

**Key Concepts and Overall Theory and Practice:
Collingwood, Dawson, and Butterfield**

	<u>Collingwood</u>	<u>Dawson</u>	<u>Butterfield</u>
Key Historical Concepts	History of Ideas History as thought (Scale of Forms) Question-and-answer logic Evidence, Inference Action vs. Causation Re-enactment Scissors-and-paste history Civilization and barbarism	Religio and cultus Geography and material culture Sociology of land, people, and work Augustinian metahistory Unity and division (Western) civilization Schism as socio-cultural Secularization	Whig history Danger of presentism Danger of moral judgments as history Technical (Academic) history Historical narrative Tradition of liberty History of historiography Epistemic humility Diplomatic balance of power
Key Religious Concepts	Revised Ontological argument (Absolute Presuppositions) Magic Religion as imagination/emotion	Ocean of supernatural energy Natural law Connaturality of material/ non-material The Incarnation Christian ecumenicity Caritas and civitas	Providence Use of moral judgments as politics Charity as cultural power Cupidity Original sin
General Purpose	To understand the past in order to think more clearly about the why of the present and thus solve problems	To understand the dynamic process of the past so as to intuit the divine work amidst repeated human failure	To understand the past so as in some measure to understand what the future might portend

Overarching Structure in Collingwood (The Christ of Culture)

Religion— Archaeology & History—Method & Metaphysics—Principles—Ideas

Overarching Structure in Dawson (Christ Above Culture)

Historical Narrative—Cultural Criticism—Historical Curriculum

Overarching Structure in Butterfield (Christ and Culture in Tension)

Political history—Historiography—Christianity & history—(History of science)—Diplomacy