This course provides an approach to medieval philosophy based on structure rather than content. We will look at the comparison, made since the nineteenth century, between Gothic architecture and scholastic philosophy. Does a common “mental habit” or set of “mental tendencies” shape both the Gothic building and the scholastic text? If so, we can approach medieval philosophy as the cultivation and expression of these habits or tendencies rather than the study of a certain subject matter (e.g. God, free will). Our core texts will be John Ruskin’s “The Nature of Gothic,” Wilhelm Worringer’s *Form in Gothic* (name-checked by Gilles Deleuze), Erwin Panofsky’s *Gothic Architecture and Scholasticism*, and essays by the medievalist, socialist, and atheist William Morris (who argued that, “in the future, our style of architecture must be Gothic architecture”). Once we have developed the tools to analyze Gothic philosophy, we will spend the final month of the term applying them to a Gothic text: Dionysius the Areopagite’s *Mystical Theology*, especially in its thirteenth-century textbook edition and numerous commentaries. By the end of the term, students will be able to give an architectural reading of medieval philosophy, and a philosophical reading of Gothic architecture.

*This is a course in medieval philosophy, NOT the nineteenth-century novel.*