-fiction, and whether it is poetry or prose; it can be further distinguished according to major forms such as the novel, short story or drama; and works are often categorised according to historical periods, or according to their adherence to certain aesthetic features or expectations genre. Philosophy“etymologically, the "love of wisdom"”is generally the study of problems concerning matters such as existence, knowledge, justification, truth, justice, right and wrong, beauty, validity, mind, and language. Philosophy is distinguished from other ways of addressing these issues by its critical, generally systematic approach and its reliance on reasoned argument, rather than experiments experimental philosophy being an exception. As Immanuel Kant noted, "Ancient Greek philosophy was divided into three sciences: Still, it continues to overlap with other disciplines. The field of semantics, for example, brings philosophy into contact with linguistics. Since the early twentieth century, philosophy in English-speaking universities has moved away from the humanities and closer to the formal sciences, becoming much more analytic. Moore, and Ludwig Wittgenstein. New philosophies and religions arose in both east and west, particularly around the 6th century BC. Over time, a great variety of religions developed around the world, with Hinduism, Sikhism, Jainism, and Buddhism in India, Zoroastrianism in Persia being some of the earliest major faiths. In the east, three schools of thought were to dominate Chinese thinking until the modern day. These were Taoism, Legalism, and Confucianism. The Confucian tradition, which would attain predominance, looked not to the force of law, but to the power and example of tradition for political morality. In the west, the Greek philosophical tradition, represented by the works of Plato and Aristotle, was diffused throughout Europe and the Middle East by the conquests of Alexander of Macedon in the 4th century BC. Performing arts include acrobatics, busking, comedy, dance, film, magic, music, opera, juggling, marching arts, such as brass bands, and theatre. Artists who participate in these arts in front of an audience are called performers, including actors, comedians, dancers, musicians, and singers. Performing arts are also supported by workers in related fields, such as songwriting and stagecraft. Performers often adapt their appearance, such as with costumes and stage makeup, etc. There is also a specialized form of fine art in which the artists perform their work live to an audience. This is called Performance art. Most performance art also involves some form of plastic art, perhaps in the creation of props. Dance was often referred to as a plastic art during the Modern dance era. Musicology[ edit ] Concert in the Mozarteum, Salzburg Musicology as an academic discipline can take a number of different paths, including historical musicology, ethnomusicology and music theory. Undergraduate music majors generally take courses in all of these areas, while graduate students focus on a particular path. In the liberal arts tradition, musicology is also used to broaden skills of non-musicians by teaching skills such as concentration and listening. Dance[ edit ] Dance from Old French dancier, perhaps from Frankish generally refers to human

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movement either used as a form of expression or presented in a social , spiritual or performance setting. Dance is also used to describe methods of non-verbal communication see body language between humans or animals bee dance , mating dance , and motion in inanimate objects the leaves danced in the wind. Choreography is the art of creating dances, and the person who does this is called a choreographer. Definitions of what constitutes dance are dependent on social , cultural , aesthetic , artistic , and moral constraints and range from functional movement such as Folk dance to codified, virtuoso techniques such as ballet. Visual arts[ edit ] History of visual arts[ edit ] Quatrain on Heavenly Mountain by Emperor Gaozong of Song Dynasty ; fan mounted as album leaf on silk, four columns in cursive script. The great traditions in art have a foundation in the art of one of the ancient civilizations, such as Ancient Japan , Greece and Rome , China , India , Greater Nepal , Mesopotamia and Mesoamerica. Ancient Greek art saw a veneration of the human physical form and the development of equivalent skills to show musculature, poise, beauty and anatomically correct proportions. Ancient Roman art depicted gods as idealized humans, shown with characteristic distinguishing features e. In Byzantine and Gothic art of the Middle Ages , the dominance of the church insisted on the expression of biblical and not material truths. The Renaissance saw the return to valuation of the material world, and this shift is reflected in art forms, which show the corporeality of the human body, and the three-dimensional reality of landscape. Eastern art has generally worked in a style akin to Western medieval art, namely a concentration on surface patterning and local colour meaning the plain colour of an object, such as basic red for a red robe, rather than the modulations of that colour brought about by light, shade and reflection. A characteristic of this style is that the local colour is often defined by an outline a contemporary equivalent is the cartoon. This is evident in, for example, the art of India, Tibet and Japan. Religious Islamic art forbids iconography, and expresses religious ideas through geometry instead. The physical and rational certainties depicted by the 19th-century Enlightenment were shattered not only by new discoveries of relativity by Einstein [26] and of unseen psychology by Freud , [27] but also by unprecedented technological development. Increasing global interaction during this time saw an equivalent influence of other cultures into Western art. Drawing[ edit ] Drawing is a means of making a picture , using any of a wide variety of tools and techniques. It generally involves making marks on a surface by applying pressure from a tool, or moving a tool across a surface. Common tools are graphite pencils , pen and ink , inked brushes , wax color pencils , crayons , charcoals , pastels , and markers. Digital tools that simulate the effects of these are also used. The main techniques used in drawing are: A computer aided designer who excels in technical drawing is referred to as a draftsman or draughtsman. Painting[ edit ] Mona Lisa , by Leonardo da Vinci, is one of the most recognizable artistic paintings in the Western world. Painting taken literally is the practice of applying pigment suspended in a carrier or medium and a binding agent a glue to a surface support such as paper , canvas or a wall. However, when used in an artistic sense it means the use of this activity in combination with drawing , composition and other aesthetic considerations in order to manifest the expressive and conceptual intention of the practitioner. Painting is also used to express spiritual motifs and ideas; sites of this kind of painting range from artwork depicting mythological figures on pottery to The Sistine Chapel to the human body itself. Colour is highly subjective, but has observable psychological effects, although these can differ from one culture to the next. Black is associated with mourning in the West, but elsewhere white may be. Some painters, theoreticians, writers and scientists, including Goethe , Kandinsky , Isaac Newton , have written their own colour theories. Moreover, the use of language is only a generalization for a colour equivalent. The word " red ", for example, can cover a wide range of variations on the pure red of the spectrum. There is not a formalized register of different colours in the way that there is agreement on different notes in music, such as C or C in music, although the Pantone system is widely used in the printing and design industry for this purpose.

### 9: Books by Antoine-Yves Goguet (Author of The Origin of Laws, Arts, and Sciences)

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