HUAS 6375.001
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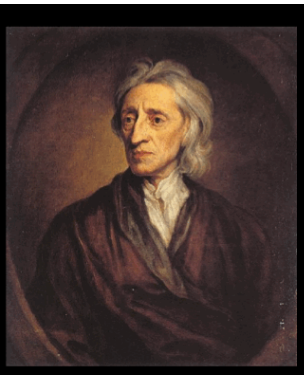
Art, Experience, and the Senses
Dr. Charissa N. Terranova
Spring 2013
Monday 4:00-6:45
AH2 1.204

New Empiricism and Allegories of the Senses in the 17th Century

John Locke (1634-1704)

- *A Letter Concerning Toleration* (1689)
- *Two Treatises on Government* (1689)
- *An Essay Concerning Human Understanding* (1689)
- *Some Thoughts Concerning Education* (1693)
- *The Reasonableness of Christianity* (1695)
- *Aesop's Fables* (1703)

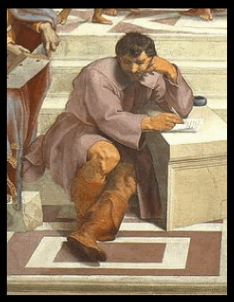
René Descartes (1596-1650)
Rationalist
Deductive Reasoning



John Locke (1634-1704)
Empiricist
Inductive Reasoning

Ancient Atomism
Epicurus and Democritus

Epicurus 341 BCE – 270 BCE (from Raphael, *School of Athens*, 1509)



Democritus 460 – 370 BCE (also identified as Heraclitus from Raphael, *School of Athens*, 1509)

- Hylomorphism: from *hyle* meaning matter; dualism of form and matter; form is external shape or container and matter is substance

- Eidola: image, idol, phantom, ghost; in Ancient Atomism Epicurus explains perception in terms of the interaction of atoms with the sense-organs. Objects continually throw off one-atom-thick layers, like the skin peeling off of an onion. These images, or "eidola," fly through the air and bang into one's eyes, from which one learns about the properties of the objects that threw off these *eidola.* This explains vision. Other senses are analyzed in similar terms; e.g., the soothing action of smooth atoms on the tongue causes the sensation of sweetness. http://www.iep.utm.edu/epicur/

- Void: Nothing, non-being through which, by which matter, atoms fall, circulate and move

- Clinamen Swerve: unpredictable swerve of atoms; Ancient incarnation of "will"

> ...if all motion is always one long chain, and new motion arises out of the old in order invariable, and if the first-beginnings do not make by swerving a beginning of motion such as to break the decrees of fate, that cause may not follow cause from infinity, whence comes this freedom in living creatures all over the earth
> (Lucretius [Roman], *De Rerum Natura*, Book 2, lines 251-256)

John Locke on Property

- *Second Treatise on Government*
- Private property is a natural, God-given right, bound up principally with LABOR:

Sec. 26. God, who hath given the world to men in common, hath also given them reason to make use of it to the best advantage of life, and convenience. The earth, and all that is therein, is given to men for the support and comfort of their being. And tho' all the fruits it naturally produces, and beasts it feeds, belong to mankind in common, as they are produced by the spontaneous hand of nature; and no body has originally a private dominion, exclusive of the rest of mankind, in any of them, as they are thus in their natural state: yet being given for the use of men, there must of necessity be a means to appropriate them some way or other, before they can be of any use, or at all beneficial to any particular man. The fruit, or venison, which nourishes the wild Indian, who knows no enclosure, and is still a tenant in common, must be his, and so his, i.e. a part of him, that another can no longer have any right to it, before it can do him any good for the support of his life.

Sec. 27. Though the earth, and all inferior creatures, be common to all men, yet every man has a property in his own person: this no body has any right to but himself. The labour of his body, and the work of his hands, we may say, are properly his. Whatsoever then he removes out of the state that nature hath provided, and left it in, he hath mixed his labour with, and joined to it something that is his own, and thereby makes it his property. It being by him removed from the common state nature hath placed it in, it hath by this labour something annexed to it, that excludes the common right of other men: for this labour being the unquestionable property of the labourer, no man but he can have a right to what that is once joined to, at least where there is enough, and as good, left in common for others.

Sec. 28. He that is nourished by the acorns he picked up under an oak, or the apples he gathered from the trees in the wood, has certainly appropriated them to himself. No body can deny but the nourishment is his. I ask then, when did they begin to be his? when he digested? or when he eat? or when he boiled? or when he brought them home? or when he picked them up? and it is plain, if the first gathering made them not his, nothing else could. That labour put a distinction between them and common: that added something to them more than nature, the common mother of all, had done; and so they became his private right. And will any one say, he had no right to those acorns or apples, he thus appropriated, because he had not the consent of all mankind to make them his? Was it a robbery thus to assume to himself what belonged to all in common? If such a consent as that was necessary, man had starved, notwithstanding the plenty God had given him. We see in commons, which remain so by compact, that it is the taking any part of what is common, and removing it out of the state nature leaves it in, which begins the property; without which the common is of no use. And the taking of this or that part, does not depend on the express consent of all the commoners. Thus the grass my horse has bit; the turfs my servant has cut; and the ore I have digged in any place, where I have a right to them in common with others, become my property, without the assignation or consent of any body. The labour that was mine, removing them out of that common state they were in, hath fixed my property in them.

Enclosure Acts

- Enclosure meant joining the strips of the open fields to make larger compact units of land. These units were then fenced or hedged off from the next person's land. In this way a farmer had land in one farm, rather than in scattered strips. This brought greater independence. Enclosing land was not new; it dated back to at least the Medieval period.

- Between 1760 and 1780, some 900 Enclosure Acts were passed

Stop to consider how the so-called owners of the land got hold of it. They simply seized it by force, afterwards hiring lawyers to provide them with title-deeds. In the case of the enclosure of the common lands, which was going on from about 1600 to 1850, the land-grabbers did not even have the excuse of being foreign conquerors; they were quite frankly taking the heritage of their own countrymen, upon no sort of pretext except that they had the power to do so.
—George Orwell, As I Please, *Tribune*, 18 August 1944

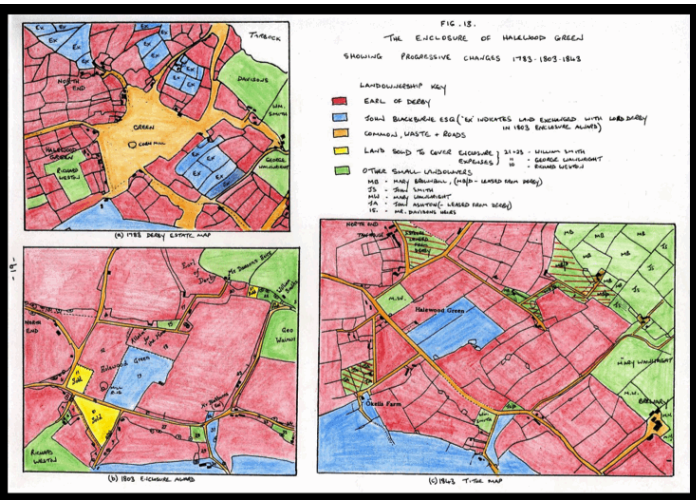
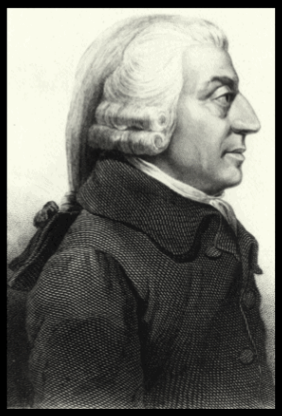


FIG. 18.
THE ENCLOSURE OF HALEWOOD GREEN
SHOWING PROGRESSIVE CHANGES 1783-1803-1843
LANDOWNERSHIP KEY
EARL OF DERBY
JOHN BLACKBURNE ESQ ('Ex' INDICATES LAND EXCHANGED WITH LORD DERBY IN 1803 ENCLOSURE AWARD)
COMMONS, WASTE + ROADS
LAND SOLD TO COVER ENCLOSURE EXPENSES
OTHER SMALL LANDOWNERS
MB - MARY BRAMALL, (M&D - LEASED FROM DERBY)
JS - JOHN SMITH
MH - MARY HANDLEY
JA - JOHN ASPINALL LEASED FROM DERBY
HC - MR. BANNERS WIFE
(a) 1783 DERBY ESTATE MAP
(b) 1803 ENCLOSURE AWARD
(c) 1843 TITHE MAP
Halewood Green
Ditch Farm



Adam Smith (1723-1790)

Scottish Enlightenment

- *The Theory of Moral Sentiments* (1759)
- *The Wealth of Nations* (1776)

Moral Sentiment

Wealth of Nations

“the invisible hand”

The proud and unfeeling landlord views his extensive fields, and without a thought for the wants of his brethren, in imagination consumes himself the whole harvest ... [Yet] the capacity of his stomach bears no proportion to the immensity of his desires ... the rest he will be obliged to distribute among those, who prepare, in the nicest manner, that little which he himself makes use of, among those who fit up the palace in which this little is to be consumed, among those who provide and keep in order all the different baubles and trinkets which are employed in the economy of greatness; all of whom thus derive from his luxury and caprice, that share of the necessaries of life, which they would in vain have expected from his humanity or his justice...The rich...are led by an invisible hand to make nearly the same distribution of the necessaries of life, which would have been made, had the earth been divided into equal portions among all its inhabitants, and thus without intending it, without knowing it, advance the interest of the society... Part IV Ch 1, *The Theory of Moral Sentiments*

By preferring the support of domestic to that of foreign industry, he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an **invisible hand** to promote an end which was no part of his intention. Nor is it always the worse for the society that it was not part of it. By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it. I have never known much good done by those who affected to trade for the public good. It is an affectation, indeed, not very common among merchants, and very few words need be employed in dissuading them from it. Book IV, Ch. II, paragraph IX, *The Wealth of Nations*

Concern for the ‘wealth of nations’

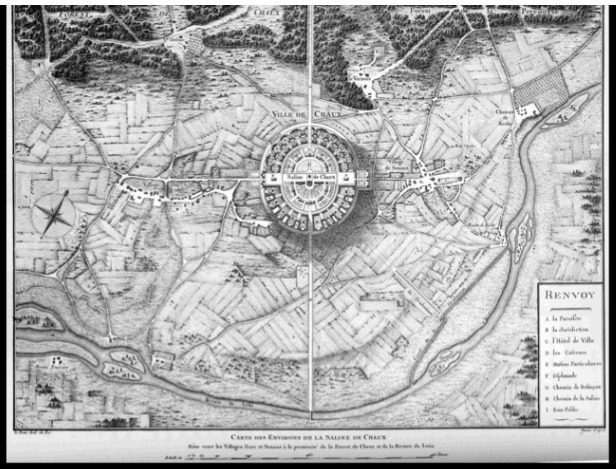
The annual labour of every nation is the fund which originally supplies it with all the necessaries and conveniences of life which it annually consumes … . [T]his produce … bears a greater or smaller proportion to the number of those who are to consume it … .[B]ut this proportion must in every nation be regulated by two different circumstances; first, by the skill, dexterity, and judgment with which its labour is generally applied; and, secondly, by the proportion between the number of those who are employed in useful labour, and that of those who are not so employed.

The Wealth of Nations, Glasgow Edition, vol. 2a, p. 10

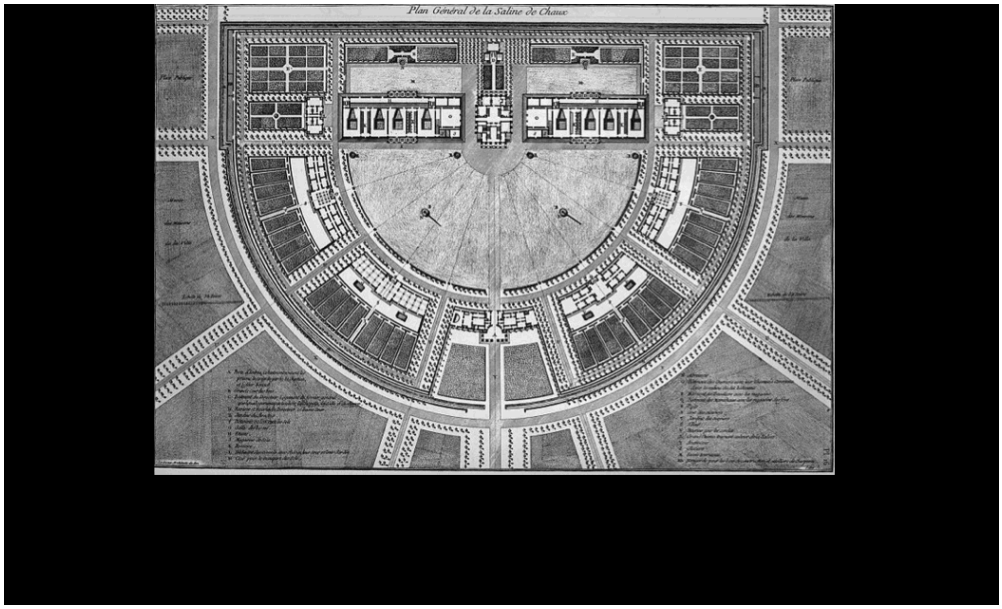
Physiocracy [“Government of Nature”]

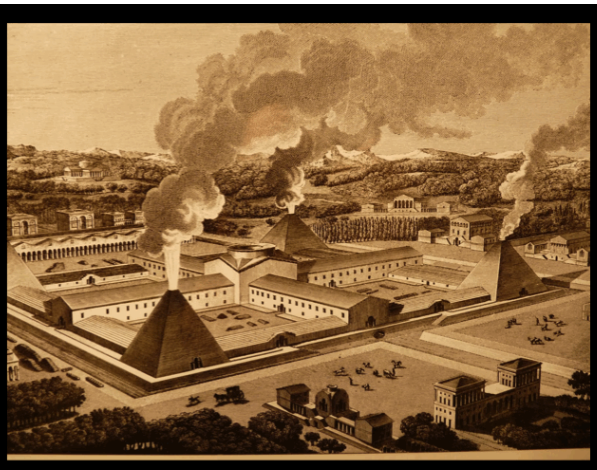
- Economic growth through land development
- Productive work as the source of national wealth
- Anti-city
- Francois Quesnay
- Thomas Jefferson

Atomistic Materialism
Empiricism
Epistemology of the Senses
18th-Century Visionary Architecture

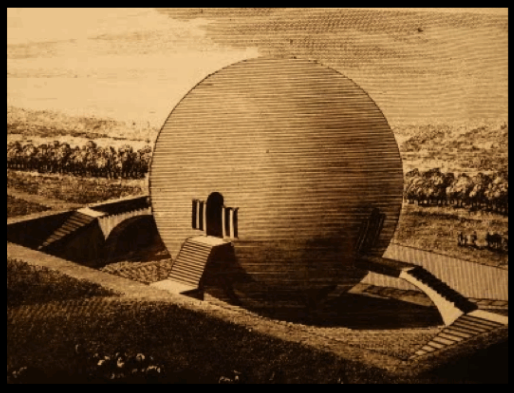


Claude Nicolas Ledoux, Saline de Chaux, 1775-1804

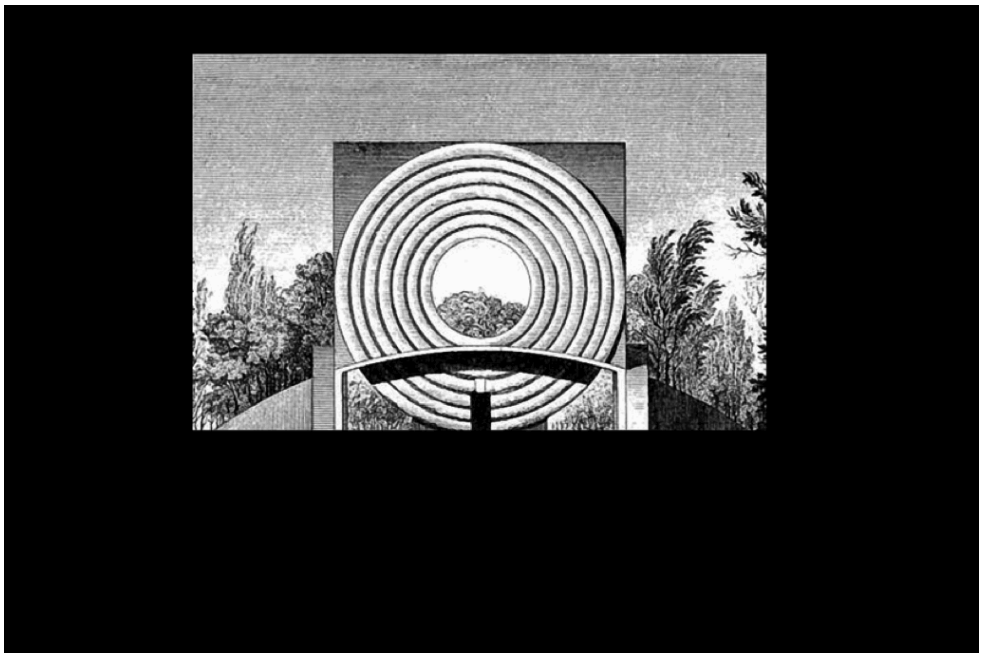

Plan Général de la Saline de Chaux

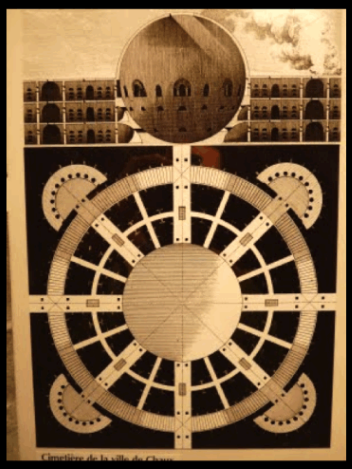


Canon-Forge

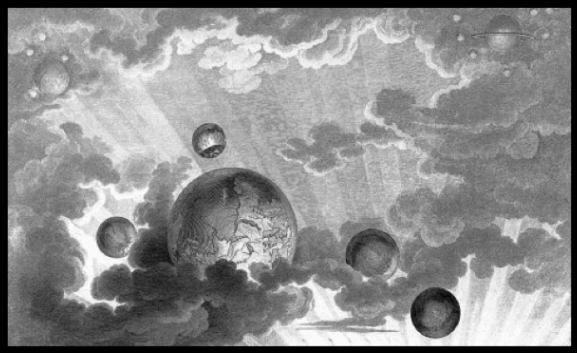


House of the Gardeners

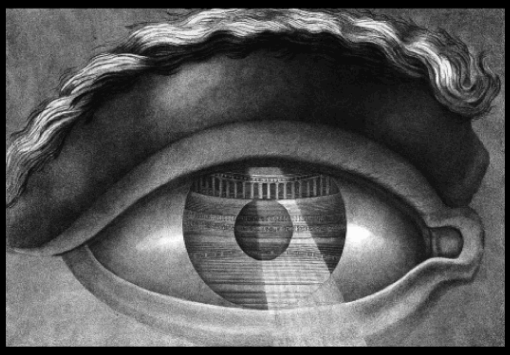




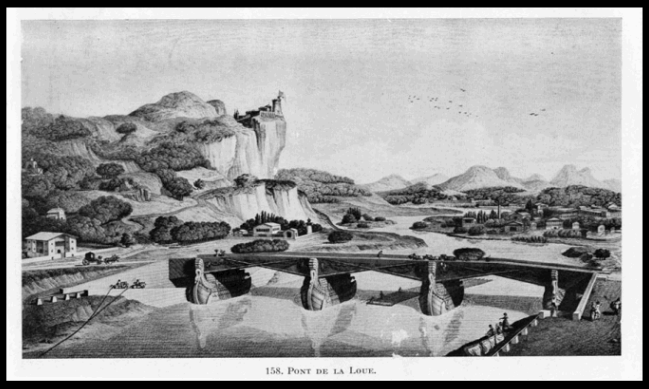
Cemetery



Elevation of Cemetery

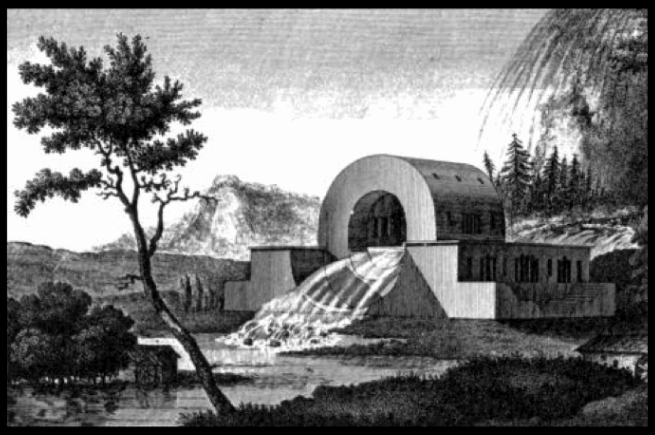


Ledoux, Theatre of Besancon, 1784

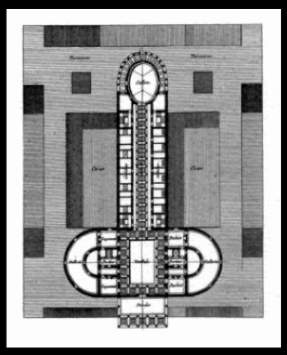


158. Pont de la Loue.

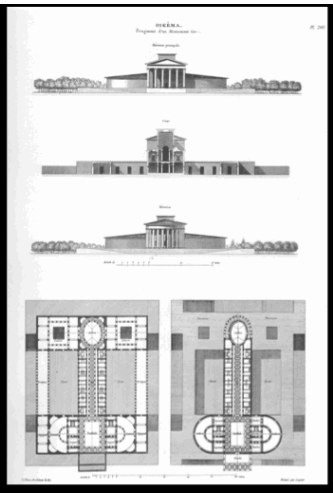
Loue River Bridge

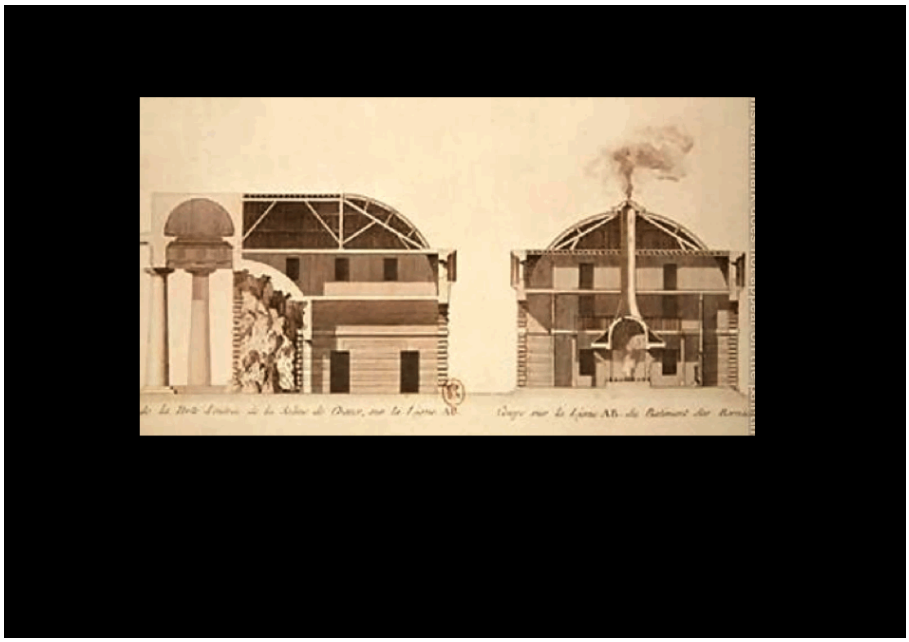


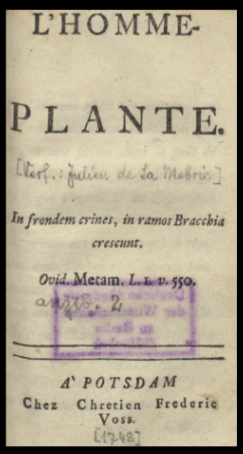
Project for the ideal city of Chaux: House of supervisors of the source of the Loue.
Published in 1804.



Oikéma


DICÉMA.
Façade principale
Coupe
Revers
Plan
Plan





L'HOMME-

PLANTE.

[Auct.: Julien de La Mettrie]

In frondem crines, in ramos Bracchia crescunt.

Ovid. Metam. *L. I. v. 550.*

A POTSDAM

Chez Chretien Frederic Voss.

[1748]

In *L'homme plante* (1748), a minor but curious work, La Mettrie sought to confirm his belief in a sort of universal organic analogy by pointing out, at times rather speciously, what he considered to be parallel organs and corresponding vital functions in plants and in the human body.

http://www.encyclopedia.com/topic/Julien_Offray_de_La_Mettrie.aspx

Julien Offray de La Mettrie, *L'Homme plante*, 1748