

Episode Sixty - Dreams and the Mind's Use of Images

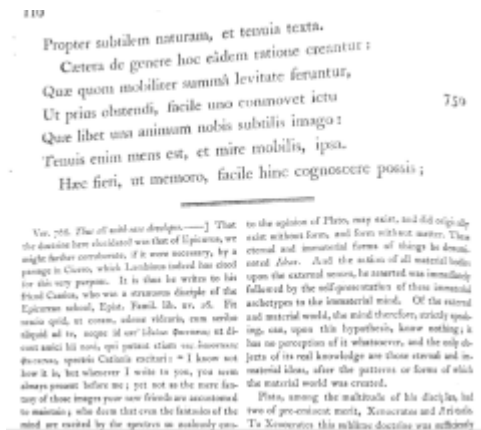
Post by "Cassius" of March 3, 2021 at 10:39 PM

I generally don't purchase antique / antiquarian books, but several years ago on ebay I saw listed a copy of Lucretius translated by John Mason Goode and published in 1810. The binding and format looked impressive and I had not heard of this edition, so I bought it. It has forever soured me on "poetic" translations of Lucretius, because I took an immediate dislike to it and have got very little benefit from it over the years. Goode takes what seem to me to be extreme liberties in converting the text into English poetry, and as if to one-up his questionable translation, Goode tended to add the most incredibly tangential footnotes I have ever read in a Lucretius translation. They seem much more oriented toward making Mr. Goode look like a man of the world rather than a classical poetry scholar.

At any rate, I decided to check Goode's notes on this topic and what do you know he actually wrote a fairly lucid note that is probably helpful enough to include here. In the end his point seems to be "Epicurus' theory may be nonsense but those that came afterwards have been just as bad" but I do think the part that is his comparison to Plato and Aristotle on the theory of ideas is actually pretty insightful. I don't know that this puts him in either Munro's camp or Bailey's camp -- possibly slightly closer to Bailey than Munro, but in the end, it seems to me Goode is focused on the images more in the respect that they end up being a component of "analysis" or "truth" than their being the main mechanism of general "thought."

A perfect example of my frustration with Goode is that he starts his note off by referencing the exchange between Cassius and Cicero, which as noted above i think is right on point, but he manages to cut out Cassius' reply and thereby omits to say that Cassius *denied* what Cicero was alleging about the images. Seems to me a rather surprising omission. 😊

Anyway, maybe someone will find a scan of this to be a little thought-provoking. (Attached)



I feel like the comment below underlined in red is HIGHLY justified, if Goode's note-writing is any indication:

John Good's parents were the Nonconformist minister Revd Peter Good and Sarah Good, the daughter of another Nonconformist minister, Revd Henry Peyto of Great Coggeshall.^[1] John Mason Good was named after the Puritan clergyman and hymn writer John Mason (1645-1694), of whom his mother Sarah was a descendant.^[1]

Good attended a school at Romsey kept by his father. At about the age of 15 John Good was apprenticed to a surgeon-apothecary at Gosport. In 1783 he went to London to practice his medical studies. In the autumn of 1784, he began to practice as a surgeon at Sudbury in Suffolk. There he was an acquaintance of Nathan Drake, a fellow writer and student of Shakespeare.

In 1793 Good removed to London, where he entered into partnership with a surgeon and apothecary. But the partnership was soon dissolved, and to increase his income, he began to devote attention to literary pursuits. Besides contributing both in prose and verse to the *Analytical* and *Critical Reviews* and the *British* and *Monthly Magazines*, and other periodicals, he wrote a large number of works relating chiefly to medical and religious subjects.

In 1794 John Good became a member of the British Pharmaceutical Society, and in that connection, and especially by the publication of his work, *A History of Medicine* (1795), he did much to effect a greatly needed reform in the profession of the apothecary. In 1795 the London Medical Society awarded him their Fothergillian gold medal.^[2] In 1820, he took the diploma of M.D. at Marischal College, University of Aberdeen. He died at Shepperton, Middlesex, on 2 January 1827.

Good was not only well versed in classical literature, but was acquainted with the principal European languages, and also with Persian, Arabic and Hebrew. His prose works display wide erudition, but their style is dull and tedious. His poetry never rises above pleasant and well-versified commonplace. His translation of Lucretius, *The Nature of Things* (1805-1807), contains elaborate philological and explanatory notes, together with parallel passages and quotations from European and Asiatic authors.

