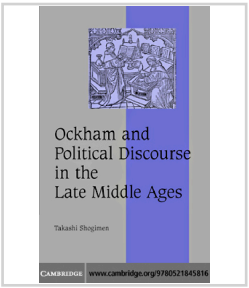
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The Ailing City (Diego Armus)



Scouting for Boys The Original 1908 Edition (Robert Baden-Powell)



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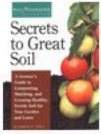
Nonlinear dynamics and chaos with applications to physics, biology, chemistry, and



Organic Farming and Food Production - INTECH (Konvalina P., (Ed.) (2012))



Neurochemistry of Sleep and Wakefulness (Jaime M. Monti, S. R. Pandi-Perumal etc.)



Secrets to Great Soil (Storeys Gardening Skills Illustrated) (Elizabeth Stell)



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OCKHAM AND POLITICAL DISCOURSE IN THE LATE MIDDLE AGES

The English Franciscan William of Ockham (c. 1285–1347) was one of the most influential philosophers and theologians in late medieval Europe. Recent scholarship has shown his profound impact on logic, metaphysics, epistemology and the philosophy of language in the late Middle Ages and beyond. Following a dispute between the papacy and his Order, Ockham abandoned his academic career and devoted himself to anti-papal polemics. Twentieth-century scholars have produced divergent and often contradictory interpretations of Ockham as a political thinker: a destructive critic of the medieval Church, a medieval Catholic traditionalist, a Franciscan ideologue and a constitutional liberal. This book offers a fresh reappraisal of Ockham's political thought by approaching his anti-papal writings as a series of polemical responses. His aggressive and persistent attack on the papacy emerges in this study as an attempt to rescue the ethical foundations of Christian society from the political influences of heretical popes.

TAKASHI SHOGIMEN is Senior Lecturer in History at the University of Otago, Dunedin, New Zealand.

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For Danièle

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PREFACE

istory can only be written in the context in which a historian i ituated, and it continues to be revised as we seek to understand the pas s well as the present in the context of our own times. This book wa orn out of a conviction that William of Ockham's polemical activitie response to the ecclesiastical and political issues of his day are german o our times. The main question that runs through this book is: how an hy did this fourteenth-century Franciscan theologian come to the vie hat contemporary papal government was tyrannical, and what did h ndeavour to achieve through a series of anti-papal polemical responses he world in which Ockham lived and the problem that he tackled ma ppear totally alien to us, but I do not think that they are entirel issimilar to ours. In our globalised world, the forces of states, market nd international corporations dominate our public and private lives nd some commentators have perceived a very real threat to the fabri f our social and moral life. Restoring civil society is seen as imperativ y political, social and moral commentators from across the politica pectrum. To this contemporary problem, Ockham's polemical con erns form an intriguing parallel. At the root of what he perceived a he problem of papal heresy, Ockham identified a serious social an oral problem: the dissolution of Christian fellowship. For Ockham xcessive politicisation of medieval ecclesiastical government undermine he moral foundations and social solidarity of the Christian collective life opefully, the voice of Ockham's conscience that I have endeavoure o re-create here will not only interest specialist readers concerne ith the modern historiography of European political thought, but als rompt general readers to reconsider our own perspectives on the mora nd social dimension of our collective life.

Re-creating the past, however, is a daunting task. David Knowle rote: 'the historian is not a judge, still less a hanging judge'. Mor ecently, Quentin Skinner has added that the historian should serve a