

PENGUIN  
CUSTOM  EDITIONS

THE WESTERN WORLD  
PHILOSOPHY

PEARSON  
Custom  
Publishing

## PENGUIN CUSTOM EDITIONS: PHILOSOPHY

Director of Database Publishing: *Michael Payne*

Sponsoring Editor: *Natalie Danner*

Development Editor: *Katherine R. Gehan and Mary Kate Paris*

Editorial Assistant: *Jill M. Johnson*

Operations Manager: *Eric M. Kenney*

Marketing Manager: *Nathan Wilbur and Amy Dyer*

Catalog Design: *Renée Sartell*

*Copyright © 2008 by Pearson Custom Publishing*

This copyright covers material written expressly for this volume as well as the compilation itself. It does not cover the individual selections herein that first appeared elsewhere. Permission to reprint these has been obtained by Pearson Custom Publishing for this edition only. Further reproduction by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system, must be arranged with the individual copyright holders noted.

All rights reserved. No part of this book may be reproduced, in any form or by any means, without permission in writing from the publisher.

PENGUIN CLASSICS and the Penguin logo are registered trademarks of Penguin Books Ltd. and are used under license.

Printed in the United States of America.

10 9 8 7 6 5 4 3 2 1

Please visit our website at [www.pearsoncustom.com](http://www.pearsoncustom.com)

Attention Bookstores: for permission to return any unsold stock, contact Pearson Custom Publishing at 1-800-777-6872.

ISBN 0-536-65381-1

BA 71000

# Catalog Contents



About *Penguin Custom Editions: Philosophy* 4

What will my book look like? 5

Annotated list of available selections

Epistemology 6

Metaphysics 10

Ethics 12

Political & Social Philosophy 16

Theology & Religion 25

Aesthetics 27

Instructional Chapters 28

Topical Introductions 28

Guide to Building Your Book Online *Inside back cover*



# About

## PENGUIN CUSTOM EDITIONS: PHILOSOPHY



Creating a custom reader for your philosophy course has several important advantages. Unlike traditional, “one-size-fits-all” readers, you can choose just the readings you need, in the exact sequence you require. You have the freedom to select readings from our online database that

are rarely offered in standard anthologies. Your custom reader is priced accordingly to its page length, so your students pay only for the material they use in class. You can change your reader every term, for class enrollments as low as 25 students. And instead of a loose-leaf collection of handouts (and the bother of handling permissions), your students can work with a beautiful, professionally-produced book with fully-customized table of contents and pagination based on your selections.

**PENGUIN CUSTOM EDITIONS: PHILOSOPHY** lets you take your choice of more than **400** excerpted readings from the Penguin Classics™, the most comprehensive paperback library of Western history, philosophy, and literature available. This superb collection offers considerable breadth, depth, and balance in its coverage of chronological periods, geographic locations, genres, and themes. Each excerpted reading begins with a brief headnote with a biography of the writer, the date of publication, the work from which the reading was taken, and the reading’s historical context. Texts are taken from Penguin’s authoritative translations, with the original glosses included.

**ORGANIZED BY TOPICS IN PHILOSOPHY.** Using this catalog, browse for readings in sections dedicated to ethics, metaphysics, epistemology, social and political philosophy, and aesthetics. In addition to readings, you can choose from five instructional chapters and 32 topical introductions to develop skills and spark discussion (see Page 28).

**SHORT, MID-LENGTH, AND LONGER SELECTIONS FOR MAJOR WORKS** make it easy for you to scale the amount of coverage you wish to assign to these works in your course. If you prefer to teach a combination of excerpted readings and complete works in your course, you may package up to two Penguin Classics paperbacks with your *Penguin Custom Editions* reader order for a **45% DISCOUNT** off the paperbacks’ list price.

### VARIABLE-LENGTH READINGS

Some works are available in readings of multiple lengths—brief (1–3 pages), medium (5–7 pages), and lengthy (10–15 pages)—so exactly how much of these key works you teach is up to you.

#### **FRIEDRICH NIETZSCHE, *The Will to Power***

The desire to dominate, not reason or morality, motivates human action. From *Beyond Good and Evil*.

*\*This reading is available in the following lengths:*

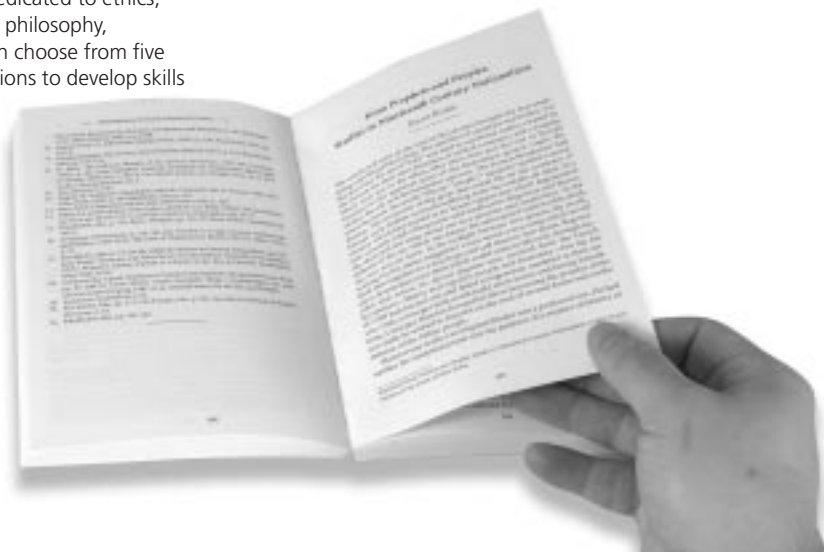
**Selection PWC5-041-A 5 pp.**

**Selection PWC5-041-B 3 pp.**

**Selection PWC5-041-C 2 pp.**

### **CREATE YOUR CUSTOM READER AND VIEW**

**READINGS ONLINE!** Go to [pearsoncustom.com/philosophy](http://pearsoncustom.com/philosophy) and click on *Search Content* and *Create Your Book* to log into our online BookBuild system. The system lets you view and select readings, generate a price and an ISBN for your book order, and request a free evaluation copy delivered in 7-10 business days. (Searching for readings using the Quick Search option and the selection codes in this catalog will enable you to quickly find and assemble the readings you need. See the Guide at the back of this catalog for details.)



## “WHAT WILL MY BOOK LOOK LIKE?”

Your custom *Penguin Custom Editions* reader will be 5½" x 8½" and perfect bound with your choice of 2 beautiful color covers. The pages of your text are professionally printed with the following page design:

Each reading in *Penguin Custom Editions* begins with a brief headnote that provides a brief biography of the author and identifies the reading's interest and relevance in the context of important topics or issues.

Your *Penguin Custom Editions* reader is compiled, printed, and custom paginated to your order. You select the readings you want, in the order you want them to appear, at the price you want your students to pay. And you can add your own course notes, syllabi, and outside readings.

## THOMAS AQUINAS

### *Faith and Reason*

*Thomas Aquinas (c. 1225–1274) was the greatest theologian of the medieval Catholic Church and an outstanding representative of scholasticism, the intellectual tradition associated with medieval universities. Aquinas was born in Roccasecca near Aquino, a town in Campania south of Rome. The son of a nobleman, he was educated at the abbey of Montecassino and at the University of Naples, where he became a member of the Dominican Order of Preachers. Aquinas later studied the newly revived philosophy of Aristotle at Cologne under Albert the Great and took the degree of Master of Theology at Paris in 1256. He spent the rest of his life teaching at Dominican study houses and universities in France and Italy, and died in 1274. He was canonized in 1323.*

*Aquinas's thought, known as Thomism, has historically constituted the most important theological tradition within Roman Catholicism. Broadly speaking, it attempts to reconcile the teachings of the best pagan philosophers, particularly Aristotle, with Christian doctrine, or (as Aquinas would have said) Reason with Faith. In the selection here, written in 1257, Aquinas argued that theology is a science and that it is licit to use philosophical arguments and authorities to prove truths of faith. Article 3 contains the classic Thomist principle that grace does not abolish nature, but perfects it.*

#### ARTICLE 2: CAN THERE BE A SCIENCE OF DIVINE THINGS?

We open the question thus: It seems that there can be no science of the things which fall under faith.

1. Wisdom is distinguished from science. But wisdom is concerned with divine things. Therefore, science is not.
2. Moreover, as is said in *Posterior Analytics* 1.1,<sup>1</sup> of its subject every science presupposes what it is. But we cannot in any way know

“Faith and Reason,” from *Thomas Aquinas: Selected Writings*, translated by Ralph McInerny, copyright © 1998 by Ralph McInerny, 130–138. Reprinted by permission of Penguin Books Ltd.

## ANNOTATED LIST OF SELECTIONS



## EPISTEMOLOGY

**NEW!****ARISTOTLE, On Nature and Causation**

Aristotle begins his exploration of nature by considering the various senses in which it can be understood and then introducing the problem of causation. From *The Physics*, Book II, Chapters 1–3. **Selection PWC7-030-A 9 pp.**

**NEW!****ARISTOTLE, On Fortune and Accident**

Aristotle continues his discussion of causation as it relates to Nature, dealing specifically with the roles that fortune and accident play within the natural world. From *The Physics*, Book II, selections from Chapters 4–6. **Selection PWC7-030-B 6 pp.**

**NEW!****ARISTOTLE, Nature as a Final Cause**

Aristotle explains why Nature is to be ranked among final causes, in contrast to phenomena that occur by chance, or without purpose. From *The Physics*, Book II, selections from Chapters 7–9. **Selection PWC7-030-C 7 pp.**

**NEW!****GEORGE BERKELEY, Three Dialogues Between Hylas and Philonous: The First Dialogue**

Philonous (the lover of mind) and Hylas (the materialist) argue about which position leads to skepticism, the idea (Berkeley's own) that there is no mind-independent reality or the materialist view that existence and perception are distinct. From *Three Dialogues Between Hylas and Philonous*.

**Selection PWC7-008 37 pp.**

**NEW!****GEORGE BERKELEY, Three Dialogues Between Hylas and Philonous: The Second Dialogue**

Philonous (the lover of mind) and Hylas (the materialist) continue the debate pitting phenomenalism against materialism. Hylas points to the brain and the nervous system as the means by which humans perceive real objects in the world, but Philonous convinces him that his conception of the brain is unsatisfactory, leading Hylas back to skepticism. From *Three Dialogues Between Hylas and Philonous*.

**Selection PWC7-009 19 pp.**

**NEW!****GEORGE BERKELEY, Three Dialogues Between Hylas and Philonous: The Third Dialogue**

Hylas begins the dialogue by evincing a deep skepticism about the prospect of knowing anything about objects beyond mere appearance, but Philonous insists, once again, that objects exist only insofar as minds perceive them. From *Three Dialogues Between Hylas and Philonous*.

**Selection PWC7-010 37 pp.**

**RENÉ DESCARTES, Sources of Skepticism**

Descartes recounts what led him to search for a reliable and certain method of distinguishing the true from the false. He observes that the diversity of opinions is due, not to different endowments of reason, but to differences in its use. Descartes then reviews his education and travels, explaining that the potential skepticism arising from various opinions and customs led him to seek something more certain. From *Discourse on Method*.

*\*This reading is available in the following lengths:*

**Selection PWC3-540-A 7 pp.**

**Selection PWC3-540-B 6 pp.**

**RENÉ DESCARTES, A Method for Thinking Clearly and Distinctly**

Descartes presents the main rules of his epistemological method. Likening his enterprise to the rebuilding of a house, Descartes observes that finding a new method became pressing for him after his experience of the diversity of opinions and customs in the world. After presenting the four major rules inherent in his method, he notes the analogies between his method and that of geometers and mathematicians. The formidable task of questioning all previous assumptions is offset by the advantage of being able to think clearly and distinctly. From *Discourse on Method*.

*\*This reading is available in the following lengths:*

**Selection PWC3-541-A 8 pp.**

**Selection PWC3-541-B 5 pp.**

**RENÉ DESCARTES, Cogito, Ergo Sum**

Descartes explains how his epistemological system derives from his famous dictum, "I think, therefore I am." Awareness of his own existence is the starting point for Descartes' deductions, which lead him to the truth of the existence of God as well as the reality of the world conceived of by the thinker. God's perfection guarantees that human thoughts, which are clear and distinct, are reliable. From *Discourse on Method*.

*\*This reading is available in the following lengths:*

**Selection PWC3-542-A 7 pp.**

**Selection PWC3-542-B 6 pp.**

### **RENÉ DESCARTES, Experimental Knowledge Is Necessary and Useful**

Explaining his reasons for publishing the *Discourse* and its related scientific treatises, Descartes emphasizes the usefulness and necessity of experimental knowledge. He is aware that a huge amount remains to be learned in the sciences; he calls for a collaborative dedication to experimental projects, although he is aware of the difficulties involved. From *Discourse on Method*.

*\*This reading is available in the following lengths:*

**Selection PWC3-543-A 7 pp.**

**Selection PWC3-543-B 5 pp.**

### **RENÉ DESCARTES, How Truth Is Discovered**

Descartes explains why a general art of distinguishing the true from the false is needed. Rather than concentrating on propositions that have no hope of being proved or disproved, he argues that it is best to select those where some degree of certainty is possible. After describing the relative value of deduction and intuition, Descartes explains what he means by "method" and how it works. From *Rules for Guiding One's Intelligence in Searching for the Truth*.

*\*This reading is available in the following lengths:*

**Selection PWC3-544-A 14 pp.**

**Selection PWC3-544-B 9 pp.**

**Selection PWC3-544-C 6 pp.**

### **NEW!**

### **RENÉ DESCARTES, Meditations on First Philosophy: First and Second Meditations**

After first clearing away all uncertain beliefs with his method of radical doubt, Descartes sets the stage for a new philosophy based upon the idea that the mind, or consciousness ("cogito ergo sum"), can have knowledge of things in its experience in terms of their extension in time and space. From *Meditations on First Philosophy*.

**Selection PWC7-016-A 12 pp.**

### **NEW!**

### **RENÉ DESCARTES, Meditations on First Philosophy: Third and Fourth Meditations**

Descartes offers his proof for the existence of God, which in turn allows him to distinguish between truth and falsehood. From *Meditations on First Philosophy*.

**Selection PWC7-016-B 20 pp.**

### **NEW!**

### **RENÉ DESCARTES, Meditations on First Philosophy: Fifth and Sixth Meditations**

Descartes furthers his previous discussion of the existence of God and explores the relationship between mind and body. From *Meditations on First Philosophy*.

**Selection PWC7-016-C 19 pp.**

### **JOHANN GOTTLIEB FICHTE, A Complete Critical Idealism**

Idealism is saved from Kant's opponents and from harmful misconceptions. A more complete critical idealism is established. From *German Idealist Philosophy*.

*\*This reading is available in the following lengths:*

**Selection PWC4-165-A 20 pp.**

**Selection PWC4-165-B 4 pp.**

### **JOHANN GOTTLIEB FICHTE, The Scholar's Vocation**

The purpose of scholarship is the promotion of the progress and education of humanity. From *German Idealist Philosophy*.

**Selection PWC4-182 10 pp.**

### **GEORG WILHELM FRIEDRICH HEGEL, Art in Modern Philosophy**

The place of art in modern philosophy is discussed. The problem of irony is introduced. From *Introductory Lectures on Aesthetics*.

**Selection PWC5-146 12 pp.**

### **GEORG WILHELM FRIEDRICH HEGEL, Consciousness and the Dialectical Method**

The dialectical method is introduced as a way of explaining the history of human consciousness. From *German Idealist Philosophy*.

**Selection PWC4-167 11 pp.**

### **GEORG WILHELM FRIEDRICH HEGEL, The Philosophy of Right**

A theory of law, the state, and morality is outlined. From *German Idealist Philosophy*.

*\*This reading is available in the following lengths:*

**Selection PWC5-145-A 13 pp.**

**Selection PWC5-145-B 6 pp.**

### **DAVID HUME, On the Existence of God**

Hume debunks some traditional proofs of God's existence. From *Dialogues Concerning Natural Religion*.

**Selection PWC4-117 13 pp.**

### **DAVID HUME, On Cause and Effect**

Hume explains why humans can have no certainty as to cause and effect. From *A Treatise of Human Nature*.

**Selection PWC4-116 9 pp.**

### **DAVID HUME, On Belief**

David Hume sets forth his controversial teachings on the nature of human belief. From *A Treatise of Human Nature*.

*\*This reading is available in the following lengths:*

**Selection PWC4-115-A 12 pp.**

**Selection PWC4-115-B 6 pp.**

**NEW!****DAVID HUME, Of Ideas**

Hume seeks to provide new grounding for the “science of man” by exploring our impressions and ideas, all the while skeptically asserting that these investigations, or any others like them, can only lead to tentative conclusions, rather than “ultimate principles.” From *Treatise on Human Nature*, selections from Book I, Part I.

**Selection PWC7-015-A 12 pp.**

**NEW!****DAVID HUME, Of Personal Identity**

Hume sets out to refute previous philosophical conceptions of the self and personal identity, asserting instead that we are made up of “a bundle or collection of different perceptions.” From *Treatise on Human Nature*, selections from Book I, Part IV.

**Selection PWC7-015-B 11 pp.**

**NEW!****DAVID HUME, A Classic Statement of Compatibilism**

Hume argues that the philosophical debate about human freedom continues because it has not clearly defined the concepts of causal necessitation and liberty. His argument supports his empiricist view that there is no rational basis for believing in the continued regularity of nature and thus in the reliability of inductive inferences. From *An Inquiry Concerning Human Understanding*.

**Selection PWC7-057 13 pp.**

**IMMANUEL KANT, The Secure Course of a Science**

In a selection from “Pure Reason,” Kant discusses the limitations and possibilities of reason, science, and metaphysics. From *German Idealist Philosophy*.

**Selection PWC4-162-A 15 pp.**

**Selection PWC4-162-B 4 p**

**IMMANUEL KANT, Practical Reason**

In a selection from “Critique of Reason,” the author explains the meanings and functions of principles in his practical philosophy. From *German Idealist Philosophy*.

*\*This reading is available in the following lengths:*

**Selection PWC4-163-A 20 pp.**

**Selection PWC4-163-B 4 pp.**

**IMMANUEL KANT, Universal History**

In this selection from his “Idea for a Universal History with Cosmopolitan Purpose,” the author discusses human progress and the future of social and political life in the framework of a scientific philosophical history. From *German Idealist Philosophy*.

*\*This reading is available in the following lengths:*

**Selection PWC4-164-A 14 pp.**

**Selection PWC4-164-B 8 pp.**

**NEW!****IMMANUEL KANT, An Answer to the Question: What Is Enlightenment?**

Kant sets out his famous definition of Enlightenment in the very first line, then goes on to explain why, in his view, he did not live in an “enlightened age,” but rather in an “age of enlightenment. From *Perpetual Peace, and Other Essays on Politics, History, and Morals*.

**Selection PWC7-022 7 pp.**

**JOHN LOCKE, On Ideas**

Locke rebuts the theory of innate ideas, and explains his own theory that ideas are based on sensory data. From *An Essay Concerning Human Understanding*.

*\*This reading is available in the following lengths:*

**Selection PWC4-103-A 12 pp.**

**Selection PWC4-103-B 7 pp.**

**JOHN LOCKE, The Extent of Human Knowledge**

Locke theorizes about the limits of human knowledge of the world and of God. From *An Essay Concerning Human Understanding*.

*\*This reading is available in the following lengths:*

**Selection PWC4-104-A 17 pp.**

**Selection PWC4-104-B 10 pp.**

**NEW!****JOHN LOCKE, Of Innate Notions**

Locke sets forth the fundamental premise of his investigation, that there are “no innate principles of mind.” From *An Essay Concerning Human Understanding*, Book I.

**Selection PWC7-032 21 pp.**

**NEW!****JOHN LOCKE, Acquiring Ideas**

Locke discusses how human beings come to acquire ideas—namely, in his view, through sensation and reflection—before going on to deal with some of our ideas, both simple and complex, more specifically. From *An Essay Concerning Human Understanding*, Book II.

**Selection PWC7-033 37 pp.**

**NEW!****JOHN LOCKE, Of Words**

Locke posits that words are the “sensible signs of ideas,” and then he proceeds to discuss the relationship between things and words (both specific and general).” From *An Essay Concerning Human Understanding*, Book III, Chapters II and III.

**Selection PWC7-034 14 pp**

**NEW!****JOHN LOCKE, Of Knowledge and Opinion**

Locke argues that knowledge is “nothing but the perception of the connexion and agreement, or disagreement and repugnancy of any of our ideas,” before going on to discuss the extent and reality of human knowledge. From *An Essay Concerning Human Understanding*, Book IV.

**Selection PWC7-035 30 pp.**



**MICHEL DE MONTAIGNE, Skepticism and Credulity**

Montaigne cleverly builds obvious examples of credulity and superstition to make a case for the limits of human knowledge. From *Essays*.

**Selection PWC3-171 5 pp.**

**MICHEL DE MONTAIGNE, The Power of Custom**

Montaigne uses a wealth of historical examples to show his readers their own customs are not as reasonable and natural as they might think, even in the case of everyday usages such as clothing. From *Essays*.

**Selection PWC3-172 4 pp.**

**MICHEL DE MONTAIGNE, Fortune and Reason**

Montaigne argues, against the spirit of his times, that historical examples in the past do not provide a basis for making choices in the present, and therefore the outcomes of battles and other human endeavors depend mostly on fortune. From *Essays*.

**Selection PWC3-173 7 pp.**

**MICHEL DE MONTAIGNE, Cruelty and Compassion**

After a discussion of ancient philosophical treatments of virtue, Montaigne opposes the prejudices of his time, arguing that cruelty to condemned criminals, enemies, and animals is among the greatest vices. From *Essays*.

**Selection PWC3-174 15 pp.**

**MICHEL DE MONTAIGNE, Cannibals**

Montaigne's brilliant essay contrasts Europeans and the Brazilian natives, demonstrating that even cannibals had much to teach contemporary Frenchmen. From *Essays*.

*\*This reading is available in the following lengths:*

**Selection PWC3-175-A 14 pp.**

**Selection PWC3-175-B 6 pp.**

**MICHEL DE MONTAIGNE, Comparing the Old World and the New**

Montaigne reflects upon the nature of the New World, the achievements of its peoples, and the nobility of their character. He contrasts the decay he sees in the Old World with the birth he sees in the New. From *Essays*.

**Selection PWC3-179 10 pp.**

**PLATO, Reason, the Charioteer of the Soul**

Plato encapsulates the major themes of his mature philosophy in a single famous myth, the allegory of the Charioteer: It treats the place of mankind in the universe; the soul's need to feed upon Reality and escape illusion; the role of love and reason in the ascent of the soul; and the doctrine of recollection. From *Phaedrus* and *Letters VII and VIII*.

*\*This reading is available in the following lengths:*

**Selection PWC1-138-A 13 pp.**

**Selection PWC1-138-B 11 pp.**

**Selection PWC1-138-C 7 pp.**

**PLATO, The Inferiority of the Written to the Spoken Word**

Socrates shows why written speech is metaphysically inferior to the spoken language. From *Phaedrus*.

**Selection PWC1-139 5 pp.**

**PLATO, Soul, the Prisoner of the Body**

Socrates describes the struggle of reason against the passions and appetites of the body, introducing his famous comparison of the body to a prison for the soul. Only Philosophy can free the prisoner. From *Phaedo*.

**Selection PWC1-145 5 pp.**

**NEW!****BERTRAND RUSSELL, The Problems of Philosophy: Appearance and Reality**

Russell explores one of philosophy's perennial problems, the presumptive gap between appearance and reality. From *The Problems of Philosophy*, Chapter I.

**Selection PWC7-023-A 7 pp.**

**NEW!****BERTRAND RUSSELL, The Problems of Philosophy: The Value of Philosophy**

Russell explains why one should study philosophy despite its shortcomings. From *The Problems of Philosophy*, Chapter XV.

**Selection PWC7-023-B 6 pp.**

**NEW!****BERTRAND RUSSELL, The Illusion of Immortality or, Do We Survive Death?**

Russell argues that emotions and the fear of death best explain the persisting belief in the afterlife, while reason dictates that this is "very unlikely." From *Why I Am Not a Christian: And Other Essays on Religion and Related Subjects*.

**Selection PWC7-017 5 pp.**

**FRIEDRICH WILHELM JOSEPH VON SCHELLING, Philosophy and Nature**

The author introduces a fundamental problem of philosophy, that is, how to understand the relationship of the individual to the external world. From *German Idealist Philosophy*.

**Selection PWC4-166 7 pp.**

**ARTHUR SCHOPENHAUER, On Christianity**

The author discusses the errors of Christianity, including the maltreatment of animals by Christians. From *Essays and Aphorisms*.

**Selection PWC5-147 7 pp.**

**ARTHUR SCHOPENHAUER, Suffering**

Suffering is a fundamental part of human existence, according to the author. From *Essays and Aphorisms*.

*\*This reading is available in the following lengths:*

**Selection PWC5-148-A 9 pp.**

**Selection PWC5-148-B 4 pp.**

### ARTHUR SCHOPENHAUER, *Thing in Itself And Appearance*

The author discusses metaphysics and will. He rethinks the antithesis of thing in itself and appearance. From *Essays and Aphorisms*.

**Selection PWC5-157 5 pp.**

**NEW!**

### BENEDICT DE SPINOZA, *Of God*

Spinoza portrays God as an infinite substance, or divine nature, that mechanistically determines all things. From *The Ethics*, First Part.

**Selection PWC7-013 31 pp.**

**NEW!**

### BENEDICT DE SPINOZA, *Of the Nature and Origin of the Mind*

Spinoza sets out to solve Descartes' mind-body problem by positing that the mind and the body, or thought and extension, are simply two different expressions of divine nature. From *The Ethics*, Second Part.

**Selection PWC7-014 38 pp.**

## METAPHYSICS

### ARISTOTLE, *The Soul is the Form of the Body*

Aristotle explores the relationship between body and soul and resolves this by pointing to the soul as the form or "first actuality" of the body, so that body and soul work together as a unified whole. After distinguishing the various faculties of the soul such as the nutritive, perceptive, and intellectual, Aristotle then proposes a hierarchy of these faculties, in which living creatures participate to a greater or lesser degree. From *De Anima On the Soul*.

*\*This reading is available in the following lengths:*

**Selection PWC1-517-A 8 pp.**

**Selection PWC1-517-B 6 pp.**

**Selection PWC1-517-C 4 pp.**

### ARISTOTLE, *The Mechanism Of Sense Perception*

Aristotle examines the process of sense perception, viewing it first as one of alteration, or change from potentiality to actuality in the perceiver. After offering a classification of the objects of sense perception, Aristotle illustrates his theory through a discussion of the individual senses in this selection, sight and hearing. Finally, Aristotle returns to the general problem of sense perception and considers it as the reception of Form without Matter. From *De Anima On the Soul*.

*\*This reading is available in the following lengths:*

**Selection PWC1-518-A 10 pp.**

**Selection PWC1-518-B 8 pp.**

**Selection PWC1-518-C 6 pp.**

### ARISTOTLE, *The Intellect and Immortality*

Aristotle treats the intellect, which is the highest part of the soul, likening it to a blank slate on which things come to be written and distinguishing its functions as either active or passive. The active intellect, for Aristotle, is apparently immortal. Aristotle then returns to the parallels between thought processes and sense perception. From *De Anima On the Soul*.

*\*This reading is available in the following lengths:*

**Selection PWC1-519-A 6 pp.**

**Selection PWC1-519-B 4 pp.**

**NEW!**

### ARISTOTLE, *The Fundamental Task of Philosophy*

Aristotle explains that the fundamental task of philosophy is to gain knowledge of the first principles or causes of things. From *The Metaphysics*, selections from Book I.

**Selection PWC7-011-A 16 pp.**

**NEW!**

### ARISTOTLE, *The Unmoved Mover*

Aristotle elaborates on the fundamental task of philosophy and beings, in general, and then offers a description of the unmoved mover or eternal substance of the universe. From *The Metaphysics*, selections from Book XII.

**Selection PWC7-011-B 11 pp.**

### MARTIN HEIDEGGER, *My Way to Phenomenology*

The author discusses his philosophical development and the influence of Edmund Husserl on his thinking. From *Existentialism from Dostoevsky to Sartre*.

**Selection PWC6-077 8 pp.**

### MARTIN HEIDEGGER, *What Is Metaphysics?*

The question of Nothing brings the author and readers into metaphysics. From *Existentialism from Dostoevsky to Sartre*.

*\*This reading is available in the following lengths:*

**Selection PWC6-078-A 22 pp.**

**Selection PWC6-078-B 16 pp.**

### MARTIN HEIDEGGER, *The Way Back into the Ground of Metaphysics*

The author reconsiders the ideas in his influential lecture on the nature of metaphysics two decades after its publication. From *Existentialism from Dostoevsky to Sartre*.

**Selection PWC6-079 14 pp.**

**NEW!**

### WILLIAM JAMES, *The Will to Believe*

James argues that because the existence of God cannot be proved or disproved definitively, individuals should be granted the freedom of choice when it comes to belief. From *The Will to Believe*.

**Selection PWC7-007 21 pp.**

**NEW!****WILLIAM JAMES, What Pragmatism Means**

James outlines the advantages of the pragmatist's approach to philosophy. From *Pragmatism*.

**Selection PWC7-005 17 pp.**

**NEW!****WILLIAM JAMES, Pragmatism's Conception of Truth**

James fleshes out the conception of truth appropriate to pragmatism, and he asserts that truth is not a property inherent to an idea but rather something that happens to an idea. From *Pragmatism*.

**Selection PWC7-006 17 pp.**

**SØREN KIERKEGAARD, Choosing the Ethical**

A businessman tries to convince an aesthete to live ethically. From *Either/Or: A Fragment of Life*.

*\*This reading is available in the following lengths:*

**Selection PWC5-080-A 11 pp.**

**Selection PWC5-080-B 6 pp.**

**SØREN KIERKEGAARD, The Teleological Suspension of the Ethical**

Examining the story of Abraham, the author reflects on whether faith can require the suspension of ethical beliefs. From *Fear and Trembling*.

*\*This reading is available in the following lengths:*

**Selection PWC5-096-A 13 pp.**

**Selection PWC5-096-B 9 pp.**

**SØREN KIERKEGAARD, A Troubled Romance**

The author describes his traumatic engagement to Regine Olsen. From *Papers and Journals: A Selection*.

*\*This reading is available in the following lengths:*

**Selection PWC5-098-A 8 pp.**

**Selection PWC5-098-B 4 pp.**

**SØREN KIERKEGAARD, The Problem of Despair**

The author discusses the pervasiveness of despair in human life. From *The Sickness Unto Death*.

*\*This reading is available in the following lengths:*

**Selection PWC5-097-A 6 pp.**

**Selection PWC5-097-B 4 pp.**

**NEW!****SØREN KIERKEGAARD, Subjective Truth, Inwardness; Truth Is Subjectivity**

Kierkegaard rebels against his "objective age," dominated by the philosophy of Hegel, by arguing that the truth cannot be discovered by way of the philosophical contemplation of Absolute Spirit, but rather only through subjective means: through inwardness, through subjectivity, through faith in God. From *Concluding Unscientific Postscript*, Section II, Chapter II.

**Selection PWC7-031 25 pp.**

**NEW!****GOTTFRIED WILHELM LEIBNIZ, Discourse on Metaphysics**

Leibniz argues forcefully for God's perfection—that he could not have "made things better"—before going on to consider several related metaphysical questions. From *Philosophical Essays*.

**Selection PWC7-020 37 pp.**

**NEW!****GOTTFRIED WILHELM LEIBNIZ, The Monadology**

Leibniz defines his monads, the "simple substances" that he calls the "true atoms of nature." From *The Monadology*.

**Selection PWC7-021 16 pp.**

**FRIEDRICH NIETZSCHE, Man as Creator**

Nietzsche outlines his theory that destruction is a creative force allowing the transcendence of moral limitations. From *The Birth of Tragedy*.

*\*This reading is available in the following lengths:*

**Selection PWC5-036-A 9 pp.**

**Selection PWC5-036-B 6 pp.**

**Selection PWC5-036-C 2 pp.**

**FRIEDRICH NIETZSCHE, God Is Dead**

Reason has killed God, leaving no fixed values or meaning. Meaning can only be created by man through his critical faculty. From *The Gay Science*.

*\*This reading is available in the following lengths:*

**Selection PWC5-038-A 5 pp.**

**Selection PWC5-038-B 3 pp.**

**Selection PWC5-038-C 2 pp.**

**FRIEDRICH NIETZSCHE, Master and Slave Morality**

Christianity is critiqued as a "master/slave morality": an invention of the weak to control the powerful. From *The Genealogy of Morals*.

*\*This reading is available in the following lengths:*

**Selection PWC5-039-A 3 pp.**

**Selection PWC5-039-B 2 pp.**

**FRIEDRICH NIETZSCHE, Progress through Degeneration**

According to Nietzsche, valuations, as rationalizations of human interests, are historical and psychological constructs, not eternal truths. From *Human, All Too Human*.

*\*This reading is available in the following lengths:*

**Selection PWC5-037-A 4 pp.**

**Selection PWC5-037-B 3 pp.**

**FRIEDRICH NIETZSCHE, The Critique of Philosophy**

There is no absolute truth. From *Beyond Good and Evil*.

*\*This reading is available in the following lengths:*

**Selection PWC5-040-A 7 pp.**

**Selection PWC5-040-B 4 pp.**

**Selection PWC5-040-C 3 pp.**

**FRIEDRICH NIETZSCHE, The Will to Power**

The desire to dominate, not reason or morality, motivates human action. From *Beyond Good and Evil*.

*\*This reading is available in the following lengths:*

**Selection PWC5-041-A 5 pp.**

**Selection PWC5-041-B 3 pp.**

**Selection PWC5-041-C 2 pp.**

**FRIEDRICH NIETZSCHE, The Critique of Christianity**

To maintain social harmony, civilization requires belief in form, ideals, and morality. From *Beyond Good and Evil*.

*\*This reading is available in the following lengths:*

**Selection PWC5-042-A 7 pp.**

**Selection PWC5-042-B 5 pp.**

**Selection PWC5-042-C 3 pp.**

**FRIEDRICH NIETZSCHE, The Superman**

Nietzsche expounds his idea of man as his own creation, or a “superman” transcending false universal norms. From *Thus Spoke Zarathustra*.

*\*This reading is available in the following lengths:*

**Selection PWC5-043-A 7 pp.**

**Selection PWC5-043-B 5 pp.**

**Selection PWC5-043-C 3 pp.**

**FRIEDRICH NIETZSCHE, Nietzsche’s Methodology**

Nietzsche exposes conceptions of the ideal, such as racism, anti-Semitism, and nationalism, as convictions that maintain social cohesion and conformity. From *Twilight of the Idols*.

*\*This reading is available in the following lengths:*

**Selection PWC5-044-A 8 pp.**

**Selection PWC5-044-B 4 pp.**

**Selection PWC5-044-C 3 pp.**

**FRIEDRICH NIETZSCHE, Art and the Will to Power**

Nietzsche embraces the concept of Will as the source of all human value, including truthfulness and aesthetic value. Art flows from surging will arising out of psychological states of ecstasy, and has the power to accentuate positive forces in life. In this way, Nietzsche says, art enriches reality and is opposed to the pursuit of truth. From *The Twilight of the Idols*.

**Selection PWC7-061 9 pp.**

**FRIEDRICH NIETZSCHE, A Revaluation of All Values**

Man makes his own meaning through the exercise of skepticism and the critical faculty. From *The Anti-Christ*.

*\*This reading is available in the following lengths:*

**Selection PWC5-045-A 8 pp.**

**Selection PWC5-045-B 5 pp.**

**Selection PWC5-045-C 2 pp.**

**FRIEDRICH NIETZSCHE, How One Becomes What One Is**

Nietzsche’s skepticism is summed up in his claim that the only way to achieve true individuality and self-realization is to reject the idealistic delusions of Western civilization. From *Ecce Homo*.

*\*This reading is available in the following lengths:*

**Selection PWC5-046-A 4 pp.**

**Selection PWC5-046-B 4 pp.**

**JEAN-PAUL SARTRE, Existentialism Is a Humanism**

Sartre defends existentialism from its critics and describes it as a stern but optimistic philosophy of action. From *Existentialism from Dostoevsky to Sartre*.

*\*This reading is available in the following lengths:*

**Selection PWC6-083-A 22 pp.**

**Selection PWC6-083-B 13 pp.**

**JEAN-PAUL SARTRE, Portrait of the Antisemite**

The antisemite deals with fear of the world by directing anger at Jews. From *Existentialism from Dostoevsky to Sartre*.

**Selection PWC6-081 16 pp.**

**JEAN-PAUL SARTRE, Self-Deception and Falsehood**

The author discusses the concept of self-deception *mauvaise foi*. He criticizes psychoanalysis for resorting to the unconscious to explain self-deception. From *Existentialism from Dostoevsky to Sartre*.

**Selection PWC6-082 10 pp.**

**JEAN-PAUL SARTRE, The Wall**

A prisoner in Spain awaits execution. From *Existentialism from Dostoevsky to Sartre*.

**Selection PWC6-080 17 pp.**

## ETHICS

**ARISTOTLE, Justice in Athens**

Aristotle describes the complex workings of the Athenian jury system, run by and for the citizens. From *The Athenian Constitution*.

**Selection PWC1-015 5 pp.**

**ARISTOTLE, Happiness is the Goal of Human Life**

Aristotle discusses the universal end of human life and identifies it with happiness, which he links with the Good or the exercise of virtue. Aristotle then briefly describes the relationship of happiness to pleasure and external goods as well as to time, pausing along the way to ask whether happiness is a gift of the gods, or whether we can acquire it by teaching or habit. From *Nicomachean Ethics*, Book I.

**Selection PWC1-500-A 10 pp.**

**NEW!****ARISTOTLE, The Object of Life**

Aristotle considers the ultimate end of human life, and he concludes that it is happiness, properly defined. From *Nicomachean Ethics*, Book I, Section i-xii.

**Selection PWC7-025 9 pp.**

**ARISTOTLE, The Golden Mean**

Aristotle defines virtue and illustrates its relationship to the doctrine later called “the golden mean” before showing how a number of specific virtues such as courage and temperance can be seen as falling between two extremes. He then gives some advice for practical conduct, emphasizing the role of personal judgment in making ethical decisions. From *Nicomachean Ethics*, Book II.

**Selection PWC1-501-A 10 pp.**

**NEW!****ARISTOTLE, Moral Goodness**

Aristotle considers the nature of moral virtue, before outlining his ‘doctrine of the mean’ and applying it to particular virtues. From *Nicomachean Ethics*, Book II.

**Selection PWC7-026 7 pp.**

**ARISTOTLE, Justice, the Perfect Virtue**

Discussing justice, Aristotle distinguishes lawfulness from fairness, emphasizing the social character of justice, which makes it the perfect virtue. He treats the nature of political justice, illustrating the differences between natural and civil law, then proceeds to show that justice must take into account both intention and character. From *Nicomachean Ethics*, Book V.

**Selection PWC1-502-A 10 pp.**

**NEW!****ARISTOTLE, Intellectual Virtues**

Aristotle delineates the five intellectual virtues: art, science, prudence, wisdom, and intuition. From *Nicomachean Ethics*, Book VI.

**Selection PWC7-027 19 pp.**

**NEW!****ARISTOTLE, Continenence and Incontinence: The Nature of Pleasure**

Aristotle begins with three forms of moral character to be avoided—namely, vice, incontinence, and brutishness—before going on to discuss different types of incontinence and, finally, the nature of pleasure. From *Nicomachean Ethics*, Book VII.

**Selection PWC7-028 26 pp.**

**ARISTOTLE, What Makes for a Good Friendship?**

Aristotle sets out to discover the basis of human affections and friendship, delineating three different kinds of friendship, built on progressively better foundations, before concentrating on the most perfect kind of friendship. Aristotle also considers the various conditions of friendship, such as pleasure, utility, trust, proximity, and equality. He concludes by asking to what extent the affection involved in friendship should be self-directed or directed toward others. From *Nicomachean Ethics*, Book VIII.

**Selection PWC1-503-A 13 pp.**

**NEW!****ARISTOTLE, Pleasure and the Life of Happiness**

Aristotle takes a moderate position on the status of pleasure, denying the extreme views that it is entirely good or entirely bad, before going on to further elucidate his idea of happiness and the relationship between ethics and politics. From *Nicomachean Ethics*, Book X.

**Selection PWC7-029 25 pp.**

**JEREMY BENTHAM, Utility and Pleasure**

Bentham argues against basing morality on metaphysical speculation about natural law or human rights. The focus should be on the most practical and realistic way to determine what actions will generate the most benefit to the most citizens. He espouses psychological hedonism, the theory which states that pleasure is the only thing that people desire and therefore the only thing that motivates them. From *An Introduction to the Principles of Morals and Legislation*, Chapters I, III, and IV.

**Selection PWC7-063 11 pp.**

**NEW!****JEREMY BENTHAM, Critical Examination of the Declaration of Rights**

Instead of trying to base morality on metaphysical speculation about natural law or human rights, Bentham argues, the focus should be on the most practical and realistic way to calculate the impact of any legislation on overall pleasure. Real laws must be enacted and enforced; rebellion is not the appropriate way to secure justice. From *The Works of Jeremy Bentham*.

**Selection PWC7-071 15 pp.**

**CONFUCIUS, A Gentleman Is Defined by His Virtues**

Confucius discusses the characteristics of a gentleman. In this context, he emphasizes that nobility is as much a matter of inner disposition as of social station. From *The Analects*.

*\*This reading is available in the following lengths:*

**Selection PWC1-537-A 11 pp.**

**Selection PWC1-537-B 8 pp.**

**Selection PWC1-537-C 6 pp.**

**CONFUCIUS, Learning Befits a Virtuous Man**

Confucius distinguishes private contemplation from the activity of learning from others, and gives pride of place to the latter. The kind of learning Confucius especially commends is based on the ancients, and it functions as an important concomitant and controller of virtue. From *The Analects*.

**Selection PWC1-538 5 pp.**

**CONFUCIUS, The Virtuous Man Must Be Politically Active**

Confucius does not see virtue as a quality to be treasured for its own sake only, but as something that should be transmitted to others. He therefore emphasizes that the man of virtue must be actively involved in political affairs, for from such a position of influence it is likely that he will be successful in encouraging others to be virtuous. From *The Analects*.

**Selection PWC1-539 6 pp.**

### CONFUCIUS, *Virtue Is Its Own Reward*

Confucius presents the view that virtue should be pursued, not because it will result in a reward in this life or the next, but because it represents a reward in and of itself that all should seek. Even when it contradicts self-interest and does not come to fulfillment, becoming a better person should still be the goal of life. From *The Analects*.

**Selection PWC1-536 4 pp.**

### NEW!

#### EPICETUS, *Stoic Ethics: Handbook*

Epictetus views the cosmos as a completely material, deterministic system. He believes that humans have no control over their bodies and actions, but can control opinions, desires, impulses, and aversions, which cannot be put in harmony with what will happen naturally. Ethical progress is still possible in the face of such apathy, he says. From *The Discourses, The Handbook*.

**Selection PWC7-064 21 pp.**

### NEW!

#### EPICURUS, *Letter to Menoecus*

Epicurus lays out what he calls the "means of securing happiness," his basic teachings and his moral theory.

**Selection PWC7-018 5 pp.**

### NEW!

#### EPICURUS, *Principal Doctrines*

A compilation of forty quotes from Epicurus' writings that serve as a basic summary of his ethical theory. From *The Principal Doctrines*.

**Selection PWC7-019 6 pp.**

### LAO TZU, *What Is the Tao?*

The Tao or the Way is described both by affirmation and negation, and its paradoxical features are brought out by showing how contraries seem to live within it side by side. Of special importance is the emphasis, within the Tao, on being small and making no attempt to become great, since this becomes also a principle of human conduct. From *Tao te Ching*.

*\*This reading is available in the following lengths:*

**Selection PWC1-533-A 5 pp.**

**Selection PWC1-533-B 5 pp.**

**Selection PWC1-533-C 4 pp.**

### LAO TZU, *The Tao Is the Foundation of Good Government*

By following the Tao, a ruler ensures that he will rule well. Indeed, he will be characterized not only by compassion and frugality, but by an unwillingness to put himself forward. The latter, sometimes interpreted in terms of inaction, would probably be called "lack of leadership" today. It is not seen as a political handicap, but rather as a true advantage that helps a people to appreciate the simple things in life and live in peace. By living in humility, the sage not only lives in conformity with the Tao, but is also likely to turn this quality into political gain. From *Tao te Ching*.

*\*This reading is available in the following lengths:*

**Selection PWC1-535-A 7 pp.**

**Selection PWC1-535-B 6 pp.**

**Selection PWC1-535-C 5 pp.**

### LAO TZU, *The Tao as a Way of Life*

How should one live if one follows the Tao? The true follower is not moved by desire, except for a longing for emptiness; he lives in stillness and quiet. And a true follower is able to abase himself and become like a child. He does not contend unless absolutely forced to, and even then does so without relish. He aims at contentment. Furthermore, since he knows that it is not activity that counts as true wisdom, but its opposite, he is knowingly passive and tries not to interfere with nature. From *Tao te Ching*.

*\*This reading is available in the following lengths:*

**Selection PWC1-534-A 7 pp.**

**Selection PWC1-534-B 5 pp.**

**Selection PWC1-534-C 4 pp.**

### JOHN STUART MILL, *A Crisis of Faith*

The author explains how a critical realization about his utilitarian moral convictions brought about a personal crisis in 1826. His thinking emerged from this crisis more attuned than previously to the importance of cultivating feelings, the imagination, and individuality. From *Autobiography*.

*\*This reading is available in the following lengths:*

**Selection PWC5-073-A 10 pp.**

**Selection PWC5-073-B 7 pp.**

### JOHN STUART MILL, *Mature Liberalism*

The author describes the evolution of his mature ideas on social and political topics. Attributing much of his thinking to the influence of Harriet Taylor, he argues that institutional reforms will never be fully effective unless they are accompanied by far-reaching changes in individuals' modes of thought. From *Autobiography*.

*\*This reading is available in the following lengths:*

**Selection PWC5-074-A 12 pp.**

**Selection PWC5-074-B 9 pp.**

### JOHN STUART MILL, *Individual Liberty and Social Control*

The author explores the problem of establishing limitations on individual liberty in nineteenth century society. He claims that individual liberty should be inviolable until it threatens others with harm. From *On Liberty*.

*\*This reading is available in the following lengths:*

**Selection PWC5-071-A 10 pp.**

**Selection PWC5-071-B 6 pp.**

### JOHN STUART MILL, *Individuality*

The author describes the importance of cultivating individuality and argues that human advancement requires some divergence from social customs. From *On Liberty*.

*\*This reading is available in the following lengths:*

**Selection PWC5-072-A 14 pp.**

**Selection PWC5-072-B 7 pp.**

**NEW!****JOHN STUART MILL, Civil Liberty Versus the Liberty of the Will**

Individuals ought to be free to act as they choose so long as their actions do not cause harm to others, according to Mill. He argues that liberty promotes happiness for the greatest number of people, thus subserving utility, and that it encourages genius to flourish, which promotes human progress. From *On Liberty*.

**Selection PWC7-065 23 pp.**

**JOHN STUART MILL, The Meaning of Utilitarianism**

In this selection from "Utilitarianism," Mill attempts to rescue utilitarianism from common misrepresentations and clarifies his doctrine of utility. From *Utilitarianism and Other Essays*.

**Selection PWC5-075 10 pp.**

**JOHN STUART MILL, Justice and Utility**

In this selection from "Utilitarianism," Mill argues that the doctrine of utility provides the basis for justice. From *Utilitarianism and Other Essays*.

**Selection PWC5-076 13 pp.**

**JOHN STUART MILL, A Critique of the Customs That Restrict Women's Lives Based on Liberal and Rational Principles**

The most important liberal defense of women's rights as individuals and critique of their subordination within the family. From *The Subjection of Women*.

**Selection PWC5-286 9 pp.**

**NEW!****JOHN STUART MILL, Considerations on Representative Government**

The best government is one that allows people to grow, develop, and actualize the potentials of being free and autonomous individuals, according to Mill. He sees freedom of expression as an integral aspect of a representative government, because it provides opportunities for all views to be expressed and debated. He favors proportional representation to ensure that minority views are considered. From *Considerations on Representative Government*.

**Selection PWC7-068 17 pp.**

**PLATO, Science and Creation**

Plato argues that because of the nature of scientific investigation it is bound to be imprecise, given the status of the visible world as a secondary reality; there follows his famous account of God's creation of the cosmos from pre-existing chaotic matter. From *Timaeus*.

**Selection PWC1-130-A 6 pp.**

**PLATO, God Creates the Cosmos**

Plato gives his famous account of God's creation of the cosmos from pre-existing chaotic matter, a passage believed by later Jewish and Christian authors to constitute a pagan parallel to the Judeo-Christian creation story in the Book of Genesis. From *Timaeus*.

**Selection PWC1-130-B 5 pp.**

**PLATO, God Creates the Soul and Time**

Plato gives a famous account of God's creation of the soul and of time, "the moving image of eternity." From *Timaeus*.

**Selection PWC1-131-A 8 pp.**

**PLATO, Rewards and Punishments in the Afterlife**

Socrates relates a myth of the afterlife, intended to show that goodness and evil will ultimately have their reward, even if not in this life. From *Gorgias*.

**Selection PWC1-134 7 pp.**

**NEW!****PLATO, Phaedo: Selections**

Phaedo, a follower of Socrates, recounts the events surrounding Socrates' death, when Socrates discussed such issues as death, the afterlife, and the immortality of the soul with Cebes and Simmias. From *Phaedo*.

**Selection PWC7-036 36 pp.**

**PLATO, Reincarnation and the Soul's Immortality**

Plato, through the mouth of his interlocutor Socrates, introduces his "theory of recollection," that is, the process of knowing is actually a process of recollecting what the soul knew in a previous life. He then connects his theory with the belief of Orphism, a Greek mystery religion, in reincarnation, and proceeds to use the theory in a proof of the soul's immortality. From *Phaedo*.

**Selection PWC1-144-A 9 pp.**

**PLATO, Recollection and Reincarnation**

Plato, through the mouth of his interlocutor Socrates, introduces his "theory of recollection," that is, the process of knowing is actually a process of recollecting what the soul knew in a previous life, and connects it with the belief of Orphism, a Greek mystery religion, in reincarnation. From *Phaedo*.

**Selection PWC1-144-B 7 pp.**

**NEW!****PLATO, Euthyphro**

Socrates and Euthyphro debate the definition of piety just before Socrates is to appear in court to defend himself against charges of impiety. From *Euthyphro*.

**Selection PWC7-002 23 pp. [Complete work]**

**NEW!****PLATO, Crito**

Socrates and Crito debate the definition of justice from Socrates' jail cell, where Socrates asserts that responding to injustice with further injustice (in this case, escaping from prison to avoid execution) is always wrong. From *Crito*.

**Selection PWC7-004 19 pp. [Complete work]**

**NEW!****WANG YANGMING, NEO-CONFUCIANISM**

The Neo-Confucianists refined their cosmological beliefs to add trigrams to the Taoist concept of qi, the material stuff of the world, as well as li, the formative principles that shape the material stuff into relatively predictable forms. Wang Yangming held that li does not exist independently of particular things or of human consciousness. Many threads of Chinese philosophy are woven into this late form of Confucianism. From *The Philosophy of Wang Yangming*.

**Selection PWC7-062 27 pp.**

## POLITICAL & SOCIAL PHILOSOPHY

**HANNAH ARENDT, Modern Politics and the Idea of History**

A celebrated philosopher explores the implications of the fact that history came to assume such a large role in modern ideas about politics. From *Between Past and Future: Eight Exercises in Political Thought*.

*\*This reading is available in the following lengths:*

**Selection PWC6-005-A 10 pp.**

**Selection PWC6-005-B 7 pp.**

**HANNAH ARENDT, Eichmann in Jerusalem**

A celebrated political philosopher covers the trial in Israel of a prominent Nazi for crimes against humanity. From *The Portable Hannah Arendt*.

*\*This reading is available in the following lengths:*

**Selection PWC6-006-A 15 pp.**

**Selection PWC6-006-B 7 pp.**

**HANNAH ARENDT, The Modern Concept of Revolution**

A celebrated philosopher identifies what is novel in the modern idea of revolution. From *On Revolution*.

*\*This reading is available in the following lengths:*

**Selection PWC6-170-A 14 pp.**

**Selection PWC6-170-B 8 pp.**

**HANNAH ARENDT, The American and the French Revolution**

Against the background of the Cold War, a celebrated philosopher examines the divergent legacies of two great eighteenth century revolutions. From *On Revolution*.

**Selection PWC6-171 9 pp.**

**ARISTOTLE, The State's Role in Moral Education**

Aristotle addresses the problem of the moral education of the young in a community. Since few will have the proper upbringing or a natural desire to be good, appropriate behavior must be ensured by the coercive power of the law. However, the legislators must possess both theoretical knowledge of what is good and practical political experience in order to write and enact good laws. From *Nicomachean Ethics*, Book X.

**Selection PWC1-504-A 7 pp.**

**ARISTOTLE, The Political Animal**

Aristotle offers his reasons for considering the origin of the state as natural by analyzing the evolution of human associations from families to villages and finally states. He also speculates about the foundation for such associations, maintaining the priority of the state to the individual, and remarks that the various members of the state have different functions. From *The Politics*.

*\*This reading is available in the following lengths:*

**Selection PWC1-505-A 7 pp.**

**Selection PWC1-505-B 6 pp.**

**ARISTOTLE, Who Is a Citizen?**

Rather than attempting to define citizenship on the basis of descent or parenthood, Aristotle emphasizes that the main qualification is active participation in political life and office-holding. Aristotle then explores the qualities that characterize a good citizen and, as a test for his theory, considers the case of workers in a city, concluding that their full-time occupation in their own affairs makes them unfit to be described as citizens. From *The Politics*.

*\*This reading is available in the following lengths:*

**Selection PWC1-506-A 8 pp.**

**Selection PWC1-506-B 7 pp.**

**Selection PWC1-506-C 4 pp.**

**ARISTOTLE, Types of Political Constitution**

How many political constitutions exist and which are the best? Aristotle's answer distinguishes the good constitutions monarchy, aristocracy, and polity from their corruptions respectively, tyranny, oligarchy, and democracy. He also discusses the criteria on which the distribution of power should be based and comments on the intrinsic injustice of most current constitutional arrangements. From *The Politics*.

*\*This reading is available in the following lengths:*

**Selection PWC1-507-A 10 pp.**

**Selection PWC1-507-B 9 pp.**

**Selection PWC1-507-C 5 pp.**

**ARISTOTLE, The Best Political Constitution**

Is there one particular political constitution that is best "for the majority of states and the majority of men"? Aristotle answers by pointing to "polity" as a mixed constitution between oligarchy and democracy. Among other advantages, such a constitution—oriented toward the "middle citizens"—is likely to be far more stable than any of the others. Aristotle also discusses how to ensure the permanence of a particular constitution, before examining the political machinations used by some groups to remain in power and asking to what extent such tricks are legitimate in politics. From *The Politics*.

*\*This reading is available in the following lengths:*

**Selection PWC1-508-A 9 pp.**

**Selection PWC1-508-B 8 pp.**

**Selection PWC1-508-C 5 pp.**



### ARISTOTLE, Characteristics and Problems of Democracy

According to Aristotle, the two principles of liberty and equality lie at the center of the democratic constitution. Aristotle explores the possible tensions between these two elements and considers how equality may be achieved before distinguishing four varieties of democracies and outlining a system of checks and balances. Finally, Aristotle discusses how democracies can best be preserved, offering specific suggestions about the relief of poverty, which he sees as one of the main threats to democracy. From *The Politics*.

*\*This reading is available in the following lengths:*

**Selection PWC1-509-A 10 pp.**

**Selection PWC1-509-B 8 pp.**

**Selection PWC1-509-C 5 pp.**

### ARISTOTLE, Law, Happiness, and the Ideal State

How can a state achieve its aim of producing the greatest possible happiness for its citizens? Aristotle replies by emphasizing the role of lawgivers, who should pass legislation even in such delicate areas as sexual activity, marriage, and the production of children. Less surprisingly, Aristotle also argues for a strong state role in issues such as the educational training of children and youth, including what is permissible for them to hear and see. From *The Politics*.

*\*This reading is available in the following lengths:*

**Selection PWC1-510-A 8 pp.**

**Selection PWC1-510-B 6 pp.**

### ARISTOTLE, Solon and the Origins of Athenian Democracy

Aristotle describes the oligarchical character of the Athenian constitution at the beginning of the sixth century B.C.E. and shows how the appointment of Solon as archon and mediator between the oligarchic and democratic parties in 594–593 B.C.E. led to a more democratic constitution; this included the practice of casting lots and increased access to the courts of law, but also the continued employment of property qualifications as prerequisites for holding political office. From *The Athenian Constitution*.

*\*This reading is available in the following lengths:*

**Selection PWC1-513-A 9 pp.**

**Selection PWC1-513-B 5 pp.**

### ARISTOTLE, The Birth of Athenian Democracy

Aristotle describes how, after the end of the Pisistratid tyranny, Athens turned to democratic forms of government with the reforms of Cleisthenes 508–07 B.C.E.; he then gives instances of the alternation of power during the fifth century B.C.E. between oligarchs and democrats. He concludes by giving an overview of the eleven different constitutions under which Athens had been governed down to his own day. From *The Athenian Constitution*.

*\*This reading is available in the following lengths:*

**Selection PWC1-511-A 10 pp.**

**Selection PWC1-511-B 7 pp.**

**Selection PWC1-511-C 6 pp.**

### ARISTOTLE, How to Promote Justice in Court

After describing the training Athenian citizens had to undergo after coming of age, Aristotle gives a detailed picture of the judicial system in Athens, including how jurors and magistrates were assigned to their respective cases, by lot, and what measures were enacted to keep trial proceedings fair and expeditious. From *The Athenian Constitution*.

*\*This reading is available in the following lengths:*

**Selection PWC1-512-A 7 pp.**

**Selection PWC1-512-B 6 pp.**

### ARISTOTLE, The Nature of Rhetoric

In implicit contrast with the sophists, Aristotle addresses the question of what kind of art rhetoric is, and argues that its function is more than simply persuasive. Aristotle insists on the general character of rhetoric, which makes it an art comparable to dialectic, and briefly lists the subjects that an orator should grasp in order to be successful. From *The Art of Rhetoric*.

*\*This reading is available in the following lengths:*

**Selection PWC1-514-A 5 pp.**

**Selection PWC1-514-B 4 pp.**

### ARISTOTLE, The Three Types of Rhetoric

Aristotle describes the three genres of rhetoric—deliberative, forensic, and panegyric—as well as their respective objectives advantage or harm; justice and injustice; nobility and baseness and the background knowledge necessary for an orator. Aristotle then discusses the five subjects that need to be grasped in the case of deliberative rhetoric: revenue, issues of relative strength, defense, food supply, and legislation. From *The Art of Rhetoric*.

*\*This reading is available in the following lengths:*

**Selection PWC1-515-A 6 pp.**

**Selection PWC1-515-B 4 pp.**

### ARISTOTLE, Rhetoric and the Emotions

Aristotle discusses the role of emotion in rhetoric, since one of the functions of rhetoric is to affect the disposition of the audience toward the speaker. Thus Aristotle examines ten different emotions, of which anger is the first. With great psychological penetration, Aristotle shows what kinds of events trigger anger, what the disposition is of angry persons, how anger is related to pain, and so forth. Aristotle then proceeds to discuss parallel topics in the case of the emotion opposite to anger, which is calm. From *The Art of Rhetoric*.

*\*This reading is available in the following lengths:*

**Selection PWC1-516-A 9 pp.**

**Selection PWC1-516-B 7 pp.**

**NEW!****JOHN AUSTIN, The Province of Jurisprudence Determined**

An essential tenet of Austin's theory is that law and morality are not necessarily connected. He distinguishes between positive law—law dictated by a sovereign power to political inferiors—and natural law—law made by God for humans, or the physical law of nature. He argues that positive law is the proper province of jurisprudence. From *The Province of Jurisprudence Determined*.

**Selection PWC7-072 16 pp.**

**EDMUND BURKE, Inherited Property**

Property passed down from our ancestors provides the stability that guarantees freedom. From *Reflections on the Revolution in France*.

**Selection PWC4-172 3 pp.**

**EDMUND BURKE, Human Rights**

Clearly defined, but not unlimited, human rights are the foundations of liberty. From *Reflections on the Revolution in France*.

**Selection PWC4-160 5 pp.**

**EDMUND BURKE, Monarchy and Democracy**

A constitutional monarchy defends liberty far better than unlimited democracy. From *Reflections on the Revolution in France*.

**Selection PWC4-161 3 pp.**

**FRIEDRICH ENGELS, How English Industrial Workers Lived**

Engels issues a passionate indictment of the degraded social conditions caused by industrial capitalism in England, and describes how these conditions created a working-class identity. From *The Condition of the Working Class in England*.

*\*This reading is available in the following lengths:*

**Selection PWC5-001-A 16 pp.**

**Selection PWC5-001-B 9 pp.**

**NEW!****HISTORICAL DOCUMENTS LISTING HUMAN RIGHTS**

To foster an understanding of the scope and evolution of human rights, the author offers the Declaration of Independence, the United States Bill of Rights, the French Declaration of the Rights of Man and Citizens, and the United Nations Universal Declaration of Human Rights.

**Selection PWC7-069 12 pp.**

**NEW!****THOMAS HOBBS, The Thoughts of Man: Of Sense and Imagination**

Hobbes exposes the fragility and inaccuracy of the "thoughts of man," his senses and his imagination. This idea of the feebleness of human understanding serves as the foundation for the remainder of the work. From *Leviathan*, Introduction and Part I, Chapters 1–3.

**Selection PWC7-037 13 pp.**

**THOMAS HOBBS, The State of Nature and Natural Law**

Hobbes describes the state of nature and the laws of self-preservation. From *Leviathan*.

**Selection PWC4-001-A 8 pp.**

**NEW!****THOMAS HOBBS, Of the Natural Conditions of Mankind and Of the First and Second Natural Lawes**

Hobbes lays out the three causes of conflict in the state of nature—competition, diffidence, and glory—resulting necessarily in the war of all against all. He then outlines his first and second natural laws. From *Leviathan*, Part I, Chapters XIII and XIV.

**Selection PWC7-038-A 14 pp.**

**NEW!****THOMAS HOBBS, Of Other Lawes of Nature**

Hobbes outlines his third natural law—"that men performe their Covenants made"—which serves as the "Fountain and Originall of Justice." He then goes on to explain why there can be no justice, no law, before the creation of the Common-wealth. From *Leviathan*, Part I, Chapter XV.

**Selection PWC7-038-B 12 pp.**

**THOMAS HOBBS, The State of Nature**

Hobbes gives his classic description of the war of every man against every man. From *Leviathan*.

**Selection PWC4-001-B 5 pp.**

**THOMAS HOBBS, On Sovereignty**

Hobbes analyzes the institution of the commonwealth and defines his concept of sovereignty. From *Leviathan*.

**Selection PWC4-002 13 pp.**

**THOMAS HOBBS, The Forms of Government**

Hobbes describes the various forms of government that can institute a commonwealth and distinguishes between monarchy, oligarchy, and democracy. From *Leviathan*.

**Selection PWC4-003 6 pp.**

**NEW!****THOMAS HOBBS, Of Commonwealth, Chapters XVII and XVIII**

Hobbes deals with the "causes, generation, and definition of a Common-Wealth," put in place to ensure what the laws of nature could not, that is, the security of the individual and the end of the "miserable condition of Warre." From *Leviathan*, Part II, Chapters XVII and XVIII.

**Selection PWC7-039-A 13 pp.**

**NEW!****THOMAS HOBBS, Of Commonwealth, Chapter XXI**

Hobbes discusses the sort of liberty to which subjects of the Common-wealth are entitled. From *Leviathan*, Part II, Chapter XXI.

**Selection PWC7-039-B 10 pp.**

### THOMAS HOBBS, Discussion of Women's Authority as Mothers in State of Nature

Hobbes makes a rare defense of women's superiority to men in the state of nature, where their position as mothers make them the only "lords." From *De Cive*, or, *Philosophical Rudiments concerning Government and Society*.

**Selection PWC4-204 7 pp.**

#### NEW!

### THOMAS HOBBS, Egoism

Applying mechanistic thinking to human behavior, Hobbes believes that everything people feel, think, and do is motivated for personal survival, and is therefore self-interested. Even apparently altruistic actions are undertaken from a selfish point of view. From *Philosophical Rudiments Concerning Government and Society*.

**Selection PWC7-066 9 pp.**

### JOHN LOCKE, The Beginnings of Political Society

John Locke describes the process by which men, born naturally free, enter into a political society for their mutual benefit. From *The Political Writings of John Locke*.

**Selection PWC4-018 14 pp.**

### JOHN LOCKE, The Origins of Property

The definition of private property was key to Locke's understanding of the nature and responsibilities of government. From *The Political Writings of John Locke*.

**Selection PWC4-020 12 pp.**

### JOHN LOCKE, The State of Nature

John Locke describes the state of nature from which mankind created human societies and governments. From *The Political Writings of John Locke*.

**Selection PWC4-019 7 pp.**

### JOHN LOCKE, The Forms of Government

Locke explores the different forms that governments take, their nature, and the restraints upon them. From *The Political Writings of John Locke*.

**Selection PWC4-021 12 pp.**

### JOHN LOCKE, On Resistance

Locke explains the nature of legitimate resistance to government and develops his theory of legitimacy. From *The Political Writings of John Locke*.

**Selection PWC4-022 10 pp.**

#### NEW!

### JOHN LOCKE, An Essay Concerning the True, Original Extent and End of Civil Government

Locke recommends that each individual in a society agree to form a social union and abide by the rules of a civil authority chosen from among themselves. The job of the civil authority is to protect the natural rights—life, liberty, and property—of the society's members, who can rebel if the authority fails to live up to the Social Contract. From *Two Treatises on Government*.

**Selection PWC7-070 20 pp.**

### NICCOLÒ MACHIAVELLI, Republican Empires

Machiavelli explains the three methods used by republics to build empires. From *The Discourses*.

**Selection PWC3-014 5 pp.**

### NICCOLÒ MACHIAVELLI, Eternal Recurrence and New Religions

Machiavelli implicitly argues for the eternity of the world by showing how the memory of old peoples and religions have been wiped out by their successors. From *The Discourses*.

**Selection PWC3-015 3 pp.**

### NICCOLÒ MACHIAVELLI, The Causes of War

Machiavelli explains the causes of war and argues, against classical authority, that virtue, not money, is the sinews of war. From *The Discourses*.

*\*This reading is available in the following lengths:*

**Selection PWC3-016-A 5 pp.**

**Selection PWC3-016-B 3 pp.**

### NICCOLÒ MACHIAVELLI, The Need for Reformation

Machiavelli explains that states and churches frequently need to be reformed—i.e., returned to their original principles—in order to survive. From *The Discourses*.

**Selection PWC3-017 5 pp.**

### NICCOLÒ MACHIAVELLI, Why It Is Necessary to Kill the Sons of Brutus

Machiavelli uses ancient and modern examples to argue that, after revolutions, political opposition must ruthlessly be dealt with, and in this case the end justifies the means. From *The Discourses*.

**Selection PWC3-018 3 pp.**

### NICCOLÒ MACHIAVELLI, A Primer on the Art of Conspiracy

Machiavelli provides a primer on conspiracies: their causes, their kinds, the types of danger they present, how to keep them secret, how to suppress them, and how to respond to unforeseen contingencies. From *The Discourses*.

*\*This reading is available in the following lengths:*

**Selection PWC3-019-A 18 pp.**

**Selection PWC3-019-B 4 pp.**

**Selection PWC3-019-C 3 pp.**

### NICCOLÒ MACHIAVELLI, Republican Dignity

Machiavelli compares the moral qualities of outstanding men and republics. From *The Discourses*.

**Selection PWC3-020 4 pp.**

### NICCOLÒ MACHIAVELLI, Preserving the Republic through Bloodshed

Machiavelli ends the *Discourses* with an account of the occasions on which the Romans preserved their freedom by slaughtering large numbers of their own citizens. From *The Discourses*.

**Selection PWC3-021 3 pp.**

### NICCOLÒ MACHIAVELLI, *A New Way, Untrodden by Anyone Else*

Machiavelli claims to be undertaking a task that no one else has ever done: applying the Renaissance imitation of Antiquity to the realm of politics, government, and empire. From *The Discourses*.

**Selection PWC3-091 3 pp.**

### NICCOLÒ MACHIAVELLI, *A Theory of Political Constitutions*

Machiavelli describes the variety of political constitutions, identifies the type of constitution Rome had, and discusses the reasons for constitutional change. From *The Discourses*.

**Selection PWC3-092 7 pp.**

### NICCOLÒ MACHIAVELLI, *The Benefits of Discord*

Machiavelli shows how discords and tumults between the Roman Senate and the people actually made Rome stronger and freer, and praises the political participation of the common people. In Venice and Sparta, designed for tranquility, a different principle prevailed. From *The Discourses*.

*\*This reading is available in the following lengths:*

**Selection PWC3-093-A 9 pp.**

**Selection PWC3-093-B 6 pp.**

**Selection PWC3-093-C 3 pp.**

### NICCOLÒ MACHIAVELLI, *The Political Uses of Religion*

Machiavelli shows how the ancient pagan religion strengthened Rome, and criticizes modern Christianity for weakening Italy. Some examples are given of how the Romans used religion for political purposes. From *The Discourses*.

*\*This reading is available in the following lengths:*

**Selection PWC3-094-A 10 pp.**

**Selection PWC3-094-B 6 pp.**

### NICCOLÒ MACHIAVELLI, *Virtue and Corruption*

Machiavelli discusses the problems of maintaining freedom and fighting corruption. From *The Discourses*.

*\*This reading is available in the following lengths:*

**Selection PWC3-095-A 11 pp.**

**Selection PWC3-095-B 7 pp.**

### NICCOLÒ MACHIAVELLI, *Learning How to Be Bad*

Machiavelli criticizes an Italian ruler for failing to kill the pope when he had the chance; his failure reveals his ignorance of the rules of politics. From *The Discourses*.

**Selection PWC3-096 3 pp.**

### NICCOLÒ MACHIAVELLI, *Why It Is Hard to Remain Free*

Machiavelli's analysis of human nature shows why it is difficult for states to remain free. From *The Discourses*.

*\*This reading is available in the following lengths:*

**Selection PWC3-097-A 8 pp.**

**Selection PWC3-097-B 4 pp.**

### NICCOLÒ MACHIAVELLI, *Equality and the Advantages of Popular Government*

Machiavelli explains the practical advantages of equality in a republic, and describes the strengths and weaknesses of the common people as a political force. From *The Discourses*.

**Selection PWC3-098 11 pp.**

### NICCOLÒ MACHIAVELLI, *How Rome Became Great*

Machiavelli introduces the topic of how Rome acquired her great empire, raising the question of whether it came from fortune or virtue. From *The Discourses*.

**Selection PWC3-099 13 pp.**

### NICCOLÒ MACHIAVELLI, *How I Wrote The Prince*

A famous account of Machiavelli's life in exile, divided between farming, hunting, and humanistic studies, which gives important information about the composition of *The Prince*, and the politics of its dedication to the Medici. From *Letters*.

**Selection PWC3-079 5 pp.**

### NICCOLÒ MACHIAVELLI, *The Republican Citizen-Soldier*

The Renaissance idolization of classical Antiquity, as well as contemporary experience, leads Machiavelli to prefer republican citizen-soldiers to mercenary troops. From *The Art of War*.

*\*This reading is available in the following lengths:*

**Selection PWC3-080-A 16 pp.**

**Selection PWC3-080-B 6 pp.**

### NICCOLÒ MACHIAVELLI, *Virtù and Fortuna*

This selection presents an important statement of Machiavelli's understanding of virtue *virtù* and fortune, key concepts in his analysis of politics and human nature. From *The Art of War*.

**Selection PWC3-081 4 pp.**

### NICCOLÒ MACHIAVELLI, *A Call for a Renaissance of Military Virtue*

Machiavelli enumerates the qualities of the ideal military leader, and issues a stirring call for the revival of ancient military skill in modern Italy through the imitation of classical military institutions. From *The Art of War*.

**Selection PWC3-082 6 pp.**

### NICCOLÒ MACHIAVELLI, *The Constitutional Theory of a Realist*

Machiavelli offers a radical simplification of Greek constitutional theory and sets realistic, modern standards for the success of republics and monarchies. From *The Prince*.

**Selection PWC3-083 10 pp.**

### NICCOLÒ MACHIAVELLI, *The Political Practice of the Borgias*

Machiavelli holds up Cesare Borgia and his father, Pope Alexander VI, as models for rulers—like the Medici—who have won power “by fortune and other men's arms.” From *The Prince*.

**Selection PWC3-084 7 pp.**

### NICCOLÒ MACHIAVELLI, *The Prince, the Nobility, and the People*

Machiavelli tells the prince how he may hold on to power by understanding the different desires characteristic of the nobility and populace, and how they may be manipulated. From *The Prince*.

**Selection PWC3-085 4 pp.**

### NICCOLÒ MACHIAVELLI, *Mercenaries and Citizen Militia Compared*

Machiavelli explains why citizen militias are more effective than mercenaries, and why the prince needs to master every aspect of war. From *The Prince*.

*\*This reading is available in the following lengths:*

**Selection PWC3-086-A 7 pp.**

**Selection PWC3-086-B 5 pp.**

### NICCOLÒ MACHIAVELLI, *True and False Virtue*

Machiavelli explains that the rules for success and failure are different from the rules of ordinary morality. From *The Prince*.

**Selection PWC3-087 3 pp.**

### NICCOLÒ MACHIAVELLI, *Whether It Is Better to Be Loved than Feared*

Machiavelli explains that the prince's power and success must always trump lesser considerations such as his reputation for compassion, the love of the people, and his personal honor. From *The Prince*.

*\*This reading is available in the following lengths:*

**Selection PWC3-088-A 6 pp.**

**Selection PWC3-088-B 4 pp.**

### NICCOLÒ MACHIAVELLI, *Fortune Is a Woman*

Machiavelli argues that it is better to be impetuous than circumspect, because Fortune is a woman who submits to the man who beats and coerces her. From *The Prince*.

**Selection PWC3-089 4 pp.**

### NICCOLÒ MACHIAVELLI, *Exhortation to Free Italy from the Barbarians*

Machiavelli calls upon the House of the Medici to raise a citizen army and free Italy from the "barbarians," i.e., the French, Germans, and Spanish, arguing that Italians will be superior in battle only if they are ably led. From *The Prince*.

**Selection PWC3-090 5 pp.**

### THOMAS MALTHUS, *The Iron Law of Population Growth*

Malthus sets forth his theory of population growth, and explains its social significance in contemporary Britain. From *An Essay on the Principle of Population*.

*\*This reading is available in the following lengths:*

**Selection PWC4-064-A 10 pp.**

**Selection PWC4-064-B 5 pp.**

### KARL MARX, *Money*

The author of *The Communist Manifesto* and *Capital* describes the social, historical, and psychological meanings of that deceptively simple thing, money. From *Grundrisse*.

*\*This reading is available in the following lengths:*

**Selection PWC5-006-A 10 pp.**

**Selection PWC5-006-B 6 pp.**

### KARL MARX, *Changing the World*

In an early work, the author of *The Communist Manifesto* and *Capital* offers a series of pithy aphorisms on the need for a complete transformation of society. From *Early Writings*.

**Selection PWC5-007 4 pp.**

### KARL MARX, *How Revolution Will Come to Germany*

In an early work, the author of *The Communist Manifesto* and *Capital* argues that the critique of religion should give way to the critique of the real world, and discusses the prospects for revolution in backward Germany. From *Early Writings*.

*\*This reading is available in the following lengths:*

**Selection PWC5-008-A 12 pp.**

**Selection PWC5-008-B 10 pp.**

### KARL MARX, *The Fetishism of the Commodity*

As he begins to build up his picture of the workings of capitalist development and bourgeois society, Marx turns his attention to that "extremely obvious, trivial thing," the commodity. From *Capital*.

*\*This reading is available in the following lengths:*

**Selection PWC5-009-A 15 pp.**

**Selection PWC5-009-B 8 pp.**

### KARL MARX, *Dripping from Head to Toe with Blood and Dirt*

Marx offers a scathing, historically wide-ranging account of the origins of the industrial capitalist. From *Capital*.

*\*This reading is available in the following lengths:*

**Selection PWC5-010-A 12 pp.**

**Selection PWC5-010-B 10 pp.**

### KARL MARX, *History as Tragedy and Farce*

This is a powerful account of the role played by rhetoric and the memory of past revolutions in the period of turbulence that followed the 1848 revolution in France. From *The Portable Karl Marx*.

*\*This reading is available in the following lengths:*

**Selection PWC5-013-A 6 pp.**

**Selection PWC5-013-B 4 pp.**

### KARL MARX, *Charlatans, Brothel-Keepers, and Peasants*

Here is a powerfully vituperative account of the social "flotsam" who helped to bring Louis Bonaparte to power in 1851, and the peasantry on whose support his regime rested. From *The Portable Karl Marx*.

**Selection PWC5-014 6 pp.**

**NEW!****KARL MARX AND FRIEDRICH ENGELS, The Communist View of Society**

Marx explains his “dialectical” view of society, in which each stage of history contains within it the seeds of its own destruction, and champions a Communist society in which all are equal, government fades away, and private property dissolves. From *Karl Marx: Early Writings*.

**Selection PWC7-073 14 pp.**

**KARL MARX AND FRIEDRICH ENGELS, All That Is Solid Melts into Air**

Marx and Engels argue that capitalism is a revolutionary system that destroys old social and religious ties, but will end by digging its own grave. From *The Communist Manifesto*.

**Selection PWC5-015 9 pp.**

**KARL MARX AND FRIEDRICH ENGELS, Nothing to Lose but Their Chains**

Marx and Engels offer a forceful statement of the revolutionary Communist program. From *The Communist Manifesto*.

**Selection PWC5-016 8 pp.**

**MONTESQUIEU, The Troglodytes**

Montesquieu presents the fable of the Troglodytes in order to comment on the relation between politics, utility, morality, and religion. From *Persian Letters*.

**Selection PWC4-176 8 pp.**

**MONTESQUIEU, The Law of the World**

Montesquieu’s fictional correspondents discuss the foundations of international law. From *Persian Letters*.

**Selection PWC4-177 4 pp.**

**MONTESQUIEU, Political Faith and Faithful Nature**

Montesquieu’s fictional correspondents discuss natural faith, and the relationship between political power and religion. From *Persian Letters*.

**Selection PWC4-178 6 pp.**

**PLATO, Thrasymachus: Right Is the Interest of The Stronger**

The sophist Thrasymachus attacks conventional morality, and his cynical view, that right or justice is nothing more than the interest of the powerful, is refuted by Socrates, as are his equally cynical contentions that political power is nothing more than the exploitation of one class by another, and that injustice pays better than justice. From *The Republic*, Book I.

*\*This reading is available in the following lengths:*

**Selection PWC1-113-A 24 pp.**

**Selection PWC1-113-B 14 pp.**

**Selection PWC1-113-C 9 pp.**

**NEW!****PLATO, Education: The First Stage**

Socrates and various interlocutors discuss the proper methods for educating the hypothetical guardians of the republic. From *The Republic*, Books I, II, and III.

**Selection PWC7-041 30 pp.**

**PLATO, The Ring of Gyges**

The interlocutor Glaucon argues that justice and morality in general are merely a social convenience, illustrating his argument with the famous story of Gyges the Lydian who found a magic ring that made him invisible. From *The Republic*, Book II.

**Selection PWC1-114 7 pp.**

**PLATO, Principles of Social Organization**

Socrates describes the origins of political community and its social classes with a view to discovering the nature of justice “writ large” in the community, then tells a “foundation myth” or “noble lie” whose purpose is to justify meritocratic mobility between classes. From *The Republic*, Books II and III.

*\*This reading is available in the following lengths:*

**Selection PWC1-116-A 14 pp.**

**Selection PWC1-116-B 10 pp.**

**PLATO, The Noble Lie**

Socrates describes the mutual relations of the social classes in his ideal state and creates a foundation myth or “noble lie” whose purpose is to justify meritocratic mobility between classes. From *The Republic*, Book III.

**Selection PWC1-116-C 6 pp.**

**PLATO, The Abolition of Private Property and Family Life**

Socrates argues that the only way to guarantee that the guardian class’s first loyalty is to the polis is to prevent it from owning private property and from developing a private family life. From *The Republic*, Books III and V.

**Selection PWC1-117 11 pp.**

**NEW!****PLATO, Justice in State and Individual**

Plato’s dialogue proceeds based upon a parallel between the state (society) and the individual, both of which must embody four essential qualities for justice to be fully realized. From *The Republic*, Book IV, Part V.

**Selection PWC7-042 23 pp.**

**PLATO, Equality for Women**

Socrates argues that the differences between the sexes are not a sufficient basis for a differentiation of occupation and social function, and that women should therefore receive the same education as men. From *The Republic*, Book V.

**Selection PWC1-118 11 pp.**

**NEW!****PLATO, Women and the Family**

Socrates and his interlocutors resolve that women have the same natural capacity for guardianship as do men and that therefore they should receive the same intellectual and physical education.

From *The Republic*, Book V, Part VI.

**Selection PWC7-043 26 pp.**

**PLATO, Philosophers Rule**

Socrates declares that his ideal state is not meant as a blueprint for real societies but as a standard they should aim at as best they can; and he argues that states will not be happy until and unless philosophers rule, or rulers become philosophers. From *The Republic*, Book V or Books V and VI.

*\*This reading is available in the following lengths:*

**Selection PWC1-119-A 10 pp.**

**Selection PWC1-119-B 5 pp.**

**NEW! Selection PWC7-044 33 pp. (Book V + VI)**

**PLATO, The Highest Good and the Sun Compared**

Socrates compares the highest, transcendental Good to the sun in a famous simile. From *The Republic*, Book VI.

**Selection PWC1-120 10 pp.**

**PLATO, The Divided Line**

Socrates compares cognitive experience with the nature of reality; he concludes that knowledge and opinion correspond respectively to intelligible and sensible objects of cognition, and argues that sense-objects are derivative from objects of the intellect. From *The Republic*, Book VI.

**Selection PWC1-121 7 pp.**

**PLATO, The Simile of the Cave**

Plato illustrates his metaphysics and epistemology using the famous simile of the Cave, which shows the obstacles philosophers face in their search for truth, and emphasizes the obligation philosophers are under to use their knowledge for the good of the state. From *The Republic*, Book VII.

**Selection PWC1-122 9 pp.**

**PLATO, Democracy and the Democratic Character**

Plato delivers a stinging critical analysis of democracy—a type of regime marked by the unprincipled and ignoble pursuit of pleasure, leading inevitably to tyranny. From *The Republic*, Book VIII.

**Selection PWC1-123 9 pp.**

**PLATO, Tyranny and the Tyrannical Character**

Plato describes how tyranny arises naturally from democracy, and shows that the character of the tyrant is essentially identical with that of the criminal. From *The Republic*, Book VIII.

**Selection PWC1-124 15 pp.**

**PLATO, The Myth of Er**

Plato describes, in the form of a myth, the rewards and punishments of the just and unjust after death, and discusses the responsibility of individuals and the doctrine of the transmigration of souls. From *The Republic*, Book X.

**Selection PWC1-127 10 pp.**

**PLATO, The Myth of Atlantis**

Plato's interlocutor Critias describes an ideal city on the island of Atlantis. The account is meant to serve as a mythical or quasi-historical counterpart to more abstract discussions of the ideal state, such as those found in *The Republic*. From *Timaeus and Critias*.

*\*This reading is available in the following lengths:*

**Selection PWC1-128-A 11 pp.**

**Selection PWC1-128-B 9 pp.**

**PLATO, The Nature of Scientific Investigation**

Plato argues that the nature of scientific investigation is bound to be imprecise, given the status of the visible world as a secondary reality. From *Timaeus*.

**Selection PWC1-129 3 pp.**

**PLATO, Time, the Moving Image of Eternity**

Plato gives a famous account of God's creation of time, "the moving image of eternity," which flows from his creation of the stars and planets and their motion. From *Timaeus*.

**Selection PWC1-131-B 4 pp.**

**PLATO, Why It Is Better to Suffer than to Do Evil**

Socrates argues—what by the view of the ordinary Greek is a paradox—that it is ultimately better for you to be a victim of wrongdoing than to do wrong yourself. From *Gorgias*.

**Selection PWC1-132 5 pp.**

**PLATO, The Failure of Democratic Statesmanship**

Socrates argues that four of Athens' greatest statesmen—Pericles, Cimon, Miltiades, and Themistocles—were bad influences on Athenian democracy because they failed to improve the souls of Athenian citizens. From *Gorgias*.

**Selection PWC1-133 7 pp.**

**PLATO, Civic Virtue and the Origins of Human Society**

Protagoras relates his famous myth about the origins of human society in an attempt to show that political virtue exists in all mankind, and is not confined to a few experts. From *Protagoras*.

**Selection PWC1-135-A 4 pp.**

**PLATO, Political Virtue Can Be Taught**

Protagoras relates his famous myth about the origins of human society in an attempt to show that the seeds of political virtue exist in all mankind, and are not the property of a few experts. He then goes on to maintain that virtue can be taught to everyone. From *Protagoras and Meno*.

**Selection PWC1-135-B 8 pp.**

**PLATO, Knowledge Is Recollection**

Through systematic questioning, Socrates elicits from an uneducated slave boy the solution to a mathematical problem, thus proving the pre-existence of the soul. From *Protagoras and Meno*.

**Selection PWC1-136 10 pp.**

**PLATO, Types of Divine Madness**

Socrates distinguishes four types of divine madness, including the madness of love, and advances an argument for the immortality of the soul. From *Phaedrus* and *Letters VII and VIII*.

**Selection PWC1-137 4 pp.**

**PLATO, Plato's Political Testament?**

Plato or, more probably, a disciple writing under his name describes his early career in politics and his reasons for looking to a "philosopher-king" for political salvation. From *Seventh Letter*.

**Selection PWC1-140 9 pp.**

**PLATO, Know Thyself**

Socrates describes how he began his philosophical mission in response to an utterance of the Delphic Oracle, and learns that he is the wisest of the Greeks because he is aware of his own ignorance. From *Apology*.

**Selection PWC1-141-A 5 pp.**

**PLATO, The Mission of Socrates**

Socrates describes how he began his philosophical mission in response to an utterance of the Delphic Oracle. From *Apology*.

**Selection PWC1-141-B 4 pp.**

**PLATO, Nothing Can Harm the Good Man**

In the noble peroration of his famous speech before the Athenian jury that condemned him to death, Socrates says what matters is not whether he lives or dies, but how he lives and dies; no evil can ever come to the man who lives well, in life or in death.

From *Apology*.

**Selection PWC1-142-A 5 pp.**

**PLATO, Death Cannot Harm the Good Man**

In the noble peroration of his famous speech before the Athenian jury that condemned him to death, Socrates maintains that death can be only a blessing for the man who has lived well. From *Apology*.

**Selection PWC1-142-B 3 pp.**

**PLATO, The Speech of the Laws**

Socrates explains to his friends why he has chosen to face execution by the city rather than flee; his argument is put into the mouth of the Laws of Athens, a personification representing the concept of political obligation. From *Crito*.

**Selection PWC1-143 7 pp.**

**PLATO, Socrates' Intellectual Development**

Socrates describes his early studies of natural philosophy called science today, why he became dissatisfied with them, and how he developed his so-called "hypothetical method." From *Phaedo*.

**Selection PWC1-146 5 pp.**

**PLATO, A Myth of the Afterlife**

Having proved to his own satisfaction the immortality of the soul, Socrates gives an imaginative picture of the structure and geography of the terraqueous globe; he then relates an Orphic myth about the fate of souls in the afterlife, and the rewards and punishments meted out to them for good and bad behavior in life. From *Phaedo*.

*\*This reading is available in the following lengths:*

**Selection PWC1-147-A 9 pp.**

**Selection PWC1-147-B 4 pp.**

**PLATO, Cosmic Love**

Socrates relates how the prophetess Diotima of Mantinea once explained to him the cosmic genesis of love; the passage is a key source for later treatments of the metaphysical origins of erotic desire, or "Platonic love." From *Symposium*.

*\*This reading is available in the following lengths:*

**Selection PWC1-158-A 12 pp.**

**Selection PWC1-158-B 7 pp.**

**Selection PWC1-158-C 4 pp.**

**JEAN-JACQUES ROUSSEAU, The First and Final Judgments**

Rousseau anticipates his Final Judgment, and offers reflections upon the formative powers of his early experiences.

From *Confessions*.

**Selection PWC4-139 8 pp.**

**JEAN-JACQUES ROUSSEAU, The Revelation of a Soul**

Rousseau discusses the history of the soul as representative of both the universal and the singular human experience.

From *Confessions*.

**Selection PWC4-140 4 pp.**

**JEAN-JACQUES ROUSSEAU, An Idyll Found, a Paradise Made**

Rousseau retreats into isolation; he hopes to enjoy a transcendent peace, independent of human desire and action, upon the island of Saint-Pierre. From *Confessions*.

**Selection PWC4-141 11 pp.**

**JEAN-JACQUES ROUSSEAU, Morals of Nature**

Rousseau reflects upon the question of whether men are naturally good or evil. From *A Discourse on Inequality*.

**Selection PWC4-142 12 pp.**

**JEAN-JACQUES ROUSSEAU, The Fall from Nature**

Rousseau describes the ways in which natural man was "ruined" and became civilized. From *A Discourse on Inequality*.

**Selection PWC4-143 9 pp.**

**JEAN-JACQUES ROUSSEAU, A Soul Lost to Self**

Rousseau reflects upon his life, and experiences a loss of memory following an accident. From *Reveries of the Solitary Walker*.

**Selection PWC4-145 4 pp.**



### JEAN-JACQUES ROUSSEAU, WHERE TRUTH LIES

Rousseau reflects upon the meaning and value of truth and honesty. From *Reveries of the Solitary Walker*.

**Selection PWC4-146 12 pp.**

### JEAN-JACQUES ROUSSEAU, Beauty in Danger

Rousseau praises natural beauty and reflects upon its fragility. From *Reveries of the Solitary Walker*.

**Selection PWC4-147 11 pp.**

### JEAN-JACQUES ROUSSEAU, Freedom in Chains

Rousseau criticizes the modern political philosophies that have preceded his own, and attempts to create a legitimate political order on his own terms. From *The Social Contract*.

**Selection PWC4-173 9 pp.**

### JEAN-JACQUES ROUSSEAU, The Miracle of Nations

Rousseau reflects upon the importance of the lawgiver for sound and lasting government. From *The Social Contract*.

**Selection PWC4-174 13 pp.**

### JEAN-JACQUES ROUSSEAU, Slaves in Faith

Rousseau reflects upon the political utility of religion, and offers a critique of Christianity's political consequences. From *The Social Contract*.

**Selection PWC4-175 10 pp.**

### ADAM SMITH, The Case for Free Trade

Adam Smith offers a vigorous critique of mercantilist trade regulations, and a defense of international free trade as a general principle. From *The Wealth of Nations*, Books IV–V.

*\*This reading is available in the following lengths:*

**Selection PWC4-055-A 12 pp.**

**Selection PWC4-055-B 6 pp.**

### ADAM SMITH, The Fruits of the Division of Labor

Adam Smith introduces his thoughts on the division of labor, and explains how the division of labor drives material progress. From *The Wealth of Nations*, Books I–III.

*\*This reading is available in the following lengths:*

**Selection PWC4-053-A 12 pp.**

**Selection PWC4-053-B 8 pp.**

### ADAM SMITH, The Invisible Hand of the Free Market

Adam Smith explains the difference between a market price and a natural price, and demonstrates how free markets will generally encourage a healthy convergence of the two. From *The Wealth of Nations*, Books I–III.

*\*This reading is available in the following lengths:*

**Selection PWC4-054-A 9 pp.**

**Selection PWC4-054-B 4 pp.**

### VOLTAIRE, The Glories of the English

The following are selections from Voltaire's "The English Letters" in *Letters on England* on the subjects of parliament, the constitution, commerce, and inoculations. From *Letters on England*.

*\*This reading is available in the following lengths:*

**Selection PWC4-004-A 13 pp.**

**Selection PWC4-004-B 9 pp.**

**Selection PWC4-004-C 7 pp.**

### MAX WEBER, The Spirit of Capitalism

Benjamin Franklin's aphorisms serve as an introduction to the discussion of the "spirit" of capitalism. From *The Protestant Ethic and the "Spirit" of Capitalism and Other Writings*.

**Selection PWC6-125 14 pp.**

### MAX WEBER, Asceticism and the Spirit of Capitalism

Weber contends that early modern Protestant asceticism has shaped modern secular life and capitalism. From *The Protestant Ethic and the "Spirit" of Capitalism and Other Writings*.

**Selection PWC6-127 12 pp.**

## THEOLOGY & RELIGION

### THOMAS AQUINAS, Faith and Reason

Aquinas argues that theology is a science and that it is licit to use philosophical arguments and authorities to prove truths of faith. From *On Boethius on the Trinity*.

**Selection PWC2-005 9 pp.**

### THOMAS AQUINAS, Proofs of God's Existence

Aquinas attempts to demonstrate the existence of God using arguments drawn from the pagan Greek philosopher, Aristotle. From *Summa contra Gentiles*.

**Selection PWC2-006 9 pp.**

### THOMAS AQUINAS, The Human Good

Aquinas shows that all agents act for some good end, and that the good end for which human nature is designed is the contemplation of God. From *Summa contra Gentiles*.

**Selection PWC2-011 11 pp.**

### THOMAS AQUINAS, Thomas Aquinas on Natural Law

Thomas defends the idea of the existence of a law in nature that reflects God's eternal law, and serves as the basis for laws made by human beings. From *Summa Theologiae*.

*\*This reading is available in the following lengths:*

**Selection PWC2-007-A 14 pp.**

**Selection PWC2-007-B 11 pp.**

**Selection PWC2-007-C 3 pp.**

**NEW!****JOSEPH BUTLER, The Refutation of Egoism**

In Sermon XI, Butler argues that there are many things people hope to achieve in their actions besides the enhancement of self, and that these different objects of human action should not be confused with one another. Among competing objectives, happiness outranks all others. From *Fifteen Sermons Upon Human Nature*.

**Selection PWC7-067 13 pp.**

**NEW!****WILLIAM JAMES, The Will to Believe**

James argues that because the existence of God cannot be proved or disproved definitively, individuals should be granted the freedom of choice when it comes to belief. From *The Will to Believe*.

**Selection PWC7-007 21 pp.**

**NEW!****WILLIAM JAMES, What Pragmatism Means**

James outlines the advantages of the pragmatist's approach to philosophy. From *Pragmatism*.

**Selection PWC7-005 17 pp.**

**NEW!****WILLIAM JAMES, Pragmatism's Conception of Truth**

James fleshes out the conception of truth appropriate to pragmatism, and he asserts that truth is not a property inherent to an idea but rather something that happens to an idea. From *Pragmatism*.

**Selection PWC7-006 17 pp.**

**NEW!****WILLIAM PALEY, The Stone, the Watch, the Watchmaker and God: The Teleological Argument**

Paley argues in favor of the design theory, that natural objects not made by human hands that exhibit the characteristics of designed objects must be the work of a divine designer. The multitude of designed objects working together in nature indicate to him the existence of the God of the biblical tradition.

**Selection PWC7-058 6 pp.**

**ST. AUGUSTINE OF HIPPO, The Two Cities**

St. Augustine explains the true relationship between Church and State in this life, and the elect and the damned in the next life. From *The City of God*.

**Selection PWC2-001 14 pp.**

**ST. AUGUSTINE OF HIPPO, A Christian Critique of Pagan Ethics**

St. Augustine argues that pagan philosophy cannot bring happiness but that Christian salvation can. From *The City of God*.

**Selection PWC2-002 2 pp.**

**ST. AUGUSTINE OF HIPPO, Peace and Justice on Heaven and Earth**

Augustine argues that human justice can never be really just, and that peace in this Earthly life is impossible; true justice and peace are possible only in the society of the blessed. From *The City of God*.

**Selection PWC2-003 8 pp.**

**ST. AUGUSTINE OF HIPPO, Augustine on Slavery**

Augustine defends the legitimacy of slavery as a punishment for sin, but spiritualizes the meaning of slavery and lays down moral principles regulating the relationship of master and slave. From *The City of God*.

**Selection PWC2-004 4 pp.**

**ST. AUGUSTINE OF HIPPO, The Depravity of Human Nature**

St. Augustine recalls a boyhood incident where he and a few friends stole some pears, and uses the story to meditate on the depravity of human nature. From *The Confessions*.

**Selection PWC2-008 6 pp.**

**ST. AUGUSTINE OF HIPPO, Augustine Describes His Conversion**

Augustine describes his inner struggle to see the truth of Christianity and to overcome his worldly attachments. From *The Confessions*.

*\*This reading is available in the following lengths:*

**Selection PWC2-009-A 14 pp.**

**Selection PWC2-009-B 8 pp.**

**Selection PWC2-009-C 3 pp.**

**NEW! Selection PWC7-012-A 10 pp.**

**NEW!****ST. AUGUSTINE OF HIPPO, The Meaning of Time**

Augustine reflects on the meaning of time. From *The Confessions*, selections from Book XI

**Selection PWC7-012-B 15 pp.**

**NEW!****ST. AUGUSTINE OF HIPPO, The Source and Nature of Evil**

Augustine, with his interlocutor, Evodius, considers the source and nature of evil. From *On Free Choice of the Will*, Book I, Sections 1-4.

**Selection PWC7-024-A 8 pp.**

**NEW!****ST. AUGUSTINE OF HIPPO, Why Free Will is a Good Thing**

Augustine, with his interlocutor, Evodius, considers why free will is a good thing. From *On Free Choice of the Will*, Book II, Sections 1-3.

**Selection PWC7-024-B 5 pp.**

**NEW!****ST. AUGUSTINE OF HIPPO, *Free Will and Human Action***

Augustine, with his interlocutor, Evodius, considers the repercussions of free will for human actions. From *On Free Choice of the Will*, Book III, Sections 1-8.

**Selection PWC7-024-C 15 pp.**

**MAX WEBER, *Calvinism***

Weber explains that the Calvinist doctrine of predestination fueled the worldly asceticism of the early modern period. From *The Protestant Ethic and the "Spirit" of Capitalism and Other Writings*.

**PWC6-126-A 23 pp.**

**PWC6-126-B 12 pp.**

**MAX WEBER, *Churches and Sects in North America***

Weber explains that despite increasing secularization, religion remains central to American social and economic life. Further, the distinction between "churches" and "sects" is crucial to understanding the development of modern society. From *The Protestant Ethic and the "Spirit" of Capitalism and Other Writings*.

*\*This reading is available in the following lengths:*

**PWC6-128-A 15 pp.**

**PWC6-128-B 7 pp.**

## AESTHETICS

**ARISTOTLE, *The Nature of Tragedy***

Aristotle defines and analyzes tragedy, discussing its component parts and their effects on the viewer. From *Poetics*.

**Selection PWC1-013 3 pp.**

**ARISTOTLE, *Analyzing the Epic***

Aristotle explains the nature of the epic, shows the superiority of Homer, and compares the genre with tragedy. From *Poetics*.

**Selection PWC1-014 3 pp.**

**NEW!****EDMUND BURKE, *The Sublime and the Beautiful***

Although not all normal observers see beauty in the same things, Burke argues that there are empirical criteria for beauty. He also distinguishes between the beautiful object as one that is loved or longed for and the sublime object as one that is admired but feared, even though it poses no danger. From *A Philosophical Enquiry Into the Origin of Our Ideas of the Sublime and the Beautiful*.

**Selection PWC7-059 16 pp.**

**NEW!****DAVID HUME, *Of the Standard of Taste***

Although much everyday behavior implies an objective, universal standard of taste, Hume argues that a closer examination reveals no empirical criteria that are truly universal in all people. Even well-accepted standards of excellence can be challenged and changed. The concept of taste is a problem only because it makes people unsure of their own judgments. From *Essays Moral, Political, and Literary*.

**Selection PWC7-060 15 pp.**

**PLATO, *Plato's Critique of Literary Education***

Socrates argues that Greek literary education must be reformed, since study of the poets, including Homer, leads to misconceptions about the gods and undermines morality. From *The Republic*, Book III.

**Selection PWC1-115 16 pp.**

**PLATO, *Art and Illusion***

Plato denies that artists and poets have any true knowledge of reality, and argues that the products of art are epistemically inferior even to the illusions they mimic. The "making" of God, craftsmen, and artists is compared. From *The Republic*, Book IX.

*\*This reading is available in the following lengths:*

**Selection PWC1-125-A 14 pp.**

**Selection PWC1-125-B 10 pp.**

**PLATO, *Poets Banned from the Ideal State***

Plato declares that poets must be banned from the ideal state on the grounds that they corrupt the understanding and morals of their audience. From *The Republic*, Book IX.

**Selection PWC1-126 5 pp.**

**PLATO, *The Divine Inspiration of the Poet***

Socrates gives a famous description of poetic inspiration, which is likened to a magnetic chain of irrational influence descending from divine sources. From *Ion*.

**Selection PWC1-148 5 pp.**

## INSTRUCTIONAL CHAPTERS

### HOW TO READ PHILOSOPHY BY JOHN F. PETRIK.

Unlike textbooks, philosophy is meant to be read critically, not passively. The author encourages readers to review what has already been written about a given philosophical problem, and not to be intimidated by difficult texts. He describes how to use a dictionary, take notes, and read sympathetically and critically.

**Selection PWC7-108i 15 pp.**

### PHILOSOPHICAL RESEARCH BY JOHN F. PETRIK

The author offers step-by-step instruction for writing a tentative thesis, developing a topic, gathering information, taking notes, building a bibliography, creating an outline, and writing and revising a series of drafts. Sample student papers and other illustrative material are included.

**Selection PWC7-110i 45 pp.**

### A SHORT COURSE IN THE ART OF THINKING: LOGIC AND LANGUAGE BY JOHN F. PETRIK

Philosophy uses language as a vehicle for truth-telling; therefore, the meaning and interpretation of words are key to understanding the logic of an argument. The author describes the importance in philosophical study of vagueness and ambiguity; truth value; proposition and logical notation; arguments; deduction; induction; explanation; fallacies; and rhetorical success.

**Selection PWC7-107i 20 pp.**

### THE STUDY OF PHILOSOPHY BY JOHN F. PETRIK

Philosophical problems arise when certain basic assumptions or beliefs are called into question. Study proceeds by means of an argument, a set of premises alleged to support a belief. Unlike other disciplines, philosophy holds no presuppositions exempt from scrutiny, attempting systematically and dialectically to get the truth.

**Selection PWC7-106i 4 pp.**

### WRITING PHILOSOPHY BY JOHN F. PETRIK

Working carefully through the writing process—pre-writing, composing, revising, and copyediting—will lead to truth-telling, according to the author. He offers stylistic advice for beginning writers, and presents sample student papers with grades and instructor comments to support the material.

**PWC7-109i 38 pp.**

## TOPICAL INTRODUCTIONS

**PWC7-105i Affirmative Action** by Albert Mosley (7 pp.)

**PWC7-092i African Philosophy** by Polycarp Ikuenobe (7 pp.)

**PWC7-088i Applied Ethics in Journalism** by Patricia Ferrier (5 pp.)

**PWC7-076i Arguments for the Existence of God** by Donald M. Borchert (5 pp.)

**PWC7-104i Business Ethics** by Gregory Emery (7 pp.)

**PWC7-082i Chinese Philosophy** by H. Gene Blocker (4 pp.)

**PWC7-102i Confucianist Ethics** by H. Gene Blocker (3 pp.)

**PWC7-095i Democracy** by Polycarp Ikuenobe (6 pp.)

**PWC7-100i Distributive Justice** by H. Gene Blocker (3 pp.)

**PWC7-091i Egoism** by H. Gene Blocker (4 pp.)

**PWC7-081i Epistemic Justification: Foundationalism and Beyond** by Andrew Latus (6 pp.)

**PWC7-090i Ethical Relativism** by H. Gene Blocker (3 pp.)

**PWC7-096i Existential Philosophy** by David Stewart (4 pp.)

**PWC7-075i Freedom and Determinism** by John F. Petrik (8 pp.)

**PWC7-080i History of Aesthetics** by H. Gene Blocker (2 pp.)

**PWC7-074i How to Study Philosophy** by John F. Petrik (5 pp.)

**PWC7-098i Human Rights** by H. Gene Blocker (3 pp.)

**PWC7-103i Justice** by Polycarp Ikuenobe (6 pp.)

**PWC7-084i Kant's Ethics of Duty** by David Stewart (3 pp.)

**PWC7-099i Legal Positivism** by Polycarp Ikuenobe (7pp.)

**PWC7-101i Libertarianism** by Polycarp Ikuenobe (5 pp.)

**PWC7-086i Major Currents in Greek Ethics** by M. Andrew Holowchak (4 pp.)

**PWC7-087i Medical Ethics** by Arthur Zucker (13 pp.)

**PWC7-078i Metaphysics** by H. Gene Blocker (2 pp.)

**PWC7-097i Natural Law** by Polycarp Ikuenobe (7 pp.)

**PWC7-085i Naturalism and Virtue Ethics** by H. Gene Blocker (3 pp.)

**PWC7-077i Personal Identity** by Joseph Tarala (8 pp.)

**PWC7-089i Philosophical Perspectives on Happiness** by M. Andrew Holowchak (3 pp.)

**PWC7-079i Philosophy of Science** by H. Gene Blocker (3 pp.)

**PWC7-093i Philosophy of Sport** by M. Andrew Holowchak (3 pp.)

**PWC7-094i Postmodernism** by Katarzyna Marciniak (5 pp.)

**PWC7-083i Utilitarianism** by H. Gene Blocker (6 pp.)