

ITH\_Box\_05\_Notebook\_13



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I Aeschylus (see full synopsis) -

Overlapping life f Aesch. was a wonderful wandering minstrel of whose char. There is a beautiful desc. in Gunkel's Gk Thinkers of Xenophanes. Bold & attracted v 2

1. Worship of athleticism

2. " 7 Homer - Quoted

One side of X concept of deity is promiscuous tho' Aesch. Xen. mentions "The gods" tho' divine is one in principle was Aesch. monothe. or polytheist?

Belief in being much relig. but no theology - no creed.

X<sup>th</sup> relig. must have means of God -

Relation's within v unity.

This involved necess. of 2 things of which schoolmen were aware, impossibility



f strong mon. to h. mind, in h. m.

f idea f dualism.

Xen + Aesch. were both.

X a genuine poet as well as radical  
thinker charming verse.

Aesch. cannot take as well as Xen. can.  
material detriment as Xen. can.

Can enjoy. Xen views in Aesch.

See Suppl. for illustration.

Panthe. seen in frag "Zeus is all  
things": cf. Dureau "Jup. is whatever  
you see or feel."

Suppl. appeal to supreme power 2. to  
help them.

Overriding unity - effortless power  
f supreme life or power.

Conception f nemesis wh. creates  
atmosphere f several plays.

Properly nemesis is state f

indig. in conc. mind, <sup>3</sup> state f  
strain in unconscious. which  
shuts from conscious outrage f  
harmony f things. Nemesis not  
in shaft or wound but in the  
strain - not thunderbolt but  
electric atmosphere, something  
impending - Again - Suppl  
appeal to 2 as repres. f nemesis  
Again "2, whoever 2 is" or rather  
"under whichever aspect."

Ration is gone, 2 is power.

Perhaps get idea f evolution f  
idea f duty - in Aesch, Orestes  
Agamemnon, Zeus - (? puts it as own  
idea).

Strong moral element in concepts  
f nemesis or f 2. Appeal to  
it with qualified confidence.



Hybris (exultation).

Aesch goes beyond Isaiah "Then shall he atone... etc." "Jurek alone shall be exalted on that day" Balittle everything else to make a jealous god - In Aesch. how a more ethical conception of deity than this passage -

Ways of God are mysterious -

W's effortless god -

Suppl. know we must draw no analogy from our human ways of justice - Aphr. others are nearest in might to Zeus himself.

See Suppl. ideals of love & their fear of capture by lords, not husbands - But it has happened to others - what may I see?!

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What act. myth? These are not myths. conceptions, Aesch. is not like Her. & Eurip. arguing with myths. Stands so far above from myths that there is no necessary contact bet. his Zeus & myth Z.

Dr W. doesn't think Prom. is a blasphemy vs. god. This view is heresy, but he thinks <sup>his (A)</sup> Z. is so far from myths that he can disregard them entirely.

Whole treatment of Io myth by Aesch regards Z. as the savior in Suppl.

Prom. has Z. as villain for plot;

This Z. has nothing to do with Z. the harmonizer of world -

Prom. & Io both intro. to show the bully is also a sneak -



2: ultimate harmony, but lies  
behind & discord of hum. exper,  
but which is & strain, is nemesis  
& his ways are dark.

Social evol. no other part has  
so close insight into barbarous  
& primit. civ. & yet stood so  
supremely above them - Furios  
& ghosts, Ulyss, bestes, Agam etc.  
no Paul Aesch. feels with these  
old beliefs but didn't believe in  
them himself. Sense of primitive  
life. See Eurip. ridicule of  
Or. footprints. Aesch. so near  
primit. condit. That he could  
feel or even get in a little bit of  
conscious antiquity. Re quick  
savages perceptions Austr. blacks  
taught me. woman couldn't tell

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husband's trace. Here see El & Or.  
In touch w. social states he has  
passed beyond. Aesch. up. of  
state of <sup>mind</sup> ~~man~~ of prim. man in  
life of his dream mingling all  
this together. In Prom. catches  
main stages of civiliz.; cave.  
dwellers before, no fire, no knowl.  
of stars, building, inventions, writing  
dom. animals, medicine, divination.  
Exalted sense of nemesis &  
universal resentment (in physiol.  
sense) of outrage & presence of  
outrage.

1. Eagles nest outraged <sup>of Pan</sup> ∴ nemesis
2. " bear kill ∴ mem. of Artemis

These eagles: Altidae -

1. Helen gone from nest -
2. Blayheta Iph. (helpless)



Helen in Troy, lives cut, so she was  
young, bringing desolation. Nem.  
In meanwhile Clyt. nurses her  
nem. at home - feeds it on foul food:  
ambition, tyranny, lust, jealousy -  
Clyt. so induced by Aesch. in order  
to make what follows tolerable -  
Marriage inherited Aesch, matriar-  
chal - patriarchal - No outrage  
of family ties to kill husband -  
Aesch. assoc. mat. w. barb. concept  
of vengeance. Idea of mother as  
briber, Act. reason for aq.  
Or. fit for comic opera.  
Marriage fundamental obligat.  
but it must <sup>itself</sup> not be an outrage  
or a violation.  
Where is this to end? Nem.  
There must be ∴ Cl. can excuse

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herself bec. of sph, Or. can kill  
m. at command of Ap, or be haunted  
by furies. Cl. within her sphere  
to slay Ag, or has no furies;  
Or. not so, belongs to a different  
& more adv. stratum, haunted  
by furies whether he does or does  
not. Entangled in cir. to wh. he  
does not belong. Aesch. can't  
decide. Furies idea that if their  
right are denied there will be  
foundat. of society? They are  
guardians of civility.  
Ap. says they belong to barb. society.  
Who can look at C. & say man  
who <sup>slay</sup> ~~slaughtered~~ her did not cleanse  
the earth.  
Act. undertakes to convert &  
furies & change idea of nutrit.



from vengeance & cruelty & vindict.  
Endless oppression of sin &  
justice, must cleanse the whole  
conception - Society & life has  
been outraged, not the person  
whose dam. falls or sin who  
kills m.

Must be for those to whom it  
does not happen, do away  
with vindictiveness.

Need their practical indignat.

but must be robbed of violence.

Problem of v world is still to  
vindict. justice but cannot vfy -

II. Yesterday = (1) att. of act towards  
concept of duty, multiple of divine  
infl. & effects & powers, conflict of  
these w. unity - divine essence.

(2) Tension of moral indign. Nemesis.

(3) Social evolution. Marriage & art etc,  
combined nemesis + evol. <sup>Crowning</sup> <sup>clearing</sup>  
work = evol. of moral indign, purif  
of idea of justice.

2. in mind of Hes. is supreme seat  
of nemesis & vindicator of justice  
but Hes. <sup>detached</sup> free from stories & can  
use them as he wishes.

In Prom. 2. does not in direct or  
indirect way up. protector of  
innocent & protector of justice.

Prom. is this. If we can accept  
this view we must stretch idea of  
detachment fr. night & have 2.  
good that.



yet he is evolving the destiny of man.

Sophocles.

A stands apart, died before Pl W & rep.  
(wants himself) age of Per. at its  
highest. Away from comparison w.  
other dramatists. Can catch whole  
dent. fact. drama, lyrics to til-  
So Eur. contempt - & certain wild-  
ness, refuse to submit to restraints  
even of his own art, incl. on S. but  
none of S. on E. ∴ can hardly  
treat them independent.

Turn again to Eur. act, gods for  
mutual deceptions. E. thinks conduct  
of gods not to each other but to  
man is detestable. Same way  
by S as Eur. but S is not angry  
with it (w. for rec.).

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Find in pts. that S had got a relig.  
wh. satisfied him as to relations  
of gods & men. (Thinks not so).  
Thinks S. knew exactly what cur-  
rent relig. meant to most people.  
dequds for drama. purposes. Actors  
char & story on same plane. This  
varies. 2 planes in Eur. & indign.  
reprobation - E doesn't keep back  
his feelings, refuses to be limited  
by conditions of his art. (exhorts  
Patent Guilds, protests in midst  
of story wh. he tells w. moving tenderness)  
Takes that there <sup>are</sup> passages in S. where  
these scenes vs. gods but doesn't get  
idea that they are more behind, are  
supremely dramatic, what believe  
in gods might say - Philoet.  
railing vs. fate & whole universe.



Track. Attitude of D. to De. - Their speech  
f/lyles -

These do not treat context, drama, organic  
Gen. tone of char. towards gods, 2  
is champ. of justice, feel this with out  
wavering. Justice of 2 in defending  
my cause, think gods prefer to be  
on just. side. Avast. of bully. to neutral.

El cho; Antly. <sup>after</sup> even refuses burial  
"perhaps some duty did it." (See  
app.) S. is subtle, Ae. is delicate  
- fine but never subtle.

Cl. prayer to Apollo, can also hear  
what she has said, may be accomp.  
that.

Is this relig. or. wh. S. is perfectly  
satisfied?

Gods act capriciously as in Eur.

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Oracles - soothsayers, prominent.

Don't begin to find out S. own atti-  
tude, but his drama. act - detachment.

Oracles enter plays in far more organic  
way - Irony: contr. bet. the thing

that speech is ostensibly making

for & what it will actually <sup>his</sup>

Apply it to deeds or facts - <sup>what you</sup> Aim

at is exactly opp. of what you do.

Whole Oed. one entire, & terrible piece

of irony. Importance of human will

in struggling vs. what. Small

part them. can play in destiny of him

who wills - Oracles = form under

wh. this aspect of life is presented.

Here we differ fr. legends, here look

for deep realities in mind of S.

On this side: import. of human will

also supreme signyf. of "char -



man ab. helpless but man & supreme  
This is not what happens but what  
man himself is - Total result of  
Antig., is defeat & last word? some-  
thing sublime & mightier than fate.  
"Everything goes wrong when man is  
violating himself." Phil. will keep his  
words. Plot along lines that don't  
lead to catastrophe. Dues ex m.  
Chae. breaks Tho's fate & matters more.  
Ajax. Fear lest Od. spelt over  
him, but Od. doesn't, he is full of  
sympathy & compassion. Incident  
Atr. come, Telemach's speech "none  
could spelt over him."  
Offense vs. these ideals: hubris.  
Seen in highest mind that  
whatever happens & eternal  
my support - noble char. (O.C.)

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of Antig. response to Creon - "unwritten  
laws", eternal.



III. In prev. lect. study brought us  
 directly to this in essence part of v2  
 parts, their deeper significance -  
 Not so w. Eurip, no attempt to give  
 reflex of S. as artist, too elusive  
 too varied, many complex prob. of  
 his relig. Then an attempt to say  
 something to set mind at work on  
 relig. signif. wh. is quite diff.  
 from his total signif.  
 It is but def. idea in own mind as  
 to relig. sign. of A + S  
 S. are enigma, Oen "most enig.  
 char. in anc. lit."

Refrain from attempt to do and  
 away and. w. any satisfaction of  
 naming sign. of Eurip.

Xen. once again, also A + S.

1. Gods unworthily rep.
2. If taken as men they wd. be  
 bad men, disput.



A not angry w. disrep. doing of gods  
but feels myth does not bring you  
near divine.

S systematically up. thru doing  
as disputable, cold relentlessness,  
not angry w. Thun, etc. deals  
not w. deities but creatures in legend  
No one angry w. witches in Maeb.  
GM sure S. meant and. to be  
angry w. Athena in Ajax.

E. up. gods as same kind creatures  
as S does -

Hipp. act, fresh air, clean minded  
youth, spelt in sunbath.  
Actr. not jealous but not going to be  
slighted.

Herod. one of most ghostly plays  
ever written, interest in gods.  
Family anxious abt him. Cheerful

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return, comes up smiling.

Thanks Olympians do not appear to  
act as though to audience. They  
hear them. Inferior deities visible.  
Ghostly acct. of sported murder in Ath.  
Her. goes "ride a coal-horse": Herod.  
Tr. despicable Act & Pro., char: pawns  
Baech. Rape of Bromios, equals women  
murder, by host's Penit, Agan. deities  
says "you had your chance, you re-  
jected me."

Angel role of god not exact. diff  
fr S but with intensity & passion.  
E takes gods on S level but can't  
detach self, ∴ actors protest -  
not in same dream. fashion as S  
Rever in mind of actors that  
such conduct is not in char.  
w. divine beings ∴ gods are to E



characters divine char. acting in  
undivine manner.

Speech of dem. harmony, 2 places  
Prolit sometimes extremely beautif.

act. of Hipp. to Alpha "no further  
acc." Old huntsman appeals - ask  
pardon for young man, don't hear  
hear them, gods should be better  
temperd (wiser) than man. Does  
not listen to prayer.

Idea. "even a god etc." "angels weeps"  
"Zeus, dost thou see these things?"

Exc. for end of dm is any suggest-  
that cond = divine - that if we cd.  
see it we'd think it so.

In Eur. not by thinking of gods in  
terms of human but forces.

Ion - play of all others that ill. v  
point. Cr. planning indig. vs. Ap.

tells whole story. "Where shall we  
find justice if it is - outrage for  
gods that renders us?"

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Traumat. passage to null point. Ion  
temple child like Samuel but more  
juicy. Servant of radiant deity.  
Ap. is coming to Ion, these awful  
stories come out & he is distressed &  
perplexed "I must speak to Ap.  
about this", intol. that gods shd.

do these disgraceful things for wh.

By punish mortals. "If really <sup>true</sup>  
(I don't believe it) then Z or Ap. will  
have to go into bankruptcy court."

Iron. - terrible, bec. it was true.

May pass. in wh. agents in mind  
of gods say "I don't believe a  
word of it."

Most striking in Her.



Thes. tries to comfort him, gods don't  
take these things so hard, still  
need art etc.

It says "these are dismal tales of  
poets" (speaking of gods' ways) -

J.T. "dismal lies" abt. Artemis  
ceremo. purity & bloody altars -

Σ. undram. breaks thro' & shows  
these are not. he builds plays  
are hateful blasphemies.

Σ. consid. stories abominable &  
untrue. If speak of gods in  
terms of human. They must be  
better than & best men.

Clark in Σ. but perhaps stage of  
devel. of his char & material  
of legends of his plays.

Σ. as GM says study of kind  
of son-dau. that wd. murder

their mother.

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Σ. perhaps = stage of society in  
wh. people don't murder mothers.  
Constant strain but material &  
his own myth & ps. he is int. in  
of his flip self with drama &  
some times makes even  
militant atheist, or icon  
denounces. Then: false relig.  
he gets rid of but don't give  
us his constructive relig.  
Did these heartless deities  
mean something to Σ. that we can  
get at.

Bring up. facts in nature,  
human life & passion - Oph,  
Brown. (not v. obv. fact of deities  
of permutation, but much wider).



Monok. if not fatalism if it  
has ref. to hum. must be ethical  
self control, self-direction.  
He don't take things as whole, take  
them one way & one time another  
All these forces are there, must  
be eth. monok. & keep harmony  
you are what you have been as  
well as what you are -  
Poly. wider & finer religion, <sup>forces</sup>  
habit always to be reconciled  
Aph. - Art, Art. sees it mixed  
for his fidel. to her but can't  
stop Aph, can get even later.  
If you'd whole heartedly to one  
duty you offend another.  
Can't get rid of what you throw  
yourself against.  
This is how it is for Art. Aph. =

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view of our deeper than humanity  
or animal life, regret, thousands  
humanity built but organic  
world & life of gods was rather  
a noisy thing to help.

Choral misunderstanding <sup>without</sup> <sub>about</sub>  
coming into cont. w. facts of life  
& being crushed by them.

Art. problem & enigma. Anful enj.  
of Bacch.

On face of it something same -  
Ochene of B. & H.; duty offend  
being offend; duty misunderstand,  
hates & is crushed relentlessly.  
I don't get the secret, can't get  
it (cf. gm on ep. consciousness).

If you cd. the ever something  
else would still be baffled  
by Bacch.



2 regul. curis. to relig. inf (purely  
relig, not ethical) rapture of  
surrender to stress - divineness of  
some aspect of life.

Glory in hymns to Aph, In  
servant to Apollo, relig. rapt,  
Happ in hunting - joy

↳ whole range in hiddeness barb.  
of orgiastic &

Every element of org. glory  
triumph - wild power, every  
conceivable sort of sentiment-  
ness of one. Is misread. of  
Pausanias or Hipp, or those who  
didn't understand on day of  
Pentecost. "These men are  
drunk": All of us like P. & H  
taking correct side of go. dom.  
prin. of life.

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Bacchae never been drunk, at  
all, that is misunderstanding of  
course mind. Only person who  
can't understand

Only a text-talker can understand  
spirit - Took GM to interpret Bacch  
champ: Pauc :: opinion: mystic  
Regards GM didn't say there, he  
has put in a spiritual elem.  
which is not there. "What else  
is wisdom?" & note on it.

("hate" = "mightier than you foes")

In W. thinks it a cry of vengeance  
as note suggests.

"Hate forgiven" not in orig.

"manward" pitying interpolat.

"no man in world has so good  
a right to interp. & as GM"

"Who am I to challenge?"



Mr W. wants to talk to the text  
of E or not the GM traces. (He  
applies this only to the Sacred),  
wants go to stake to defend GM  
as true to the spirit of Eurip.  
Mr W thinks E is not preaching  
higher myth, but pass. stamp of  
vigilance. Pleats of warnings or  
honors it includes, makes  
stars to dance hills there or  
man divine is or mist. etc.  
reads Puck. at hands of mother  
or awful turns like X<sup>t</sup> script  
"son of god" etc "how dare it  
sunt. etc, depart from me" etc  
This writes out any touch of eth.  
signif. Here vindictiveness of  
divine is cleansed or  
polluted by any ethical content.

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no identif of ideal or. relevant,  
less vindict, no vind. is there.  
"Myth" of Tr. abs. collapse fall  
human hope, death or outrage in  
rebirth or out of it comes a  
beauty that it seems as if  
ch. have got for. no other else.  
life more tragic - more beaut.  
what have seen Kheuba.  
E. reveal. that of beauty  
" " " " love  
Aut. comp. art. common. purity  
branch of esch. etiquette led  
to E!! withdrawal. E, like  
gospels in that a man ed.  
not be defiled in way to dust  
of human sympathy -  
But not, then, fear to pollute  
sun. "Then a mortal pollute or  
duty?"



No pollution in ministrat. f  
 friend to friend, deep humanity.  
 Conce. Disputed pass. in Ar.  
 purify soul by pity - & terror  
 do. he " " of " & "

/ have pity & terror - get rid of them  
 then have beauty. Think not.

Plot of Purg soul w. respect to  
 its appetens. & compass. by  
 generalizing

Quere if state of man a thing that  
 belongs to humanity, not a man  
 ness f applying to self this  
 appetens.

This why A. thought so much  
 of Soph. his generalizing.

Tray. does 1/2 of work of man  
 "weep w. those that weep & rejoice  
 w. those that rejoice"



## Infl. of Plato and Aristotle on M.A.

When talk of MA mean something  
that didn't take shape till 12.

12-13 Theol. of XT Ch, & Tho. Aquin.  
Dangerous subj, relat. merits of  
Pl. & Arist.

Aspects of A & P which seem to  
emerge as Pl. & Ar. infl. later.  
Place & sources & sources impress  
occupy in & 2 syst

A, depend. of all material of  
intel, life on sources. nothing  
in & mind that has not come  
thru sources. i.e. mind itself.  
His followers knew what consist.  
of mind was = power of abstraction  
take concrete obj. & consider only  
1 aspect of it, ignoring others.



Can get abstract geometry, think of  
length without breadth.

Aristotle's of ma, said "active  
intellect" power factor. ma means  
by wh. we store our minds.

Minds can devel. & appear, the  
potential intelligence. Mathem.  
comes from senses can do what  
we like with them in mind.

Thales (<sup>philos.</sup> sense faculty, generally  
- abstraction) "all things are water."

Prim. forms of philos are

1. Mythology
2. Moral aphorisms, naive philos.

Thales saw & anal. to seek in  
nat. phenom was not anal. w.  
processes of human life.

Rain makes trees grow, trees  
are water? Is Thales Th. view

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He. water is only substance in  
how, solid, liquid, gaseous.  
Ice water, steam. We think  
most familiar is natural one.  
If water is fund. subst. our  
senses don't tell us all & with  
identity of trees, stones water.  
Senses reveal some but other  
things must be revealed by <sup>intell.</sup> mind.

Successor of Thales said "undif-  
ferentiated" is & fundam. subst.

Xenophanes on gods - Ideas not  
from senses or argument. Exam.  
contents from our minds &  
rejecting incompatible things,  
clear & self consistent = truth.

This idea freq. in philos. Plato  
idea not learning = discovering  
something really in your mind.



One charm of Plato is that he often changes his mind. He has been in a more true world than this. What is beauty? recognize ideal beauty, we've never seen it before.

Pl. thinks that mind whenever it gets it has more than it gets. No <sup>les</sup> sentences.

A. thinks senses are quite reliable in themselves. (water lilies on pond, not a lie of sense impress.)

Natural thing for an Ac. to do is to discover "what & how", "why?" only in a very sense.

A. writes much about mental things, art, lit, morals etc.

based observ. on experience & when uses abstractions he uses nothing he doesn't derive fr. senses.

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A: Processes rather than causes.

Platonist wants origins & then things came from, & why.

Problem of evil, exists to Plat & neo-Pl. exists to A in its relat. to human life, what <sup>are</sup> common char. of vices & virtues?

Why is evil? This question arises not out of observation why many act. His problem, it is when you have hypotheses that real things are good (Pl.) Why are bad (resemblances)? Hyp. apt origin of things doesn't acct. for evil: raises problem of evil.

Pl. studies problem of union of body & soul. Why are souls imprisoned in bodies? Ac. does his brother, says "here we are" etc.



flows near cool (GM). Ar. defines  
it as motion, growth, decay &  
change. Seems to include all  
universe, leads to & unchanging  
power i.e. God.

rots = spirit? must be on  
ground vs. imparting into it etc.

Spirit means in NT

Soul in Pl. like our idea

" in Ar = life, vital funct.

of organized body of any sort.

∴ don't say soul is enclosed &

entangled in body, it is its  
vital function. (Cutting not  
embodied in knife).

These are subj. wh. XT ch  
would be interested in, Pl.

much more infl. than Ar.  
in early church.

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Pl. problems arise to XT, stimu-  
lus & spiritual exaltation

∴ pagan phil. who became XT.

were more likely to be Pl.

3<sup>rd</sup> AD Platonism revived  
by Plotinus. Tendency common  
to pag & XT, diff. manifestation,  
but reacts on each other.

Doctrines, aspirations, mystic  
logos to go into communion  
w. ultimate reality, Idea  
(Aug) Aquin. & Dante / of eternity.

Concept in essence Plat. Tho'  
more fully devel. by other  
Eternity = timeless mode of  
existence, not endless time.

Pl. inclined to distrust senses  
more than A. Tho' A. knew  
they needed change. Thought



Pl. thinks senses - matter in ✓  
sense of illusion - unreliable -  
P. says all obj. of sense are  
illusion & non real, but is  
not a bed, of course it looks  
more than picture of bed, but  
abs. etern. unchangeable bed -  
All changeable things are unrealities  
world of change = world of illusion  
" of abiding : " " reality  
Time = meas. or medium of  
change - Unchanging life =  
eternal. No time ∴ no change -  
Boethius Cons. of Phil., passage  
attempts to make mind con-  
cise life not as  
attract to <sup>show</sup> life by going after.  
can't get by staying -

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Doctr. of Ch. first help in Platonism  
Idea of revelation, body of truth  
not to be found by intelligence  
St. writes of MA (Aug, Anselm  
etc) fuel of Platonism but  
prob. never read Plato. Could  
not read Gr., Tim. only Lat.  
tr. Infl. by tradition of  
early fathers & by kinship  
of mind

Ar. logical treatises only, to  
Boeth. studied for all purposes,  
applied to nothing but were instru-  
ments for everything

A. reasoning but to heretics  
& orthodox, they were banished  
& took Ar. with them. went to  
Persian, Syriac versions of A.  
then into Arabic, sometimes for



Gr, sometimes for Pres. Communist  
aries, then all tr. into Lat.  
Lat tr. of Ar tr. of Byz tr. of Gr.  
Covered several centuries, Byz-  
ant, etc to Spain then  
end, 12<sup>th</sup> - 15<sup>th</sup> " students in Arab-  
ish. schools saw Arab had  
something -

Orig Ar texts in Byz, then  
came direct trans - were  
prohib. by papal court, no  
public lect. on A. in Paris.  
Dangerous - they'd dangerous  
ways - Univ of Toulouse, put  
notice they'd teach Ar. bec.  
not prohibited.

Alb magus & T Ag were  
allowed to lecture on A.  
His significance - I cont.

Logic, Physics <sup>all nature</sup> (plus all  
of beyond investigation)  
causal, time, space, movement,  
gr. penetration if thought,  
matters gives internal world  
for pure intell. light - "By light."  
If these treatises were read a  
great deal would not be written.  
Bibl. of traces of moral & principles  
& nature of life - This whole  
range + method, physical  
intro. to MA in 13<sup>th</sup> cent. In  
all but astron. carried knowl-  
to higher pt. than before & a  
school of severe thought -  
Result = that when early  
phil. had tried to combine &  
compare revelation & reason  
but had no worked out philo.



Body of Aristotelians ✓ in intellect.  
strength - These men were  
devoted to knowledge & to virtue & church  
wanted both, wouldn't relin-  
quish either

Body of Phil system } how  
" " each " } reconcile

Work of Tag, to do this -

A. got teachers fall secular kind  
eccl. syst, instrument =  
Aristotelian, material to  
work on = Platonic -

Gen. very faithful to Ar,  
senses & this revelation.

Tag said under this could  
not contradict & reason tho'  
not always easy to see it.

Aq. often had put to it to  
show reason wasn't sometimes

inconsistent w. it.

1. moving to unbeliever
2. Dignity of God, mustn't  
his reason contradict it  
Plat. wd. say god (the ultimate)  
can't be defined - Aq. agrees  
but can do it in Ar. terms  
genus & diff. to give it species  
God doesn't belong to any genus  
∴ can't be defined - Plat.  
idea in Ar. terms -

Every man born an Pl. or  
an Ar. but no one converted.

||



Living Power of Hellas -

Attempt to trace main impressions  
of Part I -

Get collection impression by some  
obj. constantly turning up again -

∴ must repeat -

1. We possess only a small fragment.

Part of Lit. of Greece -

Sophocles 120:7; Pindar a trifling  
<sup>to think</sup> reaction to quantity of Greek  
lyrics shows us of what once  
was. Epic, lyric & dramatic.

Immense as is our treasure it is  
but frag. That represents best-  
ed R & Phil luckily 2 of 7  
preserved - Survival mostly  
due to chance.

2. Act. not coextensive w. Hellas -

See maps of Philosophy -



Thales, Xenophanes, Parmenides  
"what is, is; what is not is not  
etc". Started range of thinkers  
who dealt on unity - Intelli-  
gets idea of unity, unity = a  
reality. Down to MA unity,  
reality & goodness are same.  
Anaxagoras, or. axiom "like can  
understand like", "only & un-  
like that can understand" ∴  
mind in no sense material  
Distinct. but: subj & obj, ✓  
discerning mind & discerned matter.  
He came from Claz, Acte who  
had banished Arch. for eccl.  
stipulate, too hot for Anax.  
whose views were impious.  
Heraclitus says all is change  
(Anax says nothing is change)

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Founders of Phys. science, atomic  
theory Democritus (Abdera)  
formulator of 4 elements, chemistry  
(elements & atoms, love & hate)  
Empedocles (Agrig.)  
None of these are Athenians -  
Socrates & Plato Acte, in free  
Acte. S. was condemned to death  
as public nuisance - Arist.  
had to leave Acte. for fear of  
same fate as Socrates.  
Zeno & Epicurus (Samos) tried to  
preserve personal  
Plethinos = last word (Egypt)  
900 yrs. of philos.  
In Acte. first of names - Peris.  
Ends w. Maest. supremacy -  
Then sold Per. he was like  
Pisistratus, Dem. like Per.  
in style.



150 years, old friend of Per. could  
remember Peris, old fr. of Dem. cd.  
remember Per -

Hippoc, Aristarchus (astronomer)  
fr. Damos, Hipparchus (equinox)  
" Nicæa, Archimedes (spe. grav.,  
Eureka), Apollonius (conic sect.)  
author of oldest textbook Euclid  
fr. Alex - None Act.

In lit. long history from Hom.  
down, (perh. Homer was edited  
& expurgated in time of Peris) all  
but immense hist: which  
before Act. was significant  
Damos, Archil., & Iambros  
Lesbos, Sodal, Theos = Anax,  
Pindar = Thebes, he made a kind  
of church of athleticism (full  
of quotable places) he made a

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spiritual unity of Gr -

These immortalized pastoral  
which for good or evil Europe  
has never been able to shake off,  
Cp. Rhodius; Swan Song of  
Queen c. 500, Herod & deander  
author unknown -

Yet <sup>mainly</sup> correct that Act. is what  
Greece means to us -

1/2 of this so far  
Plato = Act., Hom = not -  
Aristotle taught in A, traged = A  
H. is not Act & yet & oblige of  
A during 100 yrs, trag, hist,  
orat, (not a word for us so far!)  
drama for 100 years, A.S. or Eu  
exhibiting plays - 499-401.

This may well stand for Hellen,  
& focus & essential spirit of it.



3. Hellas is not everything,  
Palestine, Rome, Aesop, Teut.

go for something.

Narrow views of women in Gr.  
but see blessing of Od. to Nausiclae  
& varied & splendid <sup>love</sup> poetry, Sappho  
it seems a blasphemy to talk of  
material side of love, down  
to Musaeus; Aristophanes good  
terms on wh. h. wife lived in  
Aes., wisdom of words; Xen. Econ.,  
boldness of Plato's speculation  
equality for men & women (but  
cut out family life), romantic  
story of Aristotle (captured princess)  
tender & thoughtful provisions  
of Ar. for mothers, his kindness  
towards women, how much  
of morals & mind, when you

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have read all this, you have  
neither domestic of Hebr., nor  
dignity of R. nation, nor chivalry  
of Md., nor comradeship of Sc.  
& Teut. ideal.

4. Problem of educ. as we under-  
stand it did not exist for Gr.  
Their conception magnificent  
but dist. but useful & noble.  
Liberal educ. is to be building  
up of nobility, not of utility.  
Ar. has some <sup>indecisions</sup> doubts abt. slavery,  
barb. & Gr., but that foundat.  
underlies everything - OK. for  
this conditions, but ours are  
different. Cant. & now on  
pain that human race is made  
for a few. Idea that disinherit  
any for share in com. blessings  
(not Gr.)



See Gk. Ant. on discovery of water  
wheel. We have gone beyond  
idea of wheel, all men free  
while water wheel & sunlight  
do slave's work. Other problems  
to be solved besides those Gk.  
raids.

5. Dist. bet Heb. & Hellenism, but  
awfully misleading (see Medea  
chorus abt. Act). of life so  
glorious why all these tragedies?  
After Troy W. can we think Gk  
a sunny, irresponsible being?

Go to Plato for reality &  
austerity, no poets. See Arist.  
belly you should always suspect  
conduct to wh. pleasure attaches  
Heb. by no means H. edited  
by post utilians when there

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was no state (Suppose Zeno  
& Ep. edited Gk. Philo.) -

Get more from Bal. than H.

H. finds more full of things but  
must have self discipline

Ar. Conduct = function of state is to in-  
culcate wholesome moral prejudices.

Absence of unocial acts.

Heb. is in H. but has come to us  
not chiefly from H.

Rome, supreme signif = as  
road builder all over Europe  
& spirit of Hellas & sp. of Jew  
marched along those roads

Thos' W. worlds even when J &  
Ath were things of past.

Victor. Rome = Act & J which  
live forward along roads.



What man shall body, message  
of victor brings -

R. had law, Oth. had lawgiver  
a founder of institutions

R. law = power that regulates  
relations, no soul in it, but  
condem. of wholesomeness

Oth. longins give social ideals

R. " internal peace in social  
state

Terrible thing = amphitheatre  
fight for sport of spectators,  
taunt on what R. brings -

Rebecca on Cat's suicide -

Oth. drama this' Rom. medium  
(Rebecca) perfect specimen in

Titus Andronicus (not by Shaks.)

Tho A is not H, & H is not lengthy

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shall feel that Oth. will still  
be Act.

Dracula, Oth. has given us a Oth.  
poet (Eur.) as no Oth. poet has  
ever been given to Eng before  
of whom it is imposs. to

refrain from trying to express  
deep awe, <sup>with not say</sup> not great  
admiration, personal fellowship

w. man who has so enriched  
our lives - no man so fine

a Oth. scholar as not to know  
his awe for the quakers &

duped by M. W. as so  
too plays he has not W.

will glow in fire of his  
inspired laws.



As drama not all dismal or  
the sad, light-dramas but  
in most-logic ways out-  
immortal qualities when  
failure & succ. change parts  
succ. of greatness & triumph  
even in deadly agony & failure.  
Total result of reading As. trag =  
new meaning in As. phrase  
purg. soul of that pity &  
terror wh. are worn meaning  
compassion & unmanly  
apprehension. By process  
of generalizing. ~~See Eur.~~  
cho, anguish <sup>lifted</sup> in higher  
atmosphere, fellowship w.  
factors & anguish of life  
Something besides As. drama  
is now generalizing. Appreh.

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w. which search takes, there  
is generaliz. of our lives our  
fears, trag. are support  
in humanity indiv. appreh.  
& passion into fellowship  
w. lives & sorrows of mankind.

Aristoph. works in medium  
more innocent - but stirs up  
bubbles of wholesome laughter  
out of cesspool. How made  
life cleaner & brighter.  
More tho' agony of Pel W  
without moral exaltation  
or purple, hearty laughter  
defied war policy for peace,  
courageous - Real As. act  
though war, queer bible.  
Something that makes world  
better.



Pl W broke down moral syst.  
for - broke down state.  
To reach O, go with him thro'  
war, most awful journey  
fr. age of the to 30 tyrants.  
At fall of act. vict. vict-  
Sp or no loss, afterwards  
came Pl or Arist. & they  
were intellectual life of Europe  
so immense. more signif. is  
it to have a civ. Nat. &  
crushing yoke of a emp. cannot  
kill & cannot permit for  
king a blessing to & world.  
The spirit-tyrants than  
external things. What we  
are far more imp. than  
what happens - keep  
clean line steps sh. defeat

could not kill - all right -  
If cause is sac. to victory  
is only ultimate at all  
defeat.



Dr. Farnell



Reverse  
side

[1]

Dr. Farnell.

### Greek Mysteries

Subj. of enormous compass. Chosen because anyone will find that in study of this dept of anc. Gr. relig. life that we find relig. atmosphere & rel. experience somewhat nearer our own than in the case at first sight in official state religion of old Gr. world.

1. What is a myst. as distinct from ordinary act of worship. It has a great relig. history. Born by Chr. Relig. act. known as mystery diff. vitally from publ. official relig. which was social, public & chiefly prayer & sacrifice. No stat. public prep. to partici-



part in it. Only citizens or clerics  
that held it could go. Privilege of  
cit. & excluded stranger, <sup>he</sup> might  
look on but not participate.  
But there was nothing to hide.  
Only demanded worshiper free  
from taint of impurity or blood.  
Ritual performed by priest - could  
be performed at home by father  
of family.

1. Myst. on other hand admits  
no one without long course of  
prelim. relig. prep.
2. Only approach by means of a  
sponsor, like godfather who  
leads me up to myst.
3. Only those who had undergone  
prep. was allowed to see what  
went on. What happened was

too sacred to be divulged. <sup>3</sup>

To reproduce ritual in private  
house or casual way = deepest  
profanation.

Must if not all be myst. unlike  
state relig became actively  
propagandist - proselytizing &  
invited all world to share.

How acct. for these 2 diff forms  
existing in Greece?

One suggestion explain mystery  
religion as prob. inheritance &  
loss. of older people cong. by  
new race - wishing to preserve  
their old relig. shrouded it in  
fence of secrecy & jealously  
guarded it from knowledge  
of intruders. (He doesn't agree).



But cannot say these are attached  
to deities of older population. It  
belongs to northern or Aryan gods.  
Thinks all mysteries conn. w.  
world of ghosts, chthonian -  
These chth. divinities also kindly  
powers that send fruits & seeds,  
partly agrarian & worship conc.  
w. phys. needs or chth. are  
conn. w. world of souls.

Whatever is conn. w. world of ghosts  
or dead acquires special  
taboo in Gh. mind, dangerous  
& not rashly & lightly approached.  
To deal with these needs spe-  
cial prep. & sanctification &  
ritual not lightly to be talked  
about.

Good long def. of myst. given

by Them of Smyrna, mentions  
many necess. stages - Chief are:  
All myst. imply

1. Purification
2. Communicat. by hieroph. or  
best presence -
3. Revelation to eyes of catech.  
of mystic sacred awful things  
"eye witness". This is the  
kernel & central point
4. Full initiate admitted to  
fellowship
5. Happiness = fellowship with God

No doubt based on El. myst.

Martin Hg. - fascin. to later hell  
world was that worshiper was  
brought into peculiar & inti-  
mate relation w. divine  
power.



Leading famous & best known  
(Thesmophoria omitted for lack  
of time, very old in Attica  
consecrated to Demeter, women  
appears to have had no other  
function than agrarian, an  
old world magic rite for fert.  
crops & human family -  
Came to have civil & beautiful  
side, fate of Kore & sorrow  
of Demeter).

Kore & Dem. most touching  
myths in Grk. myths, matter  
dolores - Homeric hymn to D.  
at least as early as 600 B.C.  
"Happy is he who has seen these  
mysteries". As early as this  
they had made appeal to whole  
Grk. world, promise of happy

immortality to mystae. 7

At first confined to nation of  
El. but before 600 were open to  
all Grk. world, to them & poet  
appeals - Just about & same  
time as in Jewish relig.

Open to gentiles too, Isaiah -

H. hymn proves

1. What & chief appeal of hymn  
consisted in, immort.
2. Promise proclaimed far  
beyond Attica.

When we come to know these by  
records, we only know the  
fringe & outside. Can we get  
glimpse of what went inside -  
El. excav. show hall of mystae,  
simple arch, no elaborate



substruction, inscriptions with  
external keys, no one would  
reveal what went on inside -  
Even pious Alex. nearly torn to  
pieces he. Might have told  
something - Aleio -

Xt fathers hold it up to  
mockery - Possibly some of them  
had never been initiated, but most  
unlikely they'd tell -

Clem. & Alex -

No other Xt Fathers known to  
be converted pagans - Musell  
says we know for certain any-  
thing of highest importance  
that went on - Do know  
what happened before init.  
arrived at Eleusis -

abt. Sept/6 some time after

harvest, then arrived at Acte &  
holy obj. shrouded in secrecy,  
from Eleusis - Faithful called -  
also those who were to be  
init. Proclamation of what they  
must do, fasting, abstinence,  
purification - "He who is pure in  
hand & in heart & is a believer  
in speech, let him come"

Pure in hand not moral idea,  
but free from bloodshed, entirely  
ritualistic -

Pure in heart, st. moral - spirit.  
exception - Could anyone be  
rejected? how? none here -  
That can only be estab. by  
a confessional (not here but  
they had it elsewhere).

Historic instance is refusal to



accept Nero, guilty matricide.  
Journey along sacred way, arrived  
in evening at El. after certain  
prelim, they entered hall &  
saw it - of med. passion play.  
Plato & other philos. never had  
anything but reverent eulogy of it.  
Dance enacted, dancing, mimetic  
crowd somehow participated in  
it. What was v drama.

Passage in rhetorician about  
time of Julian, on feast of  
passionate pagans. Must be  
thinking of effect in hall at El.  
Thro darkness into marvellous  
light. Must have been way of  
showing fate of damned, uninit.  
Foucault thinks there was deb.  
representation of heaven & hell.

Clear. Shows nothing subtle.  
ranean. No hell. Possibly there  
were pictures on wall, & a cer-  
tain amount of acting.

Solemn & holy things were held  
up, this height mistake close  
to divine powers. Was there  
sheep of corn? Mocker speaks  
of a cut-corn stalk.

Jevons wrong when he said  
whole fascination of El. was a  
solemn sacrament partaking  
of the sacred food. Sacrament  
wasn't his climax, it was  
taken publicly out of doors.  
Not a mystic act, but prelim.  
Why did it so appeal to the  
world.

Did it reach a higher



morality? not said implicitly  
but implied. See Frogs. They  
prob. were expected to live better  
- higher life - Moral elevation.

Recently found vase. fr Delphi  
Amp. Council decree in hon.  
of Athens, & in thanksgiving  
of humbleness as fellowship  
- trust. Held lay in  
Ademur majesty of respectable  
Thule of word. of sacred obj, &  
sense of fellowship.

Bacchic (private) - Samothr.  
etc. rivalled etc.

Bacch. takes us outside  
Hellenism proper. It was  
conducted by peripatetico  
called proclones of Orpheus.

6<sup>th</sup> cent BC, wild relig. fr.  
Thrace, germinated secret  
societies - brotherhoods from  
500 on - One imp. principle  
of this relig, hardly savage -  
hardly full of high law,  
death of divine god - sacra-  
ment where worshipper par-  
ticipated in his death & body (as  
not in etc.) God dies & rises  
again - Recently found docu-  
ments in MG, Crete & Sic  
graves had gold leaves w. parts  
of these hymns (5<sup>th</sup> etc)  
near skeletons. Promise to  
indiv. soul if he fulfilled  
prep - initiation in life  
after death. Transformat. of  
indiv. soul into divine  
substance.



El. promises fellowship & duty  
beph. "complete identity"  
To be reborn 3 times. Doctrine  
of purgatory unique till we  
come to med. ch. Released  
soul cries "I have escaped from &  
may shall etc." like Buddha.

Samaritanian relig. They alone  
in medit. practices & confes-  
sional before received anyone  
into communion of myst.  
First Part. protest was a  
Shatan, said his confers to  
get alone.

Importance w. relat. to early  
Xt. & church.  
Hatch tried to show how El.

Myst. made in mess on Xt,<sup>15</sup>  
went too far. Influences on  
St Paul, but hist of devel of  
orthodox Xt. church when  
estab. ch. of world miss-  
ioner w. fact that gks were  
among early propagandists  
& had been myst. before they  
were converted.

There had been a tendency  
growing without wh. St Paul  
could not have

Old state relig. had broken  
down - soul wanted closer  
communion with duty,  
relig. atmosphere whic-  
worldly - they already had  
in myst phrases "the  
savior god or goddess who



Days soon after death, sacra-  
ment, god dying & rising, higher  
standard of purity, purgation  
of soul after death ::  
world ripe for new religion  
when it was proclaimed -  
Evolution of it not from the  
but relig. tended to keep for  
new thing -

## II The Relig. of Apollo.

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Relig. belongs to other pole from I.

Then we consid. side in some  
ways deepest & most unique, affinity  
w. higher religions of r world.

This ch., cults & ideas attaching  
to Ap = totally diff. aspect.

Tho' brilliant & attractive is  
somewhat strange to modern relig.

mind. Diff. social sur-  
roundings. mod. life - To rep. true inward

life of H. poly. in 1 portrait could  
choose no more speaking subg.

In some ways = brightest prod.

of pure undiluted Hellenism,  
complexness. Not time to

study origin of Ap. in this lect.,  
much due to Will. lect. on Ap.

Theory that A = god of Art.



Brilliant rhet, many facts. No  
crit. of it. Dr. F. thinks couple  
study convenes that god came  
Thos' Balkans or Arg. Hill. invad.  
partly the Temple, Thess, Delphi  
" via Dodona - Aborig  
Argon. H. god already somewhat  
debt. before later invasions.  
Before he reaches Temple he was  
still somewhat in savage state.  
Highest idealism for race tried by  
art, poet, music to present a  
dazzlingly noble radiant  
young god. Had been 1/2 a  
savage. This cult shows certain  
minds of Hell. from savagery  
to high artistic & ethical ach-  
ievement. All reflected in lower  
rhythmic aspects of Ap.

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Once a hunter god, bears the  
bow. Not a sun-god, not a  
nature god. Animal most  
closely asso. w. him = wolf  
incarnate in wolf in Balk.  
rally, attaches to Lycaons.  
Lycaon = house of wolf god, desc.  
straight for wild wolf worship  
preh. of Ap. Lycaons temple  
in Arto. In 5<sup>th</sup> BC = training  
ground, duel in courtyard, Arist.  
had lecture room there. Lyceum  
The rad. god of civily, had touch  
of savagery never wholly purged  
fr. him, hum. side. had been  
known in his cult. As god  
of early primit. life was  
inter. in phys. functions,  
flocks & herds, harvests etc.



Heaven like most pure vegetation  
heaven was he supposed to die -  
Heaven dies & rises again. By some  
strange error. <sup>fr.</sup> very early times  
death = hateful to Ap. ∴ mustn't  
die in temple, sacrifice -  
Unassailable purity of Ap. goes  
back early even if some savage  
traits linger on. Sorrows &  
lament. alien to him, hard  
tragic phrase in Ag. "He is not  
a god to stand by us in mourning."  
Very early period also he took on  
polit. char. Supreme int. of  
his in higher polit. life of man.  
Myth name Apollon may be  
conn. w. old Dnie, assembly =  
apella. Grand reasons v. it.  
At dawn of his hist., say just by.

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From when leading Ae tribes were  
settling in Gr. already Ap. had  
leapt over narrow jealous  
tribal barriers - All leading Ae  
tribes had him - (Cent. not Dor.)  
Ion + Ach + Dor + Dyoops, he  
belonged to all, intertribal -  
In his relig. pan H. possibilities  
of fellowship - not so in other  
relig.  
Chief polit. dict. = Z, Acts. Ap.  
others sometimes show it, but  
these 3 pre em. Ap. has  
most dom. infl. partly Mo'  
Delphi - Lycus says Ap. built  
walls of Troy, "regices in  
foundat of cities" (Callim.)  
True Hell relig. was pre em.  
A polit. relig. - Home, family,



tribe, polis all were dominated  
by relig - one might think Gk  
most-relig. people in world  
politics. Most progressive  
people, but this is not a Theocr.  
No theocrat, rel: polit:: relig.  
servant of state never its master.  
What parts of higher Gk social  
life touched by Ap.  
Family, civic duties did it  
more or less, stand as ancient  
pillar before each house  
Ap. god of mass (Thos' (Balkans))  
Did not enter home, no interest  
in social domestic life,  
reflects true Hellenic. Not  
Desus' like woman, manly  
god etc. like typ. Hellenic.  
God of boys & men, stern,

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manly, somewhat hard. Nothing  
to do with life of women,  
somewhat narrow views. Hellenic  
Puritan. life of race or tribe  
concerned him. Father of act-  
Ion. people = Ap. (patrons) -  
In flesh & blood sense, not  
mystic, father of Ion.  
No one could hold high  
office etc. if could prove his  
right to worship in t. of old Ion.  
god.  
What did he do for v Gk. polis?  
Much for Gk law, social  
civiliz. In think fall higher  
law as emanating from R,  
early R. law in answer to Cr.  
Codifier & wrote it.  
Most fasc. is direct & ind.



assist. to law of homicide.

This is best test. Savage & civilized people - Old idea = blood feud, barbaric.

When did come for idea of justif. hom., accidental?

Old court conn. w. momentous act. in civiliz.

Delphinion, of Ap. D, old legend conn. it w. Crete & Del.

Just. some time in dark ages before Draco (600) to try justif. homicide (bribe).

After H. arose idea of impurity of all bloodshed, must avoid society of men until purified. Temple where man who could plead justif. hom. could be restored - Power of priest

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too great, Old too secular minded, estab. a court.

Evil. wh. Or accomp. & judge near acc. about idea from due to cult of Ap.

Must study hist. of Del. or. Earliest court. of this shows social advance. Admin. by up. of N. O. Amph. These reflect earliest prehist. condit. many tribes. See oath, wh. is Mag. Ch. of civ, law, internat. code. A splendid ideal.

Though not kept. Polit. fabric too weak to carry it out.

D: most brilliant hist. of Ap. speaks for it in its prime -

Spartans always deeply, personally & proudly devoted to Del.



800 BC to pres. time - Del. share in  
Colonization; priests may not  
have been inquired or very good  
but were best - wisest - colonial  
piece & world has ever known.

So much vital, tragic, brilliant  
hist; now key event.

Byz. results of careful direct.  
from Del. - gr. - stay. - kund.

Admirable advice, given came  
for blessing - sent back great  
gifts of thanks to Ap.

Insc. show Ap = st. emancipator  
of slaves, relig. cause to aid  
of this syst., like slavery, mild  
emp. to Rome or modern,  
could buy freedom through Ap.  
Early codes were acc. to story  
inspired by D, Lycurgus got

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his legisl. from Delphi - good  
to get sanction - produced it  
as Ap. made with its prestige.

Int. quarrels sometimes settled  
by D, Hague Tribunal -

Aggr. milit. Sp. humbly ask  
D (as Rome ask blessing of Pope)  
whether they may enslave Acaad.  
Flat refusal - Sp. desisted.

Followed mod. policy for reasons  
of their own no doubt.

Main value = there was a relig.  
tribunal to wh. embassies  
points might be submitted.

Private confessional (noting in  
dr. like case) for those who  
wish to regain fellowship  
with God. Like Vatican  
Council? dominating like  
med. papacy?



Gr. two centif. to have relig.  
dominance No risk from its  
gt. infl, people must back  
home, no sacra-tations &  
Nothing we can call relig. wars.  
To time of Pers IV part played  
was conducive to civil, &  
int. law saves thro relig.  
Came to grief by sitting on  
fence in P.V., full bec. a  
partisan in struggle bet A.S.  
Lost polit. power, private only -  
that upstuff upst. highest  
morality in Gr, priests were  
ordinary people but accepted  
as Ap's all <sup>but</sup> phil. abt.  
moral conduct, high ethical  
phrases written in temple,  
Ap. ot credit for them.

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See Hdt & Authol. Glaucon of Cyr.  
consulted Ap. whether he might  
defraud orphans - "guilt of thought  
as bad as crime"

Sin not only in act, but in  
evil intent. Many texts abt.  
righteousness of heart (see Auth.)  
Doesn't matter if Deiph. or not  
will said to be Apollis.

Holy water, purification.

Hdt. story like "widow's milt."  
Plut. quotes "God pardons all in etc"  
Far beyond Hebr. except. of god  
as god as vengeance, said it  
was unworthy of merciful god.  
Thus, a salient attribute of  
Ath divinity

Ap. attracted best & brightest  
of phil. & elite utterances.



Hellenic spirit especially useful  
in Ap. relat. to science part.  
Gt. intellect. got. Pyth. festival  
far more intellectual than Oly.  
Music, poetry, first Royal Acad.  
pictures exhibition.

In art, music chiefly comm. w.  
music. Unique fact in Gre-  
ce. Not if more consequent.  
dedicated life of <sup>artist</sup> writer -  
Muses to got. Got rejoiced  
in highest art. Plato wishes  
to personify Truth makes her  
daughter of Ap. Empedocles  
calls him "divine mind of  
universe".

Soc. felt self inspired to career  
by Ap. himself.

Art of mod. Eur. medicine

art to describe.

In music, Apollo has/sec.  
char. fits down - How become  
got of music? Used in all  
gt. festivals - Got of healing,  
music cured madness, night  
how got special interest  
Thanks got it thro' paeon, <sup>say to</sup>  
lyre = typ. instr. of Ap. Gets  
more sensit. to spiritual -  
etc. value, things more  
chastened, noble, firm, stin.  
and wgt debs. Wind  
music wild, romantic, pass.  
dangerous. <sup>Bach</sup> <sup>Wagner</sup>  
Ap. & Bacch.

Purer temperament of ethical  
strength. Science & life of  
intellect to.

Relig. art domain. mark on



certain high kind of music &  
poetry - artist & servant  
Art & religion, dear to god  
revived in early 20. Cen.  
Strange cont. bet. this relig. &  
modern relig. -

Ap. brightest most ancient  
fig of old polyth, product  
of profoundest material pride  
of old genius, reflects most  
brilliant phase of polyth  
in achievement, science  
with very conservative  
tune. ∴ could not resist  
trilogy of gods before  
head of new dawn in 4.  
Others like mat dolosa  
survived, Ap. rooted in  
beliefs of old polyth & other

it fell before modern cup. 33  
he fell too - nothing to do  
w. sorrow, suffering, great  
emblems entire house of  
mourning, no tenderness  
only manly stern  
nothing to do w. other  
world after death ∴ no  
embrace his w. spirit of  
orientalism.

Entirely on the side of that  
gulf from us - Best of  
old Hellenism -