

ITH\_Box\_05\_Notebook\_12

Dean Inge  
Mr. Livingston

Mr. Burns

Mr. Burns

I. All 5 lect. are parts of one theme, |  
chief subj: the matter dealt with  
by Pl & A rather than vice versa  
subj.

Now imp. than what Gls did is  
what Gls thought they ought to do.  
∴ study of Gls morality: basis for  
study of Gls ethics - This in pro-  
cess of forming

Early vic: rather a pair of Gls - See  
Templeton "Freedom" - L. Victoria  
will not compare morality of Gls w.  
other races - subj here is that Gls  
& parties. Altho. stand apart in their  
discovery of ethics -

Actions right & wrong distinguished

1. Criterion to disting. r & w
2. Code to be valid for all men,  
all times & all places.

- Why is a thing right or wrong?  
 What do right things end at? Ideal.
- I Dist bet right & wrong
  - II Objective standard
  - III Moral - immoral
  - IV Ideal f char, more practical
  - V Politics, indiv. consci. & social standard

All ethics must ult. depend on what sort of world this is - not to deal w metaphys, phils. etc. Not discuss "the good" but right action.

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"Virt. knowledge" Socrates - text  
 No attempt at giving all Pl. thought  
 but rather how they can help us  
 see things f 20<sup>th</sup> century.

1. Short summary f ideal. when Pl deals w. problem
2. Mistakes that have come in, or arise in wh. v. is k. is wrong
3. What is right in it?

1. Dial. f Plato

① Protog. Meno, Gorgias, problems  
 what act. is right - wh. is wrong?

② Prot. Sphist - Socrates, can  
 virtue be taught?

Prot on beauties f virtue. Socrates  
 says what is virtue?

P. makes arguments but does not  
 tell them what to do.

b. Meno, assumes virt. is teachable  
Why so may do wrong? <sup>because</sup> Teachers  
uncertain - Diff. bet. right-  
opinion & knowledge. Right-  
opinion runs away from difficulty.  
Must know why things are right to do.

c. Gorg. (real know. based on reason).  
Men disagree as to what right-  
action is, pleasure, advantage.  
Right-action is conventional  
& set majority of men  
impress ideas on the strong.  
(Callicles, Gorgias, Thrasymachus, Thucydides.)  
False superiority of weak over  
strong. No real morality, only  
content bet. weak & strong.  
Sot of unconf. feeling there is  
something besides strength & weak-  
ness wh. makes us see "right."

5  
All This Pl. find cert. distinction  
that can be seen in phrase "v. is k."

What is right-action?

Meaning of v phrase

1. V. is teachable, obj. meaning
2. Discovery of ethics

Prot. a sort of summer ext. meeting

Start w. prot. can anyone be  
made better by teaching?

What do you mean

What is right-moral action

Mistake in "v = k", due partly  
to wh. is implied in Eng. words,  
partly mistakes of Sot that  
if a man knew right he wd.  
do it.

S. sees himself & knows what  
he would do, ∴ complement  
others by saying they wd. do

Could not merely by argum. -  
proof impress men to be good.  
Mistake emph. by critics, esp  
Sidgwick Ethics -

Correct meanings, dep on an  
important distinction: bet

1. Right-action
2. Moral "

Emphasis of intentions, good intent  
but action - do right but  
have bad intentions.

Right: comes up to certain  
standard

Moral = good will, or intention  
at time of Soc men began to  
decor. has - had. morality  
was not same in diff places  
This began a sort of scepticism.  
Mor. must be logically based

7  
on some dist. bet right & wrong.  
Standards change but distinct:  
is nevertheless obvious.

Some criticism indep. of time, place  
& intention.

Is there an absol. standard of right  
& wrong? Pl - Soc. believe there is.  
Moral prog. will consist in knowing  
more & more of what is right.

No use in preaching to people, or  
"uplift." Must go on dis-  
covering more, moral prog  
depends on intell. prog process  
of discovering right - & wrong.  
Not a question of numbers.

All but one man were wrong  
abt. sun & earth.

Must set eyes on goal of right-  
action which is there whether

you know it or not.

Philo. has often been inaccurate  
in use of "right action".

M. King. dep. on study of human  
action.

Mor. scepticism, depends on person  
not on action itself.

7. What kind is the distinction?

Intuition - stable bet. tea & dinner.

Consequences are criterion.

The end of action is & thing to  
discern. Good on which  
eyes are set. Pl. saw it.

II. How dist. bet. right & wrong etc.  
by concept.

Cons. of right action as good (the ideal)

Source of bet. (This is Philo. of ethics  
rather than pure ethics). Pl. is

much too careful to regard man as

a rational being. Reason of right

action will be an artistic & not a

scientific product. Indiv., char,

& spontaneous result. Ethics

artistic prin., not sc. formulae.

Right act. leads to an ideal, harmony

Harm. to Pl meant consequ. of acts

in a melody - Involves:

(1) Union <sup>(2)</sup> distinction of parts.

Pl. in Rep. says 3 parts of human b.

Harm = {  
adjust. f. these {  
1. Body  
2. Daring Mgs, courage  
3. Thinking part, concerns guides  
of act



These fac. have no meaning in viola-  
tion. Can't have morality unless  
Man is <sup>politics</sup> society.

3 facets (see prev. page)

1. Supply

2. Org & admin

3. Thought -

See Rep. IV.

Result of right action is w. ref. to results  
"A complex whole of many inter-  
dependent goods."

Complex whole, other phil. have  
not seen this as clearly as Pl.

Not a single result like pleasure,  
happiness, wealth etc.

Place of the <sup>reason</sup> conductor in the harmony

Issue in Rep. Man in isolation  
& in relat. to reality - otherwise  
a beast or a god.

Soc. or knowl, see Protog., our  
meaning of knowl. is too cold.

## B. Social.

How does knowl. work in society?

i. S. close to ordinary man, social

S. in Art & Symp. very far from

Stoic idea. Right & wrong action  
men join & take but. him & others.

ii. Rep VI & VII man out of cavern

& back again - Socrates. Would

really be. see action is not so

simple as men think - Begin to

see Soc. idea of phil.

iii. May know but find it hard

C How know what is right to do?

Pl. is an absolute (think I may)

Doubt think Pl. vs. freedom  
(Kingston way).

Pl. wants people given power  
to act right (not merely to act)

Pl. knows he is writing about an  
ideal place, (not Utopia)

P is sure there is a right - a  
way; <sup>not</sup> whatever what men think  
is right or wrong.

Pl. passion for right - is unlimited  
but he is limited in other  
ways.

What does Pl mean by v good  
which results fr. right action.  
It is complexly, good  
things - good action.

Translate n. Eng. word "good"

1. Good for something (as a means)  
= useful

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2 other things good that are not  
useful; good + won't ask  
why =

2. Intrinsically good.

Good as an end, intr. good results  
in right act, dis: r. + w. by  
and emerge. In harming  
some notes exist - for others =  
useful, others exist - in own  
right - = intrinsic.

C. Pl. thinks can't explain what  
"good" is to a person who can't  
see it. You see it by setting  
"eye on goal".

We really come back to Socrates.

III. No action likely to have energy.  
That are all good or all bad.

A cont. Pt in a logical way as well  
as in time - (Everyman ed. Cassirer  
say it is always accurate rend. of Gd)  
There is something obv. peculiar abt  
As. ethics, repetition (in p. 205 Bk II)  
This is prob. not A. himself, notes  
for his lectures, or students' notes.  
Determines his, but artistic not.  
Some of mistakes prob. due to A  
(on ab. good p. 206 Bk II), also likes  
"another story."

As. keen but humdrum intellect  
Pl. less accur. but more enthus.  
To "shut out" fall time & all  
distances  
As. must misst. - from here, pract.

Results of a. intellect. for problems.  
 Cannot wait <sup>for action</sup> until you investigate.  
 ab. right, but do you think right.  
 Then enters intention, & "good will".  
 May get credit for act. but not  
 wrong if had good intent.

Eng } Virt. man = acting rightly  
 " " = ought to get max. credit

Right act -

Good action, done by good man  
 Moral

Credit dep. not on qual. of action -  
 but on " of man.

End to aim at:

A. first Pl harmony rather than  
 regime & poetic, he uses  
 εὐδαιμόνια (not exactly "happiness"  
 idea of hap) welfare, well being

See Ode to Collyer Cat, "the good".

What does A. mean by εὐδαιμόνια,  
 must use word ἐργασία (tr. by  
 Chase "act of working", "activity")

Ends are sometimes "activities"

" " " " "acts done."

1. Activity necessary - The moral  
 end involves it. Not a static  
 position but contin. actis = εὐδαιμ. <sup>εὐδαιμ</sup>  
 In welfare must be element of <sup>think there</sup>  
 enjoyment-pleasure ∴ may have identified  
 The good w. pleasure. Pleas. not  
 whole thing, but an element.

(that was mistake of utilitarians)

Activity (ἐργ.) - Man diff. fr  
 beasts in aiming at εὐδαιμ.

Spiritual actis. in direction  
 of more activity or dir. of excellence  
 in a complete life.

What are his involve? They imp.

1. V. must be activity (sounds like platitudes but are not obvious in A's words, not seen by Kant - Hegel & others - They knock over "categorical imp" & "the moral law").

② Cannot proceed just merely by contemplation, must have action.

Must think about it, & correct your ideals.

Effort to think right what is right.

6. Morality must be conceived in pos. & not neg. form.

This gets us to moral law - no such phrase in Gr.

nearest to it is ἐπὶ λόγος. λόγος then closely conn.

v. πίστις than v. νόμος

Morality under reason (λόγος) moral law.

Kant thought cat. imp = sort of bookkeeping book-keeping always telling you what you <sup>ought</sup> to do.

To many people mor. law = a coll.

of neg. which are obscure - (See outline).

He thinks Gr idea right one -

<sup>not law</sup> M. consists not in avoidance but in doing.

If to avoid thing, it is sure to be in your mind - Psych. law.

Neg. instruction = immoral, you know to explain vice.

Think of good man concerned as person who avoids things.

∴ moral instr. must be what to do.

3<sup>d</sup> cond. Need knowledge of what  
to do. Need act of mind (int  
ention) as well as "will (mor. v.)"

The 'mean,' thinks a mistake  
on part of A, or his commentators,  
if he might v. lay in v mean &  
means mediocrity.

A maint. that in q. of results of  
m. act, many can judge well  
without knowing issues -

Obs always laid in extremes  
not mad in both ways, is  
reason why this ideal was v  
mean. One's can attain  
stability or perfect rest.

Thinks 'mean' was not in A.

time - One are exactly opposite  
- but empty in mediocrity,

even virtue.

Creating is to keep going.

IV.

How get at things called goods in order  
to use them as crit. Not enough to  
fix eyes, may be dazzled.

1. Φρονήσις = practical wisdom
2. Self-control
3. Character

The source, Et VI + part VII, a little III + IV.

Today fit in but thing of what act. is  
moral - ult. ideal of man in soc.  
some concept. of matter free w. make  
man able to disting. good fr. bad.  
Assumes some things do not require  
proof, no appeal v. this.

"What is good for me is not good for other."

Disagreement - tends to dis appear  
as moral increases.

Hum. char. - cultivated for & as  
thing, makes place in each man's life.

Most people are both Pl & Ac.

Ac = less exalted, more normal moments

Pl: illumin. vision

Ac. disting. q. fr. both by

1. Pract. wisdom (less lofty than  
Eth. VI  
ἡθ. λόγος)

ἡθ. λόγ. in Charmides, right reason  
is & thing wh. will cure the mind.

A. disting. it from knowl. of facts.

Knowl. has up to facts

Pract. w. " " " acts

Pl & Ac. ghost about & permanent

being better than the fleeting

Democrit. wants best, but another  
view.

Pr. w. = an eye for & soul, turned  
not on & abs, but on acts

No ans. to question "why are  
things good or bad?"

Dist. bet. attitudes of mind & acts.

Diff. to see any class of acts as  
right or wrong, tho' may see indiv.  
acts thus.

May be disagreement: can't imagine  
that pr. wis. is innate. 2nd a  
true wh. is trained.

Next step is to

2. Habit, would for indiv. judgment,

from habit of φ, judging right:

Now, judg. may be so rapid that  
it seems instinctive, certain faculty  
in judging acts. (ἐξ ἑσ) each act. of  
judg. leaves impression on mind.

What is habit on & self wh. acts?  
= formation of char.

A. puts char. under self control

(no idea of holding self in in & etc)

Direction of forces, not suppression.  
impulses



Acc. to Gals source of virtue is same as source of vice, only diff. is direction.

### Character

#### 1. Self control

Make dist. bet 2 meanings of char.

Char. trained by publ. school

Can it be trained? & how?

Also can kill character

Trained in reliability

Requires a tendency wh. is reliable

Free will abs. false in some cases, p. v. night. If cannot rely on wh. has happened, no gov.

What will now happen you can have no character.

Import. of free w. is if really was greater. Moral choice is gov. by moral choice wh. have happ.

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in v. habit. Determinism.

Reliability can mean:

1. Exact report. of his type, know just what he will do (rigid)

2. Flexible (not rigid) (cf Boyer metaphor of countries)

Eng: "strong silent-man"

As says not how society - so rigid

Not all people are alike.

(Army & state). Certainly not their mean uniformity - of type  
Strong silent-man is earliest type of char. to train, more godmable rationally, more gov. by law & less gov. by symp.

"A piece of ball inside a crust."

(This is a copper ball)

As. Thinks now. training = attempt to remove obstacles, social atmosph.

Clear out weeds & let char. breathe.  
Must take for granted there is nothing  
wrong with nature (old idea).  
BUT man can't be solitary.  
How abt. man that accepts other  
people's habits?

Indiv. comes out - not by being peculiar  
in things that don't pertain, matter.  
As soc. progresses we become more  
like in dress, more unlike in  
mind & what constitutes true indiv.

Savages act think & act alike.  
Prog of man & civ. consists in  
assim. of them - diff in char.  
Superiority & magnanimity

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V. Interchange bet indiv. consc. & v  
inst. in soc. c. works -

C = that which you think to be right -  
Dist. bet act. in obed. to rule, so  
" { " " " accord w. " " act  
and life not tinkering consc. to fit  
it to accepted plate, but art.

Ideal life = To be Self

Rem. Ar. Eth. 2 parts (but not complete)

1. This Eth. - indiv. morality
2. The Politics - social morality

A. non-moral basis.

Omnis in mod eth. They have done  
some harm <sup>to</sup> morality - etc.

Stoics, Epicurians, Tolstoy all think  
art & life is concerned so much  
w. spirit ends that neglects other  
goods - not so Pl & Ar.

Later people (S, C, T) mistaken.

20 cent transfers relig. - fact.

inches. fr. aloofness to interest  
in material things. Do not think  
it degrading to like other things.  
(Relig. of man w. clear intellect -  
emotions controlled.)

As. statements - Not good are of  
many kinds, & virtue & disagree-  
able are not necess. the same.  
Material well being necessary to  
good life: not virtue, or ignoble.

Inst. 2 Grouping of men for a cert. purpose,  
embody selves in inst. or cus-  
toms - State, church, trade union  
etc. In 19<sup>th</sup> cent. has been  
explicit - bet. indiv. & state. It  
is out of date, expl. not bet  
indiv & state. Same man  
belongs to many forms of society.

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Divided social allegiance. An  
inst. is what it does for a man  
or to a man. "Beyond this is a  
civil country - - - a X<sup>th</sup> county."

B. No such thing as crowd mind  
or soul of the state - <sup>Grouping beings</sup> Indiv-  
idual acts - No in crowd acts  
alth. in acc. w. his lower self.  
Lack of social responsibility is  
most feature of mod. times.

a. Activities

(1) Reasoning: fr. animals even  
if small in value.

Concepts of value, not by  
length of time but quality.

A thinks activity is en-  
joyable (what he calls pleasure)  
Some people no pleasure out of  
reasoning, Bad hunter.

Besides activ. in how what A.  
uses medical term for "purification"  
Su Post. Act as purif. of spirit:  
Don't think can say Pl. opposes  
act, freedom - something -  
Then are what - char. in his  
dialogues say - Is it Pl. himself?  
Must have  $\pi\omicron\iota\eta\sigma\iota\varsigma$  for good life -  
Act not = imitation but sort of  
<sup>acting</sup> magic (GM) not copying  
but creating something wh. has not  
existed, sort of magic to free you  
from evil magic. Real artists  
are what Pl wanted, get rid  
of petty little spirits.

3. "Be immortal as much as  
possible".

Thyoria

Source of best vision of T. Aquinas

→ med-scholastics

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Contemplat. not = sitting down -  
Looking on - Same as the Pl  
turning eyes of soul on - good -  
"must have matter. will bring too."  
Some divine principle wh. is  
active. Contemp. activ.

C. Non-isd. of indiv. (ind. not so  
good and be. emph. segregation  
idea).

A makes all ass. definitely  
moral,  $\therefore$   $\phi\iota\lambda\alpha$  under its hand  
Tend. in fact to suppose soc.  
bound by contract, legal obligat,  
emph. stress. A says no, friend-  
ship is based in  $\kappa\alpha\tau\alpha\sigma\iota\chi\iota\varsigma$  (virtue)  
& can include more.

No one wd. choose to live  
without friends if he had all else.  
In some fr.  $\kappa\alpha\tau\alpha\sigma\iota\chi\iota\varsigma$  gets equiv.

for his shoes.

A includes not only affection but sympathy underlying even dem. things. Even an econ. conn. tends to produce sympathy.

This may be binding force of states, unions, univ. etc.

Also too much specialized work, has lost orig. binding force of these, eg. of. There really are a moral connect. bet. human beings. Has lost human contact.

How apply large moral prin. to our complex society? Dehumanized - do not say it may be necessary - corroding wife vs. good life.

Really what is valuable came from Socrates - Act - act. in

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seem hard to explain

1. Act. always
2. Social sense.

Dean Inge  
Mr. Livingston

J.C. Thelton  
5 June 55

Reverse  
side

Dean Inge - August 7

I keep as last stage in Gk. philos.

Even when Justin. closed schools, <sup>at</sup> the  
Poverty of matter. & lack of interest;  
anc. hist. arbitrarily supposed to  
term. w. M. Aur. Bad time coming  
after his death.

Diff. to say whether Xt Cyprian  
or pagan phil. more pessimistic.  
Tert. says this is true fin de siècle.  
Severus thought he was leaving emp.  
in peace, for 80 yrs. no emp. died  
in his bed - Sons like Cain & Abel.

Eclectic phil. of boy emperor -  
244 Plot. arrived at Rome.

Causes of break up & decline in no.  
of met. paper very obscure.

Not seems to attribute this  
race upheaval to Xt w



Thinks pessimism of Tert & Cyp. due  
to times, not to creed. Same for Plot.  
Promin. fig. in R. society, recogn. leader  
of thought.

Should not discredit neo-Pl. as  
hard. of decadence or senile decay.  
Decline not so uniform as gen-  
erally supposed full of air. arts but was  
golden age of law, some psych-  
Alex. Philos = amalg. of relig + philo-  
sophy to system in theology, metaph-  
ysics, deep spirituality, mysti-  
cal Relig. conn. w. idea of holiness,  
sin & purification. These tenets  
in all 3 movements of 3<sup>rd</sup> cent.  
Plot, Origen & successors of  
kath (gnosticism, orientation  
1/2 disguised as back. Platonism).  
Abhorred just & despised NT

3

Better let Rom. Moses as much  
as let Plot & Origen. Hell. made  
fatal mistake of despising slaves  
& women, & vast major. of hum.  
kings. Jud & Xt had courage  
of their beliefs, it did not.  
GRC relig. could not survive GRC race  
Attacks on Xt would not have been  
so bitter if they could have found  
denial. in wh. Xt would have  
patient, method = R.E.  
Xt carries splendid store of patric  
honey to its own hive.  
Gt infl. of Pl. in shaping Xt. Philos.  
Delib. intellect. emersion of Aug.  
to Xt after studying neo-Pl.  
In Pl. had no. P. at that time it  
was entangled in politics.  
Detached. Total release apt. Xt.

A timeless phlo. written for a time-  
less world - about energies vs  
graces, ignores vulgar KF.

1. Reality is spiritual
2. All truths can be known
3. Unity, goodness & sacredness  
of world as well as God.

Reality is spiritual, real. is  
knowable, world is divine.

Plot. full of reverence for the blessed  
ancients:

Begin 3<sup>d</sup> BC at Act

1. Acad - Plat
2. Pupils Arist
3. Stories
4. Epic

Free interchange of ideas, breaking  
down of dogmatism - so  
arise suspicion & election

5  
Pl. nearly capt. Acad, in pros  
of unity, phlo. doubt: dogma  
New Acad began to bore with is  
subtly sophisticated.

Ecclet. Impl. high - Acad sect:  
near Plat's own position.

Truth given intuitively to our  
consciousness: higher knowl. in  
soul & common. by divine insp.  
∴ see Plat. be. mystical

Quar out of sect. but was a  
revulsion from it.

Spiritual = real, divine origin -  
School of Plot - capt. Acad. in Act  
abt mid 4<sup>th</sup> cent. Propros. of  
Platonism = neo-Pl. of Plot.

Copy for 100 yrs.

Date right of MA runs down  
on Gen.

Alex. cosmop. Judaism or X<sup>t</sup> bee.  
challenged here. used to call it  
fusion of E. or thought. no E. influence  
in Plot from Jud, X<sup>t</sup> or Pers.  
Last word in Gk Philos.

Dist to earlier Pyth. movement.  
Pyth. fantastic numbers, revela-  
tion, bodily discipl.  
Numbers bee. metaph 1 = perfect<sup>god</sup>  
2 = <sup>matter</sup> imperfect. Lives of Pyth &  
Apollonius, ideal portraits.  
would not call himself sch.  
Intrigued of Plato whom he  
regarded as inspired. Modest  
about, same reverence from his  
disciples.

Prob. didn't know Plato as a  
whole, certain dial. esp Timaeus,  
borrow too from Arist.

Main quarrel w. Stoics bee. 7  
By attempt to appl. higher by  
lower.

Life. Not eventful, by Porphyry -  
b. Lycopolis 204 or 205. Name dat.  
but can't say stat. fam. Very  
modest. Didn't want portrait.

Unit of Alex. Found letters un-  
satisf. till Ammonius, orig. a X<sup>t</sup>,  
reverted, students - dionysius,  
Origen (2 of them), Plot.

242 volunt. for milit. exp. to Persia  
to learn wisdom of E. went to  
Ant, near returned to Alex.

Wanted to teach, Rome less  
acad. than Alex. but more  
chance. Popular & fashionable.

Proposed to found sch. of Platopolis  
(bad climate in Camp. for Theo').

Reminds of Ruskin's pract. socialism  
Popph. present lectures of Plot.  
notes also by A. . . . (? pupil)  
like Germ. seminar, one author  
discussed, also kept up corresp.  
w. Arthur - other schools,  
music - arts. Friend & spirit,  
director of his pupils. Arbitrator,  
sound amateur lawyer, no  
quarrels for 26 yrs. in R.  
Allowed students to ask quest:  
All we have are lecture notes  
free of errors, how ok, all  
scraps, fanciful arrangement  
of Psalms 3, 6, 9. All a medley -  
Obscurity & chaos. Fine passages  
but on whole placed more obsta-  
cles in way of prog. than any  
other writer.

More nonceuse abt. neo-Pl <sup>9</sup>  
repeated ble. writers repeat  
each other. Oral teaching, noble  
generous advice. Busy life, but  
prayer & meditation. Visions.  
Beatif. vision of all mystics,  
several times.

Like many relig. philo. could write  
for publ. worship & ceremonies.  
"Gods to come to me, not for me  
to go to them." Genuine mystic  
rather of Sweden type, silent worship  
w. Spinoza possesses rare gift -  
intellectual love of God.

Desiring to intend to do but  
he did it, change the pagan  
in shaping Xt. W.B. imp. of Aug  
who found all but "God became  
flesh" in Plot. philo.

Don't creep into in X<sup>t</sup>. does  
doctrine of Plot. X<sup>t</sup> myst.  
Speculative mysticism.

II. 3 enemies to be feared by Plot. "

1. Matter 2. Scept 3. Dualism

3. Dualism: good & evil principles.

Old-Prussian type of it: Idea of  
evil principle not ∴ withdraw.

Not view of Plot. Kind of tendency  
of doct. wh. he preaches ∴ rather  
bitter vs. Gnostics.

Some think all Platonism: essent.  
dualistic, Plot. too.

Dean J. thinks that - a mistake.

(See B. Brauer's Giff. lectures).

P. mainit. that reality is spiritual  
knowable - one - 2 fundam. kinds

1. Things of divine principle

a. The Absolute (the one, the good)

What some call Godhead as  
dict. of God (Eckhardt)

b. voids, but to. not "intel" but  
spirit

c. ψυχῆ' or soul, univ. soul  
f. sh. indiv. souls are parts.

This trin. is not coequal, <sup>above</sup> above,

Triad of man =

1. spirit - 2 soul - 3 body

Must not regard classif. as rigid  
or exact boundaries (Contours on map)

Not a ladder but an incl. plane

BS + sp, are world as perceived  
by senses *κόπος ἀσθῆτος*

World intrup. by soul

Spiritual world,

Organs are bod. senses, discurs.

*νοῦν ἰαωρία*, intuition knowl.

All powers highest fac. but only  
some use it.

Reality neither indep. ext. univ.,  
not subj. const. thrown off by  
mind.

Rather has unity & diversity f.  
sp. fac + sp. world sh. it beholds.  
Can look at it fr. either pt. of view.

P. Not idealistic in mod. sense,  
not that mind creates our obj.  
+ all things + prod. f. thought.

Emp. w. stories + sp. sh. that  
that reality as body itself is  
a quality f. body - Pl. saw  
clearly what materialism meant.

A mistake to attribute substantive  
value to matter, it is a mere  
abstr., that sh. is left when  
you deprive idea f. all its  
meaning & form - Our minds

put into an ext. thing all  
that make it an obj. f. thought.

Pl. matter = not material, not  
like mod. science.

Mod sc. matter = electricity, not  
far from Pl. idea.

Matter = prin. after evil?

Doct. of evil, most inapt. of all  
problems of thought.

2 hierarch, (1) <sup>real</sup> existence (2) <sup>good</sup> value

Pl. says matter has no real  
existence, no positive value.

Scale of good & evil, <sup>un</sup> appearance as  
opp. to reality. partial pres. of  
real. sh. needs to be enlarged to  
make it real

(not "whole truth").

Cent. scint. terms prog, degree, etc.

show sc. has ethical, & value  
judgments. If not allow

value judg. you are driven  
back to pure math.

Qualitat, val. j. give diff.

Standards.

Plat. ideas of <sup>truth</sup> exist & sc. <sup>goodness</sup> value  
will ultimately coincide.

In scale of exist. no minus val.

do " " values must register  
below zero like thermom.

Hard to remove judg. of fact &  
judg. of values. Must make

matter concrete w. evil char.

(met. dualism) or (retain idea  
of unity) may force val. j. into

emp. w. d. of f by holding real-  
opp. of good & evil are not

ultimately real. Minus signs  
disapp.

" ∴ no essential doct. of evil in Pl.  
but it is insubler to accept  
when alt. is unsatisfactory.  
Mistake to say P. regards matter

as a evil principle. Tells St.  
That matter thy worship is not  
worthy.

In every stage of <sup>exist-</sup> form. is higher  
form. acting as form, lower form  
acting as

Here below, even form is only an  
image, <sup>form or mat</sup> "one illum. reality"  
in other world.

Why sd. god got here allowed  
so imperf. a world

Necess. for reality in every degree.  
This or series are data of exper.  
cannot be appl. bec. part of soul,  
found. on wh. philo. must build.  
Had to give partic. appl. of a  
universal fact.

Stable right & creative activity  
both must express god's will.

Must have imperf. world which  
can be made better.

Like only be known by like?

Only know what is akin to selves.

Reality not objective reality,  
apart from mind - Thought,  
This & identity bet. them.

O. says must be element of indeter-  
minateness in soul itself &

this lower part neg. indeter.

Clouded perception, shapeless

indet. matter all desire to  
rise into clearer light. Make

our own world, and what we  
behold & behold what we can see.

All sp. beg. & sp. knowledge  
go together. ∴ knowl of self,  
of god & of world must go  
together.



Acc. to Pl. there is a sort of normal  
level on wh. soul lies, some  
manly & become matter of  
spirit - & are enlightened.

World of <sup>sensible world</sup> appear. = distortedly seen  
or a weak copy of <sup>arche</sup> prototype

This s. w. is creat. of univ. soul  
through making of nature doors.

Nat: "sliding spirit" (Shelley)

Just. passage abt. nature for Plot.

Import. of contemplation,

C = attention directed to Nat

N. is above ourselves in scale

of value. Traced to source =

image of mind & soul of God.

Act. of creation, world created

by v. power while looking up  
towards God, result of contemp.

something above. Real thing =

{ shadow of what is better.

{ copy of v. sp. world

World: polarizing of

ontology. to carry out mind of  
God for special thing -

1. Ind. (2) Pres & Heb. world of

God sought in history -

Misguided line

(1) trusting Eur & Amer

(2) being desert of Ind.

Xt. in w. has lost much

idealism bec. of vulgar idea

of next world as sort of prod.

of this one.

"Eternity" higher sphere of spirit  
not in v. fut. but as already exist.

P. view of fate of world much

better than loose ideas of

prog. hist. in E & Amer as

Idea of etern. progress  
will as absurdly - This world  
some time will be uninhabited,  
all flesh & be forgotten. They  
in some billions of years life  
will begin again. Astron. pts.  
to not belief in cosmic cycles.  
Growth & decay, life & death.  
Not inconsistent. & faith that this  
world exists for carrying out  
purpose of God's.

Temperon "One meaning purpose"  
Life finite = vast no of finite  
purposes each up. a def.  
Right in v. mind of God & world  
made to carry out some right  
or plan, necess. finite with  
begin, mid & end. Must believe  
behind world is world of spirit  
above space & time where all

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That has value in v. sight of  
God has int. presence.  
Etern. world raised above  
views of time, otherwise can't  
believe in rationality of world  
in wh. we live. Dir us to  
spiritual view of world.  
Plot. clearly insists on v.  
reality, imp. & value of etern.  
world - Belief in cosmic cycles  
carrying out def. rights in  
mind of God.

Aut. of 2 worlds, here below  
& yonder. This is why he is  
age of dualism -

Real world = sp.

Phen. world not fully real but  
is necess. product of soul -  
World of sense created by

some after pattern of spirit,  
Science<sup>all</sup> attempts to interp. world  
with out sense of valuation.  
World is good, though there is better  
than it.

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III. The 3 divine principles of Plot.  
Sometimes call N-P trinity, but -  
in scale of value soul is below  
spirit - spirit - below above body -  
3<sup>rd</sup> pers. is not orig. indiv. souls  
not world of spirits, but v soul for all  
"univ. or world soul". To this N-S.  
P. assign attrib. wh make it like  
spirit: Above space & time, illum.  
& world. World in it, embraced &  
moved by it. Indiv. soul can  
understand self only by contemp. v  
world soul. Familiar to those who  
have never read Plot, see Aug. Conf.  
Univ. soul created all things & breathed  
into them & breath of life. (Clean &  
Lucian's mind Plot. knew bible.)  
All should be quiet & calm.  
Indiv. different in system like Plot

bec. indiv soul cannot be :-

They are logos (creative act in fin)  
of spirit - There is distinction  
without separation in v spir. world.  
Ind. souls have own char. & unique-  
ness, but in sp. world this is no  
obstacle to their complete union w God.  
Here = resemblance without unity  
" disparity

Indiv. a fact - but sympr also a fact.

P. says each man must be himself  
but he teaches that ultim. all souls  
are one - Thinks it might have  
been better for soul if it had not  
come down, (cf Plat. & soul's features).  
Soul has turned away from archety.  
is what Dean thinks is the trouble  
of soul had been good there would  
have been no difficulty.

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Narcissuslike soul looks in mirror  
of material world, fall in -

Lyally to Plato. & Pl tradit.

hampers him a good deal. God  
sent soul down (Nt. passage in Plot)

Send souls down to see evil & so  
be liberated.

Pl. Thinks soul does not descend  
entire but part of it remains in sp.  
world. This he does not get for Plato.

Plot. doct. is that soul is unsee.  
- never sees. Proclus differs.

Problem of evil, difficult it is  
in met: say of 0: to math - <sup>not in</sup> 0 or a (3)

Sp's denied exist. of phys. evil  
if no sin there would be no visible  
partial evil = good. Moral  
evil due to free will.

Epic. gods indifferent -

Sept. said g.o. a were relative.  
Problem in mod. form did not bother me.  
Evil not a sign. for sin, a trouble-  
some intellectual puzzle.

God or bad? who are we to condemn  
a part of upper? Why does world  
seem so much worse than we know  
it to be? Evil here to set us a  
task to make it better. Bodily  
troubles ought not to mask fact of  
eternal soul. Only actors in a  
tragedy. Must have faith in Prov.  
Prov. would have nothing to do  
if all were on dead level.

Arrogant anthropocentrists (Rogers)  
responsible for much trouble.

Dev. act. come. exist. of ab. evil.  
Even wickedness is always human  
being mixed with something better

Man self.

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Immort. in only. sense (survival  
of empirical ego). Soul part man  
is lost but not soul he wd. have  
called his own if he had not been a  
bad man. Soul in heaven may  
be my soul if I did well. Self is  
what we choose to make it, sum  
of interests & appetites.

Soul may return to heaven or  
be reincarnated. Bad man may  
meet justice in another incarn.  
Purgatory ment. in one place,  
charities for its good by its guards.  
angel.

No res. faculty, non faculties  
of soul imm. or body remain  
dormant. Essential part remains  
nothing wh. process true being can

own truth.

World of  $\nu\omicron\sigma$  (spirit). Plat. neither  
an intellectualist nor an idealist  
( $\nu\sigma\lambda$   $\delta\iota\alpha\nu\sigma\iota\alpha$  =  $\lambda\omicron\gamma\iota\sigma\mu\omicron\varsigma$ ). World  
and does not think but see. Spirit  
= best truth.

$\nu\omicron\gamma\omicron\iota\varsigma$  = spiritual perception, intui-  
tion (not thought)

$\nu\omicron\beta\omicron\iota\alpha$  = reality (rather than being)

Categories of Plat., infl. by Plato's <sup>Phil</sup> Soph  
In sp. world certain contradictions

do cannot be res. in our sphere.

are reconcilable or harmonized.

1. Thought - its object
2. Identity - diff
3. Change - perm

Doesn't say act. of sp. world are  
truth, beauty & goodness but  
implies it.

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Dean thinks (1)  $\nu\sigma\lambda$ . not be on same  
level as 2 & 3. Can't transcend  
rel. of thought & thing without passing  
by ind. cont. of conc. experience.

Says Bergson & followers are  
wrong in thinking  $\nu\sigma\lambda$  philos. was  
one of immobility, not life.

That can't have given too much  
account to ecstatic & mystic part  
of his religion - Goal is not v  
absolute but v world of <sup>beatified</sup> spirit.

The one or the goal: abs. Godhead.  
Diff but goal = v Godhead (Eckhardt)  
relation rather than weaker  
concepts - goal of rev. cannot be  
known " " in letters.

The absolute must be -

Spirit in love, dearest. proof =  
plurality implies unity  
relativ. " absolute

Ultimately beauty, truth, & goodness  
are one & the same, tho' to our  
experience they are integral parts.  
"The abs." called "the one" (follows  
Plat. Pyth). The one = source fr.  
wh. all proceeds, w. separability  
rather than difference.

The one is beyond spirit, beyond  
spirit & life. Always idea of some-  
thing higher. Not an undiff.  
metaphys. fog.

Known & unknown coalesce,  
flow together & are transcended.  
"Eye cannot hold life" Shak.  
but the abs. can " "

One loves nothing by penetrating  
spirit. The abs. = spirit, & soul  
can become spirit.

Sp. = self-consciousness fr. absol.

One turned towards himself &  
looks other is spirit. 31

All activ. directed to sp. ends =  
contemplation of Godhead?

Can know & unknowable bec. we  
ourselves are & unknowable.

Soul reaches goal when it becomes  
spirit. Even in heaven there  
is something beyond to wh. soul  
may aspire.

Soul when seized w. ascent love  
for the one hurls off own form.  
Must come stripped bare of form  
as well as back. Soul forgets self  
knows not what she is, but  
would not exchange for she knows  
where she is. Perfectly happy  
would give up all to be with  
him.

House full of beautiful things, Martin  
for house comes - (Behind) not  
with bodily eye.

There is hope of holiest soul comes  
to self in realm beyond being.

(see last part of Enn).

Rapture of relig. ecstasy ends long  
career for Philo.

Vision for absolute (seen 4 times  
by Plot.).

People must wait after for MA  
2 cent. before Ref. (much lit.).

Differences

most. of civilit after. most.

Plenum early, Plot. basis of  
rationalism, goes to nature to  
learn God's way.

Plurip, illum, then vision of god.

Plot. lays stress on civic virtue

as prereq. - Did not believe in  
fearful substitutes of MA. Did  
not wish to stir up self for  
emotions, ready to wait for them.  
Never tried to force ecstatic  
state: no fearful depression  
of dark night (Stau. St John pt).

Pl. thinker & pract. guide his  
life - 2 cl. of minds will

say, help throws this mold out of <sup>joint</sup>

1. Strong individualist, thinks  
he is too impersonal

2. Not exactly materialist, but  
throughgoing secularist.

Never empounds doctrine.

Thinking, must be activity.

Must set goals before us to do  
good in this world. (cf. Xp)

Error to think belief in next pl.



should make us neglect this world.

No change of dualism vs. Plot.

"See that thou"

Plenty of nature's laws for some.

Shadow is a true shadow, as  
substance is a "subst."

Mr. Livingston. Good Oratory -

In some ways least interesting the  
" may " not " great.

most cases eyes have no oratory

1. Jud

2. Rome none

3. Eng not till 17<sup>th</sup>

must have { (1) something to say  
deuce. { (2) auditors  
{ (3) freedom of speech

Input. of living voice when no book.

Let us imagine ourselves at it.

Never such an opportunity in our  
world have made orat. of Englishmen.

Opportunities:

1. Assembly

2. Courts

466 Syrac. trouble for many law  
suits.

Scientific orat. strange to any  
who are (1) Eloquent } hap-  
(2) Practise } - hazed

Teaching of theory of eloquence.

c. 460 Rhet. by me at time of Art. rising to / some

Methods for teaching:

1. Diff. kinds of speeches: styles  
@ Famous -  
b. Delib (part)  
c. Epid. (display, serious, public)

Speech should have: (Korax)

1. Prof
- 2 Narrat. facts
- 3 Superf. view
- 4 Persuasion

Arg. N. be used for r. measures -  
just, reasonable, honest. etc.

§ 303 see Arist. Rhet.

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3 things besides prof wanted:

1. Loyalty
2. High char
3. Good will

Practice, to have fountain of  
speech commonplace to draw on -  
Imaginary cases etc.

Study of. by 2 spirits goes down  
into Byz. empire & med. Fr. schools.

Orators & models -

None for 5<sup>th</sup> cc. perh 0 (Zen. Orat)

4<sup>th</sup> fully developed. 3 heads (see atom)

Caused by 3<sup>rd</sup> c. crisis.

Will select 3 of the 10.

Hypocrites: - by Sthenides (mag-  
istry)

Same  
stamp

Isaacs = Chaucer

Arch = Virae - scenic.

1. Law court speeches. Logosyl.  
That to write in character.  
Never lit. than any other oratory  
bes. of others. Appin. v. New Com.  
Picture of family life, an Eng - Dem.  
Ref. to filial piety, sociability, polit-  
hd. appeal to Eng. jury, no senti-  
mental as Fr. Took 1/2 hr.

Less minute exam. of evidence,  
importance of general impress  
on jury (no judge to correct).  
Lyrias. 34 out of 425 - Simplicity  
of logos. in 18<sup>th</sup> c. England, Addi-  
on rd. have been an Eng. Lyrias.  
Innumerable infl., referred to Dem.  
in Rome.

## 2. Isocrates

Why call him orator? Never in

41  
ecl., once in court at age 80.  
Wd. be journalist now - Gt  
teacher - publ. - Comp. to Burke,  
only rival among them. Works  
in study, clear sighted tho' a  
little impractical. cf Burke  
Fr. Rev. & Swift. Ideas more than  
eloq.

1. Preit reins
2. Ed. thesis
3. Style

1. Only prom. man who saw only  
solidity, union of Gr. vs. Maced.  
Aphae. story & weak pt. of Gr  
but impract. see Gr's desire  
like idea.

2. Cic comp. his school to Troy  
house, out of wh. <sup>only</sup> chiefs came  
Eng & Fr (opp. to Germ.) educe.

General culture inst. present.  
Knowledge - A skeleton key to  
open any key-lock -

Pl. factors of Dem ideas, knowl.  
for own sake -

### 3. Factors of Johnsonese

Model & prototype of later prose  
see Milton, & Taylor, 18<sup>th</sup> cent.  
Eng. Johns. fell into faults  
wh. originator avoided.

See on Peace, vs. 4<sup>th</sup> c. Democ.  
Panegy. eulogies on Act.  
Unfailing devotion to high ideals  
but tedious, vain & full of  
repet "naughty element of  
unexpected" - Clear common  
sense rather than genius.

### 3. Dem.

making hist. in & eccl. diff. from  
Iov. in his study -  
omits private war.

Real career = vs. Phil. to excite  
good natured, comp. democ. to  
war. Do it selves inst. of mercen.

Failed bec. dem. aroused too late  
from dreams of peace, not at a  
moment's notice vs. prepared war.

Democ. designs of adventurer  
king - see now. // in many  
ways close to not ident.

Ph. Deal w. powers on borders, then  
trickle Act. I. want turning  
full potting rights have been  
said - year ago.

Less concerned w. phil. than ely.  
Juven. quis tunc palmam ore lic.

Brykane on v crown -

Ypt something strange, no magnif  
voice & commanding presence (like  
Gladstone). Really he was pleading  
on v many side. Good for alth. to  
visit, but better that Ph. cong.

Not a thinker like Burke who:  
handbook of polit. wisdom.

No coun. of polit. & moral probl.  
Nothing like Pitt on slave trade  
& Burke on Liberty.

Why would call him gr. orator?

No belief in rhet. as such,  
More like Fox than Gladstone,  
app. to reason (Cic used logic)  
less readable than Cic. bec. of  
being minute details.

No belief in slow & highly wrought  
speeches (not like Cic). Much

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conceded out, finals & clashes.

Every day life, simple metaphors.

Like Swift - show idiosyncrasy, came  
from inn boys, stables, laborers.

Simple, but "bitter overwrought  
phrases" (Aeschine). Rest de Cor.

& see if it seems any queer.

Mustn't look for purple passages in  
Dem, but in so-called "dull parts".

Butcher says debating is - mark  
of Gr. oratory - Not for n. but

for s, has agonistic quality,  
like a boxer hits-face, hits-

continuously - trying new leads.

Vehemence that carried audience.

Aesch. calls him "wild beast".

Passion, rarest of most

daydreams of hum. soft - & intellectual  
power.

Main / old ideas simpler, might  
be appl. to pres. situation. Keep  
alive the memory of tradition.  
Nothing very original, unobscured  
out of darkness in lightning  
flash, burns into his hearers.  
Always united in returning, like  
a hawk in circles -

Dem. much in com. w. St Paul  
not much phys. end, vehement,  
feels tumbling over each other,  
emph. of manner, picturesque -  
rhaps. Pract + idealist (Dem  
says just how many, & what to  
end) St P. same too, on fire  
with subj - full of zeal.

Metaphor appl. to him shows  
height of sublimity

Cicero - speaking employment.

own country

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Dem. burns in violence, lightning  
flash or thunder. - in De Ca.  
Epitaph over a failure of Athens.

II. Books

Cicero - vol. IV, GM, Jabo.

Burke's Demosthenes

Pickard - Cambridge - Dem. (also tr.)

18<sup>th</sup> cent. tr. but in schol, good in Eng.

Lessons:

1. make business of art of speaking  
In some ways A. Rhet unsatisf.,  
no regard for truth, make good case  
Pl. calls rhet "a specie

Study of it gives a stereotyped char.  
to Am. oratory - Audiences suspicious  
of speakers

Eng. orat. weighs heavily, have  
not legs or Dem, but they have  
one Burke & Eng. is on higher  
plane. Am rather narrow &  
too patriotic, Dem's p. an in-  
stinct & has its limitation



Eng. orat. how tried to make  
pub. life - vehicle of moral ideals.  
Thinks this the real reason for  
Eng. orat. - nearly all gr. Eng  
speeches deliv. by opposition.  
Idea of <sup>justice</sup> liberty, Pitt, Burke, Grattan,  
Fox, Gladstone, Canning etc -  
When turn from spirit to form  
learn -

2. Write speeches, not rehearse.

Polishing of dem., much better  
finished no tedium, verbs,  
dramatic honors etc. Ask form  
as high as Lincoln's Gettysburg

3. Plainness & naturalness

of speech. No gleams of "rhet"  
in Gr. speeches. Realism, sub-  
tle industry, natural express.

Gr. contrast to art of writing - prose  
Gr. rhet made Gr. prose -  
prose of - model.

Technique of style, "styleless"  
acc. to Fench.

No def. views as to what style is.

"Style is, man" no real ans.

Thackeray sup to Scott as stylist  
but below him as novelist.

Eliot - no style. Gr. authors  
not gr. stylists - always.

Sketch of devel. of style -

Crude efforts, obscurities & faults:

Success of pioneers for art.

Style to Gr = art of writing.

True prin. would make a man  
great but he will attain  
a decent level.

Use by writing large f. Eng. perform a  
wonderful feat. I don't forgive  
the beginning.

Milton & J. Taylor heavy, before  
style was made (also not Ger.)

1. Decaters (ridic in subst. &  
crude in style). beads on piece  
of string, string together.

Maunderville: Eng. Dec.

2. Gorgias, fd. prose style not only  
for his race but for world. Flies  
in a muddy stream. Fin. Speech.  
Style studies as affected but it  
shines out.

a. Tips of speech

Exact bal. of clauses

Antithesis

Playing on words, repet.

Poetical words

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These appear as tricks but he  
hit on secret of style. First  
them disguised at bottom of  
prose for all world. Cic.

(Hooker, Eccl. policy)

(Johnson, Landor (ded. to Dickens))

These are Cicero's. But as M. Arnold

admired, sobered down after

Gorgias. Critical 4<sup>th</sup> cent.

Concealed use in the heros.

3. ⓪ still rather overpleas'd  
w. new decor, stiff &  
strained artifice.

4. J. or. most artif. writings  
big || too artif, not so well  
got back

5. Plato & J. or. = simple + art  
combined to perfection.

Best styles in 4. <sup>5</sup>

Thinks world has equalled or  
surpassed GK poetry, not prose.  
Study of style. 6 elements

I  
Eng. theory  
admits

1 Pers of writer, (we have no control)

2 lucidity, clear thinking

II

3. Figs. (Eng. thinks little)

4 Language, diction

5 Rhythm (E. thinks little)

See Style in A Rhet., III Ch i-xii

(Jobb or Weldon)

De Comp. v. Style has

1. Ideas

2 Expression

a Selection of words

b. Composition "

Attain united charm & dignity,  
also disc. wd. for pr. & poetry.

(L. Rhy Roberts)

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(2) Books A-D agree prose has  
rhythms as well as verse. Eng  
hardly perceived problem till  
Sanitizing's E. Pr. Rhythm

(3) Figures, see Quint: on  
fruct. of ornament in style

(4) Diction, GK theory diff. from ours.

A emulous faulted prose &

GK. feeling follows him. Did

not like to confuse vocab. Pl

criticized for his.

Eng. more like Borg. than Arist.

Eng. like starlings the. needs

or. byrig - bits, Stevenson, Ruskin

II

It is hard to raise question of  
style. One of the feats of  
9th genius - creation of prose  
style.

Eng. need to study style. Fr.  
on brilliant Eng. bk = "this  
for an Eng. bk is well written."  
Obs said "sublim. was echo of  
ruble mind" but had no right  
to write without study.

Eng. might have had some  
writers who are eccentric &  
luxuriant - eg

Carl FRC, Ruskin, Pater, de  
Lancy.

Diff. of GK & Fr about how  
controlled & style. Due to deter-  
mined indiv. of Obs. who pays  
price & reaps reward of unpermitted  
liberty.

Rev. Dr. Macrae

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Study of Plato -

Subj. one for a course, but will  
take some of the best parts - Philos.

Much Pl. infl. in by-ways of lit.

Plato for 2 standpoints -

1. Exact man for us, well-balanced  
thinker, followed by Academics &  
scholastics

2. Got mystic, this is the side  
that will say.

What is this myst. side?

Sp. world of ideas behind & next  
world. Universal concepts.

after plane of Matter. Soul is  
world as well as body to world.

But after ideas of justice,  
temperance etc. Why does it  
soar? Existed before mixture.  
in form of clay, was com.

panim of spirit. ideas, seeds after  
them.

Main courses of Plat. infl.

1. Disc of Pl in Ren (5-15<sup>th</sup> cent)

Intro to W Europe - Engl. (16<sup>th</sup>)

Exam, Collet, R Archaer teaching

Lady Jane Grey, Eliz. etc.

Had this anything to do with

Ref? Ref broke away for Ten-

night - returned to Scholast.

2. Spenser, free of spirit of Pl

than any other any - Philos.

of Pl but also his theory of

life. Virtues in F.Q.

a. Sp. philosophy:

Hymn to Int Love

" " " Beauty

gives Pl. view of nature of univ.

Idea of beauty - theory of ideas.

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F.Q. I & II greatest books are  
steeped in Pl. ideas & sentiment.

Red + knight, softly of Una whose  
face he long to behold (truth). As

last beholds her after cong. dragon

etc. Bk II ends w. fair vision.

Legend is temperance, high

place in Plat. virtues, control of

pass. by reason. True vs. untruth,

anger etc; Ren vs. sensual tempt.

Alma: d. Eliz. Bk III: chastity

not so many Pl. ideas, these

are first in M.

3. Milton, regards it as virtue

of soul. See Comus etc.,

Pl. Satan Soul becomes more

bodily & carnal, his body

becomes more spiritual (Pl).

4 Shak. Sonnets friendship like  
Pl. love.

5. In 16-17<sup>th</sup> many 2<sup>d</sup> rate Sydney  
Donne, Drummond, Cowley etc  
exhibit Plat sentiment. See  
Drummond esp. Infl. of Plat.  
on Camb. Platonists. Res-Pl.  
Pl. idea of pre-existence or incar-  
nation. (Prob. motif of E-W in Pl)  
Woods route, due to Drummond.  
He may not have held it but  
was anticip. in 17<sup>th</sup> cent by  
The Retreat - See Gold. Treas.

6. In 17<sup>th</sup> first infl. on Eng prose  
J. Taylor - Camb. Platonists  
Revival of scholasticism (Calvinist)  
Baconian philo. chiefly imp

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in phys. science -

Miles: says 1630 still was schol.  
infl. Descartes & others (Locke  
infl. by him).

Must look in philo. by way to  
Whiston founder of C. Plat.  
not purely so, stress on inward  
light but hardly a Platonist.  
John Smith tries to found a  
sort of phil. system, More, -  
others. At variance w. orthodox  
views of times as well as Puritans.  
They believe in divinity of human  
soul (Adam), think it has  
staying, not pass thereto - but give  
him soul high position vs.  
orthodox idea of orig. sin.  
In advance of time, no  
school or direct successors.

Founded all on reason wh. was  
broader & wider than mere under-  
standing & also disting. it fr. faith.  
Juste Plat. more than Pl.

Infl. Eng. theology wh. was at this  
time still largely scholastic.  
Pearson's Expos. of Creed (schol)  
gt. contrast w. Cambridge Plat.

7. 18<sup>th</sup> cent. most commonplace  
non-Plat. age in hist. of any  
country - yet in 18<sup>th</sup> we have  
one man by gt. number -  
master of Eng. gts. expos. of  
Pl. in Eng.

Berkleys Science - we think  
of him as emp. Locke & Hume.  
Subst. divine spirit for matter,  
an individ. idealist? Idea is ✓

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essent. of each indiv. mind.  
This was B's younger view. His  
later work (Ac) "two waters": but  
his bestie he works expos. of Plat.  
They ideas close to Plato, ✓  
univ. ideas (no longer indiv.)  
manifested in ind. sens. indiv.  
B. certainly might be was a  
follower & interpreter of Plato.

8. 19<sup>th</sup> cent. Romantic movement.  
(a) Wordsworth, not as complete  
Plat. as Shusler, but heh. un-  
cuse. was disciple of Plato.  
was he well acqu. with Pl.  
Pulaski said to be gt. expo.  
of Platonism, Taylor, Inman  
which side did W use?  
(See Shusler.)



W = idea of pre-structure  
= " " nature soul (Timaeus)  
skipped in the idea. Excursion  
Prelude (xiii),  
b. Also in Shelley - Coleridge

Coleridge, Pl. again in prose  
not since C. Plat (see. Berk).  
They wrote again abt. 1800, C  
rather infl. than C. Plat.  
C of str. learning, dist. reason -  
understanding, faith - sense,  
individual life - links to Repl.  
C a photo - infl. FD Maurice  
(at much later now) who  
takes on work of C. Plat. Is  
such thing as revelation, true  
ideal man has existed in  
mind of God & manifested in J.C.

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Platonism has not a basis  
for the theol - the faith.  
Berk. <sup>up of Plat</sup> infl. on Phil  
Sp. W - - only  
Maurice - - theol  
Still find Platonism.  
Emerson skipped in it.  
Ruskin also true disc. of Pl.  
100 best books, R. put in all Plato.  
In Eng. idealist movement of  
last gen. can trace infl. of Pl.  
Great change, sudden from re-  
philos. Still in now, it  
has changed since Pl. but we  
go back to him as fountain  
source. True antidote to  
much that is real & false in  
materialism of pres. day.