

Augustine College Summer Conference

June 5-11 2022

The History of Ideas in Medicine: Module III: Late Middle Ages 1250-1500

ABSTRACTS & READING MONDAY

Bible Reflections – Fr Doug Hayman will lead us each morning on *Psalms and Life in the Roots*

Science & Medicine - John Patrick MD

The Beginnings of the Scientific Revolution in the 14th Century



The rediscovery of the works of Aristotle following the capture of the library in Toledo (1085), together with the translation work of Gerard of Cremona (1114-1187) galvanized the newly founded universities in the 12th Century under the leadership of Albert the Great (1200-1280) and Thomas Aquinas (1225-1274). Despite the worries of the church leaders about Aristotle's skepticism and distinctly non-Christian position on many points (leading to the condemnation of Aristotle in 1277), Aristotelian-ism was unstoppable. The key figures are the Merton Calculators of Merton College, Oxford, Nicole Oresme (c.1320-1382) and Jean Buridan (ca.1300-after 1358) in Paris, and the English Franciscan Friar, Ockham (1287-1347).

Reading

Rodney Stark, *For the Glory of God*, chapters 1 and 2

Hayek, *The Road to Serfdom* published by Routledge

James Hannam, *The Genesis of Science*

Edward Grant, *God & Reason in the Middle Ages* (Cambridge University Press, 2004), especially Chapter 5

Lindberg, *The Beginnings of Western Science*

Political History – John Robson

Magna Carta 1215: Life, Liberty & The Crusades 1095-1291



Abstract

The High Middle Ages saw the development both of liberty under law, especially the widely celebrated Magna Carta imposed on “Bad King John” in England, and the sporadic series of widely deplored military ventures known as “The Crusades”. But are these contradictory or complementary features of that civilization, and do they deserve the disparate verdicts they generally receive?

Reading

John Robson, *Magna Carta - Our Shared Legacy and Liberty* or www.youtube.com/watch?v=tJen0iXcd2w

Victor Davis Hanson's *Carnage and Culture*

John Robson received a PhD in History from Austin TX. John teaches at Augustine College and is a columnist in the National Post. He is a writer and video producer.



Abstract

Plato understood that the metaphysical question about universals is so important that it affects almost everything else we think about the universe. That's why he framed his dispute with his critics through the primordial myth of the battle of gods and giants - with Plato on the side of the gods, of course. Over the last few centuries, the side of the gods has been ascendant, and it affects almost everything we believe, from politics to ethics to business to faith. In this presentation, the Franciscan firebrand William Occam will come in on the side of the giants. We will see what his solution to the metaphysical problem is, and how we could understand many things differently if we thought he might be right.

Further Reading

Josef Pieper, *Scholasticism: Personalities and Problems in Medieval Philosophy*, (Toronto: McGraw-Hill, 1960)

Paul Spade (Editor and Translator), *Five Texts on the Mediaeval Problem of Universals: Porphyry, Boethius, Abelard, Duns Scotus, Ockham* (Indianapolis: Hackett, 1994)

Hugh Hunter, *How to be a Philosopher* Library and Archives Canada (Sept. 4 2020)

Hugh Hunter is an Augustine College alumnus. Hugh has a PhD in Philosophy from Toronto University. He has his own website, www.jhughhunter.com



Abstract

Gregorian Chant, the traditional liturgical music of the Western Church, arguably lies at the origin of all Western music, whether sacred or secular. While enjoying a revival today, both within and outside of its native ecclesiastical context, the history of chant, especially with respect to its gradual development in the Middle Ages into polyphony, is not widely known.

This lecture will involve listening together to musical excerpts. We will first explore the roots of chant and examine its distinctive structural and thematic characteristics; in turn we will chart the medieval innovation of harmony (*organum*) and its flowering into the multiple-voice music that will come to predominate in the Renaissance; finally we will consider the legacy of chant and polyphony in the work of modern composers. Physicians may be particularly intrigued to learn more about the phenomenon of chant which, according to several modern studies, is directly linkable to health and healing.

Brian has a PhD from Ottawa and teaches at Augustine College and McGill University.



Abstract

We will highlight features of the recent pandemic with those of the medieval-modern plagues of Europe, recognizing commonalities and contrasts.

Readings

A Learned Treatise of the Plague, Theodore Beza, Canon Press, 2020

<file:///C:/Users/Patrick/Downloads/Plague%20in%20Vienna.pdf>

<file:///C:/Users/Patrick/Downloads/European%20hx%20&%20Plague.pdf>

Also Keith Wrightson, *Ralph Taylor's Summer* (2011) This book charts the history of a plague outbreak in 1636 from the perspective of a young scrivener who wrote the wills of plague victims.

Mark Lacy, M.D., is board-certified in Infectious Diseases and Internal Medicine. He practices at Texas Tech Physicians outpatient in Lubbock, TX and is affiliated with University Medical Center for inpatient care. He completed medical school at the University of Arizona College of Medicine, an internship and residency at West Virginia University, Robert C. Byrd Health Sciences Center, and a fellowship at West Virginia University, Robert C. Byrd Health Sciences Center. He specializes in infectious diseases, pediatrics, treatment of HIV, and tropical medicine.



Kristin Lavransdatter is available in two English translations, and as an audio book. It's sometimes sold in three separate volumes, titled *The Wreath*, *The Wife*, *The Cross* (trans. by Tina Nunnally) or *The Bridal Wreath*, *The Mistress of Husaby*, *The Cross* (translated by Charles Archer).

Charles Archer).

Today I speak on *Kristin Lavransdatter*, by the Norwegian writer Sigrid Undset. Undset was a Catholic convert writing in the first half of the 20th Century. She won the Nobel Prize for literature in 1928.

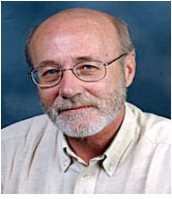
“All my days I have longed equally to travel the right road, And to take my own errant path.”

Rich in historical detail and spiritual insight, Sigrid Undset's *Kristin Lavransdatter* is a 20th century classic, and a masterpiece of moral realism. It's the story of a woman in 14th century Norway, and while the novel is rightly praised for its colourful depiction of medieval life, Undset's real accomplishment is arguably in her rendering of Kristin as what Aquinas calls a "wayfarer" - a pilgrim whose path is governed both by human passion and divine mercy. Our discussion will focus on Undset's depiction of Kristen, not as an historical curiosity, but as a character whose longing for true fulfilment resonates with modern readers.

Reading

<https://www.plough.com/en/topics/culture/literature/sigrid-undsets-kristin-lavransdatter-turns-one-hundred>

Emily teaches at St. Timothy's Classical Academy and Augustine College. She received her MA in Literature from Ottawa University



<https://www.youtube.com/watch?v=6kf-GsRGb3Y>

Keith Wrightson is an historian of 'early modern' England (c.1450-1750), specializing in social, economic and cultural history. He has a PhD from Cambridge(1974). He taught at the University of St Andrews, at Cambridge, and since 1999 at Yale. He is a Fellow of the British Academy (1996) and of the Royal Historical Society (1986), an Honorary Fellow of Jesus College, Cambridge (2008), and an Honorary Professor of the University of Durham (2008). A volume of essays in his honour by former students called *Remaking English Society: Social Relations and Social Change in Early Modern England* was published in 2013.

Prof. Wrightson's innovative survey *English Society, 1580-1680* has been in continuous print since 1982. His work with David Levine on the Essex village of Terling, *Poverty and Piety in an English Village* (1979) introduced to English social history the 'microhistorical' approach which had previously been adopted mostly by historians of Continental Europe. His collaboration with David Levine produced a further seminal book on the coal-mining parish of Whickham, *The Making of an Industrial Society* (1991). Wrightson's survey of British economic history, *Earthly Necessities: Economic Lives in Early Modern Britain* (2000) was awarded the John Ben Snow Prize of the North American Conference on British Studies (2001), and is translated into Chinese. His ***Ralph Taylor's Summer (2011)*** charts the history of a plague outbreak in 1636 from the perspective of a young scrivener who wrote the wills of plague victims. He co-edited the Cambridge University Press series *Cambridge Studies in Population, Economy and Society in Past Time* and *Cambridge Social and Cultural Histories*. He edited the *Cambridge Social History of England, c. 1500-c.1750* (2017).

At Yale, he has served as Director of Undergraduate Studies and as Senior Essay Director for the Department of History, has chaired the Renaissance Studies Program and co-directed the interdisciplinary Center for the Study of Representative Institutions. He serves on the advisory board of the Yale Center for British Art and the Paul Mellon Centre (London). In 2008, he was awarded Yale's Sidonie Miskimin Clauss Prize for Teaching Excellence in the Humanities.



Abstract

The Middle Ages are generally looked on with distaste by people very enthusiastic about the "Renaissance" or "Enlightenment" to which they led. Yet many people, enthusiastic about the transition from medieval darkness and squalor to "Enlightenment" and "Modernity", are horrified by the post-modernity to which they led. So how much blame, or credit, should the Middle Ages get for giving way to modernity, and if modernity was such an improvement on its predecessor how did it go so wrong?

Reading

William Barrett's *The Illusion of Technique* - an eccentric choice, John says!



Abstract

This session will be concerned with aspects of medicine where the moral dimensions loom large and changes are happening without sufficient discussion. These include, antenatal diagnosis, genetic technology, influence of sexual preferences on healthcare policy, and definitions of personhood. We will present the ethical and compassionate management of patients who want eugenic abortions, facilitated parenting, or those seeking benefit from embryonic and other stem cell therapies. We will also discuss some of the difficulties with modified mRNA vaccines.

Objectives

1. Understand the ethical problem involved in the use of antenatal diagnosis.
2. Appreciate the problems of multi-parenting.
3. Explore the consequences to medical systems & the management of patients with different sexual expressions.
4. Develop an understanding of the questions which need to be asked of Government agencies like the CDC.

Reading

1. Leon R. Kass and James Q. Wilson, *The Ethics of Human Cloning* Reprint. New Delhi, Scientia, 2002
2. Lee Harris, *The Future of Tradition*: <http://www.policyreview.org/jun05/harris.htm>
3. Hoover Institute, Peter Robinson interviews Jay Bhattacharya on the management of a Covid Pandemic



1. Vision & Reality: Chartres Cathedral 1194-1220 What Are We Seeing In a Gothic Cathedral?
2. To answer the question what is a gothic cathedral – the cathedral of Notre-Dame de Chartres, south of Paris – why should we not apply the medieval way of establishing what a thing is? The argument for doing so is not relativistic (there is no reason to believe that each thing is what its time says it is) but comparative.
3. Compare the answer obtained by modern guides, on the one hand (for instance, a recent book on Chartres cathedral, which tells us that it is “revered as one of the most beautiful and profound works of art in the Western canon,” etc., and then offers its own answer as to what makes it profound) ... compare that answer with the answer of those approaching reality with the old (lost and discredited) metaphysics. – What is the difference between the answers? Which answer unites with the Scriptures?
4. We shall do this by looking carefully at the form of the cathedral, paying special attention to the imagery that is so prominent outside and inside, and will finish with a conclusion as to (according to medieval thought) what Chartres is.
5. It is an instrument that, like a kind of telescope (there is no good available metaphor, as the gothic cathedral of the 13th century is an entirely unique structure), allows the user to see the reality of the invisible. Yet it is not an instrument that, like inert artefacts, is merely used; relative to the condition of the person who engages with it, it acts on the participant as an opener of “the eyes of the soul” (Augustine).
6. Reading
7. Chartres Cathedral: 2013 summer conference, www.youtube.com/watch?v=uqaPpos9T9M
8. Chartres Cathedral: 2021 autumn conference lecture on Chartres