NOTES

CHAPTER ONE

¹ Anyone interested in these early theories should read R. B. Appleton, Greek Philosophy from Thales to Aristotle. See also the discussion of Lucretius' poem about atomism in Chapter 6.

CHAPTER TWO

1 This order of presentation is not historical, but for logical convenience. Historically, 1 and 3 were contemporary, and both preceded 2.

2 Twelfth Night, 2: 3: 123.

3 Compare Eugene O'Neill's use of this fact in *Ah Wilderness*, where Richard Miller shocks his family by reading Swinburne and *The Rubaiyat*.

4 There are many editions of the *Rubaiyat*; a convenient one is in Macmillan's Golden Treasury Series. The poem is included in "Minor Victorian Poets," Scribners, Modern Student's Library, in which several poems mentioned in this book may be found.

⁵ Stanza XXVII.

6 Stanza LXXII.

7 Stanza XV.

8 Stanzas XCVL, XCIX.

9 Epicurus himself is interesting reading. References which follow are taken from Cyril Bailey, *Epicurus, the Extant Remains*. See especially the "Letter to Menoeceus" and the "Principal Doctrines," sometimes called the Golden Maxims of Epicurus.

10 Bailey, op. cit., ## 129, 132. Epicurus's writings are filled with this idea. For example: "The limit of quantity in pleasure is the removal of all that is painful." (Golden Maxim III) "If you wish to make Pythocles rich, do not give him more money, but diminish his desire." (Fragment C-28). See also Bailey, ## 78, 85.

11 Fragment A-LIX.

12 Fragment A-LVIII.

13 Bailey, Fragment A-XXXVIII: "He is a little man in all respects who has many reasons for quitting life."

14 Bailey, Golden Maxim XXXIV. Cf. Fragment A-LXX: "Let nothing be done in your life which will cause you fear if it becomes known to your neighbor."

15 Point Counter Point, p. 28. Huxley is obsessed with this scientific approach, on all kinds of subjects. Other striking examples are the description of the embryo in Marjorie Carling's womb (2), the thermos bottle (182), the complex heredity of Little Phil (290), the passage of time after the murder (457), the Beethoven Quartet (508), and especially the wonderful passage on the mystery of life and death (459).

16 Point Counter Point, p. 478. This theory, which he calls "balanced excess," Huxley has developed interestingly in a volume of essays called Do What You Will.

17 The Falstaff of the *Merry Wives* is another man of the same name, and is disrgearded in this discussion.

18 Two analyses of Falstaff's character to which I am especially indebted in this discussion are A. C. Bradley, "The Rejection of Falstaff," and J. Dover Wilson, The Fortunes of Falstaff.

192 Henry IV, 4: 3: 104.

CHAPTER THREE

¹ For general discussions of Stoicism, see Gilbert Murray, The Stoic Philosophy, R. D. Hicks, Stoic and Epicurean, Chaps. I-IV; Paul Elmer More, Hellenistic Philosophies, Chaps. III-IV.

² The references following are to the edition of Marcus Aurelius's Meditations by C. R. Haines, and to Epictetus, Discourses and Encheiridion, ed. W. A. Oldfather. A one-volume edition of the Stoic philosophers has been edited by W. J. Oates.

8 Meditations, Book V, Sec. 1.

4 Meditations, IX, 1.

5 Poems of William Wordsworth, ed. H. J. Hall. Ode to Duty, p. 175

6 Marcus Auerelius, Meditations, VI, 43.

7 Epictetus, Encheiridion, 24.

8 Epictetus, Discourses, II, V, 24-29.

9 Discourses IV, v, 18-21.

10 Encheiridion 33.

11 Discourses IV, i.

12 Meditations, IV, 14.

13 Meditations, IV, 48.

14 Meditations, IX, 3.

15 Discourses, I, i, 32.

16 Meditations, II, 14.

17 Discourses, I, xxiv, 20. Compare IV, x, 27-8: "Death is the harbor and refuge of all men. That is why no one of the things that befall us in life is difficult. Whenever you wish, you walk out of the house, and are no longer bothered by the smoke."

18 Compare a statement by John Cowper Powys in Enjoyment of Literature, p. 319: "The essence of Wordsworth's inmost teaching is a stoicism that draws its strength from forces outside humanity. It is a stoicism that endure as rocks and trees and plants and animals endure."

19 Antony and Cleopatra, 3: 6: 82-5.

20 Othello, 1: 3: 316-330.

21 Othello, 1: 1: 45-54.

CHAPTER FOUR

¹ Convenient editions are The Works of Plato, ed. by Irwin Edman with a stimulating introduction; Plato, Selections (ed. Raphael Demos) and The Republic (ed. F. M. Cornford). There is, of course, a vast amount of secondary material. To readers of this book, I recommend especially A. E. Taylor, Plato: the Man and his Work; R. H. S. Crossman, Plato Today, A. D. Winspear, The Genesis of Plato's Thought; and Alexandre Koyre. Discovering Plato.

2 Phaedo 90 E. Edman, p. 150. It seems a piece of semantic irony that Socrates, as the opposite of a misologist, would be a philologist.

3 Of course, this is not true of Sociates' main arguments in the principal dialogues, which are sincere and positive

4 For example, see Lancelot Hogben's attack on Plato in Science for the Citizen, pp. 64, 96-7. He calls Platos thinking a "morass of metaphysical speculation" and a "sterile tradition," and adds: "Unfortunately the curricula of our grammar schools was designed by theologians and politicians who believed in Plato."

5 Phaedo 83 A. Edman, p. 141. Cf. from the same dialogue 65 B, C. Edman, p. 116.

6 His direct interest is shown by his constant references to the leading of Plato-particularly the *Phaedo*, *Phaedrus*, *Ion*, *Symposium*, *Gorguas*, and *Republic*-and by his translation of the *Symposium*. See Newman I. White, *Shelley*, I, 243; I1, 234, 22-25. White remarks that, though the translation of the *Symposium* furnishes a good commentary on the poem *Epipsychidion*, "Plato might have been a little surprised at the intense passion blazing forth from his calm and beautiful philosophy." (II, 269).

7 Shelley's theory, which he took over from the writings of William Godwin, modified from Rousseau, held (a) that human impulses are essentially good; (b) that they are distorted into evil by the existence of laws, customs, and social institutions; and therefore (c) that if law were abolished, the good impulses would be freed to create a utopian society. Plato would have abhorred this point of view.

8 His Hymn to Intellectual Beauly shows how close he was to Plato's position Intellectual Beauty he addresses as an abstract perfection, including and transcending all sense impressions. Only this ideal beauty "gives grace and truth to life's unquiet dream." If man could once apprehend it, he would be immortal and all-powerful. This Platonic conception appears also in Alastor, The Witch of Atlas, Epipsychidion and Adonais.

⁹ Specifically, the prophecy was that the son of the nymph Thetis would be greater than his father. Zcus intended to marry Thetis, but gave up the idea when he learned of the prophecy, and married her off to the mortal Peleus.

10 Wells does not describe the kind of colleges he would have or the content of their curricula. To make a "college degree" his criterion for an intellectual ruler is faith indeed.

11 This is not quite fair to Plato, who also was aware of the danger of extremes. But he did not emphasize the point. See e. g., *Politicus* 284, and *Philebus*, esp. 26 B-D.

¹² It is interesting to compare this to Chinese ideas of the Golden Mean, found, for example, in the writings of Confucus' grandson Tsesse. See the discussion in Lin Yu Tang, *The Importance of Living*, pp. 111-115, which concludes: "After all allowances are made for the necessity of having a few supermen in our midst, . . . the happiest man is still the man of the middle-class who has carned a slight means of economic independence, who has done a little, but just a little, for mankind, and who is slightly distinguished in the community, but not too distinguished."

CHAPTER FIVE

¹ A good translation is obtainable in the Modern Library. For background and interpretation, see George Santayana's essay in *Three Philosophical Poets*; A. G. Ferrers Howell. *Dante*; and Philo Buck, *The Golden Thread*, pp. 268-298.

² This system is taken in general from a classification by Plato and Aristotle, with the addition of the particularly Christian sins of paganism and heresy.

8 Written about 1918, it was published in 1923 under the pseudonym of Michael Ireland The American edition was published in 1930 by Albert & Charles Boni, but is now out of print.

4 See, e g., the prefaces and plays of Major Barbara, Androcles and the

Lion, and Back to Methuselah, and Act 3 of Man and Superman; the essay on "The Church and the State" in Dramatic Opinions and Essays, Vol. I, p. 318; and "An Essay on Going to Church."

5 The Brothers Karamazov, Modern Library edition, pp. 19-20.

⁶ For an interesting discussion of the bearing of this fact on the twentiethcentury social revolution, see Erich Fromm, *Escape from Freedom*.

CHAPTER SIX

1 Corin to Touchstone, Shakespeare, As You Like It, 3:2:23.

² Quoted in F. W. Chandler, Modern Continental Playwrights, p. 573.

3 De Rerum Natura, Book V, 11.

4 For the atomic swerve, see De Rerum Natura, II, 216-262.

5 This is a main difference between ancient and modern atomic theory. The word A-tom \pm uncuttable. Now atoms are not only cut-they are exploded.

6 De Rerum Natura, I, 825-27.

7 Francis Thompson, The Hound of Heaven. In Minor Victorian Poets, ed. J. D. Cooke, pp. 569, 571.

8 Paradise Lost, I, 45-48.

9 Ibid., VII, 150-155.

10 Ibid., VII, 228-242.

11 English translation by White & Hutchison.

¹² Writers on Spinoza do not agree on this point. E.g., Richard McKeon, in *The Philosophy of Spinoza*, p. 163, regards Spinoza as a theist. But most historians of philosophy accept him as a pantheist. Windelband speaks of his "complete and unreserved pantheism" (*History of Philosophy*, p. 409); Thilly repeatedly uses the term to describe his metaphysic (*History of Philosophy*, pp. 293, 295, 296).

¹³ The fact that doubt has been cast on some of the principles of Euclidean geometry does not really affect this issue. All that has happened is that other geometries have been formed, based on different assumptions such as curved space. But in the realm of Euclidean geometry, the axioms still apply.

14 Book I, Proposition VIII, Scholium 2, p. 6.

15 Book I, Proposition XXIII: "Things could have been produced by God in no other manner and in no other order than that in which they have been produced." See Scholium 2, p. 34.

16 Childe Harold's Pilgrimage, Canto III, Stanza 93.

17 Ibid., Canto IV, Stanza 178.

18 Lines Written among the Euganean Hills, 11. 294-314.

19 From an unpublished fragment in Wordworth's manuscript notebook, repeating a passage of *The Prelude*, Book 11, 220-224, and continuing as given. See *The Prelude*, ed. Ernest de Selincourt, p. 512.

20 Tintern Abbey, 11. 95-102.

²¹ An example of a typical attack on it is the following: "The doctrine that God is all in all and all is God is a confusion of thought that still survives in literature, theology, and philosophy. It is the theme of some good poems... It is the source of innumerable epigrams and paradoxes on the identity of contraries, including sometimes the identity of good and evil and their reconciliation in God.... As a philosophy or theology,

it is quite meaningless. It does not alter the universe a particle to call it God, and it does not make God any more real or bring Him nearer as helper or consoler to identify Him with the world." Paul Shorey, *Platonism Ancient and Modern.*

CHAPTER SEVEN

1 For a discussion of this eighteenth-century philosophy, see Basil Willey, The Eighteenth Century Background. See especially Chap. III, "Cosmic Toryism," and Chapter IV, "Natural Morality."

2 Essay on Man, Book I, lines 43-48.

8 Ibid., Book I, lines 259-266.

4 Ibid., Book I, lines 289-294.

5 Voltaire, Candide, Modern Library edition, p. 4.

6 Samuel Johnson, Rambler, No. 32.

7 Hyperion, Book II, especially the speech of Oceanus in lines 167-243.

8 It is to be noted that in the same breath the evolutionists idealized struggle and predicted the abolishment of war.

9 Browning, The Ring and the Book, X, 1430-32.

10 Man and Superman, "Epistle Dedicatory to Arthur Bingham Walkley," page xxxi.

11 The World as Will and Idea, Book II, Sec. 21. Schopenhauer Selections, ed. D. H. Parker, p. 73.

12 John Cowper Powys, Enjoyment of Literature, p. 436.

18 Hardy, The Return of the Native, Book IV, Chaps. 5 and 6.

14 Ibid., Book III, Chap. 1.

15 Joseph Wood Krutch, The Modern Temper. See especially Chap. II, "The Paradox of Humanism." Every optimist ought to read and try to answer this book.

16 The Hairy Ape, Scene 8.

17 Joseph Conrad, Victory, p. 196.

18 Ibid., p. 219.

19 It is interesting that Maugham's first connection with philosophy came from his hearing Kuno Fischer's lectures on Schopenhauer at Heidelberg. See The Summing Up, p. 236. For a direct echo of Schopenhauer in Maugham's own philosophy, see *ibid.*, p. 73.

20 Of Human Bondage, p. 251.

CHAPTER EIGHT

¹ John Keats, Complete Poems and Selected Letters, ed. C. D. Thorpe, p. 609-10.

² Sidney Colvin, John Keats. On page 352-3 Colvin dates all five of the principal odes in May, 1819, while Keats was living with Charles Brown in a suburb of London. On page 418 he argues that the Nightingale and Melancholy were written together as a pair, and on page 420 he expresses the opinion that Melancholy was the last ode written during the month. 3 See Thomas Mann, A Sketch of My Life.

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