Today few people would accept the notion that the world is about to end through a prophesied, supernatural act. Despite Jimmy Swaggert, Hal Lindsey, and even former President Reagan, the Judeo-Christian apocalypse, at least literally understood, is normally discounted as a creed for cranks.

And yet that has not always been the case. Between 1500 and 1800 many of Europe's and America's most creative minds (Catholic, Protestant, and Jewish) believed that they were living in the latter days of the world and the culmination of human history. In fact, the apocalypse underwrote the Reformation in the 16th century, the English Revolution in the 17th century, and the American Revolution in the 18th century. Moreover, it proved a crucial catalyst in the emergence of liberal values, political democracy, and even modern science. There is nothing in the least liberal, democratic, or scientific about the apocalypse, but none of these phenomena would have developed without it. Even so, whether liberal or otherwise, apocalyptic ideas exercised the European social imagination quite literally from Moscow to Mexico City, from Scotland to the Yemen. They would shape the world in profound and enduring ways.

This course explores such themes through an examination of some of the more important texts of the period--drawn primarily though not exclusively from the anglophone cultures. Among the individuals considered will be: the scientists Francis Bacon, Robert Boyle, Isaac Newton, Joseph Priestley; the poets Edmund Spenser, John Milton, Andrew Marvell, John Dryden; the political philosophers Thomas Hobbes, James Harrington, Gerrard Winstanley, and the American founding fathers. The course is intended to deepen students' understanding of the processes of secularization. Why is the apocalypse--so alien to us today--so crucial to the creation of our culture and to what we are?

Only by seeing the apocalypse's central -- and often highly creative -- role historically within Western civilization, can we meaningfully assess its significance today. Only by grasping "Apocalypse Then" can we ever truly understand "Apocalypse Now."

Accordingly, the course will conclude with reflection on the persistence of apocalyptic traditions within the secular world after 1800. Topics ranging from the Taiping Rebellion in 19th-century China to the politics of the Cold War to contemporary phenomena like Jonestown, David Koresh, and the great rapture, will be considered. Why has Antichrist followed us into the Post-Apocalyptic Age? Why has the Apocalypse turned on the world it did so much to
create?

Books (on reserve and most also available for purchase):

Arthur Williamson, *Apocalypse Wow!: Selected Readings*
Bernard McGinn, *Apocalyptic Spirituality*
Francis Bacon, *New Atlantis*
Tommaso Campanella, *City of the Sun*
John Milton, *Areopagitica*
Andrew Marvell, *Complete Poems*
Gerrard Winstanley, *The Law of Freedom*
Blaise Pascal, *Pensées*
Paul Boyer, *When Time Shall Be No More*
Martin Luther King, Jr., “I Have a dream” and Other Writings
Hal Lindsey, *The Late Great Planet Earth*

Note: On reserve in the library is also an unabridged version of *Apocalypse Then*. It may be useful to students wishing to explore any of these topics in greater depth or in preparing a research paper.

**Course Requirements:** Members of the seminar will write four précis of apocalyptic texts (each of about four pages) and one analytical essay of about 5 pages (about 2000 words).

The **précis** will summarize the central argument in each of the following:

1. Francis Bacon, *New Atlantis* (1624?) **OR** Tommaso Campanella, *City of the Sun* (1612)

Each précis will be due in the class in which the text is scheduled to be discussed. Guidelines will be provided a week before the précis is due.

The **analytical essay** constitutes an analysis of an appropriate primary or secondary text. The essay will consider the text's thesis, assumptions, argument, and implications. If the analysis is of a primary text, the essay will also consider the text's historical significance and the reading given it by contemporaries. If the analysis is of a secondary text, the essay will also locate and analyze the critical response to it. Appropriate texts are indicated with a "+" in the syllabus.
Members of the seminar should feel free to propose other texts as subjects for a critical essay. *Such texts need to be approved by the instructor in advance.* DATE DUE: an analytical essay is due one week before its theme is scheduled to be discussed by the seminar. Each essay will be duplicated by the student and distributed to the class at that time, and will form part of the following session's discussion.

**Evaluation:**
- Analytical Essay 50%
- Précis 30%
- Participation 20%

Students also have the option of writing a **Research Paper** instead of the analytical essay and the précis. The research paper will normally concern a theme or problem within one of the syllabus topics. Such students who undertake this option will need to be familiar with the period of their topic and with the requirements of graduate research. The research paper will be due at the end of the semester. The research paper topic will need to be worked out with the instructor early on in the term. Several areas of inquiry are provided at the end of the syllabus. The research paper will replace the précis and the analytical paper (70% of grade).

Each week the seminar will read the selections indicated for the scheduled topic. "Further Readings" are intended for those whose interest is exceptionally robust.

* = item on reserve (hopefully)

+ = good text for analytical essay (maybe)

**Office Hours:** Wednesdays, 12:00-3:00, 3061 Tahoe Hall (278-6914).

**1st Week:**

**MEET THE BEAST** (An Introduction);

Selections from Scripture (SR)
Lactantius, *Divine Institutes* (SR)
Early Image of the Apostles (SR)

Further Reading:

The Bible (King James or Revised Standard)
  Daniel esp. 2, 7, 12
  Revelation (entire)
Bernard McGinn, "Early Apocalypticism," in The Apocalypse
  in English Renaissance Thought and Literature, ed.
  Patrides and Wittreich, pp. 2-39 (hereafter Patrides & Wittreich).
E.L. Tuveson, Millennium and Utopia, pp. 1-112.
D.C. Allison, “The Eschatology of Jesus,” in J.J. Collins (ed.), The Encyclopedia of
  Apocalypticism: Volume I (The Origins of Apocalypticism in Judaism and Christianity),
  pp. 267-302.

2nd Week:

**MEDIEVAL FORMULATIONS** (Meet Jesus Christ, Jr.): From Joachim of
  Fiore to Christopher Columbus

*Williamson, Apocalypse Then, pp. 17-36.
Medieval Epistemology Documents (SR)
Luca Signorelli, “Antichrist Preaching,” late 1490s (SR)
Sandro Botticelli, “Magdalene at the Foot of the Cross” with Florence in the background,
  1502 (SR)
Joachim of Fiore, “Tree Circles” and “The New Order of the People of God,” 12th
  century (SR)

Further Reading:

*Bernard McGinn (ed.), Apocalyptic Spirituality, pp. 97-112, 118-124, 129-130,
  142-148, 183-191.
*Marjorie Reeves, “The development of apocalyptic thought: medieval attitudes,” in
  Patrides & Wittreich, pp. 40-71.
  3-20, 206-221.
+Marjorie Reeves, Joachim of Fiore and the Prophetic Future
Bernard McGinn, "Apocalypticism in the Middle Ages: An
+Donald Weinstein, Savonarola and Florence

3rd Week:
IMPERIAL SPAIN, THE LAST WORLD EMPIRE? – AND ITS ANGLOPHONE COMPETITOR

*Williamson, Apocalypse Then, chapters 3.

Further Reading:

*Frances A. Yates, Astraea: The Imperial Theme in the 16th Century, pp. 29-87.
+William Haller, Foxe's Book of Martyrs and the Elect Nation
Richard Bauckham, Tudor Apocalypse
K.R. Firth, The Apocalyptic Tradition in Reformation Britain, 1530-1645
+Paul Christianson, Reformers and Babylon

4th Week:

APocalypse Revived: The Reformation

*Williamson, Apocalypse Then, chapter 2.
Edmund Spenser, The Faerie Queene, Bk. I (depending on class interest)

Further Reading:

*W.M. Lamont, Godly Rule, pp. 7-9, 13-55.

5th Week:

Prophecy and Science: "Many shall run to and fro, and knowledgeshall be increased."

*Francis Bacon, New Atlantis (1624?)
*Tommaso Campanella, The City of the Sun (1602)
**Williamson, Apocalypse Then, chapter 4.**

*****(**FIRST PRÉCIS DUE IN CLASS)*****

Further Reading:


6th Week: **THE BRITISH REVOLUTIONS, 1638-1662**

**PROPHECY, OBLIGATION AND AUTHORITY, PART I: JOHN MILTON**

John Milton, *Areopagitica* (1644)
*Williamson, Apocalypse Then, chapter 5.

*****(**SECOND PRÉCIS DUE IN CLASS)*****

Further Reading:

+ Christopher Hill, *John Milton and the English Revolution*
+ Michael Fixler, *John Milton and the Kingdoms of God*
+ Christopher Hill, *The World Turned Upside Down*
+ Juliet Cummins (ed.), *Milton and the Ends of Time*

7th Week: **THE ENGLISH REVOLUTION II**

**NEW HEAVEN, NEW EARTH: PROPHECY AND RADICALISM**

*Gerrard Winstanley, The Law of Freedom* (1652)

*****(**THIRD PRÉCIS DUE IN CLASS)*****

Further Reading:

Lamont, *Godly Rule*, pp.82-178.
A.S.P. Woodhouse, ed., *Puritanism and Liberty*
Gerrard Winstanley, *Works*, ed. G. Sabine
+M. Tolmie, *The Triumph of the Saints*
+T. Wilson Hayes, *Winstanley the Digger*
G.E. Aylmer, ed., *The Levellers and the English Revolution*
G.E. Aylmer, "Gerrard Winstanley's 'Englands Spirit Unfolded,'" in *Past and Present*, 40 (1968)
+George M. Shulman, *Radicalism and Reverence: The Political Thought of Gerrard Winstanley*
Christopher Hill, "Gerrard Winstanley and Freedom," in *A Nation of Change and Novelty*

8th Week: **THE ENGLISH REVOLUTION III**

**PROPHECY, OBLIGATION, AND AUTHORITY II: ANDREW MARVELL**

Andrew Marvell, "The First Anniversary of the Government under His Highness the Lord Protector, 1655"

Further Reading:

Marvell, "An Horatian Ode upon Cromwell's Return from Ireland" (1650)
S.N. Zwicker, "Models of Governance in Marvell's 'First Anniversary'," *Criticism*, 16 (1974).
J.M. Wallace, *Destiny His Choice: The Loyalism of Andrew Marvell*
J.A. Mazzeo, "Cromwell as Davidic King," in *Renaissance and 17th Century Studies*

9th Week:

**ANTI-ANTICHRIST**: Catholic Response

*Michel de Montaigne, *Of Cannibals* (Frame Edition)*
*Williamson, *Apocalypse Then*, Chapter 7 (review Chapter 4).*
Further Reading:


10th Week:

PROPHECY AND SCIENCE II: The Newtonian Revolution and Beyond

+*Margaret Jacob, The Cultural Meaning of the Scientific Revolution, pp. 73-135.
*Williamson, Apocalypse Then, chapter 6.

Further Reading:

+Betty-Jo Teeter Dobbs, The Janus Faces of Genius
+Betty-Jo Teeter Dobbs and M.C. Jacob, Newton and the Culture of Newtonianism

11th Week:

ANTICHRIST AND THE IDEA OF PROGRESS: From the Age of the Spirit to the Age of Enlightenment

Denis Diderot, "Defintion of an Encyclopedia" (Handout)
*Williamson, Apocalypse Then, Chapter 8.

Further Reading:

+Theodore Olson, Millennium, Utopianism, and Progress, esp. pp. 3-10, 191-235.
+Magaret Jacob, Living the Enlightenment
E.L. Tuveson, Millennium and Utopia, pp. 113-203.
*Jack Fructman, Jr., The Apocalyptic Politics of Richard Price and Joseph Priestley
+Christopher Burdon, The Apocalypse in England: Revelation Unraveling, 1700-1834

12th Week:

THE DEATH OF ANTICHRIST? PART II: The Age of the American
13th Week:

**ANTICHRIST IN THE POST-APOCALYPTIC AGE I: Radical Reform, Democracy, and Post-Millennialism – from the Civil War to the 1960s**

*Martin Luther King, “I have a dream” (1963)
*Williamson, Apocalypse Then, chapter 10.

Further Reading:

+James Moorhead, American Apocalypse: Yankee Protestants and the Civil War
+Lewis Perry, Radical Abolitionism: the Government of God in Antislavery Thought
+Donald Hodges, Sandino’s Communism
+Marco Aurelio Navarro-Génie, Augusto “César” Sandino: Messiah of Light and Truth


Harry S. Stout, Upon the Altar of the Nation: A Moral History of the American Civil War.

14th Week:

**ANTICHRIST IN THE POST-APOCALYPTIC AGE, PART II: From the Rise of Pre-Millennialism to the Cold War**

Paul Boyer, When Time Shall Be No More Prophecy Belief and Modern American Culture, ch. 3 (“The Premillennial Strand”), ch. 5 ("Ezekiel as the First Cold
Warrior”).
Norman Cohn, Pursuit of the Millennium (selection in SR)
*Hal Lindsey, The Late Great Planet Earth

*****FOURTH PRÉCIS DUE IN CLASS)*****

Further Reading:
*A.H. Williamson, “Lapses in Reason” (MLK’s apocalyptic vs Farrakhan’s)
+Michael Barkun, Crucible of the Millennium: the Burned-Over District of New York in the 1840s
+A.J. Magida, Prophet of Rage: A Life of Louis Farrakahn
+Mattias Gardell. In the Nation of Elijah Muhammad: Louis Farrakahn and the Nation of Islam

15th Week:

ANTICHRIST IN THE POST-APOCALYPTIC AGE, PART III: The Persistence of Traditional Belief

*Bernard McGinn, Antichrist, ch. 10 ("Antichrist Our Contemporary").
*Paul Boyer, When Time Shall Be No More, Prologue (“The Hidden World of Belief”), ch. 10 (“Apocalyptic Portents in a Post-Cold War World”).

Further Reading:

+Billy Graham, Approaching Hoofbeats
+Michael Barkun, Religion and the Religious Right: the Origins of the Christian Identity Movement
+Robert Fuller, Naming the Antichrist: the History of an American Obsession
Dominic Pettman, After the Orgy: Toward a Politics of Exhaustion (libidinal millenarianism?)

Film:

“The Matrix” (Wachowski Brothers, 1999).
*A.H. Williamson, “‘The Matrix’: The Other Men in Black”
16th Week:

THE END OF THE WORLD????

BEFORE THEN...

POSSIBLE RESEARCH PAPER TOPICS

1. **Enter Stage Left, Enter Stage Right: The Apocalypse and Its Critics in Elizabethan and Jacobean Theater**

   How do reforming (“puritan”) dramas present the apocalyptic program? How do conservative dramas respond?

   Thomas Middleton, *A Game at Chess* (1624)
   Thomas Dekker, *The Whore of Babylon* (c. 1606)
   John Webster, *The White Devil* (1612)
   Ben Jonson, *Bartholomew Fair* (1614; revived 1661)
   Francis Beaumont, *The Knight of the Burning Pestle* (1607)

   Further Reading:
   Middleton, *The Revenger’s Tragedy* (1607)
   Dekker, *The Shoemaker’s Holiday* (1599)

2. **How secular is Gerrard Winstanley (really)?**

   G.H. Sabine, *Works* and other readings. See instructor.

3. **How does the “Rapture” connect with and differ from “Dominion Theology”? how do both connect or fail to connect with mainline Protestant eschatology?**

   See instructor for initial readings.