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1. 2. 3. 4. 5. 6.

## I N Q U I R Y, &amp;c.

**W**HETHER a History of the Human Mind, in the various Ages of the World, would be of great Service to Mankind?

Whether the History of Mind in antient Times, is not a Matter of some Consequence?

Whether the chief Improvements of the Arts and Sciences, have been carried on by Associations of Men for that Purpose?

Whether a well-plann'd Society at present, would be the most effectual Method, of furnishing the World with a Knowledge of this kind?

Is not the History of Morals, and the finer Arts in Antiquity, the chief Part of the History of Mind?

Whether, in order to prosecute a right Plan of this kind, for Antiquity in general, it might not be proper to make Trial on some particular Subject, such as the Writings of *Homer*, *Demosthenes*, or *Plato*?

Whether the *Platonic* Philosophy might not be a proper Object to employ the Attention of such a Society, as a proper Introduction to the History of Morals, and the finer Arts in Antiquity?

Whether, might not Persons who have a Taste for Letters, if they live near to one another, begin this Society ?

Whether, besides the Members of this Society, might there not be Members also of Correspondence ?

Might not these Members of Correspondence write to the Secretary whatever occurs to them, either as a proper Subject of a Question, or what might give Light into Antiquity ?

Might not any particular Member, who wants Intelligence of what may be communicated, have it by Letter from the Secretary ?

Might not particular Members of the Society have particular Branches of the *Platonic* Philosophy assigned them to consider ; of which they are to communicate their Sentiments, either at a Meeting of the Society, or by Letter to the Secretary ?

Might not the Secretary, on such Occasions as are judged proper by one or two Members, call a Meeting ?

Might not the Secretary be appointed to preserve all Letters, either containing or answering Queries, till the Disposal of them be determined by the Meeting ?

Might it not be proper, that the Secretary be enjoined to take care that he publish nothing of these Letters, without the Consent of the Author, and Approbation of the Meeting ?

Might

Might not the following Subjects be recommended to the Society in general ?

The Life and general Character of *Plato*.

The Nature of his Composition, and all the Branches of his Philosophy.

Whatever occurs either to illustrate the *Platonic* Philosophy, or as an Objection against his Doctrine or Composition.

Might it not likewise be recommended to Members, that, in reading *Plato*, they particularly attend to the Subject of the Dialogue; the Characters of the Speakers, and particularly of *Socrates*; the Process of the Debate, and the Steps by which it is carried on; the particular Address of *Socrates* in managing the different Interlocutors; what are the most probable Conjectures concerning the more dark and difficult Passages; what Hints may be got with respect to all the different Arts and Sciences;— what the Agreement of the Doctrines of *Plato* with those of modern Times, and wherein they differ ?

In assigning particular Provinces to the several Members, might it not be recommended to one Member to consider the Connexion of the Dialogues, and the proper Order in which they should be read ?

To another, to form Arguments for all the several Dialogues ?

To another, to make an Index of all the prin-

Principal Words, especially such as express Moral, Political, or Theological Ideas?

To another, to essay a Translation of *Plato*?

To another, to inquire into the Sentiments of antient or modern Critics and Commentators on *Plato*?

To another, to detect the Errors of modern Translations?

To another, to form a History of the Life and general Character of the Author?

Might it not be proper that Members, both of the Society, and of Correspondence, be advertised, that they may freely communicate to the Secretary, what Queries occur to them, without any Anxiety about their being reckoned less material than others; according to the following Specimen?

What is the Nature of Deity, and his Relations to Mankind, according to *Plato*?

Is there any Ground to believe that *Plato* had any Notion of a Trinity?

Whether *Plutarch* justly ascribes to *Plato* the Doctrine of two independent and contrary Principles, the one good, and the other evil?

Whether *Plato* makes the supreme Happiness and Perfection of Deity entirely independent of the Universe?

With what Views, according to him, did the Deity form the Universe?

What are *Plato's* Notions of Prayer?

What is the End of religious Rites and Institutions, according to the *Platonic* Philosophy?

Whether



Whether is it a Part of Religion, according to *Plato*, to dedicate Statues to the Gods?

What are *Plato's* Sentiments concerning the Origin and Government of the World?

What are *Plato's* Notions of *Mythology*?

What is the τὸ ἔν of *Plato*?

What is his τὸ ἄγαθόν?

What his προνοῖα?

What his θεῖα μοῖρα?

What his ἀδραστεῖα?

What is the τὸ θεῖον

What the τὸ δαιμονιον?

What his παραδειγμα?

What his ιδέα?

Are his Notions of the τὸ ἄγαθόν sufficiently qualified to guard the Human Mind against the Impulses of Enthusiasm?

What is the Origin of Evil, according to *Plato*?

What are the different kinds of Atheism described in *Plato*?

What is meant by *Plato's* Ideas?

What is *Plato's* Opinion concerning Divination?

Whether, according to *Plato*, there can be any Goodness ἀρετὴ θεῖα μοῖρα?

From which of *Plato's* Dialogues his Theology ought chiefly to be taken?

How many different Principles of Things were acknowledged by *Plato*?

Whether any Being but the Supreme, can subsist in a State of absolute Separation from all Body?

Whether

Whether, according to *Plato*, Matter is coeternal with Mind?

Whether doth *Plato* maintain the Doctrine of one Supreme God?

What are all the different Names and Apellations given to the Supreme God by *Plato*?

What is the Worship prescribed by *Plato* to the Supreme God?

Whether *Plato* represents the Supreme God, as producing himself?

Whether the Doctrine of Creation, *i. e.* God's making Things to exist which had no Being before, is to be found in *Plato*?

Whether *Plato* represents successive Duration or Time, as created along with the Universe?

Whether he makes Time or successive Duration, and Eternity, the same thing?

What are the true Causes of Atheism according to *Plato*?

Whether *Plato* ascribes the Origin of Evil to the necessary Imperfection of Things?

What Passages are there in *Plato* parallel to that in the *Meno*, which ascribes Virtue to θεῖα μοῖρα?

To what Cause shall we ascribe it, that *Plato* teaches Doctrines so similar to those in the Christian Scheme, concerning the λόγος as the Former of the World, concerning the Means and Progress of Happiness, and concerning the Extent and Nature it, by means of this Divine λόγος?

Does *Plato* point out such an Idea of God as is inconsistent

inconsistent with the Belief of absolute Evil in the World ?

Does he represent Piety and Religion, as having a firm Foundation in the Nature of Man, and represent upon what Pretensions the Wicked treat Religion as unprofitable ; and by what Views they are led to deny a Providence ?

Does he point out in a strong Light the absolute Dependence of the World upon a Divine Cause ?

Does he point out God to us, not only as the Former of the World, but as a Being who upon special Occasions manifests his Power and Goodness by extraordinary Interpositions ?

Are not his Thoughts most surprising, and expressed in most affecting Language, concerning the Idea of God ?

Does he not express the Restraints of Divine Influence ?

Does he not point out the great Doctrine concerning the Origin of the World ?

Does not *Plato* in the *Philebus* point out *ἄστυ*, as the Offspring of the first Cause ; and does he not in the same Book correct a mistaken, but too common, Sentiment concerning Pleasure ?

Does he not, in the tenth Book of the Republic, teach the Love of God to virtuous Men, his Hatred of the Vicious, and the Grounds of his Love ; and does he not under lively Images describe both the Folly of the Wicked and the Wisdom of the Virtuous ?

Does

Does he not point out their Wisdom, both with respect to the most refined Pleasures in this Life, and the high Rewards to be received from God in the World to come; and at the same time the Greatness of future Misery, and of future Happiness, in comparison of the Misery of the Wicked in this World, and Happiness of the Righteous here?

Does not *Plato* in the *Phædrus* teach the absolute and intrinsic Beauty of the τὸ κάλον, and the Power it must have over a discerning Mind?

Does not *Plato*, in his third Book *de legibus*, express Ideas of a Deluge, of the Manners of those who survived that Deluge, and of the Causes of the Simplicity of their Manners, very agreeable to what is taught in holy Writ?

Does it not appear that he was sensible of the Immutability of the Divine Nature, and that Deity on this account, is distinct from the World, which partakes of Body, and therefore is liable to Change?

Does he not expressly condemn the Doctrine of two contrary Gods, and express the Dependence of the World upon one Divine Cause, its Creator, for Life, Vigour, Immortality, for all its regular Operations?

Does he not give us Reason to believe, that he had a just Sense of the Perfections of Deity, and recognized his absolute Wisdom and Knowledge, his perfect Felicity, and his infinite Purity or Freedom from Pleasure and Pain?

Does

Does he not condemn all Representations of Deity, which tend to represent him as the Author of Evil ?

Does he not teach the Unity of God, and the Dependence of the *θεοὶ* upon him as their Father and Creator ; and likewise give us a Hint concerning the Nature of antient Mythology ?

Does he not, in a bold and mythological Style, discover the Employments of the Gods, their Dependence upon the *τὸ ὄν*, the Influence which the Sight of this has upon them, and in what Views that Object will preserve them always unblameable, unhurt, pure, and unpolluted ?

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### *Orders of Superior Beings.*

**W**HAT are all the different Orders of Rational Beings superior to Man ?

What is *Plato's* *δημιουργός* ?

What are the *αἰθίοι θεοὶ* ?

What is the *Dæmon* of *Socrates* ?

What is the Meaning of the different Oaths put in the Mouth of *Socrates* by *Plato* ?

Why *Socrates*, the Moment before he expired, ordered the Sacrifice of a Cock to *Æsculapius* ?

What is the *ὕλη* of *Plato* ?

What the *τὸ ἰν* ?

What are the *θεοὶ ἐυκόσμοι* ?

What are his various Meanings of *φύσις* ?

What is the *τὸ νοῦτον* ?

What is *ἔσια* ?

What is the *Ζεὺς ἡγέμων* ?

What is the *τοπος ὑπερϋράνιος* ?

What is his plastic Nature ?

What is the Worship prescribed by *Plato* to all the other Gods below the Supreme ?

What he means by the Soul of the World ?

What is the Meaning of these three Principles in the *Parmenides*, *ἐν τὸ παν*, *ἐν παντα*, and *ἐν ἕ παντα* ?

Whether *Plato* acknowledged two Souls of the World ?

Whether he ascribes a Soul to Matter before the Formation of the World ?

Does he not represent it as the Doctrine of the Barbarians, and of the Inhabitants of *Greece* in ruder Ages, That the Moon, Earth, Stars, and other heavenly Bodies, were animated Beings ?

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### *Human Mind.*

WHAT is the Nature of the Human Mind ?

Whether *Plato* had any Notion of immaterial Substance ?

What are his different Meanings of *ψυχή*, *νους*, *πίσις*, *ἐπιστήμη*, *λόγος νόθος*, *λόγος πλάστος*, *δόξα*, and *αἰσθησις* ?

What

What is his Doctrine of Pre-existence ?

What his Account of Transmigration ?

What his Notion of a future State ?

What the most rational Explication of his Arguments for the Immortality of the Soul ?

What the Design and Nature of Punishment according to *Plato* ?

Whether the Doctrine of Eternal Punishments is to be found in *Plato* ?

Whether the Human Soul in a future State can fall from its Integrity and Innocence, according to *Plato* ?

What are all the different Purifications of the Soul, according to *Plato* ?

What is *Plato's* *ἐμπαρμεν*, and his Notions of human Liberty ?

What Powers doth *Plato* ascribe to the Soul over the Body ?

What are his Notions of abstract and general Ideas ?

What are *Plato's* Notions about the Forgiveness of Injuries ?

What is the Design of Philosophy, according to *Plato* ?

How far is Adversity necessary to constitute the highest Degree of Virtue ?

How far do the Liberal Arts tend to promote Virtue ?

Whether hath *Plato* given a just Representation of the relative Duties ?

Whether the various Schemes of modern Moralists, have any Foundation in *Plato*?

In what Sense are the Laws of Morality eternal and immutable on the *Platonic* Scheme?

Whether is the Aggregate of Happiness and Virtue invariably the same, or always increasing?

What are the distinguishing Characteristics *Plato* gives of the four Cardinal Virtues?

What are *Plato's* Notions of Scepticism?

What are his Distinctions between Pleasure and Good?

Whether there be any thing in the Language or Sentiments of *Plato* which seems to patronize or encourage Unchastity?

What is *Plato's* Account of true Friendship?

Whether all Knowledge is not Reminiscence?

What is *Plato's* Account of *Socrates's* Amours?

What is the best Explanation of his Distinction between the *αὐτο τὸ αὐτο* and the *αὐτο ἑκασον*?

What Right, according to *Plato*, hath a Man to dispose of his own Life?

Whether doth *Plato* maintain that there is eternal Evil in the Plan of Things?

What is *Plato's* Notion of Power?

What is the *Summum Bonum*, according to *Plato*?

Does he clearly point out the Consequence of Piety to public Happiness, the Obligations we are under to imitate the Life of Man in his original Estate, and the Conformity of doing so to the Divine Principle which is within us?

Does



Does he recommend to us the Imitation of Deity, explain wherein this Imitation consists, and upon what Principles we are obliged to this?

Does he not describe the Nature of spiritual Knowledge, the Effects of it, the Principles upon which it is founded, and the inestimable Blessings with which it is rewarded?

Does he not represent, under proper Similies, the two contending Principles of Action in the Human Soul?

Does he not represent, under a proper Simile, the Influence of well-chosen Amusements, in promoting true Virtue.

Has he not a most comprehensive Idea of what may be reduced under these two Words, *μυσική* and *γυμνάσιον*?

Does not his Simile taken from the Business of Dyers, teach us a most important Truth?

Does he not, in a very lively Manner, expose the Folly of giving Advice without Knowledge?

Does he not point out the extensive Nature of the good Effects of Justice?

Does he not point out, how Pain, as well as Pleasure, becomes the Means of promoting Affociations?

Does he not point out the Motives we have to imitate God, and wherein that Imitation consists?

What Passages may be shown in his Works, parallel to that in his fifth Book of the *Republic*, containing an Argument for a future State, founded

on the moral Character of God, and the Afflictions of good Men in this World?

Does he not, in the *Gorgias*, point out what should be the ruling Design of Man, what it is to depart from this Design, and the infinite Evil of such a Departure?

Does he not teach, in his *Republic*, and in his Books of Laws, great and important Truths, concerning a future Judgment, and a State of Rewards and Punishments?

Does not *Plato*, in the *Politicus*, show the inseparable Nature of the Virtues?

Does not *Plato*, in his third Book of the *Republic*, point out the Shamefulness of Vice, on account of the new Diseases it introduces among Mankind?

Does not *Plato*, in the *Theatetus*, point out the high Consequence of Thought and Knowledge to the Soul, under proper Images immediately relating to the Body?

Does not *Plato*, in the *Gorgias*, point out wherein the Beauty of the Soul consists, the Connexion of the Cardinal Virtues, how they are distinguished by their Objects, on what Principle they gain the Divine Approbation, and their Connexion with Felicity and a perfect State?

Does he not, in the same Book, point out the Folly of ridiculing a future State, and the Wisdom of a Course of Virtue persevered in with a View to the Reality of that State?

Does

Does not *Plato*, in his second Book of *Laws*, point out the first Means by which Children are trained up towards Virtue, and what is requisite to constitute real Virtue in their Minds ?

Does not *Plato*, in his *Charmides*, point out to us the Connexion of the Soul with the Body, the Regard had to this by antient Physicians, and the Importance of Temperance to the Health and Vigour of the Head, and by consequence to that of the whole Body ?

Does not *Socrates*, in the *Lyses* of *Plato*, give us a most sublime Idea of Friendship, pointing out to us the grand Object of that Principle, in which only Friendship can have a firm Foundation ?

Does not *Plato*, under a very proper Image, represent the Difference between Knowledge and Opinion, and the Excellency of the one above the other ?

Is it not a fixed Principle with him, That Moral Evil is involuntary ?

Does he not point out to us the good Tendency of Punishment, and of what Consequence it is to the Happiness of an unjust Man, not to escape it in this World ?

Has he not curious Observations concerning *ædific*, and does he not give his Testimony against those Fables, which had a Tendency to give dangerous Notions concerning this Matter ?

Does he not point out the Connexion of virtuous  
Habits

Habits in this Life with Happiness in the next; and of vitious Habits with Misery?

Does he not point out, that the future Happiness of good Men will include in it Simplicity of Nature, or Freedom from the Inconveniency of having various Senses?

Does not *Plato* show, from a very familiar Instance, that even the common Sense of Mankind suggests to us a real Difference between Natural and Moral Good in point of Dignity?

Does not *Plato*, under the Image of a Centinel beat off his Post, represent the State of a Mind subject to the Influence of Pleasure?

Does he not point out the different Objects of Knowledge and Opinion in a proper Light, representing the  $\tau\acute{o}\ \delta\iota\upsilon$  to be the Object of Intelligence; and Things created, corruptible and involved in Darkness, to be the Objects of Opinion, the Effects of which are Darkness, and various and inconsistent Thoughts?

Does he not, under a very strong Image, represent the Union of a good Soul with God, the noble Effects of this Union, comprehending Intelligence, Truth, Knowledge, true Life, Nourishment, and Happiness?

Does he not enlarge our Views of God, in representing the Influence that Pain, as well as Pleasure, may have on human Happiness, by pointing them out under the Image of two Fountains,  
the

the Streams of which the Man must drink who would become happy ?

Is not the great Doctrine concerning a Scale of Beings, and the Consequence of not knowing this, justly represented by him ?

Does not *Plato* give us the just Idea of a Philosopher, from the Nature of that Object to which he directs his Eyes ?

Does he not give us an high Idea of the Dignity of the Soul, in representing it as superior in its Demands to any thing that Riches can afford, and that which Man ought to reverence next to the Gods ?

Does he not very properly represent, under the Image of what is done by a Mob in the State, the Effects which Pleasure and Pain produce on the Mind, when they prevail in opposition to Reason and Knowledge ?

Does he not give a very good Caution concerning the Language proper to be used in a State, and make a just Enumeration of these external Goods, which are in the highest Esteem in the World, and fix a strong Censure upon the Opinion of the World, representing it, as his Doctrine, that all kinds of external Good, nay Immortality itself, without Virtue, would be the highest Misery ?

Does not *Plato* represent *Socrates* discoursing to *Phædrus*, in what Character we ought to consider him in his sublime Discourse on Love ; and does he

he not discover the Models which *Socrates* had in View in this Discourse ?

Does he not explain the Image of the winged Chariot, and borrowing Expressions from that Image, explain to us by what Causes a Mind falls into a State of Ruin ?

Does he not explain the two Horses of the winged Chariot, to signify these two Principles in the Mind which are of a contrary Nature, the one implying Affections to the Beauties of Truth and Virtue, the other Appetites towards sensible and created Natures ?

Does he not, in the mythological Style, not only point out a future State, but a future Judgment, and several important Circumstances relating to that Event ; particularly, that it will be administered in the most impartial Manner ; that the Mind, and its Dispositions, will only be cognosed upon ; that no Respect will be had to Friends, Acquaintance, Condition of the Body, &c. ; and that as Judgment will be administered according to Truth, it will take Effect in the Happiness or Misery of Men, in proportion to the Habits which they had while in this World ; so that even a private obscure Person, who had led a holy Life, will then be blessed ; and Punishments be proportioned to the Guilt of the Wicked, so that Kings, who have tyrannized over Mankind, will endure the severest Tortures ?

Does

Does he not, under a very strong Image, represent the fallen State of Man, the Evils of this State, and the Deformity of the Soul in consequence of it; and, at the same time, does he not point out the proper Object of our noblest Powers, the Consequence of our panting often after that Object, and particularly the good Effects of it, in procuring Beauty, Happiness, and Knowledge to the Soul?

Does he not point out what Hopes a good Mind may draw from the moral Character of God, even with respect to the Afflictions and Calamities which may befall him in a present State?

Does he not give a noble Testimony against Envy, and paint out the Effects of it in the strongest Colours; and does he not give a most delicate and elegant Description of the beneficial Influence of Friendship?

Does he not, under a lively Image, point out the Dictates of true Wisdom with respect to these two different Dispensations, Pleasure and Pain, in this World?

Does he not give us a distinct Idea of the Nature of Justice with respect to the Government of the Heart?

Does he not show how every Man may make the most of his Genius, and of what Consequence it would be to the Individual and to the Public, that this should be attended to?

Does he not strongly hint to us the proper Method of overcoming Fear, and acquiring Fortitude ?

Does he not point out to us the Nature, immediate Effects and Consequences of Ambition ?

Does he not, in a most lively and animated Manner, describe the unhappy State of a Mind which is not guarded against the Alarms of Pleasure ?

Does he not point out the Nature and pernicious Effects of Anger ?

Does he not, in the most striking Light, and in the most animated Manner, describe irregular Love in its first Impressions, its Progress, and ruinous Effects ?

Does he not point out, in a very strong and animated Manner, the Meanness and bad Effects of an inflamed Attachment to the Pleasures of Luxury and Feasting ?

Does he not give us a distinct Idea of that State of Soul whence proceeds Vice and Dissolution of Manners ?

Does he not give us a true Idea of the Love of a Country, of its proper Object, and of its Prevalency in a good Man, over an Attachment to Ease or Pleasure, or any worldly Advantages whatever ?

Does he not, in a most animated Manner, describe the Nature and bad Effects of Avarice ?

Does



Does he not, in a noble Manner, assert the Praises of Virtue ?

Is it not evident, that, in the Style of *Plato*, δαιμόνιον and ἡ θεός are synonymous Expressions; especially when they point out the Cause of any Influence upon the Mind of Man, distinct from what is common to the human Constitution ?

Does it not appear, that the *Athenians* of Rank had narrow Views of Education, it comprehending Music, Wrestling, and Letters only ?

Does it not appear, that such is the Nature of Right and Wrong, that even Children pretend to have a Sense and Knowledge of it; as is evident from their Expressions at Play with one another ?

Does it not appear, from *Plato*, that the People who are insufficient to be Teachers of Right and Wrong, are nevertheless sufficient Teachers of Language; and that one Mark of those who are Masters of the same Subject, is, that they agree in their Sentiments with one another ?

Does not *Plato* give us a particular Instance of Fortitude, and an Idea of what may be comprehended under the τὸ κάλλειν; and does he not afford us an Instance of these being stronger Principles in Minds even uncultivated, than the Love of Life ?

Does he not give us a very good Hint, how we may judge of the Nature of Good and Evil, and who are really happy ?

Does

Does he not give us a noble Definition of Man, point out his Relation to Deity, express the Effects of Divine Contemplation, and justly observe that they are concealed from the Vulgar?

Does not *Plato* suggest several nice Observations in Praise of the *Persians*, and shew in what Respects the Education of *Alcibiades* was inferior to that of the *Persian* Princè's?

Is it not worthy our Attention, what *Plato* says in Praise of the *Lacedæmonians*, and at the same time his Observations to shew that they were inferior to the *Persians* in point of Riches; and the artful and cutting Application of what he had advanced in Praise of both, to make *Alcibiades* sensible of his Insufficiency; and likewise how naturally he introduces the main Subject of this Dialogue, "the Knowledge of one's self?"

Does it not appear, what an high Idea the Heathens had of that Precept, KNOW THYSELF?

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### *Rhetoric and Oratory.*

WHAT were *Plato's* Notions of Rhetoric?

Whether *Plato* banished the Orators from all Share in the Administration of public Affairs?

Does

Does he not exceed in his Praises of *Isocrates*?

Does he Justice to *Lyfias*?

Is he too fevere upon the popular Orators of his Time?

What Qualifications, according to *Plato*, are requisite to impose upon others, without being deceived ourselves?

From whence, according to *Plato*, had *Pericles* the best Helps to Eloquence?

What, according to him, ought a Speaker chiefly to attend to, in giving Descriptions either of what is simple or compound?

What is his Definition of a consummate Orator?

Does he not represent, under proper Similies, the Nature of a confused and irregular Performance?

Does he not represent, under proper Similies, the Nature of Eloquence in general, the Nature of a Discourse, and what is really opposite to the proper Business of an Orator?

Does not *Plato*, in the Person of *Alcibiades*, represent, in a strong Light, the Eloquence of *Socrates*, describing the Transports with which it filled him, the Power of it upon his Resolutions, the Humility and Sense of his own Indigence with which it inspired him, his striving against the Charms of it, the Image he makes use of to express an Idea of it, the Course he took to escape the Force of its Allurements, his Shame and Confusion in the Presence of *Socrates*, his Acknowledgments of the

Authority

Authority of that great Man, his feeling of Convictions in consequence of Intercourse with him, and the inhumane Wishes he had upon some Occasions against him, notwithstanding the Grief he would have had in case these had taken Effect ?

Does he not admirably describe the bad Effects of popular Oratory with respect to the public Assemblies and Courts of Justice in his Time ?

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*Natural Philosophy.*

WHAT was *Plato's* Knowledge in Natural Philosophy ?

What is the best Explanation, or what Conjectures may be formed of *Plato's* Numbers, or what may be learned concerning them from antient or modern Authors ?

What was *Plato's* Aversion to the Atomical Philosophy ?

What were his Sentiments of the Heavenly Bodies ?

Is there Reason to think he had any Idea of the Circulation of the Blood ?

What Observations hath he suggested with respect to the Science of Numbering and Computing ?

What Parts of Medicine may be learned from *Plato* ?

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## Government.

WHAT is *Plato's* Opinion concerning the Origin of Civil Government and its different Forms ?

What his Notions of the Balance of Power ?

What is the End of Civil Government, according to *Plato* ?

Whether *Plato*, in settling the End of Civil Government, hath not the Advantage of modern Legislators, who make it Trade and Agriculture ?

How far *Plato* allows the Civil Magistrate to cognosce the Opinions of Mankind with regard to Morals and Religion ?

What Measures of Conformity are to be shewn to the received Religious Opinions and Customs of a Country, according to *Plato* ?

Whether a greater Encouragement to the Arts and Sciences is not consistent with the main Principle of *Plato's Republic* ?

How far has *Plato* borrowed his *Republic* from the *Cretan* and *Spartan* Constitutions ?

Whether foreign Commerce be so inconsistent with the End of *Plato's Republic*, as he represents it ?

What are *Plato's* Sentiments on Education ?

What is *Plato's* Opinion of the *Athenian* Constitution, of the *Spartan*, *Cretan*, *Corinthian*, and *Sicyonian* ?

What is meant by *Plato's* Community of Wives ?

Does not *Plato* give us a lively Instance of the Misery of those who are under the Direction of irregular Government; and does he not point out the dismal Effects of Tyranny and Ambition?

Does he not, under proper Images, discover the proper Method of purging a State from seditious Humours; and does he not give us a most animated Description of the Ends of human Policy?

Does he not point out the natural Language of the People with respect to their Governors, when any political Disease breaks forth?

Does he not, in strong Terms, admonish us how easily a State is ruined when afflicted with an internal Disease?

Does he not, under a lively Image, point out the high Importance of vigilant Rulers?

Does he not give a noble Testimony against Bribery and Corruption?

Does he not give us a just Idea of the Character of those Governors by whose Administration the Public will be happy?

Has he not a just Observation concerning the good Tendency of that Doctrine in a State which does not divide Virtue from Pleasure?

Does he not point out the true Cause of the Ruin of any State?

Does he not point out the Connexion of the public Ruin with the Contempt of public Government?

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PLATO'S *Style and Composition.*

WHAT is the Nature of *Plato's* Composition as a Writer ?

Whether from *Plato's* own Writings, the Rules for explaining Allegory can be determined ?

Whether *Plato* did not designedly study Obscurity in some of his Compositions ?

What are the several Beauties of his Style and Composition ?

What is the Difference between *Plato's* Manner and *Xenophon's*, where they treat of the same Subjects ?

Whether is it just to charge *Plato* with Quibbling ?

Whether hath the *Parmenides* that mystical Meaning ascribed to it by many of the Antients ?

Whether was the *Epinomis* wrote by *Plato* ?

What Judgment must we form of the Wit and Humour of the Antients, from the Specimens of it in *Plato* ?

Whether hath *Plato*, in his Works, given us Specimens of all the different Philosophic Characters to be met with in *Athens* at that Time ?

Whether is the Length of his Digressions any just Objection against him as a Writer ?

Whether is there any Connexion betwixt the different Dialogues in *Plato*, where the same Subjects are handled ?

What

What seem to be the genuine Doctrines of *Socrates*, according to *Plato*; and what borrowed from the neighbouring Countries of *Egypt*, *Chaldea*, &c.?

How far *Plato* was indebted to *Homer* for the Sublimity of his Writings?

Does he not, with great Wit, rally *Alcibiades* for his Ambition, his Self-sufficiency, his Vanity and Want of Education, his Rashness and his Pride on the account of Riches?

Have we not in *Plato* fine Descriptions of natural Beauties?

Does he not, in very bold Figures, describe the Progress of good Beings of a created Nature, and the different Kinds of Good they enjoy, and give us just Sentiments of the Objects from whence these different Kinds are derived?

Does not *Cephalus*, in the first Book of *Plato's Republic*, describe, in a very lively and affecting Manner, the Rise and Progress, and the Effects of awakening Thoughts raised in the Soul of Man by a near Apprehension of Death?

Does he not, in the fourth Book of the *Republic*, in noble Metaphors, describe the Dignity of Virtue, the vile Nature of Vice, and the Impossibility of Happiness without virtuous Dispositions?

Does he not, in his tenth Book of the *Laws*, describe, under a proper Image, borrowed from the Poet, the Idea of a lazy Creature?

Is not the Cave or Habitation under Ground he mentions, and describes so particularly, according  
to



to the Explication he himself gives of it, highly worthy of our Attention, as it contains a noble Discovery of the sublime and spiritual Nature of his Philosophy ?

Does he not, in a very striking Point of Light, and under a striking Image, shew the Ridicule of the Debates and warm Contentions of the Disputants of this World ?

Does he not give us a high Idea of *Darius's* Army against the *Greeks* with respect to its Numbers ?

Does he, with Propriety, apply the Image of a Robe diversified with various Colours ?

Have we not striking Instances of the Boldness of his Figures, not only in the *Crito*, but towards the End of the *Menexenus* and *Protagoras* ?

Does he not paint, in very proper Colours, the Character of popular Orators, and the bad Influence of their Oratory ?

Does he not, in an artful Manner, praise the *Athenians* for their Lenity ?

Is not the Word *ἐπάσις* used by *Plato* in an innocent Sense ?

Does not *Plato* suggest to us a Rule for interpreting his own Dialogues ?

Is it not evident, from the Connexion of these two Expressions, φιλοσοφίας ἄσθως, ἢ παιδείας ἄσθως μέγα φιλοσοφίας, that Words in *Plato* to which Interpreters have affixed impure Ideas, ought not to be so interpreted ?

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Poetry.

*Poetry.*

WHAT are *Plato's* Sentiments with respect to Poetry ?

Whether *Plato* absolutely banished *Homer* from his Commonwealth ?

What Opinion would he teach us to form of *Simonides* ?

What Opinion would he teach us to form of *Homer, Hesiod, Aristophanes*, and the other Poets ?

Does he not point out to us the true Idea of a Poet, and give a striking Description of the Enthusiasm which is requisite for the poetic Character ?

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*PLATO'S Account of Philosophers.*

WHAT is *Plato's* Account of the *Orphic* Philosophy ?

— of the Doctrines of *Anaxagoras* ?

— of the Philosophy of *Protagoras* ?

— of the Philosophy of the *Persian* Magi ?

— of the *Pythagorean* Philosophy ?

What Parts of Philosophy hath *Plato* borrowed from *Heraclitus* ?

What is *Plato's* Account of *Anaximander's* Philosophy ?

— of *Parmenides* ?

— of the Philosophy of *Egypt* ?

Whether

Whether did *Plato* borrow any of his Philosophy from *Philolaus* the *Pythagorean* ?

What borrowed he from the Writings of *Epicarmus* the Comic Poet ?

What from the Books of *Sopbron* the Mimosgrapher ?

What from *Aristophanes* the Comedian ?

Whether borrowed he his *Timæus* from that of *Timæus Locrus* ?

Whether did he borrow his *Republic* from the *Antilogica* of *Protagoras* ?

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#### *Opinions of antient and modern Authors concerning Plato.*

**H**OW far doth *Aristotle* misrepresent the Doctrines of *Plato* ?

How far have the antient Fathers grafted their own Opinions upon his ?

Which of all the Moderns hath best illustrated the *Platonic* Philosophy ?

What Blunders may be observed in modern Writers, in ascribing to *Plato* the Opinions of the Interlocutors in the Dialogues which are refuted by the principal Speaker ?

What hath the *Latin* Writers of greatest Repute borrowed from *Plato* ?

Whether did *Cicero* thoroughly understand the *Platonic* Philosophy ?

What

What Use hath been made of *Plato's* Sentiments and Composition by Lord *Shaftesbury*?

What are the best Models among antient and modern Writers, to furnish proper Arguments for the Dialogues of *Plato*?

Whether is there a near Resemblance between modern Sophists and those in *Plato*?

What Whims and Fancies have the antient Commentators falsely ascribed to *Plato*?

What are the Misrepresentations given of *Plato's* Sentiments by antient or modern Writers?

What Use hath *Demosthenes* made of *Plato*?

Whether have the Antients justly charged *Plato* with so many Anachronisms in his Writings?

Wherein doth the Philosophy of *Aristotle* chiefly differ from that of *Plato*?

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### PLATO'S *Life and Character.*

Whether *Plato's* Chastity is justly aspersed by Antiquity?

What new Improvements in Philosophy were made by *Plato* himself?

Why *Plato* rejected the Invitation of becoming a Lawgiver to so many different Nations?

Is there any Evidence of his deriving any of his Notions, either immediately, or by Tradition, from the *Jews*?

Whether

Whether was *Plato* the Inventor of Dialectic?

—of the Analytical Method of Reasoning?

—of the Duplication of the Cube?

What new Words and Phrases did *Plato* introduce into his Philosophy?

What, and how many different States, received Laws from *Plato* as their Legislator?

What Evidence is there in Antiquity of the Difference between *Plato* and *Aristotle*?

—between *Plato* and *Xenophon*?

—between him and *Antisthenes*?

—between him and *Æschines*?

—between him and *Aristippus*?

—between him and *Diogenes*?

—between him and *Phædon*?

—between him and *Molon*?

—between him and *Socrates*?

Whether was *Plato's* Friendship with *Dion* founded on just and honourable Principles?

What Ground is there, from antient Story, to believe that *Plato* was addicted to the Love of Money?

What is the Reason that *Plato* nowhere makes mention of *Democritus*?

Why was *Plato* lashed by so many of the antient comic Writers?

Whether were *Plato's* Voyages to *Sicily* disinterested and every way becoming his Character?

Whether was *Plato* so envious and ill-natured as the Antients represent him?

Whether did *Plato* sufficiently exert himself in his Master's Defence, before his Death? —

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*SOCRATES's Life and Character.*

WHETHER did *Socrates* conduct his Apology in a right Manner?

How far was the Behaviour of *Socrates*, in the last Article of his Life, worthy of his Character?

What were the true Causes of his Death?

What were the Causes and concurring Circumstances which contributed toward *Socrates's* making so great a Figure as a Philosopher, at such a Period of Time: —whether his Theory of abstract Ideas, or his natural Modesty, or the new Method he invented of investigating Truth by Question and Answer, or what else?

How far was *Socrates* right in refusing to comply with the Advice of his Friends to make his Escape out of Prison?

What was the true Spring of the Enmity *Aristophanes* bore to *Socrates*?

Whether did *Socrates* always employ his Wit and Humour in a good Cause?

What was the real Character of his Wife *Xantippe*?

Whether did *Socrates* ever take any Money from his Scholars?

What was the Reason that *Socrates* never travelled into any foreign Countries like the rest of the antient *Greek* Philosophers?

Whether was he the only Philosopher in Antiquity accused by the Public for his Opinion?

Whether had *Socrates* two Wives? . . .

Does not *Plato* give us a just Description of the Character of *Socrates*?

Are not the Accounts which *Plato* gives of the Power of *Socrates's* Daemon uniform, in ascribing to it only a restraining Influence?

Don't we observe a most elegant Gradation in the Description which *Socrates* gives to *Alcibiades* of his Ambition, and may we not observe his great Art in procuring the Attention of this young Man?

Does not *Socrates* point out the Sources of Knowledge; and that a Disposition to learn, and a Disposition to inquire, and a Sense of our own Ignorance are requisite Qualifications, in order to our acquiring Knowledge from these Sources?

Have we not a strong Instance of the assiduous Application of *Socrates* to recover *Alcibiades* from his Folly?

Does not *Socrates*, in very strong Terms, express the Necessity of Knowledge, in order to give Advice, and point out the particular Circumstances which must be known in order to give it in Matters relating to War?

Does not *Socrates* set up a Claim to Inspiration; and does he not give us a just View of human Nature; and particularly, that every human Mind stands in need of Care and Culture?

Does he not ask a Question which gives us an excellent Hint, how we may judge of that Virtue which constitutes the proper Condition of the Soul?

Does he not, in a most simple and natural Way, discover to us, what it is to take care of one's self?

Does he not give us some Explication of the *αὐτο τὸ αὐτο*?

Does not *Socrates*, by a most simple and natural Process, lead the Mind to perceive a real Distinction betwixt Soul and Body; and that it is the Soul that constitutes one's self?

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*Advantages of such a Correspondence.*

**M**IGHT not such Societies contribute towards improving our Language, by introducing into it the true simple classical Style, in place of the finical Flood and Bombast?

Might not a noble Fund be afforded for justifying the Purity of the New Testament Writers, against the Objections of captious Critics?

Might they not be of Consequence to detect those Impostors in the Republic of Letters, who have such Success in pawming upon the World false Accounts of antient Facts?

Might



· Might they not produce a compleat Commentary in the Writings of the most celebrated Moralists of Antiquity, and even in a compleat History of moral Philosophy, which is much wanted in the learned World?

· Might not that false and corrupt Taste which so generally prevails, and is so manifest in the Nation, in the Encouragement given to immoral Plays and Novels, and various Schemes of Infidelity, and other vile Compositions of the kind, be hereby corrected?

· Might it afford a valuable Entertainment for the active Spirit of Man, which, for want of proper and innocent Amusements, is apt to break out into Disorders?

· Might not such Societies, in proportion as they became general, give a happy Turn to common Discourse and Conversation and modern Dialogues at Table, a Walk, or any accidental Meeting of the kind, be able to bear a Review as well as those of antient *Greece*?

· Might not the Virtue of private Friendship be hereby illustrated without having Recourse to antient Facts?

· Might not the Amusements of those, in a learned Profession, be thus made subservient to their more serious Business?

· Might it not prove a noble Spur to Youth, to carry on their Studies with real Taste and Application?

And,

And, might not the Foundations and Obligations of natural Religion be thus set in the strongest Point of Light; and Learning be more closely united to Religion, from which it can never, without some fatal Influence, be disjoined.

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F I N I S







