

We are in Athens. The year 399 B.C. It is the foul-end of a vast story. A long, disastrous war followed by crushing defeat by tyranny and revolution left the city punch-drunk and raw. Wealth and power were gone, but also high-mindedness and tolerance. Instead there were factions and ructions, ~~fomenting heretical~~, ^{fear,} denunciations and anxiety.

The place is Athens. The year, 399 B.C. It was the foul-end of a vast story. A long war was followed by crushing, total defeat. Then, in quick succession came tyranny and revolution. Athens was left punch-drunk and raw. Power and wealth were gone, also high-mindedness and tolerance. There was fear and ~~and anxiety~~, ^{and} factional strife and ~~and~~ persecutions, ^{and} denunciations, fomenting hatreds. In fact all the evils ^{which} afflict society when things have gone badly or ~~or~~ suffered some disaster itself creates as society comes up ^{as a series} ~~as~~ defensive complex ^{to come into effect} against the major calamities ~~threatened from~~ ^{against actual or suspected} ~~major calamities~~ ^{when} overthrown or threatened with disaster. They can be called health if tries to regain ~~or~~ find strength and health through self-flagellation. The tyranny in Athens was overthrown, the butcheries and the confiscations were over, but there was no escape. People wanted to unload their calamities on somebody to find some one whom to fasten the guilt for their misfortunes to blame for the weakening of their moral fibre and the prevailing corruption. Expiation was required to dull the edge of hatred.

In the year 399 B.C. Athens reached what the physiologists call it climacteric.

By the year 399 B.C. Athens reached its climacteric. Youth and vigour had long since gone. Its mature life was wasted in a long war which lasted twenty-seven years.

We are in Athens. The year is 399 B.C. A climacteric. The foul-end of a ~~vigorous~~, turbulent life, the start of another ~~quieter more comfortable~~, quieter, ~~unrestful~~ more contemplative existence. A long war which lasted for twenty-seven years sapped her strength. It was followed by total defeat and an ignominious peace. Foreign domination, local tyranny and revolution followed in quick succession. All ~~Athenians~~ left their ~~pitch-dark~~ ~~stupified~~ knees, ~~her~~ ⁱⁿ uncertainties. Her citizens were anxious and resentful. The social climate was now in which fear, strife, persecution and festering hatreds grew and proliferated. The former centauries, the easy-going optimism and ~~infatuation~~ ^{and} ~~infatuation~~ ^{the} tolerance of the were gone. Instead fear, factional strife, ~~civil~~ ^{and} ~~quarrelling~~ persecutions and festering hatreds reigned and proliferated.

There are, of course, classed as evils. They are, though in some way, the ~~natural~~ ^{inevitable} defences which society whenever human society suffers some kind of disaster or becomes ~~itself frightened and unsure of itself~~. They are defensive instinctive complexes which human society ~~thus~~ projects around it flares up whenever it suffers some disaster or becomes frightened and unsure of itself. It seeks to regain strength and health. It turns, so to speak, on itself. It seeks to regain strength and health. It becomes courageous of its weak condition. It very soon and tries to regain strength and health. Knowing no specific remedy - there are no infallible cures - punishes itself and seeks to regain strength and health by self-flagellation or primitive, unchloroformed amputation - Terror or proscription and slaughter. Self-distrust and caustic harshness go hand in hand.

In Athens the tyranny had been overthrown. The butcheries were over. Quilted and innocent suffered. But these were no tranquillity. The people blind eruptions which left the people far from tranquil. They still searched