

ITH\_Box\_05\_Notebook\_11

Miscellaneous

Dr. Mahaffy

Mr. Smith

Prof. de Somichrath

Miss Hugon

Mr. Gow

Jc Thallon  
5. Gros St

[1]

Confession of Jc Thallon - Dr Mahoff

Read Grote as it came out. 12 vols  
nothing worth exc. but 776 & also  
though a certain amount 776.  
Confession best with myths.  
Grote - platonic, also to connect  
with past. Grote now must be  
threshold-wide compass, fair  
judgment.

Trask began, Moore, Leake  
causal & convincing, self-port  
open the Germans.

Curtius note with hint of  
in Gr. Forlook history, national  
want of historic sense.

Grote's & geog. heliography  
charm of book full right  
moulding in plate or no

understanding of ancient  
writing people - Gen. only, ~~only~~ real  
Sympathy with art, not so  
quite (poetics & phras).

Great  
Many myths wholly unhistorical

Practical light high interest of myths  
Just tried to explain origin of these  
Native myths and psych.  
attitudes.

Joseph Muller a scholar mythologist  
not a real person.

Stredmann's study of place names  
not be but revival of part of  
language, actions, Trigrams, Count  
etc.

The study in its humblest capacity  
has always been imp. in progress  
Each discovery to confirm  
these names.

Paths, trade routes, Leap on  
combination of cities in alliance  
Doubtless it. Catalogue  
of these terms.

These show pre-Celtic periods.

In last 20 yrs. Prof. M. has  
written at retreat point.  
North, see a little in Thirlwall  
some in Niebuhr.

Study of art etc.  
Inscriptions mostly, but they  
Papyrus esp. in Egypt -  
Sage & Petrie turned over to M.  
These documents for Hall print  
(Kew)

Then north, Egypt in  
Arabia, Beran

Fremont's Federal Govt  
Chance for a specialist to work  
up Macedonia.

Practical hints

Bussell charming, fine of expedition  
Strongly dogmatic, has some  
new ideas.

Philosophy  
Living - independence, not a unit.

of  
I know by far the best German  
But not quite on the point  
country, that - ①

Very clear insight, somewhat  
too short - only defect

Thanks Ok easier than German  
Real sources in original

Humanism

For easier to reject than to  
subtly something in its place  
"Old fashioned view of an old man"

War - Education. Mr A. L. Smith

"War is hell" but cont. elements of  
 heroism & regeneration. In spite of  
 all its horrors its imp. is its spirit.  
 imp. Civil W. prod. Puritanism &  
 advances in thought & literature. Each  
 war generated force wh. might have  
 been turned to good. After Boer  
 war almost anything might have been  
 made of it. Educ. Act.

This shows what material we have  
 created & call to put house in  
 order - learn lessons from it.

Gen. aspects of Educ. How define it?

That wh. remains when we have  
 forgotten what we have learned?

Walden had tried to meet German  
 menace by better relations w. G.

and increase efficiency. Was to  
reform educ from top to bottom.  
Law, medicine, theology, if we get  
behind scenes are a revelation.  
The gold value of fraud to no  
other profession!

1. Exam fraud, test better than  
gobbery - But what it doesn't tell
2. Payment by results, imagine it  
in doctors or statesmen.
3. External degrees, "at" at univ.
4. Relig bigotry

Italdani's idea was educ as a  
nat. duty. Must be an organic  
system from primary - univ.  
Depends on human factor of  
teachers. Needed much money.

9

Crux of educ. problem - How can  
we turn it into long - running edu  
of the Brit publ. That educ =  
life - death to a nation. If we  
won't live in this what will?  
Our slipshod methods might have  
gone down before efficient  
system even if it had its faults.  
Uneduc. better than people admini-  
strating & directed to wrong ends.  
How is Brit publ to be made to see  
the importance of teaching profession.  
Present method is not way to <sup>teach</sup> teach  
people to whom their children are  
entrusted. Teachableness of groups.  
How can we know what true  
teaching is? Can do nothing by  
treating people in a heap. Osler  
says every case is a fresh disease.

Must have face to face contact bet.  
pupil & teacher. Judicious swimming  
method. Tutorial vs. lecture.  
Get information upon a row of  
passing gips, if gips is open &  
get well directed enough may go in.  
Lecture first. But don't get a  
lawyer or doctor bec. cheap, or in  
a lump. Some people who do not  
know diff. bet. lectures & classes.  
Have seen what that even more &  
factory cannot extinguish mind of  
man. Discover that educ. must  
have spiritual quality, fellowships.  
like Med. Univ.  
Not always successful to travel.  
That making man to Univ. should  
take it to him. Need improved  
condit. in labor, more lecture.

11

Not out so much for rise in wage  
but to improve conditions. Possible  
to be an artisan & an educ. man.  
Must give up business

1. That educ. stops at 13
2. " half times get what is best
3. Present method of selection  
gets turnip-headed boys who can  
be stuffed

Eng. pride themselves on being practical  
but often means "I don't think" or  
"I think I don't think" or 2 alt.  
but equally muddled theories.

Rice 1870 ed. system has been  
reconstructed & new series coming.  
For indust. efficiency & not safety.  
Might have seen this 50 years ago,  
but have drifted on till war broke  
out & then people were indignant



bee. mass of people didn't understand  
its causes - & issues involved.

Would working men be held out vs.

1. Milit - naval disaster

2. Econ strikes & strain

3. Success - prematurity of peace

These 3 questions, put out by Mr. S.

How can people know these issues if  
no hist, geog, int. law, politics &  
what & empire stands for -

Whose fault was it? Not entirely

theirs, have been demands for it -

1906 speech by Mr Shackleton labor

leader in Opp. says it seems that

the day of democ. has come. Mid

cl. rule has not brought us into

paradise, Dem. to succeed must

have knowledge - have franchises.

13

for educ. in working class. If it  
is unsatisfied at out of 10 gov. we  
shall be ruled by democ, but an  
ignorant democ. There has  
been great estab. of centres etc -  
150 centres 3000 students, merely  
a drop in the ocean. Want of  
funds at bottom of it. Treasury is  
behind the Board, there must be  
intelligent public opinion behind  
the treasury. Trade unions can  
entirely to strikes but not other  
things. They feel this matter affects  
whole community - should be taken  
up by govt, but it's only publ.  
opinion that can do it. Too big  
for voluntary action now, must  
be done by state.

Cannot esp. social reform & other needs. True has put it into new relations & more importance.

After war & govt. problems will be how to educate a democracy.

What is essence & spirit of democ.

4 points noted as calling for better educ.

1. Apt to overlook govt. debt we owe to the past, no sense of historic continuity, want a clean state.

This hist. sense ought to be easy to devl. in England & all countries.

2. May become victim of formulas, cant phrases, mind-dulling phrases etc. - shibboleths

@ Formidable because held by millions. Think universal belief must be true

3. Has certain width & breadth sentimental tone. Vox populi etc.

15

all men are brothers etc. There are of course rights but they do not think about them

idealism, desire for peace, good will, but takes dreams for realities

Americans still think the Atlantic still exists. No moral doctrine

Optimism rooted in ignorance

(Australia) "we'd as soon be ruled by Germans" - let them go - too

hard word to describe social order (can't call it socialism)

corporateness. They haven't same

systematic development as well

to do when in home family,

school, college, church, nation

etc. Sacrificed by corporate idea.

Without it democ. has no more

cohesion than grains in a heap.

This corp. sense must be devd. as  
very end - flower of edue.  
Training of youth into citizenship, done  
in publ. s. - unit, but must  
intro. it into elementary schools.  
They want it, see Boy Scouts.  
Thinks Brit higher edue needs  
complete reform from very founda-  
tions - Can take only one aspect.  
Oulster thinks most valuable  
experience in Oxford was training  
in boats, subord. of indiv. for crew,  
No prize only glory.  
Trumpet call of war came. knew  
there was real manliness self  
sac. - recoveries but was not  
prep. for universal response of  
6000 Oxford men. No fuss or  
parade about it.

17

They have all been improved not  
only phys, but intellectually  
in concentration & goals.  
All men should have a year's  
training in some form of social  
service. Mutual understanding  
of classes, must look out for it  
after war especially. Must  
have sense of community.  
Intell value, correct bookishness  
& abstract char. of edue - "dead."  
Higher edue. absurdly one sided  
Hand & brain intimately connected  
was hand wh. devd. from brain -  
war has shocked the soul of Britz.  
Has regenerated France. What  
will it do for us?

Dr. Osler.

Primit. medicine in Egypt & Babyl.  
 Man in world diff. fr. ours, 203 million  
 years.

Controlled by inherited belief & superst.  
 Magic, charms, incant. etc. among  
 savages. Benign or malign. infl.  
 to be invoked or propitiated.

Priests, "dark uncharted region  
 art him" (BM).

Magic = relig & medicine (see BM)  
 Disease "demons, spirits feared,  
 sacred presence deified.

Pract. medic. arose out of primal  
 sympathy of man w. man.

Lucretius on growth of sympathy,  
 pity on the weak -

Basis of med. = sympathy &  
 draw others  
 others

Plin. suggests that man picked up  
med. hints from animals (not likely)  
Egypt, origin of many highly cherished  
beliefs, search for righteousness, moral  
making, indiv. rights etc. Faith  
that looked through death.

Egy. shows crude knowl. of disease  
& erroneous idea of its nature.

Priest = Phys., thought disease = death  
not natural but due to hostile  
spirits. Magic, spells, prayers to  
remove disease. Emits, hums, etc.  
known to them. See Hdt. on  
number of ships, & specialists.  
No dissection, no kind of practice  
or of disease -

Thomp. higher than Egy. Idea of  
law controlling world - 3 pts:

1. Anatom. observations in conn.

21

2. art of divination (live inspection)  
cult spread to Etr, Heb, Gr & R

2. Infl. of heavenly bodies on man's  
welfare. Result of magic & astrology.

3. Code of law. shows highly org. persons.  
specialists 2000 BC.

No attempt at recent. study of  
disease in E or Mes.

Geo = Bright light of day, men set  
dawn look on nat. w. clear eyes  
of mind. (Lucr. again).

Childe Roland is parable of man's  
pilgr. on "earth. Lost in despair

for an all encompassing mystery -

Childe Roland's master blew  
trumpet & superstition vanished  
in air, not all gone but Childe  
gave self confidence & challenge  
to nature.

Gk. light veil of nature -  
Plaything of gods or cog in universe?  
Prob. unsolved but study is v. imp.  
Thy & man can control parts of it.  
Gk. made gods so like self &  
lived on such familiar terms  
that they did not inspire terror.  
See Livingston "Gk. Genesis."  
Phys. dual origin <sup>Philos</sup> ~~Relig.~~  
1. Philos, esp. Ionian nature  
phil. spirit influential,  
generalizations on elements &  
nature of matter. Also in S  
Italy & colonies. Pythagoras,  
numbers, critical days, physics  
pitch of sound.  
Malaria & typhus favor belief  
in numbers. Kept up till 18<sup>th</sup>  
Empedocles, wonder worker etc.

Keen stud. of nat - Intro theory of  
elements, fire & air & earth & water  
Disease = disturbance of balance.  
1. heat, 2. cold, 3. moisture & 4. dryness  
(humors) - See M Arnold, Emped.  
Hdt. on Cretan Phys. Democedes (?)  
first state - Phys. of whom we know  
See Plato, evidently annual  
election for state - Phys.  
Dissections (Alcmeon), Saboteur  
deceases. Aristotle Not imp.  
Ac. study of medicine, anatomy  
& physics by Gks -  
Worship of Asclep. patron saint of phys.  
Epitaphus, Cos - <sup>ant?</sup> - 3 or 400  
temples ded. to him, 3<sup>rd</sup> BC in Rome  
Island on Tiber. Temple in beautiful  
spot, cheerful surroundings,  
sulfurous springs.

As. Ploutos, for ritual of temple -  
Ascl. secular phys., not always  
priests.

Even in Xt era disting. phys. asso.  
w. asc. temple (Galen). Epid.  
votive tablets. Cures. Incubations,  
in Xt time, MA etc. see M. Harrison.  
See Arist. on diseases, all right for  
speculative philosophers.

Found of Gr. scient. medicine =  
Hippocrates (little accurate inform.  
about him). Only explicit ment.  
by Plato in Protagoras. Phaedrus  
Hippoc. v. Asclap. says nature of  
body can only be understood as whole.

1. Humanity, see Om Gr. Epic on  
service to community, make  
men better. Gr. view of man  
opp. to St Paul. Pride in

25

body as a whole from Hom. down.

Rep Bk III laws of health.

Law for body of common man is  
result of effort initiated by Ascl.

"When there is a love of human. There  
will be art & love for a profession".

Oath of Hipp. accurate v. of  
of Gr. spirit.

2. Directness w. wh. went to very  
heart of matter, slight to nature,  
an art based on observation.

To know = Science

To think you know = ignorance

Life is short, art is long. Clear  
thought not entangled in superst.

Disease is only a part of a process  
of nature, nothing divine or sacred  
about it (epilepsy for ex.)

Each disease has own nature &

has its own natural cause.

Veneration for Hipp "divine."

Learn from unsuccess. exper. & learn reasons for their non-success -

No superstitions such as in ✓  
Aesc. cults. See Pliny, clinical  
No ref. to divin, om 1 or 2 incant,  
no charms, incant. or pract. of  
astrology. <sup>no feel</sup> nearer to spirit of  
Aes than Arabians or 15-16<sup>th</sup> cent.

"Fiction to the right, reality to the left."

Out of phils & abstr. speculation  
came possibility of <sup>medicine</sup> phys-  
scint.

Till Alex. school was much  
speculation. Time of Ptol. founded  
museum & univ, library etc.

Grant of 1<sup>st</sup> gt. medical school  
300000, lab, libr, clinics.

Reality of structure of hum. body.

27

Dissections. Now cont. records  
left, maybe some papyrus, now  
Plin Celous Galen

1. Herophilus, career of disease,  
pract. modern anatomy
2. Erasistratus, <sup>ovipia</sup> vital spirit, diet:  
but vital & animal spirit

Gt. name in Alex med after H.  
Jonian <sup>Paganon</sup> capital, Galen B. AD 130

Observer, experimenter & philo-  
Sectant at Rome, gt. success.

Story of lady w. names factors,  
Pylades, in love with him.

but on journeying w. emperor.

G. had eclectic mind, a disciple  
of Hippoc.

- (1) Anat. - pupil of Alexandrian  
(no chance to dissect - due to  
prejudice)



Orthodoxy, admirable, needs little  
change to rise for handbook of  
hygiene -

not such simple treatment as  
H, many drugs -

Highwater mark of Old medicine  
- after him the deluge - Deaths  
of science - deaths of medicine.  
Waste places that fill one with  
terror (not desert, or ocean)

"lion & ligand", human instab.  
Desolation, light of learning burned  
low, how possible that gifts  
of Old medicine were known any?

1. Babb. shallows Rk to founder  
Alarie 4/10

2. Xt brotherhood of man, care  
for body, practical virtues =  
teaching of Founder, but

29

men fight out:

Death, judgment, heaven & hell -  
vile body vs. redemption,  
long to subjection

In various relief -

Old kund. a stumbling block  
only teaching of church were  
most whole - Lost bearings  
on earth in seeking for heavenly  
home - Only a mystic  
can enter into that world.

Zeal to save souls only. "Invest.  
never & grateful is no longer  
necessary." Tertullian -

200: death given -

1542 Ren.

Old se. reached us in 3 ways  
did not die out entirely

1. Thos S Italy, Old. a wing

long, Salerno school infl. by  
Gks.

2. Byz. empire, not so import.  
for med. & science

3. Arabians in roundabout way  
fr. Gk to Syr to Arab to Hebr  
11-13<sup>th</sup> cent. gr. translators  
made Greek to Latin again.

Prof. de Sumichrasi

I.

Great temptation to lecture in French, bec. could read extracts from authors. Sometimes find direct infl., sometimes more like a subtle perfume.

1. Fabled links. Today when philol. has made strides we smile to think that scholars long believed Fr. derived from two gr. humanists of 16<sup>th</sup> cent. deriv. based on superficial resemblances.

In 17<sup>th</sup> cent. most schol. admitted Lat origin of Fr. Already in 16<sup>th</sup> Dic Courcy had noted change from Lat to Romance - Race. Gr + Troj seen Bossuet 17<sup>th</sup>, Roman de Brut (rom of Aeneas). In 18<sup>th</sup>, period of reason, Voltaire laughed at discov. of fossil shells on mts. by Buffon.

Not long ago 99<sup>7</sup>/<sub>10</sub> of 100 in this  
country believed in Russians in Eng-  
land did MA understand antiq.?  
Re illum. in MS of Thom, various  
clad in med. univ, thought whole  
civ. life, distorted vision. No first-  
hand knowl. of Gr classics. Crusades  
made earliest conn. Villhardouin,  
only being etc, no care for hist. asso.  
seeing etc. But Fr. trans. some  
of orig. Gr tales they came across.  
Arcassin & Nicolette.

Not only ignorant but inimical:

1. Ch. discouraged all lang. but Lat.  
Gr-Hebrew, heretical tongues  
Plato & A. known thru Gr. phil.  
little more known, ideas had  
been distorted  
Perles Erigena into Neoplat.

3 schools

1. Holding by A. Organon, theory  
of universal (2) realism &  
nominalism
- 3 Conceptualism (compromise  
bet) Abelard, forerunner of  
mod. rationalists.
- 12<sup>th</sup> - Ar. Logic fell into dis-  
favor for a time, but v. dom.  
name for centuries was it.  
Church accepted A as viewed  
by Thos Aqu, university also  
adopted him.

Gr infl. amount to in MA?  
Pract. nothing bec. real Gr  
written unknown  
Ren = gr change -  
Foreign adventure 16<sup>th</sup> - Eng -  
Italy drew French

Gk. directly & direct infl. on  
scholars and others. Came thro'  
It. sch. had grt infl. on Fr. lit. art.  
Reasons why not lasting infl.:

1. Gen. ignorant <sup>tho</sup> as Fr. scholars  
were of Lat. They were drawn  
to Rome
2. No writer of grt genius capable  
of assim. but of grt thought <sup>appeared</sup> esp.  
at that time. Ronsard could  
not. The Pleiades = 4 things  
1. Revolt  
2. Revolt  
3. Enthus  
4. Decad

Sudden revelation of Gk. antiq.  
Must understand effect of Ren.  
on minds of men who were  
in it. Sudden blaze of wonder.

37

What was char of med lit?  
Shapeless, formless, lacked life,  
confused, involved, fantastic  
The realities themselves - revelat-  
to these young men - not so easy  
to startle an ancient crowd as to  
startle young. Constant libraries -  
Petr. & Boec. enthus. searchers.  
Wealth of beauty new to heads  
of Pleiad like divine nectar.  
Revolt vs. worn out themes of Md  
is intelligible. (du Bellay).  
Md must give way to new age.  
Poetry instead of machine. made  
vase. New models (Gk etc)  
Martial, Thuc - Vergil (artif. in  
17-18, revised Gk and 19) Pindar  
Horace (Boileau epistle) Propert.  
New forms, methods & vocabulary.

Limit. of ancients the new infam.  
(1) Discover secret of art  
(2) Prod works truly French in insp.  
Do not wish to be mere copyists -  
Extract true & beautiful to dwell  
their own feeling for art & truth,  
& then prod. fine works of own.  
An ideal - Pl. failed here, drew too  
much from model, exagg. faults  
of original - Capable, learned,  
feeling for art & lit, found it in  
their own genius - Felt & saw but  
were unable to attain. Lives &  
died happy in belief they had succ.  
3 cent. later surpassed by others  
but they showed the way.  
Fr. tongue not well formed or  
rich enough to express their thoughts.  
Word "patrie" is gift of Pl. to France.

39

Rec de Bellay's Regrets, sonnet  
"Heureux qui..."  
Found Pindar too high, turned to  
Anacron, better poem, neo-Plat.  
So-called Plat. love mixed up w.  
mysticism, abstract beauty etc  
Infl. of psych. Ideal of beauty, of  
virtue etc. sensual feeling very  
strong. Rousseau To Cassandra,  
To Helen, w. of real meaning of Plat.  
love in those days - Poets  
turned more to dat. for models.  
Some of Pl. were fair <sup>or</sup> good scholars,  
but <sup>or</sup> not inf. fr. minds in  
other things than poetry.  
18<sup>th</sup> - antagonistic to <sup>or</sup> <sup>or</sup> thought -  
but it persisted.  
Ideas held & prod. by poets &  
thinkers are popularized by  
writers,

Public claims thro' romances  
partly etc. Gen. publ. imp. by  
church - Importance of Ren.  
Bolder exam. p. This accepted  
Fr. I College de Fr. powerful  
imp. to Humanism, chair of Gr.  
Humanists, sincere lovers of G. & R.  
but had steeped themselves in &  
spirit for races. In lit. love is  
never blind, can't love lit. till you  
measure it with self. Value  
of study of man himself. See MA.  
They saw no gr. gulf bet. anc. Gr. &  
& modern Europe. Continuity.  
Perceived how deeply anc. poets  
had known man himself -  
Direct imp. on 17<sup>th</sup> in Fr. Man  
alone is selected as an obj -  
worthy of study.

41

It was not at one, some for Gr. some  
for R. - Humanists - Ciceronians.  
It had adv. in presence & teaching  
of disting. Gr. scholars.

Gregorius, James Lascaris, Aleano  
many pupils later disting.

G. Budé head of Fr. hum. (next  
in imp. to Erasmus) - He made  
spirit of Gr. lit. accessible to men  
of letters. Full result seen in  
next century.

Plutarch trans. by who  
aided reviv. of Gr.

Another import. division - Ren<sup>of</sup>  
Imp. - Humanism

1. Study of hist, life, relig, phil.  
liberty (not like church)  
limited, cautious & scattered  
Le Fèvre & Calvin helped by  
them.

Le F. d'Et. trans NT; now entering  
2 on second phase

3. Etienne, Gr. antiq. & thought,  
new exigence, printer.

Treasury of Lat Lang, Bible (Faction)

" .. Gr. Tongue, also relat.

f Latin & French (Son) - Gr.  
value to Fr. lang. by example of Gr.

Apology. Strong polit. infl.

16<sup>th</sup>

J. Hutman anticip. jurists  
f 10<sup>th</sup> cent, long before Rousseau  
teaches it found by v people - "King  
without people unthinkable"

"Creation of novel" inspires Tasso  
Milton & Goethe. Now don't  
think it so remarkable.

J. Dubigni, vigor, sense & beauty,  
equal to Hugo at his best. Chokes  
with anger, but has poet. fire

43

loftiness of thought wh. is Homeric.  
Drama -

Acts had not power nor perse-  
verance to be very successful -  
Gr failure in drama. Hard to  
understand how gifted men ed.  
so fail in grasping prin. of Gr  
tragedy - never assim. spirit,  
shell & husk only, outer form.  
Thought imitation of frameworks  
all that was necessary - weak  
& unintelligent - imitation.

Began by trapes, Gr. dramas.

1552 "masterpiece" Jonelle's

Cleopatra no action, lachrymose  
reflections. "Her death ...

her sweet death = "ast. 10 years

no orig. invention, energy, power.

Jealousies of Gaemio best of any -



(E. Faguet on Gk. drama.)

Uniformity was gr. aim, res. in  
dullness. Had to work in groove.  
To call it a trag, to intro. char  
from antiq, was all they thought of.

95

II. Pleid. met w. ~~worst~~ failure in  
drama itself. They shd. have seen  
that it was v genius of a nation,  
not merely forms. Power of crit.  
in Fr. extr. great since 16<sup>th</sup> cent.  
Criticism always gained high place  
in Fr., rather than creative works.  
16<sup>th</sup> crit. (Ren.) must refer to gr. critic,  
Aristotle - how a name to compare  
w. The doctrinaire for excellence.  
A. had deduced concl. from actual  
study of dramas themselves. He did  
not say trag. must follow art. rules.  
This led to disintegr. of elem. of Gk. drama:  
Lyricism, music, plastic  
La rigle des genres very rigid dist.  
bet. tragedy & comedy - life itself  
divided into distinct parts, one happy  
or miserable. Lyric elem. in

Clasp. = Dido by J. Also in  
Cornille (Cid). When Phidre came  
out lyric part important, also  
in Actalie - scenic effect had disp.

- 17<sup>th</sup>, 2 acts of scenery only  
(1) Palace any where  
(2) Temple " "

until Racine.

Famous unities, a household word.  
Became a cult. Real into A what  
he had never said, but might have said.  
Scaliger = unity of place (not  
meant by A). Unity of action & one  
really indispensable. Unity of  
time str. about, gradually exten-  
ded under Scal. fr. 3-24 hrs.  
Corn. gthly hampered in Cid by this.  
Rac. not " , bec. he took crisis  
in life of human being

U. of place based on to us an est. concept.  
"Never moved from my chair."

Ronsard & others spread Sc.'s ideas.  
Tried to wrest restrictions from words  
of A. Plays judged in rel. to Aes.  
S & Eur., but by Fr. Acad. rules.  
R<sup>acine</sup> created tragedy which could  
stand comparison w. antiq.

Once it left the eyes of Indulin,  
to Rome & Lat. became example,  
Lat. traged., R. hist. & fable.

Ok. begins to disappear, not studied  
with enthusiasm. Loss of beauty  
remains: Pascal, Rac, Bossuet, Fenelon.  
Even 18<sup>th</sup> (old) cent. Gr. inspired  
real poets.

Fr. classicism golden age = 17<sup>th</sup> c  
but got inspirat. in 16<sup>th</sup> Cen.

Infl. also by polit., non-despotic  
& autover. of church, rules every day,  
not milit. but intellectual regulation.  
L. XIV, Bossuet = champion of infall.  
church. Fenelon. In earlier times  
fixed ideas had been attacked, Ramus.  
17<sup>th</sup> cent. under Descartes limited  
nature to hum. nat. alone, put  
reason in supreme place. What  
we call "nature" now did not exist  
in 17<sup>th</sup> (see La Font & Mme de  
Rouvigne, a few indic. of nat. nature).  
In Made of Com. there is exactly  
one line referring to nat. nature  
(Rodrigue to King). Moliere, (st.  
traveller) has one line. In M's great  
plays L'Arrou, Fim S, Tart, Misanthrope,  
is always a man or woman who  
reasons, is logical & sensible.

49

Boileau L'Art Poet, ~~see~~ Oth. I nearly  
always full of "raison". No imag.  
Gouv. Arg of Fr. Class. result of  
carefully planned system, nothing  
vulgar, language is choice & becomes  
fashionable. All bear courtly imprint.  
Emot. & passions kept under in high  
order, polished manners, deadly  
memory. Not, at 1<sup>st</sup>, the slightest  
trace of Gr. fire & enthusiasm.  
In spite of formality Hellenism  
reappears. In current of Port Royal  
pure Hell. fd. a refuge, Jansenist  
movement creation of du Metz.  
Pascal belongs to that society. He made  
de Saroy (to Bible); Claud Lancelot  
filled young Racine w. love of Greece.  
Rac. knew S & Eurip nearly by heart.  
Oedipus, Antiope & Iph, strong Gr. infl.

v. Racine tendency was to present  
a problem of human life, Gr. infl.  
Iph. actually indicated a human  
sacrifice - imagine sensation at  
elegant court! His very first  
play Audrom shows it.

Buennetiere, fighter born, says R.  
trag. were becoming too Gr., plot  
too simple, more Gr. than  
became the further were they from  
life, not French (i.e. à la) enough.

R. procc. more w. realy. gr. artistic  
ideal than to please king & court.

R. understood value of power of  
tragedy. Spirit & conception of  
Antoine nearest Gr., sublime.

R. broke too many rules to satisfy  
critics. Heinsius Lat tr. of Ar.  
not gr. importance.

51

brought out 4 vol. treatise  
on stage, Le Bourgeois à la  
Mode, fixed rules. Bossuet Lat. in  
language & views, a few fine passages  
due to Gr. infl. The eagle; autoeratic  
Fenelon, swan of , gentle. Deep  
Hell. infl. imbued with it, not  
powerful, but a Gr. Jules - Dial.  
his most import, drawn insp. of Gr.  
about Gr. writers & spirit of antiquity.  
Adventures of Telemachus, makes him  
live again. Strong infl. of Sophocles.  
Lifts plea for justice & righteousness,  
& again drew attent. to antiq. at  
time when men tended to look forward.  
Time of attack on anc. morals &  
age of L x v shown as far sur-  
passing age of Pericles - Then  
a battle royal - Dial gave.

Many read and words - judged for  
themselves - Madame Dacier.

Got away from one Houdard de la  
wanted to prove anc. gth. usage.  
Rollin, Anc hist. contrib to knowl. of  
Gks.

Not a poet in 18<sup>th</sup> cent, plenty of  
pucifiers. Claimed to know all  
abt. how to write Pindaric odes  
J. Bapt. Rousseau, could not resist  
more enemy more than to commit  
to memory, lyrical in cold blood.  
Compare this w Swinburne in 1848.

Pindar - Dehnen, only one small bit  
of lyricism "Le veyeur".

Poets - A. Chénier, quill, unknown  
till 1820. Gk mother, did imitate  
true love of Greece, & Gk lang. & poetry.  
Bucchis, style of Gk inspiration.

53

Home & There. no pros. for best in Ch.  
La jeune Melode, la jeune <sup>a time.</sup>  
Chen. at end of duller epoch in Fr. lit.  
Preceded by Rev. of poetry. In his  
Bacchus has anticip. & romanticists,  
all drawn from Greece, noble beauty.  
In one sense a Gk of dreadness but  
of divine harmoniousness of Gk verse.  
Fr. Rev. inspired him w. freedom,  
pam. abt Swiss, Sambia, June Captive  
Romanticist period, here H. comes  
up again, not scholarship, but  
manifested in fact & high  
prest. of romant. Chateaubriand,  
a poet but could not write verse.  
Contrast of paganism & Xt. In  
last part he takes us to Greece.  
Itinerary from Paris - Jerusalem,  
land in Gr, understands it.

Young romant. learned to love Gr.  
Musset, Hugo, T Gautier had  
nostalgia for Greece.

Leconte de Lisle, most remarkable  
poet (w. Hugo) of 19<sup>th</sup> cent. France.

Prémes antiques, uplifted into  
another world. Did not believe in  
personal poetry char. of Romantics,  
wanted to return to pure strings  
of Greece, worship of beauty, spirit  
phys. Venus of Milo. Perfection  
of beauty, nothing else like it in Gr.  
Hyphata, Helen, Robe de Centaure,  
Smy, Heracles - Boule. Hyphat.  
sums up a beauty wh. Gr. has  
given to us.

Thuis Hugon -

The Infl. of Old Lyr. & Buc. on mod.  
Verse more especially fr.

Have stud. Gr. as mother of many  
things we hold most dear. All  
have our heritage of -gt. age of Hellas.  
L & B late, might be said to show  
cert. signs of decad. Traces of barb.  
beginning to break in, but this has  
irresist. beauty too.

This: -gt art: gem or culpr: Sam. West.

- |                     |                       |
|---------------------|-----------------------|
| 1. Greece           | } Take L & B together |
| 2. Ren              |                       |
| 3. 18 <sup>th</sup> |                       |

- Imitators of Anacreon,  
S, Sappho & Moschus.

Lyr. part - always decl. later than

epic. Yet Alc - S as early as 600.  
Nesites had much infl. subsequently  
my first "terrible earnestness" of S  
in Swinburne -

Alc. form. for metre adopted by Hor.  
c. 530 Aeneas., gave name to large  
body of verse. Not much affect.

w. of S, uses Ionic, amiable  
elegance of a polished courtier  
or gentleman (καλὸς καὶ ἀγαθός.)

Aeneas. more beautiful than good.

" showed temperament of Ion.  
Gks, (see Farnell

). This is key to much of his poetry -  
accused of "sentimental prettiness",  
intentionally trifling in subj.

Of Alc. S & Aeneas only & last infl.  
mod. Europe -

57

Bucolic & idyllic. B: Dialogue or vocal  
context - I: simply a little picture.  
3<sup>d</sup> B.C. = main body of infl. of this  
kind on mod. Eur. But time for Gr.  
Alex. fashionable but false luxury &  
dilettante spirit; too much ease.  
Syria. under Hiero, one source of  
beauty manif. esp for last time.  
These went straight to nature for  
inspiration - "Golden & aromatic  
country" - Photographic truth &  
amazing beauty. VII & XIII.

B very pretty

M delightfully elegant - shows  
a falling off

but not one or two - anacronisms VI

Beginning of appetitive, sh. was  
note struck by Rom. poets. They  
also followed Verg. in allegory.



Ren. - 17, genuine shepherds, re-  
placed by blue ribbons courtiers.  
Even Sidney's Arcad. not true past.  
Vrais-tail & Rev. for pastoral note  
in Chénier.

Pseudo-Arcad. varies. - imit. by  
Ronsard, du Bellay, La F., de Lisle  
Goethe, Herivel Pons Colby Cooper  
Addison etc.

An. exquisite part of rather ord.  
details. Suited Alex. period.

A regard for as strong & mighty  
got, to Alex. trouble some child,  
a misanthrope scolded by mother.

Love story by her, Esthère,  
Ronsard, Stanley etc.

All short & all dainty.

Imitation by Wm. The antiq.

59

Pastor. of Ren were travesty of these  
A little better in Fr. Pleide (?)  
tried to form new school, pedantic  
like most others in that century.  
Put in as many cl. allusions  
& names as possible, all - Lat-  
words in Fr. terminology. Did  
not recog. simplicity & directness  
of Gr. Collected outside aspects  
of Gr. poetry. In spite of this,  
Ronsard & du Bellay were real  
poets as well as scholars, <sup>R</sup> taste,  
beauty & <sup>A</sup> sobriety of life.  
du B less sure hand, but  
hopefuler thoughts. Desclieux  
(Ch.) that writing lasts. Arcad.  
a godsend to them. du Bellay's  
book for poets, tries to rival  
cl. antiq. Discov. of 10<sup>th</sup> cent

Wrs of some Anac publ by Stephano.  
Tr. by Reni Bellan, very infl. in cir.  
Ronsard (tried to be Pind before) now  
cultivat. Anac "Mignon, <sup>allow</sup> voir  
... si la rose". Diminutives, caressing  
adj, neat phrases précieux tone.  
More succ. than in pastorals  
(but in 10 & 12 years).

17-18 many imitators for verse  
but nothing great till J. Rev &  
André Chénier, who wd. prob. have  
been one of grs. Fr. poets. Some  
say he alone knew what it was to be  
a Ch. Thinks he has caught Ch.  
spirit as much as poss. for a  
man of that race. True but  
some of sunshine, Bys's splendor, &  
simplicity. Ripe scholar, but  
chiefly admired & Alex. poets.

61

Wanted Fr. with joy, thought it wd.  
begin to put things right. Withdrew  
when higher aspects began to show.  
See ode on Tennis court.

Left a few portfolios of fragments,  
only been accessible a few years.  
In spite of frag. nature of poetry, he  
is a gr artist. Cl. setting natural.  
Ecl. - Dambies written in prison.  
Genius echo of Sic. poets. Sense  
of light & of fresh air. Immense  
sense of plastic beauty, pump a  
few figs. into a statuesque group.  
Ronsard said form of anc. must be in  
Chénier "opposite", it was spirit.  
Can see on his & same scenes  
desc. by These & by Ch. both  
retain universal qual. of nature  
Ch. musical, copied affairs of G.

Long sounding musical names -

Tr. of Hylas story - Origin of love

tr. from Pal. Art. - See Pompeian

fresco of little Cupids in baskets  
for sale -

Read some Leconte de Lisle, has  
drawings of his school, but fine.

Must say, that only Chénier  
has been successful in imit.

of pastorals as of Anac - Lycidas  
stands apart, not real pastoral.

Anac. highly scented atmosphere

∴ fit in .w. 16-18<sup>th</sup> cent.

See Egger, Hellenism in France

Jacquet

Symonds

new ed. of Chénier

II. Cond. for thought - Ch. time  
 but } (misinterpretation than for long  
 1 } work for Paul

Wagardous to try to define impl.

Sub grows in darkness -

Evid. in regard to causes & effects  
 but security " proc. change -

1. Evid. for thought - before Christ  
 Dim Ch. Christ - in aural,  
 Lucian Philo trates

2. Patristic fathers

Evidence chiefly records, no  
 satisf. expl. of how change came abt.

1. Ant N, = dull, trivial, paucity  
 substant., ignorant -

Impress to recog. how arg. like  
 this impl. X<sup>o</sup>. Yet by had  
 life in spite of darkness & more  
 impl. than pagan writers of time.

The one who stands out as cap. of  
holding our w. pagans is Origen.  
Learn of many Xt. from enemies in

1. Reaction schools they left -
- 2 Xt orthodox

In Oth change of tone fr. Gt. Gts  
not Xt only (Milt. etc.)

Mysticism is cause of pessimism  
loss of self confid. "Failure of nerve",  
This describes Gt. spirit in early  
Xt times. Thinks Oth fair to  
this but not in symp. w. it.

Turning into own souls, see  
Jewish songs in captivity most  
spiritual, pure, & deeply religious -  
Gts of time of Christ had to learn  
within, no city - to live for -  
Early Xt.

1. Morality - 2 Mysticism

65

1. Finest purely moral teaching in  
world in pagan Epict, MA, Seneca  
Plut - certain broad church paganism;  
same thing in Juvenal (climax of  
corruption) back to early ideal, de-  
tests luxury. Moralist - turned satirist,  
see Tac. too. (See Dill)  
Exalted morality of St. vs. this in  
1) word & deed - Gt. interest  
in psych. of moral life - must  
not reagg. mor. deprav. of Rome  
in spite of juv. Deep gloom over  
many minds, mordant criticism.

Nature of evil + no sense of sin.  
Suppose Gt. only source for  
beaut. time.

This world (RE) had no gospel. Find  
in MA + Epict: Det. of self-  
suffic. of human will.

Nov. rises to his out of his easy  
Epist. - "Justitiam tenacem". The  
doctr. of unconquerable soul (healy).  
St. Calmer & more serene than St.  
Submission not to a god of love, but  
to law, reason, nature. No thought  
of immort, help fr. God, prayer -  
Feeling that world is rational crea-  
tion, not conceiv- but ἀνάγκη.  
Not much sympathy in it, the  
inevitable must be borne. No  
sense of agonizing in world in  
agony as in N. See G.M. or M. Rev.  
Mr. Gow doesn't think fair about  
"wallowing in death" of med. saints.  
In St. splendid moral strength &  
high char. <sup>beauty</sup> Sometimes pure morality  
no note such as "Come unto me."  
Question whether mere morality

67

has been or can be a gospel or  
found a church. MA & Ep. claim  
too much when say will of man  
can conquer anything.

Mod. Stoic (B. Russell) = fighting  
gloriously in a losing conflict.

See Epist. on things God has given  
man.

See Act on "ἀνάγκη" idea of sin -  
XP rests morality on a divine  
command.

Mysticism far wider spirit than  
Stoicism - Gnostics = an in-  
tellectual mysticism. With  
common people = superst. myst.  
rites, ceremonies, hunger for mir-  
aculous.

More myst. in Pl than in MA & Ep  
Stoics: reaction vs. myst.

H. infl. in early Xt times =  
myst + further intellectualism.  
Gk infl. at that time largely result  
of eastern infl. Subtm on astral.  
hor. "Tu ne quæsieris."

Pure moralist (St or E) practically  
unresponsive to Xt. Many exam-  
mpts seen in Sen - St Paul but  
wide in spirit = St. Right Xt  
spread by mingling w. prophecy.  
Type of mind wh felt mystery &  
inexplicability of things was that  
to wh. Xt appealed. Nebular  
cloud out of wh. a relig. mold is  
born.

Wanted v. revelation of various  
"basis of speculation, something  
found to be divine - Xt. gave  
real God, certain, <sup>certainty of</sup> immortality.

69

Sacred passion for 2<sup>d</sup> life. Appeal  
of Xt to Gk mind

1. Des. of immort
2. Eth. Mot - chm based on  
dep depend. on God

Xt = certainty of God, love, joy, con-  
fidence, symp.

Authority of Xt relig. Certain, definite  
St Paul at Act "What ye worship  
in ignorance etc."

Wanted idea of saving God, deep  
interest in religion, feeling of  
mystery & inner weakness.

Desire for security - authority  
& then to go on thinking abt. it.  
St Marc, wanted authorit.  
Confirmation of their philosophy

III. Last time = morality - mysticism

St. little affected by Xt, splendid but sterile but - tends towards

1. Legalism - Hypoc

Myst - elem. in wh Xt found its nat response - may degenerate

1. Superstit. But has real desire for God behind it.

Authorit. word of a book, or a man who is def. final authority is Jewish, not Gr. - not true

that Hom. = bible plots, his traits:

like Shak. amongst most - Shak. of Engl. readers!! The poet, but never

regarded as the word of God.

Some nat. are relig. of a book.

Buty needs adv. that Grks were not bound by a book.

Why did Grks in search for God



find JC as in OT & NT? There  
was a cert. grace, divine power &  
appeal to soul in JC & apostles  
wh. gave them an authority not  
found elsewhere. (State facts, not  
their justifiability). New note of  
authority.

NT ch. of faith - 3 ems = a  
struggle bet old deposit of NT  
fact & belief as in, <sup>first</sup> 3 gospels &  
Paul, vs. Gd thought.

RC church arose as means of  
keeping Gd thought in bounds, Gd  
thought tried to get away from  
sources in a way or other <sup>historic</sup>  
church did not. Ch. took via  
media avoided 2 extremes of Gd  
thought (1) Deism, attempt to  
get rid of hist life of JC altogether

73

Change from JC as mediator bet  
God & man

Struggle vs. too much exaltation  
of JC. Gds wanted all soul  
ideas like idea of god in a  
human body. Tried to separate  
him into an appearance -

RC emph. humanity as well  
as divinity of Christ.

(2) wanted to get rid of OT. The  
God of them is quite different.

Wanted NT to be only NT. Her Gd  
thinks OT side with NT is great  
advantage, though it has elements  
of cruelty, barbarism & absurdity.  
Should have been much poorer  
without OT.

2 infl. f. Gd Nat - on X<sup>th</sup>, both  
partially accepted

" rejected

1. Mixture of allegory

2. Dot f. logos divine reason  
but mediator bet G + man

1. Allegory, seen in str. & weakness  
during N. period - essentially =  
means something diff. - Extreme  
all. even denies literal truth  
it is concealed behind "any" sent.  
Others - v. literal } meaning  
(2) spiritual

This is not confined to v. Gds -  
much human nature in every body -  
Daniel = examp. f. hist. in symbolic  
form - was written infl. by Gd Nat?  
Duffy involved in Gd thought  
Plato full f. myths.

75

Exp. away statements - stories  
they did not like, also saw  
trouble f. being accurate (mod.  
artists). How you, <sup>accurate</sup> foot first - then  
go ahead - Cubists.

Home wd. be imperfect if not  
allegory (Israel, Prometheus says Hermes  
= power f. speech sent by G to man)  
Prometheus. This kind. expression  
in time f. Christ. Euhemerus (P<sup>th</sup>)  
said all stories f. gods = men or  
women, (heralds, not nature powers)  
By both then means avoid a  
moral shock - Nat. immoral  
man plus immoral. Story remains  
true; <sup>but</sup> we say human as well  
divine element ∴ has error.  
Not easy to say it is all true not  
always right to say it " " "

Wd. be st. loss if allegory were  
scrubbed away, though it might save  
some actual mistakes.

All. my story in religion, st.  
power in time of Chr. new liberation  
of stoicism, new morality,  
science a correction - Too much  
Peter Bell in it. Symbolist finds  
more in it, poets, relig. leaders etc.  
"They builded better than they knew"  
Author often not thinking of them,  
but they are often of most value.  
Ruskin's method full of suggestion  
is not wild fancy - See sketch  
in Raphael, sist. Madonna - This  
part of essent. element in st  
creative imag. That thoughts  
behind thoughts & poet may be  
evoked - In st. words of art or

77

religion no message was meant  
to be thrust-down person's  
throat. Still more true of a  
man's char. Means more to people  
than he does to himself, less  
affected by what it may - (A  
saint, or JC) Inspires others in  
ways he did not intend - Becomes  
symbol or word of God in a  
sense of wh. he did not dream.  
Danger in use if man wanted  
to be a symbol, intolerable, monstrous.  
Interp. may be ingenious, fanciful  
& unusual, but may also be true -  
Imag. is really interpretive -  
Limit to sphere of alleg., a def.  
hist. statement wh. you don't believe.  
Science - a hist. temper - valuable  
corrective. See Turgenev's *Mumukshu*

more literalness of hist. method  
throw down facts & leave them - use  
interp. imag. <sup>God</sup> The complex science  
& hist. keep here -

- (1) Philo = gr. example of alleg. in Chr.  
time - Jew of Alex. infl. by Gr  
Nat - Gr spirit - Paul (Pharisee)  
1<sup>st</sup> to bring NT to Gks, Philo (Jew)  
2<sup>nd</sup> " " Gks to

Trist to show OT = divine sum  
of Gr philosophy - Pentateuch  
wanted to keep OT in supreme  
authority - but - didn't believe  
old legends etc. of OT. assumed  
there was more in it than  
met the eye, spirit - (not form)  
of these = word of God.

- (2) Ph. 2<sup>nd</sup> infl. on Gr Nat - NT  
(mediator of " " " " ) =

(2) Nat. of logos. Supreme god  
but far away - logos =  
(1) attribute (2) seems god  
divine mediator guide &  
comforter of man - wisdom in  
some uncan. bks is about fr.  
God & never more than G.  
John's gospel infl. by Philo  
Symbolism - an immanent-  
god side by side w. transcendent God  
See Barnabas, far more human  
& far more divine than Chs. of Paul.  
Couldn't have been written without  
Hellenism - & mystic gospel -  
Paul left out earthly life of Ch  
could for heavenly " " -  
John wanted real earthly life  
of Ch. as symbol of mystic  
existence -

Diff. fr 1, 2, 3, in acct of life  
 of Jesus - Omissions =  
 1. Geneal 2 v birth 3 bapt -  
 4 tempt 5 transfig (John's Jesus  
 too great) 6 supper 7 Gethsemane  
 no parables, little abt. gospel  
 of Kingdom - J. himself is  
 v message (not through him)  
 Begin of Gsp ident - logos & Jesus.  
 Long speeches, same style for all  
 speakers, style diff. fr. 1, 2, 3.  
 See in it v heart of Jesus, this  
 looks as a noble soul thru'  
 interp. may of John - Alty.  
 under Gk infl. appeal to us  
 (Why can, Dante is full of it too).  
 Numbers of int. to John as to  
 many mystics of past. 7  
 miracles, 7 attests of J., 7 emphatic.

81

"J. goes  
 "J. goes" 3 times to Gal, 3 times  
 to Jews, 3 passages, 3 other facts  
 3 ap. of Baptist. Symb. dup.  
 Speak Christ = proof J. really  
 dies on cross (Dante's said  
 he was sgnr) - Brain & blood,  
 enchant - (Is Paul = Nathanial)  
 This gospel needs interp, is symbolic  
 must read in other mean  
 May = auc. faith of Jud  
 I commend her as he dies to  
 can of John, v rep. of Ch. Church  
 It must care for Jud (mother).  
 Not a false interpretation, must  
 write finds earthly life of Jc  
 full of symb.  
 Gk that working on Jewish basis  
 J. auc. "what is God like" not  
 vague, supreme, peaceful, mere

reason, abstr. virtue.

Q is most-like JC in whom  
he sees goodness of Q.

Not only mess. or interp. of  
Q but Q made flesh, reality  
walking on earth.

Q must be infin. more than  
JC but find reality in wh.

The life love & infin. truth  
of Ch. are revealed.