

CAMBRIDGE LIBRARY COLLECTION

Books of enduring scholarly value

Classics

From the Renaissance to the nineteenth century, Latin and Greek were compulsory subjects in almost all European universities, and most early modern scholars published their research and conducted international correspondence in Latin. Latin had continued in use in Western Europe long after the fall of the Roman empire as the lingua franca of the educated classes and of law, diplomacy, religion and university teaching. The flight of Greek scholars to the West after the fall of Constantinople in 1453 gave impetus to the study of ancient Greek literature and the Greek New Testament. Eventually, just as nineteenth-century reforms of university curricula were beginning to erode this ascendancy, developments in textual criticism and linguistic analysis, and new ways of studying ancient societies, especially archaeology, led to renewed enthusiasm for the Classics. This collection offers works of criticism, interpretation and synthesis by the outstanding scholars of the nineteenth century.

Plato and the Other Companions of Sokrates

Best known for his influential *History of Greece*, the historian and politician George Grote (1794–1871) wrote this account of Plato's dialogues as a philosophical supplement to the *History*. First published in 1865, Grote's account of Plato's works includes substantial footnotes and marginalia. This third volume contains discussion of *Menexenus*, *Kleitophon*, *Timaeus* and *Kritias*, as well as extensive coverage of the *Republic* and the *Laws*. It also contains the index to all three volumes, originally issued separately. Grote includes apocryphal works, as he relied on the order and classification of Plato's works specified by the ancient Greek scholar Thrasyllus of Mendes. With three volumes each running to over six hundred pages, Grote's scholarship is formidably comprehensive. The publication of *Plato and the Other Companions of Sokrates* confirmed him as one of the greatest authorities on Plato in the nineteenth century.



Cambridge University Press has long been a pioneer in the reissuing of out-of-print titles from its own backlist, producing digital reprints of books that are still sought after by scholars and students but could not be reprinted economically using traditional technology. The Cambridge Library Collection extends this activity to a wider range of books which are still of importance to researchers and professionals, either for the source material they contain, or as landmarks in the history of their academic discipline.

Drawing from the world-renowned collections in the Cambridge University Library, and guided by the advice of experts in each subject area, Cambridge University Press is using state-of-the-art scanning machines in its own Printing House to capture the content of each book selected for inclusion. The files are processed to give a consistently clear, crisp image, and the books finished to the high quality standard for which the Press is recognised around the world. The latest print-on-demand technology ensures that the books will remain available indefinitely, and that orders for single or multiple copies can quickly be supplied.

The Cambridge Library Collection will bring back to life books of enduring scholarly value (including out-of-copyright works originally issued by other publishers) across a wide range of disciplines in the humanities and social sciences and in science and technology.



Plato and the Other Companions of Sokrates

VOLUME 3

GEORGE GROTE





CAMBRIDGE UNIVERSITY PRESS

Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore, São Paolo, Delhi, Dubai, Tokyo

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org Information on this title: www.cambridge.org/9781108014984

© in this compilation Cambridge University Press 2010

This edition first published 1865 This digitally printed version 2010

ISBN 978-1-108-01498-4 Paperback

This book reproduces the text of the original edition. The content and language reflect the beliefs, practices and terminology of their time, and have not been updated.

Cambridge University Press wishes to make clear that the book, unless originally published by Cambridge, is not being republished by, in association or collaboration with, or with the endorsement or approval of, the original publisher or its successors in title.



PLATO,

AND THE

OTHER COMPANIONS OF SOKRATES.

BY GEORGE GROTE, F.R.S.,

AUTHOR OF THE 'HISTORY OF GREECE:'
D.C.L. OXON., AND LL.D. CAMBRIDGE:

VICE-CHANCELLOR OF THE UNIVERSITY OF LONDON:

MEMBER OF THE INSTITUTE OF FRANCE, AND HON. MEMBER OF THE IMPERIAL AND ROYAL ACADEMIES OF ST. PETERSBURG, KHARKOFF, KÖNIGSBERG, MUNICH, AMSTERDAM, BRUSSELS, AND TURIN:

HON. MEMBER OF THE HISTORICAL SOCIETIES OF MASSACHUSETTS, AND OF PHILADELPHIA, U.S. OF AMERICA.

Κάλλιστα γὰρ δὴ τοῦτο καὶ λέγεται καὶ λελέξεται, ὅτι τὸ μὲν ὡφέλιμον καλὸν, τὸ δὲ βλαβερὸν αἰσχρόν. ΡιΑΤΟ, Republ. v. 457 Β.

Τὸ μὲν οὖν περιττὸν ἔχουσι πάντες οἱ τοῦ Σωκράτους λόγοι, καὶ τὸ κομψὸν καὶ τὸ καινοτόμον, καὶ τὸ ζητητικὸν καλῶς δὲ πάντα ἴσως χαλεπόν.

ARISTOTEL. Polit. ii. 6, 1265 a 10.

IN THREE VOLUMES.

VOL. III.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1865.

The right of Translation is reserved.



(iii)

CONTENTS OF VOLUME III.

CHAPTER XXXI.

MENEXENUS.

1	Page		Page
Persons and situation of the dia- logue	1	to the established type—Topics on which he insists	5
Funeral harangue at Athens— Choice of a public orator—So- krates declares the task of the		Consolation and exhortation to surviving relatives	7
public orator to be easy—Comic exaggeration of the effects of the		both at the time and afterwards Probable motives of Plato in com-	ib.
harangue	ib.	posing it, shortly after he established himself at Athens as a teacher—His competition with Lysias—Desire for celebrity both	
it himself. Menexenus entreats him to do so	2	as rhetor and as dialectician Menexenus compared with the	8
Harangue recited by Sokrates Compliments of Menexenus after Sokrates has finished, both to the	3	view of rhetoric presented in the Gorgias—Necessity for an orator to conform to established	
harangue itself and to Aspasia Supposed period—shortly after the	ib.	sentiments Colloquial portion of the Mene-	9
peace of Antalkidas	4	xenus is probably intended as ridicule and sneer at Rhetoric— The harangue itself is serious, and intended as an evidence of	
distinguished orators or logo- graphers — Established type of		Plato's ability	10
the harangue	ib.	Plato careless on this point	11

CHAPTER XXXII.

KLEITOPHON.

Persons and circumstances of Kleitophon	13	presses gratitude and admiration for the benefit which he has de- rived from long companionship	• .
tophon alone: he alludes to observations of an unfavourable character recently made by Kleitophon, who asks permission to explain	ib.	with Sokrates	
Explanation given. Kleitophon ex-		logies commonly used by Sokrates $a 2$	ib.



iv

CONTENTS OF VOLUME III.

CHAPTER XXXII.—continued.

Page	Page
But Sokrates does not explain what	with Kritias, the other frag-
virtue is, nor how it is to be	ment 19
attained. Kleitophon has had	Kleitophon is genuine, and per-
enough of stimulus, and now	fectly in harmony with a just
wants information how he is to	theory of Plato 20
act 15	It could not have been published
Questions addressed by Kleitophon	until after Plato's death ib.
with this view, both to the com-	Reasons why the Kleitophon was
panions of Socrates and to So-	never finished. It points out the
krates himself 16	defects of Sokrates, just as he
Replies made by the friends of So-	himself confesses them in the
krates unsatisfactory ib.	Apology 21
None of them could explain what	The same defects also confessed in
the special work of justice or	many of the Platonic and Xeno-
virtue was 17	phontic dialogues 22
Kleitophon at length asked the	Forcible, yet respectful, manner in
question from Sokrates himself.	which these defects are set forth
But Sokrates did not answer	in the Kleitophon. Impossible
clearly. Kleitophon believes	to answer them in such a way as
that Sokrates knows, but will	to hold out against the negative
not tell ib.	Elenchus of a Sokratic pupil 23
Kleitophon is on the point of leav-	The Kleitophon represents a point
ing Sokrates and going to Thra-	of view which many objectors
symachus. But before leaving	must have insisted on against
he addresses one last entreaty.	Sokrates and Plato 24
that Sokrates will speak out	The Kleitophon was originally in-
clearly and explicitly 18	tended as a first book of the
Remarks on the Kleitophon, Why	Republic, but was found too
Thrasyllus placed it in the	hard to answer. Reasons why
eighth Tetralogy immediately	the existing first book was sub-
before the Republic and along	stituted 25

CHAPTER XXXIII.

PLATONIC REPUBLIC-ABSTRACT.

I LATONIC REPUBLIC—ABSTRACT.			
Declared theme of the Republic— Expansion and multiplication of the topics connected with it Personages of the dialogue Views of Kephalus about old age Definition of Justice by Simonides—It consists in rendering to every man what is owing to him Objections to it by Sokrates—There are cases in which it is not right to restore what is owing, or to tell the truth Explanation by Polemarchus—Farther interrogations by Sokrates—Justice renders what is proper and suitable: but how? in what cases, proper? Under what cir-	27 28 <i>ib</i> . <i>ib</i> .	ing property guarded, must also be good for stealing property—Analogies cited	32 ib.
cumstances is Justice useful? The just man, being good for keep-	30	of him	33



CONTENTS OF VOLUME III.

	Page		Page
dued manner of Sokrates—Con-		unjust to him, with that of the	
ditions of useful colloquy	33	unjust man under parallel cir-	
Definition given by Thrasymachus		cumstances	40
—Justice is that which is advan-		Pleading of Adeimantus on the	
tageous to the more powerful.		same side. He cites advice	
Comments by Sokrates. What		given by fathers to their sons,	
if the powerful man mistakes his own advantage?	34	recommending just behaviour	41
Correction by Thrasymachus—If	04	by reason of its consequences Nobody recommends Justice per	41
the Ruler mistakes, he is pro		se, but only by reason of its	
tanto no Ruler—The Ruler, quâ	ļ	consequences	43
Ruler — quâ Craftsman — is in-		Adeimantus calls upon Sokrates to	10
fallible	35	recommend and enforce Justice	
Reply by Sokrates—The Ruler, quâ	ŀ	on its own grounds, and to ex-	
infallible Craftsman, studies the		plain how Justice in itself	
interest of those whom he		benefits the mind of the just man	ib.
governs, and not his own in-		Relation of Glaukon and Adei-	
terest	ib.	mantus to Thrasymachus	44
Thrasymachus denies this—Justice		Statement of the question as it	
is the good of another. The		stands after the speeches of	
just many are worse off than the		Glaukon and Adeimantus. What	
unjust One, and are forced to	0.0	Sokrates undertakes to prove	45
submit to his superior strength	36	Position to be proved by Sokrates	
Position laid for the subsequent	37	—Justice makes the just man	
debate and exposition	31	happy per se, whatever be its	46
is a source of weakness—Every	ì	results	40
multitude must observe justice		what Justice is—Assumed ana-	
among themselves, in order to	- 1	logy between the city and the	
avoid perpetual quarrels. The		individual	ib.
same about any single indi-		Fundamental principle, to which	
vidual: if he is unjust, he will		communities of mankind owe	
be at war with himself, and per-		their origin Reciprocity of	
petually weak	ib.	want and service between indi-	
Farther argument of Sokrates-		viduals — No individual can	
The just man is happy, the un-		suffice to himself	47
just man miserable — Thrasy-		Moderate equipment of a sound	
machus is confuted and silenced.		and healthy city—Few wants	48
Sokrates complains that he does		Enlargement of the city-Multi-	
not yet know what Justice is	38	plied wants and services. First	
Glaukon intimates that he is not		origin of war and strife with	
satisfied with the proof, though he agrees in the opinion ex-	į	neighbours — It arises out of these multiplied wants	ib.
pressed by Sokrates. Tripartite		these multiplied wants Separate class of soldiers or Guar-	10.
distribution of Good—To which		dians. One man cannot do well	
of the three heads does Justice	į	more than one business. Cha-	
belong?	ib.	racter required in the Guardians	
Glaukon undertakes to set forth	i	-Mildness at home with pug-	
the case against Sokrates, though		nacity against enemies	49
professing not to agree with it	39	Peculiar education necessary, mu-	
Pleading of Glaukon. Justice is		sical as well as gymnastical	50
in the nature of a compromise	İ	Musical education, by fictions as	
for all—a medium between what		well as by truth. Fictions ad-	
is best and what is worst	ib.	dressed to the young: the reli-	
Comparison of the happiness of		gious legends now circulating	
the just man derived from his		are often pernicious: censorship	
justice alone, when others are	ļ	necessary	ih.
VOL. III.		b	



νi

CONTENTS OF VOLUME III.

	Page		Page
Orthodox type to be laid down:	1 age	Complete unity of the city, every	
		man performing his own special	
all poets are required to con- form their legends to it. The		function	59
		The maintenance of the city de-	
Gods are causes of nothing but		pends upon that of the habits,	
good: therefore they are causes		character, and education of the	
of few things. Great prepon-	-0		60
derance of actual evil	50	Guardians	00
The Guardians must not fear death.		Rengious legislation—Consuit the	ib.
No terrible descriptions of Hades		Delphian Apollo	6U.
must be presented to them: no		The city is now constituted as a	
intense sorrow, nor violent nor		good city—that is, wise, cou-	
sensual passion, must be re-		rageous, temperate, just. Where	•7
counted either of Gods or Heroes		is its Justice?	ib.
Type for all narratives respecting		First, where is the wisdom of the	
men	52	city? It resides in the few	
Style of narratives. The poet		elder Rulers	61
must not practise variety of		Where is the Courage? In the	
imitation: he must not speak in		body of Guardians or Soldiers	ib.
the name of bad characters	ib.	Where is the Temperance? It re-	
Rhythm and Melody regulated.		sides in all and each, Rulers,	
None but simple and grave		Guardians, and People. Supe-	
music allowed : only the Dorian		riors rule and Inferiors obey	ib.
and Phrygian moods, with the		Where is the Justice? In all and	
lyre and harp	53	each of them also. It consists	
Effect of musical training of the		in each performing his own spe-	
mind-makes youth love the		cial function, and not meddling	
Beautiful and hate the Ugly	54	with the function of the others.	62
Training of the body—simple and	., -	Injustice arises when any one part	•-
sober. No refined medical art		of the city interferes with the	
allowed. Wounds or temporary		functions of the other part, or	
ailments treated; but sickly		undertakes double functions	63
	ib.	Analogy of the city to the indi-	00
frames cannot be kept alive	ю.	vidual—Each man is tripartite,	
Value of Gymnastic in imparting			
courage to the mind—Gymnas-		having in his mind Reason,	
tic and Music necessary to cor-	22	Energy, Appetite. These three	
rect each other	55	elements are distinct, and often	0.4
Out of the Guardians a few of the		conflicting	64
very best must be chosen as		Reason, Energy, Appetite, in the	
Elders or Rulers—highly edu-	50	individual—analogous to Rulers,	
cated and severely tested	56	Guardians, Craftsmen in the city.	
Fundamental creed required to be		Reason is to rule Appetite.	
planted in the minds of all the		Energy assists Reason in ruling it	65
citizens, respecting their breed		A man is just when these different	
and relationship	ib.	parts of his mind exercise their	
How is such a fiction to be accre-		appropriate functions without	
dited in the first instance? Dif-		hindrance	66
ficulty extreme, of first begin-		Justice and Injustice in the mind-	
ning; but if once accredited, it		what health and disease are in	
will easily transmit itself by tra-		the body	ib.
dition	57	Original question now resumed—	
Guardians to reside in barracks		Does Justice make a man happy,	
and mess together; to have no		and Injustice make him miser-	
private property or home; to		able, apart from all conse-	
be maintained by contribution		quences? Answer—Yes	67
from the people	58	Glaukon requires farther explana-	
If the Guardians fail in these pre-		tion about the condition of the	
cautions, and acquire private		Guardians, in regard to sexual	
interests, the city will be ruined	59	and family ties	ib.



CONTENTS OF VOLUME III.

vii

	age [Page
Men and women will live together		minds are always fluctuating	
and perform the duties of Guar-	l	among particulars	77
dians alike—They will receive	-	The philosopher will be ardent for	
the same gymnastic and musical		all varieties of knowledge—His	
	67	excellent moral attributes—He	
Nature does not prescribe any dis-		will be trained to capacity for	
tribution of functions between		active life	ib.
men and women. Women are		Adeimantus does not dispute the	
inferior to men in every thing.		conclusion, but remarks that it	
The best women are equal to		is at variance with actual facts—	
second-best men	68	Existing philosophers are either	
Community of life and relations	-	worthless pretenders, or when	
between the male and female	İ	they are good, useless	78
Guardians. Temporary mar-		Sokrates admits the fact to be so	
riages arranged by contrivance		-His simile of the able steers-	
of the Elders. No separate fami-		man on shipboard, among a dis-	
	69	obedient crew	79
Regulations about age, for procre-		The uselessness of the true philo-	
ation-Children brought up un-		sopher is the fault of the citizen,	
	70	who will not invoke his guidance	80
Perfect communion of sentiment		The great qualities required to	
and interest among the Guar-			
dians-Causes of pleasure and		form a philosopher, become sources of perversion, under a	
pain the same to all, like parts		misguiding public opinion	81
	71	Mistake of supposing that such	-
Harmony—absence of conflicting	• -	perversion arises from the So-	
interest—assured scale of equal		phists. Irresistible effect of the	
comfort — consequent happiness		public opinion generally, in	
	ib.	tempting or forcing a dissenter	
In case of war both sexes will go		into orthodoxy	ib.
together to battle—Rewards to		The Sophists and other private	•••
	72	teachers accept the prevalent	
War against Hellenic enemies to	.	orthodoxy, and conform their	
be carried on mildly — Hellens		teaching to it	82
	73	The people generally hate philo-	-
Question—How is the scheme prac-		sophy—A youth who aspires to	
ticable? It is difficult, yet prac-		it will be hated by the people,	
ticable on one condition—That	1	and persecuted even by his own	
philosophy and political power		relatives	83
	ib.	The really great minds are thus	00
Characteristic marks of the philo-		driven away from the path of	
sopher — He contemplates and		philosophy — which is left to	
knows Entia or unchangeable		empty pretenders	84
Forms, as distinguished from	- 1	Rare cases in which a highly quali-	0.
	74	fied philosopher remains—Being	
Ens alone can be known—Non-Ens	· •	at variance with public opinion,	
is unknowable. That which is		he can achieve nothing, and is	
midway between Ens and Non-	1	lucky if he can obtain safety by	
Ens (particulars) is matter only		silence	85
of opinion. Ordinary men at-		The philosopher must have a com-	00
	75	munity suitable to him, and	
8 7	13		86
Particulars fluctuate: they are		worthy of him	90
sometimes just or beautiful,		It must be such a community as	
sometimes unjust or ugly. Forms	76	Sokrates has been describing—	
	10	But means must be taken to	
The many cannot discern or admit		keep up a perpetual succession	z.
the reality of Forms — Their	1	of philosophers as Rulers	ib.
		<i>6</i> 2	



viii

CONTENTS OF VOLUME III.

	rage		T
Proper manner of teaching philo-	-	eternal Forms, must be forced	
sophy-Not to begin at a very		to come down again and under-	
early age	86	take active duties-Their reluc-	
If the multitude could once see a		tance to do this	96
real, perfect, philosopher, they		Studies serving as introduction	
could not fail to love him: but		to philosophy—Arithmetic, its	
	87	awakening power—shock to the	
this never happens	01		0.7
Course of training in the Platonic		mind by felt contradiction	97
city, for imparting philosophy		Perplexity arising from the One	
to the Rulers. They must be		and Many, stimulates the mind	
taught to ascend to the Idea of		to an intellectual effort for clear-	
Good. But what is Good?	88	ing it up	98
Ancient disputes upon this point,		Geometry conducts the mind to-	
though every one yearns after		wards Universal Ens	99
Good. Some say Intelligence;		Astronomy-how useful-not use-	
some say Pleasure. Neither is		ful as now taught-must be stu-	
satisfactory	ib.	died by ideal figures, not by	
Adeimantus asks what Sokrates		observation	ib,
says. Sokrates says that he can-		Acoustics, in like manner—The	ω.
not answer: but he compares it		student will be thus conducted	
	89		
	09	to the highest of all studies—	
The Idea of Good rules the ideal		Dialectic; and to the region of	
or intelligible world, as the Sun			100
rules the sensible or visible		Question by Glaukon - What is	
world	90	the Dialectic Power? Sokrates	
To the intelligible world there are		declares that he cannot answer	
applicable two distinct modes of		with certainty, and that Glau-	
procedure — the Geometrical —		kon could not follow him if he	
the Dialectic. Geometrical pro-		did	101
cedure assumes diagrams	91	He answers partially—It is the	
Dialectic procedure assumes no-		consummation of all the sciences,	
thing. It departs from the		raising the student to the con-	
highest Form, and steps gradu-		templation of pure Forms, and	
ally down to the lowest, without		especially to that of the highest	
meddling with any thing except		Ferm—Good	٠,
Forms	92	The Sypontic view possible 4	ib.
Two distinct grades of Cognition—	., 2	The Synoptic view peculiar to the Dialectician	
Direct or Superior—Nous—In-		Dialectician	102
	93	Scale and duration of various stu-	
	93	dies for the Guardians, from	
Two distinct grades of Opinion		youth upwards	ib.
also in the Sensible World—	•7	All these studies, and this educa-	
Faith or Belief - Conjecture	ib.	tion, are common to females as	
Distinction between the philoso-		well as males	104
pher and the unphilosophical		First formation of the Platonic city	
public, illustrated by the simile		how brought about: difficult	
of the Cave, and the captives	i	but not impossible	ib.
imprisoned therein	ib.	The city thus formed will last	ω.
Daylight of philosophy contrasted		long, but not for ever. After a	
with the firelight and shadows		certain time, it will begin to de-	
of the Cave	95	generate. Stages of its degeneracy	.,
Purpose of a philosophical train-		1. Timocracy and the timocratical	ib.
ing, to turn a man round from	- 1	individual a Or	
facing the bad light of the Cave	-	individual. 2. Oligarchy, and	
to face the daylight of philo-		the organonical individual	105
sophy, and to see the eternal		3. Democracy, and the demo-	
Forms	ib.	cratical individual	106
Those who have emerged from the	٠٠.	4. Passage from democracy to doc	
Cave into full daylight amidst	f	Potism. Character of the des-	
cave mio iun dayngni amidst		potic city	



CONTENTS OF VOLUME III.

ix

CHAPTER XXXIII.—continued.

Page	Page
Despotic individual corresponding	fuller pleasure than replenish-
to that city 108	ment of the body 114
The city has thus passed, by four	Comparative worthlessness of the
stages, from best to worse.	pleasures of Appetite and Ambi-
Question - How are Happiness	tion, when measured against
and Misery apportioned among	those of Intelligence 115
them? 109	The Just Man will be happy from
Misery of the despotised city ib.	his justice—He will look only to
Supreme Misery of the despotising	the good order of his own mind
individual ib.	-He will stand aloof from pub-
Conclusion-The Model city and	lic affairs, in cities as now con-
the individual corresponding to	stituted 116
it, are the happiest of all—That	Tenth Book-Censure of the poets
which is farthest removed from	is renewed—Mischiefs of imita-
it, is the most miserable of all 110	tion generally, as deceptive-
The Just Man is happy in and	Imitation from imitation 117
through his Justice, however he	Censure of Homer—He is falsely
may be treated by others. The	extolled as educator of the Hel-
Unjust Man, miserable ib.	lenic world. He and other poets
Other arguments proving the same	only deceive their hearers 118
conclusion—Pleasures of Intelli-	The poet chiefly appeals to emo-
gence are the best of all plea-	tions-Mischief of such eloquent
sures 111	appeals, as disturbing the ra-
They are the only pleasures com-	tional government of the mind 119
pletely true and pure. Com-	Ancient quarrel between philosophy
parison of pleasure and pain	and poetry-Plato fights for phi-
with neutrality. Prevalent il-	losophy, though his feelings are
lusions 112	strongly enlisted for poetry 120
Most men know nothing of true	Immortality of the soul affirmed
and pure pleasure. Simile of	and sustained by argument—
the Kosmos — Absolute height	Total number of souls always
and depth 113	the same \dots \dots ib .
Nourishment of the mind partakes	Recapitulation—The Just Man will
more of real essence than nou-	be happy, both from his justice
rishment of the body-Replen-	and from its consequences, both
ishment of the mind imparts	here and hereafter $\dots ib$.

CHAPTER XXXIV.

REPUBLIC-REMARKS ON ITS MAIN THESIS.

	51. 11. Pinner
Summary of the preceding chapter 122 Title of the Republic, of ancient date, but only a partial indica-	Pleadings of Glaukon and Adeimantus 126 The arguments which they enforce
tion of its contents ib.	were not invented by the So-
Parallelism between the Common-	phists, but were the received
wealth and the Individual 123	views anterior to Plato 127
Each of them a whole, composed	Argument of Sokrates to refute
of parts distinct in function, and	them. Sentiments in which it
unequal in merit 124	originates. Panegyric on Jus-
End proposed by Plato. Happiness	tice 128
of the commonwealth. Happiness	Different senses of justice—wider
of the individual. Conditions of	and narrower sense 129
happiness 125	Plato's sense of the word Justice
Peculiar view of Justice taken by	or Virtue—self-regarding 131
Plato 126	He represents the motives to it, as



CONTENTS OF VOLUME III.

X

CHAPTER XXXIV.—continued.

Dama		Page
arising from the internal happi-	Second Argument of Plato to prove	_
	the happiness of the just man—	
	He now recalls his previous con-	
His theory departs more widely	cession, and assumes that the	
from the truth than that which	just man will receive just treat-	
he opposes. Argument of Adei-	ment and esteem from others	148
mantus discussed 133	Dependence of the happiness of	
Reciprocity of rights and duties	the individual on the society in	
between men in social life—dif-		150
ferent feelings towards one and		150
towards the other 136	Inconsistency of affirming general	
Plato's own theory, respecting the	positions respecting the happi-	
genesis of society, is based on	ness of the just man, in all	1
reciprocity 137	societies without distinction	191
Antithesis and correlation of obli-	Qualified sense in which only this	
gation and right. Necessity of		152
keeping the two ideas together,	Question-Whether the just man	
as the basis of any theory re-	is orthodox or dissenter in his	
specting society 139	society?—important in discus-	
Characteristic feature of the Pla-	sing whether he is happy	153
tonic Commonwealth — special-	Comparison of the position of	
ization of services to that func-	Sokrates at Athens, with that of	
tion for which each man is fit-	his accusers	ib.
will not apply to one individual	Imperfect ethical basis on which	
separately 141	Plato has conducted the discus-	
Plato has not made good his refu-	sion in the Republic	154
tation-the thesis which he im-	Plato in Republic is preacher, in-	
pugns is true 143	culcating useful beliefs — not	
Statement of the real issue between	philosopher, establishing scien-	
him and his opponents ib .	tific theory. State of Just and	
He himself misrepresents this issue	Unjust Man in the Platonic	
-he describes his opponents as		156
enemies of justice 144	Comparative happiness of the two	
Farther arguments of Plato in sup-	in actual communities. Plato is	
port of his thesis. Comparison	dissatisfied with it-This is his	
of three different characters of	motive for recasting society on	
men 145	his own principles	157
His arguments do not go to the	Confusion between the preacher	-0.
point which he professes to aim	and the philosopher in the Pla-	
at 147	tonic Republic	158
Exaggerated parallelism between	Remarks on the contrast between	100
the Commonwealth and the in-	ethical theory and ethical pre-	
dividual man ib.	cepts	ib.
		w.

CHAPTER XXXV.

REPUBLIC-REMARKS ON THE PLATONIC COMMONWEALTH.

Double purpose of the Platonic Republic—ethical and political . 160 Plato recognises the generating principle of human society— reciprocity of need and service.	of Good or Virtue, where each of these virtues resides 161 First mention of these, as an exhaustive classification, in ethical theory. Plato effaces the dis-
Particular direction which he gives to this principle ib. The four cardinal virtues are assumed as constituting the whole	tinction between Temperance and Justice



CONTENTS OF VOLUME III.

хi

CHAPTER XXXV .- continued.

	Page
in former dialogues they appear	_
indeterminate and full of un-	
solved difficulties Difficulties left unsolved, but over-	164
Difficulties left unsolved, but over-	
leaped by Plato	165
Ethical and political theory com-	
bined by Plato, treated apart by	
Aristotle	166
Platonic Commonwealth—only an	
outline-partially filled up	ib.
Absolute rule of a few philosophers	
-Careful and peculiar training of	
the Guardians	167
Comparison of Plato with Xeno-	
phon—Cyropædia—Œconomicus	168
Both of them combine polity with	
education—temporal with spiritual	100
ritual Differences between them — Cha-	169
	170
racter of Cyrus	170
Xenophontic genius for command —Practical training — Sokratic	
- Fractical training - Sokratic	
principles applied in Persian training	171
Plato does not build upon an iudi-	111
vidual hero. Platonic training	
compared with Xenophontic	173
Platonic type of character com-	110
pared with Xenophontic, is like	
the Athenian compared with the	
Spartan	175
Professional soldiers are the pro-	110
per modern standard of com-	
parison with the regulations of	
Plato and Xenophon	176
Music and Gymnastic — multifa-	
farious and varied effects of	
mucia	ib.
Great influence of the poets and	
their works on education	177
Plato's idea of the purpose which	
poetry and music ought to serve	
in education	179
He declares war against most of	
the traditional and consecrated	
poetry, as mischievous	ib.
Strict limits imposed by Plato on	
poets	181
His view of the purposes of fiction	
-little distinction between fic-	
tion and truth. His censures	
upon Homer and the tragedians	ib.
Type of character prescribed by	
Plato, to which all poets must	
conform, in tales about Gods and	
Heroes	183
Position of Plato as an innovator	
on the received faith and tradi-	

l'age
tions. Fictions indispensable to
the Platonic Commonwealth 184
Difficulty of procuring first admis-
sion for fictions. Ease with
which they perpetuate them-
which they perpetuate them- selves after having been once
admitted
Views entertained by Kritias and
others, that the religious doc-
others, that the religious doc- trines generally believed had originated with lawgivers, for
originated with lawgivers, for
useful purposes 188
useful purposes 188 Main points of dissent between Plato and his countrymen, in
Plate and his countrymen in
respect to religious doctrine 189
respect to religious doctrine 189 Theology of Plato compared with that of Epikurus—Neither of
that of Eniburus Noither of
that of Epikarus—Neither of
them satisfied the exigencies of
a believing religious mind of that
day ib. Plato conceives the Gods accord-
Plato conceives the Gods accord-
ing to the exigencies of his own
mind — complete discord with
mind—complete discord with those of the popular mind 191 Repugnance of ordinary Athenians,
Repugnance of ordinary Athenians,
in regard to the criticism of So-
krates on the religious legends 193
Aristophanes connects the idea of
immorality with the freethinkers
and their wicked misinterpreta-
tions
Heresies ascribed to Sokrates by
his own friends-Unpopularity
of his name from this circum-
stance 196
Restrictions imposed by Plato upon musical modes and reciters ib.
on musical modes and reciters ib.
All these restrictions intended for
the emotional training of the
Guardians 197 Regulations for the life of the
Regulations for the life of the
Guardians, especially the prohi-
bition of separate property and
family ib .
Purpose of Plato in these regula-
family ib. Purpose of Plato in these regulations 198
Common life, education, drill, col-
lective life, and duties, for
Guardians of both sexes. Views
of Plato respecting the female
character and aptitudes 199
His arguments against the ordinary
Opponents appealed to nature as
an authority against Plato. He
invokes Nature on his own side
against them 201



xii

CONTENTS OF VOLUME III.

CHAPTER XXXV.—continued.

	Page		* ~B~
nominations among the Guard-		and wrong about sexual inter-	
	202	course, but referring to different	220
Restrictions upon sexual inter-		objects	
course — Purposes of such re-	000	grow up in the Platonic Com-	
strictions	203	monwealth respecting the sexual	
Regulations about marriages and	904	relations	221
family	204	What Nature prescribes in regard	
Procreative powers of individual		to the relations of the two sexes	
Guardians required to be held at		-Direct contradiction between	
the disposal of the rulers, for	905		223
1	205	Opinion of Plato respecting the	220
Purpose to create an intimate and		capacities of women, and the	
equal sympathy among all the		training proper for women, are	
Guardians, but to prevent ex-		maintained in the Leges, as well	
clusive sympathy of particular	206	as in the Republic. Ancient	
	200	legends harmonising with this	
Platonic scheme—partial commu-	207	opinion	ib.
nism	201	In a Commonwealth like the Pla-	•••
Soldiership as a separate profession has acquired greater develop-		tonic, the influence of Aphro-	
	209	ditê would probably have been	
Spartan institutions—great impres-	200	reduced to a minimum	225
sion which they produced upon		Other purposes of Plato—limita-	
speculative Greek minds	ib.	tion of number of Guardians—	
Plans of these speculative minds	٠٠.	common to Aristotle also	226
compared with Spartan — Dif-		Law of population expounded by	
ferent types of character con-		Malthus—Three distinct checks	
templated	210	to population—alternative open	
Plato carries abstraction farther		between preventive and positive	ib.
than Xenophon or Aristotle	211	Plato and Aristotle saw the same	•••
Anxiety shown by Plato for the		law as Malthus, but arranged the	
good treatment of the Demos,	*	facts under a different point of	
greater than that shown by			230
Xenophon and Aristotle	ib.	Regulations of Plato and Aristotle	
In Aristotle's theory, the Demos		as to number of births and new-	
are not considered as members		born children	ib.
of the Commonwealth, but as		Such regulations disapproved and	
adjuncts	212	forbidden by modern sentiment.	
Objection urged by Aristotle against		Variability of ethical sentiment	
the Platonic Republic, that it will		as to objects approved or disap-	
be two cities. Spiritual pride of		proved	231
the Guardians, contempt for the		Plate and Aristotle required sub-	
Demos	213	ordination of impulse to reason	
Plato's scheme fails, mainly be-		and duty—they applied this to	
cause he provides no training		the procreative impulse, as to	
	215	others	233
Principle of Aristotle—That every		Training of the few select philoso-	
citizen belongs to the city, not		phers to act as chiefs	234
to himself—applied by Plato to	.,	Comprehensive curriculum for as-	
women	ib.	pirants to philosophy—consum-	
Aristotle declares the Platonic		mation by means of Dialectic	ib.
Commonwealth impossible — In	919	Valuable remarks on the effects of	
what sense this is true The real impossibility of the Pla-	218	these preparatory studies	235
tonic Commonwealth, arises from		Differences between the Republic	
the fact that discordant senti-		and other dialogues—no men-	
ments are already established	219	tion of reminiscence nor of the	
Plato has strong feelings of right	417	Elenchus Different view taken by Plate in	236
was seened recurred or 118110		: Purcient view taken hy Plata in	

Page



CONTENTS OF VOLUME III.

xiii

CHAPTER XXXV.—continued.

the Republic about Dialectic—	Page
and different place assigned to it	236
Contradiction with the spirit of other dialogues — Parmenidês,	200
&c	237
Contradiction with the character and declarations of Sokratês	238
The remarks here made upon the effect of Dialectic upon youth	
coincide with the accusation of Melêtus against Sokrates	930
Contrast between the real So-	200

CHAPTER XXXVI.

TIMÆUS AND KRITIAS.

Persons and scheme of the Timæus	
and Kritias	243
The Timæus is the earliest ancient	
physical theory, which we pos-	
sess in the words of its author	244
Position and character of the Py-	
thagorean Timæus	ib.
Poetical imagination displayed by	
Plato. He pretends to nothing	
more than probability. Con-	
trast with Sokrates, Isokrates,	
Xenophon	245
Xenophon	
Ens and Fientia	247
Ens and Fientia	
gus-The Eternal Ideas-Chao-	
tic Materia or Fundamentum.	
The Kosmos is a living being	
and a God	248
and a God The Demiurgus not a Creator—	
The Kosmos arises from his	
operating upon the random	
movements of Necessity. He	
cannot controul necessity - he	
only persuades	ib.
only persuades	249
Process of demiurgic construction	
-The total Kosmos comes lo-	
gically first, constructed on the	
model of the Αὐτοζῶον	251
Body of the Kosmos, perfectly	
spherical—its rotations	253
Soul of the Kosmos-its compo-	
nent ingredients—stretched from	
centre to circumference	254
Regular or measured Time-be-	
gan with the Kosmos	256
Divine tenants of the Kosmos.	

Primary and Visible Gods	
Stars and Heavenly Bodies	257
Secondary and generated Gods-	
Plato's dictum respecting them.	
His acquiescence in tradition	258
Remarks on Plato's Canon of Be-	200
lief	259
lief	200
urgus to the generated Gods	261
Preparations for the construction	201
of man. Conjunction of three	
souls and one body	262
Proceedings of the generated Gods	202
—they fabricate the cranium, as	
miniature of the Kosmos, with	
the rational soul rotating within	
	263
it The cranium is mounted on a tall	400
body—six varieties of motion—	
organs of sense. Vision—Light	964
	204
Principal advantages of sight and	
hearing. Observations of the	266
rotation of the Kosmos	200
The Kosmos is product of joint action of Reason and Necessity.	
The Committee of the control of the	
The four visible and tangible	ib.
elements are not primitive	20.
Forms or Ideas and Materia Prima	
- Forms of the Elements -	007
Place, or Receptivity	267
Primordial Chaos—Effect of inter-	040
vention by the Demiurgus	268
Geometrical theory of the elements	
-fundamental triangles-regu-	
lar solids	
Varieties of each element	271
Construction of man-imposed by	
the Demiurgus upon the second-	



xiv

CONTENTS OF VOLUME III.

CHAPTER XXXVI.—continued.

P	Page		Page
ary Gods. Triple Soul. Distri-		-subordinate to Plato's views	
bution thereof in the body 2	272	of ethical teleology. Triple soul	
Functions of the heart and lungs.		-each soul at once material and	
Thoracic soul 2	273	mental	285
Abdominal Soul-difficulty of con-		Triplicity of the soul-espoused	
trouling it — functions of the	i	afterwards by Galen	287
liver	ib.	Admiration of Galen for Plato-his	
The liver is made the seat of the	•••	agreement with Plato, and his	
prophetic agency. Function of		dissension from Plato-his im-	
the spleen 2	274	proved physiology	ib.
Length of the intestinal canal, in		Physiology and pathology of Plato	
order that food might not be	ľ	—compared with that of Aris-	
frequently needed 2	275	totle and the Hippokratic trea-	
Bone—Flesh—Marrow 2		tises	289
Nails-Mouth-Teeth. Plants pro-		Contrast between the admiration	200
duced for nutrition of man	ib.	of Plato for the constructors of	
General view of Diseases and their		the Kosmos, and the defective	
Causes 2	77		291
Diseases of mind—wickedness is a		Degeneration of the real tenants	201
disease—no man is voluntarily	1	of Earth from their primitive	
wicked	278		ib.
	ib.	type	20.
Preservative and healing agencies	20.	away from the shameful results,	
against disease — well-regulated			
exercise, of mind and body pro-		and reverts to the glorification	909
portionally 2	270	of the primitive types	
Treatment proper for mind alone,	219	Kritias: a fragment	294
apart from body—supremacy of		Procemium to Timæus. Intended	
the rational soul must be culti-		Tetralogy for the Republic. The	
	000	Kritias was third piece in that	٠,
wated 2	200	Tetralogy	ib.
We must study and understand the		Subject of the Kritias. Solon and	
rotations of the Kosmos—this is		the Egyptian priests. Citizens	
the way to amend the rotations of the rational soul 2	101	of Platonic Republic are iden-	~~~
Construction of women, birds,	201	tified with ancient Athenians	295
	1	Plato professes that what he is	
quadrupeds, fishes, &c., all from	$_{n}$	about to recount is matter of	
the degradation of primitive man	ib.	history, recorded by Egyptian	
Large range of topics introduced		priests	297
in the Timæus 2 The Demiurgus of the Platonic	483	Description of the vast island of	
		Atlantis and its powerful kings .	ib.
Timæus — how conceived by other philosophers of the same		Corruption and wickedness of the	
	ib.	Atlantid people	298
Adopted and welcomed by the	20.	Conjectures as to what the Platonic	
Alexandrine Jews, as a parallel		Kritias would have been - an	
	285	ethical epic in prose	ib.
Physiology of the Platonic Timæus	200	Plato represents the epic Kritias	
rajororogy or one rationic rimacus	- 1	as matter of recorded history	299

CHAPTER XXXVII.

LEGES AND EPINOMIS.

Leges, the longest of Plato's works —Persons of the dialogue 301 Abandonment of Plato's philosophical projects and projects and projects are projects.	Untoward circumstances of Plato's later life—His altered tone in regard to philosophy 302	
phical projects prior to the Leges 302	deneral comparison of Leges with	



CONTENTS OF VOLUME III.

XV

Scene of the Leges, not in Athens,	Page
but in Krete. Persons Kretan	
and Spartan, comparatively illi-	
	306
terate	
and public mess, in Krete and	
Sparta	308
Difference between Leges and Re-	
public, illustrated by reference	
to the Politikus Large proportion of preliminary	309
Large proportion of preliminary	
discussions and didactic exhorta-	
tion in the Leges	311
Scope of the discussion laid down	
by the Athenian speaker—The	
Spartan institutions are framed	
only for war—This is narrow	ż.
and erroneous	ib.
Principles on which the institutions of a state ought to be defended	
—You must show that its ethical	
purpose and working is good	313
Religious and ethical character	010
postulated by Plato for a com-	
munity	314
munity	
part of the public discipline at	
Sparta	ib.
Why are not the citizens tested in	
like manner, in regard to resist-	
ance against the seductions of	
pleasure?	315
Drunkenness forbidden at Sparta,	
and blamed by the Spartan con-	
verser. The Athenian proceeds	
to inquire how far such unquali- fied prohibition is justifiable	٠,
fied prohibition is justifiable	ib.
Description of Sokrates in the	
Symposion — his self-command	910
under abundant potations	316
Sokrates—an ideal of self-command, both as to pain and as to	
nlessure	318
pleasure	010
of the citizen, under the influ-	
ence of wine. Dionysiac ban-	
ence of wine. Dionysiac ban- quets, under a sober president	ib.
The gifts of Dionysus may, by	
The gifts of Dionysus may, by precautions, be rendered useful	
-Desultory manner of Plato	319
Theory of ethical and æsthetical	
education—Training of the emo-	
tions of youth through the influ- ence of the Muses, Apollo, and	
ence of the Muses, Apollo, and	
Dionysus. Choric practice and	
ceremonies	319
Music and dancing-imitation of	

	Page
the voice and movements of	
brave and virtuous men. Youth	
must be taught to take delight	
in this	320
Bad musical exhibitions and poetry	
forbidden by the lawgiver. Songs	
and dances must be consecrated by public authority. Prizes at	
the musical festivals to be award-	
ed by select judges	321
The Spartan and Kretan agree with	021
the Athenian, that poets must	
be kept under a strict censor-	
ship. But they do not agree as	
to what the poets are required	
to conform to Ethical creed laid down by the Athenian — Poets required to	322
Ethical creed laid down by the	
Athenian — Poets required to	004
conform to it	324
agree with him	325
Chorus of Elders are required to	020
set an example in keeping up the	
purity of the music prescribed	326
The Elders require the stimulus of	
wine, in order to go through the	
choric duties with spirit	327
Peculiar views of Plato about intoxication	328
General ethical doctrine held by	020
Plato in Leges	329
Plato in Leges	
What is the relation between	
them?	ib.
	ib.
Doctrine in Leges about Pleasure	ю.
and Good—approximates more	
nearly to the Protagoras than to	
nearly to the Protagoras than to Gorgias and Philêbus	331
Comparison of Leges with Repub-	
lic and Gorgias	332
Plato here mistrusts the goodness	
of his own proof. He falls back	000
upon useful fiction Deliberate ethical fiction employed	333
as means of governing	334
as means of governing Importance of music and chorus as	301
an engine of teaching for Plato.	
Views of Xenophon and Aris-	
totle compared Historical retrospect as to the	335
Historical retrospect as to the	
growth of cities—Frequent de-	
struction of established commu- nities, with only a small remnant	
	337
left	301
5	



xvi

CONTENTS OF VOLUME III.

Page
-The Trojan war-The return of the Herakleids 338 Difficulties of government-Con-
flicts about command — Seven distinct titles to command exist
among mankind, all equally natural, and liable to conflict ib.
Imprudence of founding govern- ment upon any one of these titles separately — Governments of Argos and Messênê ruined
titles separately — Governments of Argos and Messênê ruined
by the single principle—Sparta avoided it
accordance with his own poli-
Persia and Athens compared— Excess of despotism. Excess of
Cyrus and Darius—Bad training
of sons of kings
sian invasion of Greece 343 This change began in music, and
the poets introduced new modes of composition—they appealed
to the sentiment of the people, and corrupted them ib.
Danger of changes in the national music—declared by Damon, the
musical teacher 345 Plato's aversion to the tragic and
comic poetry at Athens 346 This aversion peculiar to himself, not shared either by oligarchical
politicians, or by other philosophers 347
Doctrines of Plato in this prefa-
tory matter 348 Compared with those of the Republic and of the Xenophontic
Cyropædia ib. Constructive scheme—Plato's new
point of view
The Athenian declares that he will
not merely promulgate peremptory laws, but will recommend them to the citizens by pro-
General character of these pro-
logues — didactic or rhetorical homilies
upon these prologues. They are to serve as type for all

Page	
poets. No one is allowed to	
Contrast of Leges with Gorgias	
and Phædrus 353	
Regulations for the new colony—	
About religious worship, the ora- cles of Delphi and Dodona are	
to be consulted 355	
Pornatuity of number of citizens,	
and of lots of land, one to each,	
inalianable and indivisible 356	
Plato reasserts his adherence to the principle of the Republic,	
the principle of the Republic, though the repugnance of others	
hinders him from realising it 357	
Regulations about land, succes-	
sions, marriages, &c. The num-	
ber of citizens must not be	
allowed to increase 358	
Position of the city and akropolis —Distribution of the territory	
and citizens into twelve equal	
sections or tribes 359	
sections or tribes 359 Moveable property — Inequality	
therein reluctantly allowed, as	
far as four to one, but no farther 360 Census of the citizens—four classes,	
with graduated scale of property.	
No citizen to possess gold or sil-	
ver. No loans or interest. No	
debts enforced by law 361	
Board of thirty-seven Nomophy- lakes—general supervisors of the	
laws and their execution-how	
elected ib.	
elected ib. Military commanders — General council of 360 — complicated mode of election 362 Character of the electoral scheme	
council of 360 — complicated	
mode of election 362 Character of the electoral scheme	
—Plato's views about wealth—	
he caters partly for the oligar-	
chical sentiment, partly for the	
democratical 363 Meetings of council—other magis-	,
trates — Agoranomi — Astynomi,	
&c 364	L
Defence of the territory—rural	٠
ponce—Agronomi, &c 365	j
Comparison with the Lacedæmo-	
nian Kryptia 366 Priests — Exêgêtæ — Property be-	,
longing to temples 367	7
longing to temples 36' Superintendance of Music and Gymnastic. Educational func-	•
Gymnastic. Educational func-	
$egin{array}{cccccccccccccccccccccccccccccccccccc$	٠.
Education—precautions in elect-	
ing him 36	Ω



CONTENTS OF VOLUME III.

xvii

_
Page
Judicial duties 369
Private Causes—how tried ib.
Public Causes must be tried di-
rectly by the citizens - strong
feeling among Greeks about this 370
Plato's way of meeting this feeling
-intermediate inquiry and re-
port by a special Commissioner. ib.
What laws the magistrates are to
enforce-Many details must be
left to the Nomophylakes 371
Marriage-Laws—Rich husbands to choose poor wives—No dowries—costly marriage festivals are
choose poor wives—No dowries
-costly marriage festivals are
forbidden ib. Laws about slavery. Slaves to be
Laws about slavery. Slaves to be
well fed, and never treated with
cruelty or insolence. The master
must not converse with them 372
Circular form for the city—Tem- ples in the centre — No walls
ples in the centre — No walls
round it 374
Mode of life prescribed to new-
married couples - They are to
take the best care about good
procreation for the city ib.
Board of superintending matrons . 375
Age fixed for marriage. During
the first ten years the couple are
under obligation to procreate for
the city - Restrictions during
these ten years 10.
How infants are to be brought up
- Nurses - Perpetual regulated
movements—useful for toning
down violent emotions 376
Choric and orchestic movements,
their effect in discharging strong
emotions
Training of boys and girls 378
Musical and literary teaching for
youth — Poetry, songs, music, dances, must all be fixed by au-
dances, must all be fixed by au-
thority and never changed —
Mischief done by poets aiming
to please 379 Boys and girls to learn letters and
Boys and girls to learn letters and
the lyre, from ten to thirteen
years of age. Masters will teach
the laws and homilies of the
lawgiver, and licensed extracts
from the poets
common to both sexes 381
common to both sexes 381
metry to be taught 382 Astronomy must be taught, in
order that the citizens may not
order that the chizens may not

Page
assert libellous falsehoods re-
specting the heavenly bodies 384 Hunting-how far permitted or
advised 385
advised 385 Large general sense which Plato
gives to the word hunting 386
Number of religious sacrifices to be
determined by lawgiver 387
Military muster of the whole citizen
population once in each month-
men, women, and children 388
Gymnastic training must have re-
ference to war, not to athletic
prizes 389 Regulation of sexual intercourse.
Regulation of sexual intercourse.
Syssitia or public mess ib. Regulations about landed property
-Boundaries - Limited power
of fining by magistrates 390
Regulations about artisans—Dis-
tribution of the annual landed
produce 391
produce
conditions attached 392 Offences and penal judicature— Procedure of the Dikasts ib.
Offences and penal judicature—
Procedure of the Dikasts ib.
Sacrilege, the gravest of all crimes.
High Treason
General exhortation founded by
Plato upon this enactment 394
All unjust men are unjust involun-
tarilyNo such thing as volun-
tary injustice. Injustice de-
pends upon the temper of the
agent-Distinction between da-
mage and injury 395
Damage may be voluntary or invo-
luntary—Injustice is shown often
by conferring corrupt profit up- on another—Purpose of punish-
ment, to heal the distemper of
the criminal 396
Three distinct causes of misguided
proceedings. 1. Painful stimu-
lus. 2. Pleasurable stimulus.
3. Ignorance ib .
The unjust man is under the in-
fluence either of the first or se-
cond of these causes, without con-
troul of reason. If he acts under
controll of Reason, though the
Reason be bad, he is not unjust 397
Reasoning of Plato to save his doc- trine — That no man commits
injustice voluntarily ib. Peculiar definition of injustice. A
man may do great voluntary



xviii

CONTENTS OF VOLUME III.

	Page
hurt to others, and yet not be	
unjust, provided he does it un-	
der the influence of Reason, and	
not of Appetite	398
Plato's purpose in the Laws is to	
prevent or remedy not only in-	000
justice but misconduct Varieties of homicide—modes of	399
varieties of nomicide—modes of	400
dealing with them penally Homicide involuntary—Homicide	700
under provocation	401
under provocation	ib.
Homicide between kinsmen	402
Homicide instifiable — in what	
cases	403
Infliction of wounds	ib.
Infliction of blows	404
Plato has borrowed much from	
Attic procedure, especially in	
regard to Homicide-Peculiar	
view of Homicide at Athens, as	ib.
to procedure	10.
vine things or places	406
All impiety arises from one or	400
other of three heresies. 1. No	
belief in the Gods. 2. Belief that	
the Gods interfere very little.	
3. Belief that they may be ap-	
peased by prayer and sacrifice	ib.
Punishment for these three hereti-	
cal beliefs, with or without overt	
act	ib.
Heretic, whose conduct has been	
virtuous and faultless, to be im-	
prisoned for five years, perhaps	407
Heretic with bad conduct—pun-	407
ishment to be inflicted	ib.
No private worship or religious	•••
rites allowed. Every citizen	
must worship at the public tem-	
ples	408
Uncertain and mischievous action	
of the religious sentiment upon	
individuals, if not controuled by	-7
public authority	ib.
tion respecting uniformity of	
belief	409
The persons denounced by Plato	105
as heretics and punished as	
such, would have included a ma-	
	412
jority of the Grecian world Proëm or prefatory discourse of Plato, for these severe laws	
Plato, for these severe laws	
against heretics	413
The third variety of heresy is de-	

X V 11.—commuea.	
	Page
clared to be the worst - the	_
belief in Gods persuadeable by	
prayer and sacrifice Heretics censured by Plato—So-	414
Heretics censured by Plato-So-	
krates censured before the Athenian Dikasts	
Athenian Dikasts	415
Athenian Dikasts Kosmological and Kosmogonical	
theory announced in Leges	416
Soul—older, more powerful in the	
universe than Body. Different	
souls are at work in the universe —the good soul and the bad soul	ib.
Plato's argument is unsatisfactory	•0•
	418
and inconsistent	*10
circular rotation	410
Argument of Plato to confute the	419
	•7
second class of heretics	ib.
Contrary doctrine of Plato in Re-	400
public	420
Argument of Plato to refute the	
third class of heretics	421
General belief in Greece about the	
efficacy of prayer and sacrifice	
to appease the Gods Incongruities of Plato's own doc-	422
Incongruities of Plato's own doc-	
trine	423
Both Herodotus and Sokrates dis-	
sented from Plato's doctrine	424
Great opposition which Plato's doc-	
trine would have encountered in	
Greece	425
Local infallibility was claimed as a	
rule in each community, though	
rarely enforced with severity: Plato both claims it more em-	
Plato both claims it more em-	
phatically, and enforces it more	
rigorously	426
rarther civil and political regu-	
lations for the Magnetic commu-	
nity. No evidence that Plato	
had studied the working of dif-	
ferent institutions in practice	427
Modes of acquiring property—legi-	
	ib.
Plato's general regulations leave	
nette from for disputes about	
	428
riato's principles of legislation not	
consistent—comparison of them	
with the Attic law about Eranoi	429
negulations about slaves, and	
Provisions in case a slave is sold,	430

	431
Retailers. Strict regulations about them. No citizen can be a re-	
tailer No citizen can be a re-	
tailer	27.



CONTENTS OF VOLUME III.

xix

	Page
Frauds committed by sellers —	400
severe punishments on them Comparison with the lighter pun-	432
ishment inflicted by Attic law	433
Regulations about Orphans and	
Regulations about Orphans and Guardians: also about Testa- mentary Powers	494
Plato's general coincidence with	434
Attic law and its sentiment Tutelage of Orphans — Disagree-	436
Tutelage of Orphans — Disagree-	
ment of Married Couples—Divorce	ib.
vorce	437
Poison — Magic — Incantations —	10.
Severe punishment Punishment is inflicted with a	ib.
Punishment is inflicted with a	
view to future prevention or	438
amendment	100
libellous comedy. Mendicity	
Forbidden	439
forbidden	ib.
Censure of forensic eloquence, and	
the teachers of it. Penalties	
against contentious litigation	440
Many of Plato's laws are discharges of ethical antipathy.	
The antipathy of Melêtus against	
Sokrates was of the same cha-	
racter	441
-wrongful appropriation of pub-	
lic money—evasion of military	
service	442
Oaths. Dikasts, Judges, Electors,	
are to be sworn; but no parties to a suit, or interested witnesses,	
can be sworn	443
Regulations about admission of	
strangers, and foreign travel of	444
Suretyship-Length of prescrip-	111
tion for ownership, &c Judicial trial—three stages. 1.	445
Judicial trial—three stages. 1.	
Arbitrators. 2. Tribe-Dikasteries. 3. Select Dikastery	ib.
Funerals—proceedings prescribed	
—expence limited	ib.
Conservative organ to keep up the	
original scheme of the lawgiver. Nocturnal Council for this pur-	
pose—how constituted	446
This Council must keep steadily in	
view the one great end of the city—Mistakes made by exist-	
city—Mistakes made by exist- ing cities about the right end	447
The one end of the city is the vir-	1

4	Page
tue of its citizens-that pro-	
nerty which is common to the	
four varieties of Virtue-Ross	
son Courage Termanana I	
son, Courage, Temperance, Jus-	
four varieties of Virtue—Reason, Courage, Temperance, Justice	447
The Nocturnal Council must com-	
prehend this unity of Virtue,	
explain it to others, and watch	
explain it to others, and watch	
that it be carried out in detail .	448
They must also adopt, explain, and enforce upon the citizens, an	
enforce upon the citizens on	
orthodox religious creed. Fun-	
orthodox religious creed. Fun-	•
damental dogmas of such creed.	449
Leges close, without describing the	
education proper for the Noc- turnal Counsellors. Epinomis sup-	
turnal Councellors France	
turnar Counsenors. Epinomis sup-	
plying this detect	450
The Athenian declares his plan of	
education-Arithmetic, Geome-	
two Astronomes	450
try, Astronomy	450
try, Astronomy	
Divine Kosmos—Soul more an-	
cient and more sovereign than	
Body	451
Body	491
improving enects of the study of	
Astronomy in this spirit	452
Study of arithmetic and geometry:	
	453
When the general forms of things	400
when the general forms of things	
have thus been learnt, particular	
individuals in nature must be	
brought under them	ib.
Question as to education of the	
Nacture 1 Course 1 :	
Nocturnal Council is answered	
in the Epinomis	
	454
Problem which the Nocturnal	454
Problem which the Nocturnal	454
in the Epinomis Problem which the Nocturnal Council are required to solve, what is the correspondent of	454
what is the common property of	454
Prudence, Courage, Temperance,	454
Prudence, Courage, Temperance,	454
Prudence, Courage, Temperance, Justice, by reason of which each	
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	454 455
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455 456
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue? The only common property is that all of them are essential to the maintenance of society, and tend to promote human security and happiness Tendency of the four opposite qualities to lessen human happiness	455
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455 456
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue? The only common property is that all of them are essential to the maintenance of society, and tend to promote human security and happiness	455 456
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455 456
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455 456
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue? The only common property is that all of them are essential to the maintenance of society, and tend to promote human security and happiness	455 456
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455 456 <i>ib</i> .
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455 456
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455 456 <i>ib</i> .
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455 456 <i>ib</i> .
What is the common property of Prudence, Courage, Temperance, Justice, by reason of which each is called Virtue?	455 456 <i>ib</i> .



 $\mathbf{x}\mathbf{x}$

CONTENTS OF VOLUME III.

CHAPTER XXXVII .- continued.

Page	Pag
the other Bona are sure to flow	and happiness of their commu-
from them 458	nity as the paramount end 459
In thus directing the attention of	But he enjoins also other objec-
the Council to the common pro-	tionable ends ib
perty of the four virtues, Plato	Intolerance of Plato—Comparison
enforces upon them the neces-	of the Platonic community with
sity of looking to the security	Athens 460
sity of looking to the security	Athens 460

CHAPTER XXXVIII.

OTHER COMPANIONS OF SOKRATES.

O IMBIN COMITINI
Influence exercised by Sokrates
over his companions 465 Names of those companions 466
Names of those companions 466
Æschines — Oration of Lysias
against him
Written Sokratic Dialogues-their
general character 469
general character 469 Relations between the companions
of Sokrates—Their proceedings
after the death of Sokrates 471 No Sokratic school—each of the
No Sokratic school-each of the
companions took a line of his
own
Eukleides of Megara—he blended
Parmenides with Sokrates 473
Doctrine of Eukleides about Bonum 474
The doctrine compared to that of
Plato—changes in Plato 474
Plato—changes in Plato 474 Last doctrine of Plato nearly the
same as Eukleides 475
Megaric succession of philosophers.
Eleian or Eretrian succession 476
Doctrines of Antisthenes and Aris-
tippus — Ethical, not transcen-
dental ib.
Preponderance of the negative vein
in the Platonic age 477
Harsh manner in which historians
of philosophy censure the nega-
tive vein 478
Negative method in philosophy es-
sential to the controll of the
affirmative
Sokrates — the most persevering
and acute Eristic of his age 479
Platonic Parmenides—its extreme
negative character 480 The Megarics shared the negative
ine Megarics shared the negative
impulse with Sokrates and Plato 481
Eubulides—his logical problems
or puzzles—difficulty of solving
them—many solutions attempted 482 Real character of the Megaric
sophisms, not calculated to de-
sobments, not estenished to de-

ns of Sokrates.
ceive, but to guard against de-
ception 483
If the process of theorising be ad-
missible, it must include nega-
tive as well as affirmative 485
Logical position of the Megaric phi-
losophers erroneously described
by historians of philosophy. Ne-
cessity of a complete collection of difficulties
of difficulties ib. Sophisms propounded by Eubulides.
1. Mentiens. 2. The Veiled Man.
3. Sorites. 4. Cornutus 488
Causes of error constant—The Me-
garies were sentinels against
them
Aristotle about Power Army
ments of Aristotle ib. These arguments not valid against
These arguments not valid against
the Megarici 491 His arguments cited and criti-
His arguments cited and criti-
cised
Potential as distinguished from
the Actual what it is 104
Diodôrus Kronus—his doctrine about τὸ δυνατόν 495 Sophism of Diodorus—'Ο Κυριεύων 496
Sophism of Diodows 10 rt / 495
Question between Aristotle and
Diodôrus, depends upon whether
universal regularity of cognones
be admitted or denied ib.
Conclusion of Diodôrus—defended
by Hobbes-Explanation given
by Hobbes
Reasonings of Diodôrus-respect-
ing hypothetical Propositions
respecting Motion. His diffi-
culties about the Now of time 500
Motion is always present, past, and
future
being of Megara—His great cele-
Manager
menedemus and the Eretriacs 503



CONTENTS OF VOLUME III.

ìΖΖ

	Page
Open speech and licence of cen-	•
sure assumed by Menedêmus	504
Antisthenes took up Ethics prin-	
cipally, but with negative Logic	.·7.
intermingled	ib.
Sokrates, in plainness and rigour	505
Doctrines of Antisthenes exclu-	000
sively ethical and ascetic. He	
despised music, literature, and	
physics	506
Constant friendship of Antisthenes	
with Sokrates - Xenophontic	507
Symposion	301
- His Cynical perfection -	
— His Cynical perfection — striking effect which he pro-	
duced	ib.
Doctrines and smart sayings of	
Diogenes—Contempt of pleasure—training and labour required	
—indifference to literature and	
4	510
Admiration of Epiktêtus for Dio-	010
genes, especially for his consist-	
ency in acting out his own ethical	
creed	512
Admiration excited by the asce- ticism of the Cynics — Asceti-	
cism extreme in the East. Com-	
parison of the Indian Gymnoso-	
phists with Diogenes	513
The precepts and principles laid	
down by Sokrates were carried	
into fullest execution by the	~ 1 =
Cynics	515
Law or Convention—insisted on	
by the Indian Gymnosophists	517
The Greek Cynics-an order of	
ascetic or mendicant friars	518
Logical views of Antisthenes and	
Diogenes — they opposed the	510
Platonic Ideas	519
Realism	520
Doctrine of Antisthenes about	
Doctrine of Antisthenes about predication—He admits no other	
predication but identical	521
The same doctrine asserted by	
Stilpon, after the time of Aris-	599
totle	522
sons against accidental predica-	
	523
Difficulty of understanding how	
the same predicate could belong	
VOL. III	

TII. Oomboodo.	
	Domo
to more than one subject	Page 524
Analogous difficulties in the Pla-	JZ±
	ta:
Menedêmus disallowed all negative	525
menedemus disanowed an negative	27.
predications Distinction ascribed to Antisthe-	ib.
Distinction ascribed to Antisthe-	
nês between simple and complex	
objects. Simple objects unde-	
finable	526
Remarks of Plato on this doctrine	527
Remarks of Aristotle upon the same	
same	528
Later Grecian Cynics—Monimus	
-Krates-Hipparchia	528
Zeno of Kitium in Cyprus Aristippus — life, character, and	529
Aristippus life, character, and	
	530
Discourse of Sokrates with Ari-	
stippus	ib.
Choice of Hêraklês	532
Discourse of Sokrates with Aristippus	
of Sokrates respecting Good and	
Evil	533
Comparison of the Xenophontic	
Sokrates with the Platonic So-	
krates Xenophontic Socrates talking to	534
Xenophontic Socrates talking to	
Aristippus—Kalliklês in Platonic	
Gorgias	535
Language held by Aristippus—his	
	536
Diversified conversations of So-	
krates, according to the cha-	
racter of the hearer	538
Conversation between Sokrates and	
Aristippus about the Good and	
Beautiful	539
Remarks on the conversation —	
Theory of Good	540
Good is relative to human beings	
and wants, in the view of So-	
Izratos	541
Aristippus adhered to the doctrine	
of Sokrates	542
Life and dicta of Aristippus-His	
type of character	ib.
Aristippus acted conformably to	
the advice of Sokrates	543
Self-mastery and independence-	
the great aspiration of Aristippus	ib.
Aristippus compared with Antis-	
thenes and Diogenes-Points of	
agreement and disagreement be-	
tween them	546
Attachment of Aristippus to ethics	
and philosophy—contempt for	
	548
other studies	5 20



xxii

CONTENTS OF VOLUME III.

CHAPTER XXXVIII.—continued.

Page] Pagé
Aristippus taught as a Sophist.	Ethical theory of Aristippus is
His reputation thus acquired	identical with that of the Pla-
procured for him the attentions	tonic Sokrates in the Protago-
of Dionysius and others 549	ras 555
Ethical theory of Aristippus and	Difference in the manner of stating
the Kyrenaic philosophers 550	the theory by the two ib.
	Distinction to be made between a
Prudence—good, by reason of the	
pleasure which it ensured, and	general theory—and the par-
of the pains which it was neces-	ticular application of it made by
sary to avoid. Just and honour-	the theorist to his own tastes
able, by law or custom-not by	and circumstances 557
nature 552	Kyrenaic theorists after Aristippus ib.
Their logical theory - nothing	Theodôrus-Annikeris-Hegesias 558
knowable except the pheno-	Hegesias-Low estimation of life-
menal, our own sensations and	renunciation of pleasure—coin-
feelings-no knowledge of the	cidence with the Cynics 559
absolute 553	Doctrine of Relativity affirmed by
Dectrines of Antisthenes and Aris-	the Kyrenaics, as well as by
tippus passed to the Stoics and	Protagoras ib.
Fnikuroone 554	

CHAPTER XXXIX.

XENOP

Xenophon—his character—essen- tially a man of action and not a theorist—the Sokratic element	
is in him an accessory Date of Xenophon—probable year	562
of his birth	563
the Delphian oracle	564
wards under Agesilaus and the Spartans.—He is banished from	
Athens	565
pia	
Gryllus killed at Mantineia Death of Xenophon at Corinth—	567
-Story of the Eleian Exegetæ. Xenophon different from Plato and	ib.
the other Sokratic brethren His various works—Memorabilia,	568
Ekonomikus, &c Ischomachus, hero of the Ekono-	569
mikus—ideal of an active citizen, cultivator, husband, house-master, &c	570

HON.	
command over subordinates willing and subordinates unwilling . Probable circumstances generating these reflections in Xenophon's	571
	ib.
This text affords subjects for the	
Hieron and Cyropædia—Name of Sokrates not suitable	550
Hieron—Persons of the dialogue	572
—Simonides and Hieron	ib.
Questions put to Hieron, view	•00
taken by Simonides. Answer	
of Hieron	573
Misery of governing unwilling sub-	
jects declared by Hieron	574
Advice to Hieron by Simonides-	
that he should govern well, and	
thus make himself beloved by	
his subjects	576
Probable experience had by Xeno- phon of the feelings at Olympia	
against Dionysius	c +7 ==
Xenophon could not have chosen	311
a Grecian despot to illustrate	
his theory of the happiness of	
governing willing subjects	578
Cyropædia—blending of Spartan	0.0
and Persian customs — Xeno-	
phon's experience of Cyrus the	
Younger	ib.

Page



CONTENTS OF VOLUME III.

xxiii

Page
Portrait of Cyrus the Great—his
education—Preface to the Cyro-
pædia 579 Xenophon does not solve his own
Xenophon does not solve his own
problem—The governing anti-
tude and popularity of Cyrus
come from nature, not from
education
education 581 Views of Xenophon about public
and official training of all citizens 582
Details of (so called) Persian
education—Severe discipline—
Distribution of four ages 583
Fuidance of the most effect of this
Evidence of the good effect of this
discipline—Hard and dry con-
dition of the body 584 Exemplary obedience of Cyrus to
Exemplary obedience of Cyrus to
the public discipline—He had
learnt justice well-His award
about the two coats—Lesson in-
culcated upon him by the Justice-
Master 585
Master 585 Xenophon's conception of the So-
kratic problems—He does not
recognise the Sokratic order of
solution of those problems 586
Definition given by Sokrates of
Justice—Insufficient to satisfy
the exigencies of the Sokratic
Elenchus 588
Elenchus 588 Biography of Cyrus — constant
military success earned by suit-
able qualities—Variety of cha-
racters and situations 589
Generous and amiable qualities of
Cyrus. Abradates and Pantheia 590
Scheme of government devised by

	Page
Cyrus when his conquests are	·
completed-Oriental despotism,	
wisely arranged	591
Persian present reality-is de-	
scribed by Xenophon as tho-	
roughly depraved, in striking	
contrast to the establishment of	
Cyrus	599
Xenophon has good experience of	004
military and equestrian proceed-	
ings—No experience of finance	
	ib.
and commerce	10.
Discourse of Aenophon on Athe-	
nian finance and the condition	
of Athens. His admiration of	
active commerce and variety of	
pursuits	593
Recognised poverty among the	
pursuits	594
Advantage of a large number of	
Metics. How these may be en-	
couraged	595
couraged	
tributions a large sum to be em-	
ployed as capital by the city.	
Distribution of three oboli per	
head per day to all the citizens	ib.
Purpose and principle of this dis-	
tribution	597
Visionary anticipations of Xeno-	00.
phon, financial and commercial.	598
Xenophon exhorts his countrymen	000
to maintain peace	600
Difference of the latest composi-	000
tions of Veneral Plets	
tions of Xenophon and Plato,	
from their point of view in the	CO.
earlier	901