

TRADITION AND PROGRESS

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649137107

Tradition and progress by Gilbert Murray

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

GILBERT MURRAY

**TRADITION
AND PROGRESS**

TRADITION AND PROGRESS

BY

GILBERT MURRAY

I.L.D., D.Litt., F.B.A.

REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF OXFORD

DELEGATE FOR SOUTH AFRICA TO THE SECOND ASSEMBLY
OF THE LEAGUE OF NATIONS, 1921

BOSTON & NEW YORK
HOUGHTON MIFFLIN COMPANY

1922

College
Library

PK
GCLB
MSB
188E

OVAE IUVENIS IUVENI VITAM MECUM CONSOCIAVIT

M. H. M.

CONSILIORUM PARTICIPI CONSOLATRICI LABORUM

TEMPORIS UNA EXACTI DISPERSOS FRUCTUS

DEDICO

PREFACE

SEVERAL of these papers have appeared in periodicals or been published in the proceedings of societies, and I have to thank the editors or the committees for the permission to reprint.

To make a collection even on a small scale of one's occasional writings on popular subjects throughout a long period of years is, I find, a matter of some anxiety. A man has generally little confidence in his past self. There is no knowing what it may have done, or what foolish things it may have thought or written, ten or twenty years ago. I confess that when I began to look through my papers with a view to the present selection I rather expected to find embarrassing self-contradictions or indiscretions of which I should now be ashamed. In this I was agreeably disappointed, but I did find what from the reader's point of view is perhaps worse, a good deal of repetition, or rather a constant attempt, by different means and in different contexts, to say very much the same thing.

This discovery has suggested the order in which the essays are now arranged. Popular essays—if I may venture to hope that these are in any sense popular—are normally written upon large and profound subjects about which neither the writer nor the reader can claim exact knowledge. That is inevitable and by no means blameworthy. Yet it does seem fair to ask that one who takes it upon him to advise his neighbours about uncertain and speculative things ought first to possess exact knowledge about something or other. It is not merely that he ought to know some little corner of the world before passing judgements on the world as a whole. He ought also to know the difference between knowing and not

knowing ; he ought to have mastered, in some one subject, the method by which knowledge is acquired. And whatever his subject is, his experience of it will be an invaluable help to him in understanding matters outside it, and will probably here and there enable him to see some things which people with a different experience have failed to see. Of course it will also to some extent mislead him ; that is inevitable. It will, in spite of all vigilance, give a bias or a colour to his conceptions.

For good and evil, the present writer is a " grammaticus " and in particular a Greek student. His special form of experience and the point of view to which it leads are given in the first paper, *Religio Grammatici*. Starting from some study of " letters " as the record made by the human soul of those moments of life which it has valued most and most longs to preserve, he makes his attempt to understand its present adventures and prospects. The next three essays deal more or less directly with Greek subjects, or rather with the light thrown by particular phases of Greek experience upon modern problems of society and conduct and literature. Then the connexion with Greece becomes slighter, and by the end of the book we are dealing directly with modern questions.

Most of the papers are recent. One only is twenty years old. The address on National Ideals has been included here after some hesitation because, in spite of a certain crudity and perhaps ferocity of tone, it seemed to me that its expression of the feelings of the Liberal minority in England during the Boer War afforded an interesting parallel to the feelings of the same minority twenty years later, at the close of the Great War. I will not lay stress on the similarities nor yet on the differences, except one : that now there is a League of Nations and then there was not. To a present-day reader the last half-desperate pages of that paper seem almost like a conscious argument for the foundation of a League of Nations ; but of course at that time the name of the League had never been spoken nor the idea conceived except as a fantasy.

CONTENTS

	PAGE
PREFACE	7
I. RELIGIO GRAMMATICI: THE RELIGION OF A "MAN OF LETTERS"	11
<i>(Being a Presidential Address delivered to the Classical Association on January 8, 1918)</i>	
II. ARISTOPHANES AND THE WAR PARTY	31
<i>(Being the Creighton Lecture delivered at the London School of Economics, 1918)</i>	
III. THE BACCHAE OF EURIPIDES	56
<i>(Originally an introduction to a volume of translations of the "Hippolytus," "Bacchae" and "Frogs" [Vol. III of "The Athenian Drama"]. George Allen & Unwin, Ltd. 1902)</i>	
IV. THE STOIC PHILOSOPHY	88
<i>(The Mancure Conway Memorial Lecture delivered at South Place Institute on March 16, 1915)</i>	
V. POESIS AND MIMESIS	107
<i>(The Henry Sidgwick Lecture delivered at Cambridge, 1920)</i>	
VI. LITERATURE AS REVELATION	125
<i>(The Robert Spence Watson Lecture delivered to the Literary and Philosophical Society of Newcastle-upon-Tyne, October 1, 1917)</i>	
VII. THE SOUL AS IT IS AND HOW TO DEAL WITH IT . 142	
<i>(From "The Hibbert Journal," January, 1918, being a Lecture delivered at the Hackney Theological College, 1917)</i>	
VIII. NATIONAL IDEALS: CONSCIOUS AND UNCONSCIOUS . 160	
<i>("The International Journal of Ethics," October, 1900)</i>	
IX. ORBIS TERRESTRIS	183
<i>(A Presidential Address delivered to the Geographical Association, 1920)</i>	
X. SATANISM AND THE WORLD ORDER	202
<i>(The Adamson Lecture delivered at Manchester University, October, 1919)</i>	

Tradition and Progress

I

RELIGIO GRAMMATICI¹

THE RELIGION OF A "MAN OF LETTERS"

IT is the general custom of this Association to choose as its President alternately a Classical Scholar and a man of wide eminence outside the classics. Next year you are to have a man of science, a great physician who is also famous in the world of learning and literature. Last year you had a statesman, though a statesman who is also a great scholar and man of letters, a sage and counsellor in the antique mould, of world-wide fame and unique influence.² And since, between these two, you have chosen, in your kindness to me, a professional scholar and teacher, you might well expect from him an address containing practical educational advice in a practical educational crisis. But that, I fear, is just what I cannot give. My experience is too one-sided. I know little of schools and not much even of pass-men. I know little of such material facts as curricula and timetables and parents and examination papers. I sometimes feel—as all men of fifty should—my ignorance even of boys and girls. Besides that, I have the honour at present to be an official of the Board of Education; and in public discussions of current educational subjects an officer of the Board must in duty be like the poetical heroine—"He cannot argue, he can only feel."

¹ Being a Presidential Address to the Classical Association on January 8, 1918.

² Sir William Osler and Lord Bryce.