

Apology

YOUR PHILOSOPHICAL SELF-PORTRAIT

Circle what you believe is the correct answer to the questions below and offer evidence supporting your view.

1. T F Seeking wealth and physical comfort will corrupt the spirit.

Evidence: _____

2. T F Wisdom is knowing that you know nothing.

Evidence: _____

3. T F Socrates makes the weaker argument defeat the stronger.

Evidence: _____

PREVIEW

In this dialogue Socrates is in court and offers not an "apology" but a defense. The Athenian jury in this case consists of 501 citizens. It was the custom for each side to present its case, and then, if the defendant was found guilty, each side would propose a punishment. The jury would then choose between the proposed punishments.

Annotation Tasks

Background Information The *Apology* contains a considerable amount of information about Socrates' life. Confine your attention in the first few pages to finding the two groups of accusers and the charges against him.

Main Theme The theme is simply Socrates' defense. First, look for the main points he makes against his accusers, and then look for the points he makes after hearing the jury's verdict.

APOLOGY

SOCRATES: How you have felt, O men of Athens, hearing the speeches of my accusers, I cannot tell. I know their persuasive words almost made me forget who I was, such was their effect. Yet they hardly spoke a word of truth. But many as their falsehoods were, there was one of them which quite amazed me—I mean when they told you to be on your guard and not let yourselves be deceived by the force of my eloquence. They ought to have been ashamed of saying this, because they were sure to be detected as soon as I opened my lips and displayed my deficiency. They certainly did appear to be most shameless in saying this, unless by the force of eloquence they mean the force of truth; for then I do indeed admit that I am eloquent. But in how different a way from theirs!

Well, as I was saying, they have hardly uttered a word, or not more than a word, of truth. You shall hear from me the whole truth: not, however, delivered in their manner, in an oration ornamented with words and phrases. No, indeed! I shall use the words and arguments which occur to me at the moment. I am certain this is right, and at my time of life I should not appear before you, O men of Athens, in the character of a juvenile orator—let no one expect this of me. And I must beg you to grant me one favor, which is this—if you hear me using the same words in my defense which I have been in the habit of using, and which most of you may have heard in the agora, and at the tables of the money-changers, or anywhere else, I ask you not to be surprised at this, and not to interrupt me. I am more than 70 years of age and this is the first time I have ever appeared in a court of law, and I am a stranger to the ways of this place. Therefore I would have you regard me as if I were really a stranger whom you would excuse if he spoke in his native tongue and after the fashion of his country. That, I think, is not an unfair request. Never mind the way I speak, which may or may not be good, but think only of the justice of my cause, and give heed to that. Let the judge decide justly and the speaker speak truly.

First, I have to reply to the older charges and to my first accusers, and then I will go on to the later ones. I have had many accusers who accused me in the past, and their false charges have continued during many years. I am more afraid of them than of Anytus and his associates, who are dangerous, too, in their own way. But far more dangerous are these, who began when you were children and took possession of your minds with their falsehoods, telling of Socrates, a wise man, who speculated about the heavens above, and searched into the earth beneath, and made the worse argument defeat the better. These are the accusers whom I fear because they are the circulators of this rumor and their listeners are too likely to believe that

According to Socrates, the difference between him and his accusers is

The hardest group of accusers to

refute is

because

speculators of this sort do not believe in the gods. My accusers are many and their charges against me are of ancient date. They made them in days when you were impressionable—in childhood, or perhaps in youth—and the charges went by unanswered for there was none to answer. Hardest of all, their names I do not know and cannot tell, unless in the chance case of a comic poet. But the main body of these slanderers who from envy and malice have convinced you—and there are some of them who are convinced themselves, and impart their convictions to others—all these, I say, are most difficult to deal with. I cannot have them up here and examine them. Therefore, I must simply fight with shadows in my own defense and examine when there is no one who answers. I will ask you then to assume with me that my opponents are of two kinds: one more recent, the other from the past. I will answer the latter first, for these accusations you heard long before the others, and much more often.

Well, then, I will make my defense, and I will try in the short time allowed to do away with this evil opinion of me which you have held for such a long time. I hope I may succeed, if this be well for you and me, and that my words may find favor with you. But I know to accomplish this is not easy—I see the nature of the task. Let the event be as the gods will; in obedience to the law I make my defense.

I will begin at the beginning and ask what the accusation is which has given rise to this slander of me and which has encouraged Meletus to proceed against me. What do the slanderers say? They shall be my prosecutors and I will sum up their words in an affidavit. "Socrates is an evil-doer and a curious person, who searches into things under the earth and in the heavens. He makes the weaker argument defeat the stronger and he teaches these doctrines to others." That is the nature of the accusation and that is what you have seen in the comedy of Aristophanes. He introduced a man whom he calls Socrates, going about and saying he can walk in the air and talking a lot of nonsense concerning matters which I do not pretend to know anything about—however, I mean to say nothing disparaging of anyone who is a student of such knowledge. I should be very sorry if Meletus could add that to my charge. But the simple truth is, O Athenians, I have nothing to do with these studies. Very many of those here are witnesses to the truth of this and to them I appeal. Speak then, you who have heard me, and tell your neighbors whether any of you ever heard me hold forth in few words or in many upon matters of this sort. . . . You hear their answer. And from what they say you will be able to judge the truth of the rest.

There is the same foundation for the report I am a teacher and take money; that is no more true than the other. Although, if a man is able to teach, I honor him for being paid. There are Gorgias of Leontium, Prodicus of Ceos, and Hippias of Elis, who go round the cities and are able to persuade young men to leave their own citizens, by whom they might be taught for nothing, and come to them, whom they not only pay but are also thankful if they may be allowed to pay them.

There is actually a Parian philosopher residing in Athens who charges fees. I came to hear of him in this way: I met a man who spent

a world of money on the sophists, Callias, the son of Hipponicus, and knowing he had sons, I asked him: "Callias," I said, "if your two sons were foals or calves, there would be no difficulty in finding someone to raise them. We would hire a trainer of horses, or a farmer probably, who would improve and perfect them in their own proper virtue and excellence. But, as they are human beings, whom are you thinking of placing over them? Is there anyone who understands human and political virtue? You must have thought about this because you have sons. Is there anyone?"

"There is," he said.

"Who is he?" said I. "And of what country? And what does he charge?"

"Euenus the Parian," he replied. "He is the man and his charge is five minae."

Happy is Euenus, I said to myself, if he really has this wisdom and teaches at such a modest charge. Had I the same, I would have been very proud and conceited; but the truth is I have no knowledge like this, O Athenians.

I am sure someone will ask the question, "Why is this, Socrates, and what is the origin of these accusations of you; for there must have been something strange which you have been doing? All this great fame and talk about you would never have come up if you had been like other men. Tell us then, why this is, as we should be sorry to judge you too quickly."

I regard this as a fair challenge, and I will try to explain to you the origin of this name of "wise" and of this evil fame. Please attend then and although some of you may think I am joking, I declare I will tell you the entire truth. Men of Athens, this reputation of mine has come from a certain kind of wisdom which I possess. If you ask me what kind of wisdom, I reply, such wisdom as is attainable by man, for to that extent I am inclined to believe I am wise. Whereas the persons of whom I was speaking have a superhuman wisdom which I may fail to describe, because I do not have it. He who says I have, speaks false and slanders me.

O men of Athens, I must beg you not to interrupt me, even if I seem to say something extravagant. For the word which I will speak is not mine. I will refer you to a wisdom which is worthy of credit and will tell you about my wisdom—whether I have any and of what sort—and that witness shall be the god of Delphi. You must have known Chaerephon. He was a friend of mine and also a friend of yours, for he shared in the exile of the people and returned with you. Well, Chaerephon, as you know, was very impetuous in all his doings, and he went to Delphi and boldly asked the oracle to tell him whether—as I said, I must beg you not to interrupt—he asked the oracle to tell him whether there was anyone wiser than I was. The Pythian prophetess answered, there was no man wiser. Chaerephon is dead himself but his brother, who is in court, will confirm the truth of this story.

Why do I mention this? Because I am going to explain to you why I have such an evil name. When I heard the answer, I said to myself,

The comic poet is Aristophanes.

Underline these charges and note how Socrates refers to them later.

The main points Socrates has made thus far are _____

Gorgias, a skeptic; Prodicus, a sophist; and Hippias, a general know-it-all, are contemporaries of Socrates.

Euenus the Parian is a poet and specialist in rhetoric whose fee is about \$1000.

Socrates' ironic point about Euenus is _____

Underline on this and on the next two pages the main points Socrates makes about his experience with the oracle at Delphi.

The god of Delphi spoke through a female oracle who passed into a trance after sitting above a fissure in the earth from which gasses escape. The messages were frequently paradoxical.

"What can the god mean and what is the interpretation of this riddle? I know I have no wisdom, great or small. What can he mean when he says I am the wisest of men? And yet he is a god and cannot lie; that would be against his nature." After long consideration, I at last thought of a method of answering the question.

I reflected if I could only find a man wiser than myself, then I might go to the god with a refutation in my hand. I would say to him, "Here is a man who is wiser than I am, but you said I was the wisest." Accordingly I went to one who had the reputation of wisdom and observed him—his name I need not mention; he was a politician whom I selected for examination. When I began to talk with him I could not help thinking he was not really wise, although he was thought wise by many and wiser still by himself. I tried to explain to him that he thought himself wise but was not really wise. The result was he hated me, and his hatred was shared by several who were present and heard me. So I left him, saying to myself, as I went away: "Well, although I do not suppose either of us knows anything really beautiful and good, I am better off than he is—for he knows nothing and thinks that he knows. I neither know nor think that I know. In this latter, then, I seem to have an advantage over him." Then I went to another who had still higher philosophical pretensions, and my conclusion was exactly the same. I made another enemy of him and of many others besides him.

After this I went to one man after another, being aware of the anger that I provoked; and I lamented and feared this, but necessity was laid upon me. The word of the god, I thought, ought to be considered first. And I said to myself, "I must go to all who appear to know and find out the meaning of the oracle." And I swear to you Athenians, by the dog, I swear, the result of my mission was this: I found the men with the highest reputations were all nearly the most foolish and some inferior men were really wiser and better.

I will tell you the tale of my wanderings and of the Herculean labors, as I may call them, which I endured only to find at last the oracle was right. When I left the politicians, I went to the poets: tragic, dithyrambic, and all sorts. There, I said to myself, you will be detected. Now you will find out you are more ignorant than they are. Accordingly, I took them some of the most elaborate passages in their own writings and asked what was the meaning of them—thinking the poets would teach me something. Will you believe me? I am almost ashamed to say this, but I must say there is hardly a person present who would not have talked better about their poetry than the poets did themselves. That quickly showed me poets do not write poetry by wisdom, but by a sort of inspiration. They are like soothsayers who also say many fine things, but do not understand the meaning of what they say. The poets appeared to me to be much the same, and I further observed that upon the strength of their poetry they believed themselves to be the wisest of men in other things in which they were not wise. So I departed, conceiving myself to be superior to them for the same reason I was superior to the politicians.

At last I went to the artisans, because I was conscious I knew nothing at all, and I was sure they knew many fine things. In this I

was not mistaken, for they did know many things of which I was ignorant, and in this they certainly were wiser than I was. But I observed even the good artisans fell into the same error as the poets. Because they were good workmen, they thought they also knew all sorts of high matters, and this defect in them overshadowed their wisdom. Therefore, I asked myself on behalf of the oracle whether I would like to be as I was, having neither their knowledge nor their ignorance, or like them in both. I answered myself and the oracle that I was better off as I was.

This investigation led to my having many enemies of the worst and most dangerous kind and has given rise also to many falsehoods. I am called wise because my listeners always imagine I possess the wisdom which I do not find in others. The truth is, O men of Athens, the gods only are wise and in this oracle they mean to say wisdom of men is little or nothing. They are not speaking of Socrates, only using my name as an illustration, as if they said, "He, O men, is the wisest who, like Socrates, knows his wisdom is in truth worth nothing." And so I go my way, obedient to the gods, and seek wisdom of anyone, whether citizen or stranger, who appears to be wise. If he is not wise, then in support of the oracle I show him he is not wise. This occupation quite absorbs me, and I have no time to give either to any public matter of interest or to any concern of my own, but I am in utter poverty by reason of my devotion to the gods.

There is another thing. Young men of the richer classes, who have little to do, gather around me of their own accord. They like to hear the pretenders examined. They often imitate me and examine others themselves. There are plenty of persons, as they soon enough discover, who think they know something, but really know little or nothing. Then those who are examined by the young men, instead of being angry with themselves, are angry with me. "This confounded Socrates," they say, "this villainous misleader of youth!" Then if somebody asks them, "Why, what evil does he practice or teach?" they do not know and cannot tell. But so they may not appear ignorant, they repeat the ready-made charges which are used against all philosophers about teaching things up in the clouds and under the earth, and having no gods, and making the worse argument defeat the stronger. They do not like to confess their pretense to knowledge has been detected, which it has. They are numerous, ambitious, energetic and are all in battle array and have persuasive tongues. They have filled your ears with their loud and determined slanders. This is the reason why my three accusers, Meletus and Anytus and Lycon, have set upon me. Meletus has a quarrel with me on behalf of the poets, Anytus, on behalf of the craftsmen, Lycon, on behalf of the orators. As I said at the beginning, I cannot expect to get rid of this mass of slander all in a moment.

This, O men of Athens, is the truth and the whole truth. I have concealed nothing. And yet I know this plainness of speech makes my accusers hate me, and what is their hatred but a proof that I am speaking the truth? This is the reason for their slander of me, as you will find out either in this or in any future inquiry.

The major groups Socrates visited were _____

The important points established by this story are: _____

Socrates' plan is to _____

because _____

"By the dog" is a favorite comic oath of Socrates.

"Herculean labors" refers to the legendary hero Hercules, who was sentenced to twelve great labors for killing his wife and children.

The ironies of Socrates' search are: _____

Socrates' main defense against his

first class of accusers is _____

Underline on this and the next three
pages Socrates' main points in his
examination of Meletus.

I have said enough in my defense against the first class of my accusers. I turn to the second class who are headed by Meletus, that good and patriotic man, as he calls himself. Now I will try to defend myself against them: These new accusers must also have their affidavit read. What do they say? Something of this sort: "Socrates is a doer of evil and corrupter of the youth, and he does not believe in the gods of the state. He has other new divinities of his own." That is their charge and now let us examine the particular counts. He says I am a doer of evil who corrupts the youth, but I say, O men of Athens, Meletus is a doer of evil, and the evil is that he makes a joke of a serious matter. He is too ready to bring other men to trial from a pretended zeal and interest about matters in which he really never had the smallest interest. And the truth of this I will try to prove to you.

Come here, Meletus, and let me ask a question of you. You think a great deal about the improvement of youth?

MELETUS: Yes I do.

SOCRATES: Tell the judges, then, who is their improver. You must know, as you have taken the pains to discover their corruptor and are accusing me before them. Speak then, and tell the judges who their improver is. Observe, Meletus, that you are silent and have nothing to say. But is this not rather disgraceful and a very great proof of what I was saying, that you have no interest in the matter? Speak up, friend, and tell us who their improver is.

MEL: The laws.

SOC: But that, my good sir, is not my meaning. I want to know who the person is, who, in the first place, knows the laws.

MEL: The jury, Socrates, who are present in court.

SOC: Do you mean to say Meletus, they are able to instruct and improve youth?

MEL: Certainly they are.

SOC: All of them, or only some and not others?

MEL: All of them.

SOC: By the goddess Hera, that is good news! There are plenty of improvers, then. And what do you say of the audience—do they improve them?

MEL: Yes, they do.

SOC: And the senators?

MEL: Yes, the senators improve them.

SOC: But perhaps the members of the Assembly corrupt them? Or do they too improve them?

MEL: They improve them.

SOC: Then every Athenian improves and elevates them, all with the exception of myself. I alone am their corruptor? Is that what you say?

MEL: Most definitely.

SOC: I am very unfortunate if that is true. But suppose I ask you a question. Would you say that this also holds true in the case of horses? Does one man do them harm and everyone else good? Is not the exact opposite of this true? One man is able to do them good and not the many. The trainer of horses, that is to say, does them good, and others who deal with horses injure them? Is that not true, Meletus, of horses

or any other animals? Yes, certainly. Whether you and Anytus say yes or no, that is no matter. Fortunate indeed would be the condition of youth if they had one corruptor only and all the rest of the world were their improvers. You, Meletus, have sufficiently shown you never had a thought about the young. Your carelessness is seen in your not caring about the matters spoken of in this very indictment.

And now, Meletus, I must ask you another question: Which is better, to live among bad citizens or among good ones? Answer, friend, I say for that is a question which may be easily answered. Do not the good do their neighbors good and the bad do them evil?

MEL: Certainly.

SOC: And is there anyone who would rather be injured than benefited by those who associate with him? Answer, my good friend, the law requires you to answer—does anyone like to be injured?

MEL: Certainly not.

SOC: And when you accuse me of corrupting the youth, do you charge I corrupt them intentionally or unintentionally?

MEL: Intentionally, I say.

SOC: But you just admitted that the good do their neighbors good, and the evil do them evil. Now, is that a truth which your superior wisdom has recognized thus early in life, and am I, at my age, in such ignorance as not to know if a man with whom I associate is corrupted by me, I am very likely to be harmed by him? Yet you say I corrupt him and intentionally too; of that you will never persuade me or any other human being. But either I do not corrupt them, or I corrupt them unintentionally, so that on either view of the case you lie. If my offense is unintentional, the law does not mention unintentional offenses. You ought to have taken me aside and warned me, because if I had been better advised, I should have stopped doing what I only did unintentionally—no doubt I should. Instead, you hated to talk with me or teach me and you indicted me in this court, which is a place not of instruction, but of punishment.

I have shown, Athenians, as I was saying, Meletus has no care at all, great or small, about the matter. But still I should like to know, Meletus, in what way do I corrupt the young? I suppose you mean, as I infer from your indictment, I teach them not to acknowledge the gods which the state acknowledges, but some other new divinities or spiritual agencies instead. These are the lessons which corrupt the youth, as you say.

MEL: Yes, I say that emphatically.

SOC: Then, by the gods, Meletus, of whom we are speaking, tell me and the court, in somewhat plainer terms, what you mean! I do not understand whether you charge I teach others to acknowledge some gods, and therefore do believe in gods, and am not an entire atheist—but only that they are not the same gods which the city recognizes—or, do you mean to say that I am an atheist simply, and a teacher of atheism?

MEL: I mean the latter—that you are a complete atheist.

SOC: That is an extraordinary statement, Meletus. Why do you say that? Do you mean that I do not believe the sun or moon are gods, which is the common belief of all men?

The horse trainer is to horses

as _____

_____ is _____

to _____

Thus, Socrates is arguing that _____

The key ideas in this paragraph are _____

MEL: I assure you, jurymen, he does not believe in them. He says the sun is stone and the moon, earth.

SOC: Friend Meletus, you think you are accusing Anaxagoras and you have a bad opinion of the jury, if you believe they do not know these doctrines are found in the books of Anaxagoras the Clazomenian. These are the doctrines which the youth are said to learn from Socrates, when these doctrines can be bought in the marketplace. The youth might cheaply purchase them and laugh at Socrates if he pretends to father such eccentricities. And so, Meletus, you really think that I do not believe in any god?

MEL: I swear by Zeus that you absolutely believe in none at all.

SOC: You are a liar, Meletus, not believed even by yourself. I cannot help thinking, O men of Athens, Meletus is reckless and impudent and has written this indictment in a spirit of wantonness and youthful bravado. He has made a riddle, thinking to fool me. He said to himself: "I shall see whether this wise Socrates will discover my ingenious contradiction, or whether I shall be able to deceive him and the rest of them." For he certainly does appear to me to contradict himself in the indictment as much as if he said that Socrates is guilty of not believing in the gods, and yet of believing in them—but this surely is a piece of nonsense.

I should like you, O men of Athens, to join me in examining what I conceive to be his inconsistency and you, Meletus, answer. And I must remind you not to interrupt me if I speak in my accustomed manner.

Did any man, Meletus, ever believe in the existence of human things and not human beings? . . . I wish, men of Athens, that he would answer and not be always trying to create an interruption. Did ever any man believe in horsemanship and not in horses? Or in flute playing and not in flute players? No, my friend, I will answer for you and to the court, as you refuse to answer for yourself. There is no man who ever did. But now, please answer the next question. Can a man believe in spiritual and divine activities and not in divine beings?

MEL: He cannot.

SOC: I am glad I have extracted that answer, by the assistance of the court. Nevertheless you swear in the indictment that I teach and believe in divine activities (new or old, no matter for that). At any rate, I believe in divine activities, as you swear in the affidavit, but if I believe in divine activities, I must believe in divine beings. Is that not true? Yes, that is true, for I may assume that your silence gives assent to that. Now what are divine beings? Are they not either gods or the sons of gods? Is that true?

MEL: Yes, that is true.

SOC: But this is just the ingenious riddle of which I was speaking. The divine beings are gods and you say first that I don't believe in gods, and then again that I do believe in gods; that is, if I believe in divine beings. For if the divine beings are the illegitimate sons of gods, whether by the nymphs or by any other mothers, as is thought, that as all men will agree, necessarily implies the existence of their parents. You might as well affirm the existence of mules, and deny the

existence of horses and donkeys. Such nonsense, Meletus, could only have been intended by you as a test of me. You have put this into the indictment because you had no real charge against me. But no one who has a particle of understanding will ever be convinced by you that the same men can believe in divine and superhuman activities and yet not believe that there are gods and demigods.

I have said enough in answer to the charge of Meletus. Any elaborate defense is unnecessary but, as I was saying before, I certainly have many enemies and this will be my destruction if I am destroyed; of that I am certain—not Meletus, nor Anytus, but the envy and slander of the world, which has been the death of many good men and will probably be the death of many more. I will not be the last of them.

Someone will say: Are you not ashamed, Socrates, of a way of life which is likely to bring you to an untimely end? To him I answer: There you are mistaken. A man who is good for anything should not calculate the chance of living or dying. He should only consider whether in doing anything he is doing right or wrong and acting the part of a good man or of a bad. Whereas, according to your view, the heroes who fell at Troy were not good for much, and the son of Thetis above all, who altogether despised danger in comparison with disgrace. His goddess mother said to him, in his eagerness to slay Hector, that if he avenged his companion Patroclus, and slew Hector, he would die himself.

"Fate," as she said, "waits upon you next after Hector."

He, hearing this, utterly despised danger and death, and instead of fearing them, feared rather to live in dishonor and not to avenge his friend.

"Let me die next," he replied, "and be avenged of my enemy, rather than stay here by the beaked ships to be mocked and a burden on the earth."

Had Achilles any thought of death and danger? For wherever a man's place is, whether the place which he has chosen or that in which he has been placed by a commander, there he should remain in the hour of danger. He should not consider death or anything else but only disgrace. And this, O men of Athens, is a true saying.

My conduct would be strange, O men of Athens, if I, who was ordered by the generals you chose to command me at Potidaea, Amphipolis, and Delium, remained where they placed me, like any other man facing death, should now when, as I believe, God orders me to fulfill the philosopher's mission of searching into myself and other men, desert my post through fear of death or any other fear. That would indeed be strange, and I might be justly arraigned in court for denying the existence of the gods, if I disobeyed the oracle because I was afraid of death. Then I should be supposing I was wise when I was not wise.

This fear of death is indeed the imitation of wisdom, and not real wisdom, being the appearance of knowing the unknown. No one knows whether death, which they in their fear believe to be the greatest evil, may not be the greatest good. Is there not here the pretense of knowledge, which is a disgraceful sort of ignorance? This is

Meletus' contradiction is _____

Stop for a moment and think about what you have read. There have been three major sections in the *Apology* thus far: an introduction, an answer to the first group of accusers, and an answer to the second group. The most important points were:

(1) _____

(2) _____

(3) _____

In the rest of the *Apology*, draw a line across the page wherever you think a new section begins.

The son of Thetis is Achilles, hero of Homer's *Iliad*.

the point in which, as I think, I am superior to men in general and in which I might believe myself wiser than other men. Whereas I know little of the other world, I do not suppose that I know. But I do know that injustice and disobedience to a better, whether god or man, is evil and dishonorable, and I will never fear or avoid a possible good rather than a certain evil. Therefore if you let me go now, reject the advice of Anytus, who said if I were not put to death I should not have been prosecuted, and that if I escape now, your sons will all be utterly ruined by listening to my words. If you say to me, Socrates, this time we will not listen to Anytus and will let you off, but upon one condition, you are not to inquire and speculate in this way any more and if you are caught doing this again you shall die—if this was the condition on which you let me go, I would reply: Men of Athens, I honor and love you but I shall obey the god rather than you. While I have life and strength I shall never cease from practicing and teaching philosophy, exhorting anyone whom I meet in my usual way and convincing him, saying: O my friend, why do you, who are a citizen of the great and wise city of Athens, care so much about laying up the greatest amount of money, honor, and reputation, and so little about wisdom, truth, and the greatest improvement of the soul, which you never regard or heed at all? Are you not ashamed of this? If the person with whom I am arguing says: Yes, but I do care; I do not depart or let him go at once. I question, examine and cross-examine him, and if I think he has no virtue, but only says he has, I reproach him with undervaluing the greater, and overvaluing the lesser. This I would say to everyone I meet, young and old, citizen and alien, but especially to the citizens, inasmuch as they are my brethren. This is the command of the god, as I would have you know and I believe that to this day no greater good has ever happened in the state than my service to the god.

Socrates sees his mission as _____

I do nothing but go about persuading you all, old and young alike, not to take thought of yourself or your properties, but to care about the improvement of your soul. I tell you virtue is not acquired with money, but that from virtue come money and every other good of man, public as well as private. This is my teaching, and if this is the doctrine which corrupts the young, my influence is certainly ruinous. If anyone says this is not my teaching, he is speaking a lie. Therefore, O men of Athens, I say to you, do as Anytus bids or not as Anytus bids, and either acquit me or not; but whatever you do, know that I shall never change my ways, not even if I have to die many times.

Men of Athens, do not interrupt, but hear me. There was an agreement between us that you should hear me out. I think what I am going to say will do you good. For I have something more to say, which you may be inclined to interrupt but I ask you not to do this.

I want you to know if you kill someone like me, you will injure yourselves more than you will injure me. Meletus and Anytus will not injure me. They cannot because it is not possible that a bad man should injure someone better than himself. I do not deny he may, perhaps, kill him, or drive him into exile, or deprive him of civil rights. He may imagine, and others may imagine, he is doing him a great

injury but I do not agree with him. The evil of doing as Anytus is doing—of unjustly taking away another man's life—is far greater.

Now, Athenians, I am not going to argue for my own sake, as you may think, but for yours, that you may not sin against the gods or lightly reject their favor by condemning me. If you kill me you will not easily find another like me, who, if I may use such a ludicrous figure of speech, am a sort of gadfly, given to the State by the gods. The State is like a great and noble steed who is slow in his motions owing to his very size and needs to be stirred into life. I am that gadfly which the gods have given the State and all day long and in all places am always fastening upon you, arousing, persuading, and reproaching you. As you will not easily find another like me, I would advise you to spare me. I believe you may feel irritated at being suddenly awakened when you are caught napping. You may think if you were to strike me dead, as Anytus advises, which you easily might, then you would sleep on for the remainder of your lives, unless the god in his care of you gives you another gadfly. That I am given to you by the god is proved by this: If I had been like other men, I should not have neglected my own concerns all these years, and been occupied with yours, coming to you individually like a father or elder brother, exhorting you to think about virtue. This, I say, would not be like human nature. If I had gained anything, or if my exhortations had been paid, there would be some sense in that; but now, as you see, not even my accusers dare to say I have ever sought pay from anyone. They have no witnesses for that. I have a witness of the truth of what I say: my poverty is my witness.

Socrates' service to the State is _____

Someone may wonder why I go about in private giving advice and busying myself with the concerns of others, but do not come forward in public and advise the State. I will tell you the reason for this. You have often heard me speak of a spiritual sign which comes to me and is the divinity which Meletus ridicules in the indictment. This sign I have had ever since I was a child. The sign is a spiritual voice which comes to me and always forbids me to do something which I am going to do, but never commands me to do anything. This is what stands in the way of my being a politician. And correctly I think. For I am certain, O men of Athens, if I had engaged in politics, I would have perished long ago, and done no good either to you or to myself. Do not be offended at my telling you the truth. The truth is no man who goes to war with you or any other multitude, honestly struggling against acts of unrighteousness in the state, will save his life. He who will really fight for the right, if he would live even for a little while, must have a private station and not a public one.

Socrates did not become a politician because _____

I can give you proofs of this, not words only, but deeds, which you value more than words. Let me tell you a part of my own life which will prove to you I would never have yielded to injustice from any fear of death, and that in not yielding I should have died at once. I will tell you a story—tasteless perhaps and commonplace, but nevertheless true. . . .

The only office of state which I ever held, O men of Athens, was when I served on the council. The clan Antiochis, which is my clan,

had the presidency at the trial of the generals who had not taken up the bodies of the slain after the battle of Arginusae. You proposed to try them all together, which was illegal, as you all thought afterward, but at the time I was the only one of the committee who was opposed to the illegality. I gave my vote against you. When the orators threatened to impeach and arrest me and have me taken away, and you called and shouted, I made up my mind I would run the risk, having law and justice with me, rather than take part in your injustice because I feared imprisonment and death. This happened in the days of the democracy. But when the oligarchy of the Thirty was in power, they brought me and four others into the rotunda, and told us to bring in Leon from Salamis because they wanted to execute him. This was an example of the sort of commands which they were always giving in order to implicate as many as possible in their crimes. Then I showed, not in word only but in deed, if I may be allowed to use such an expression, I cared not a straw for death, and my only fear was the fear of doing an unrighteous or unholy thing. The strong arm of that oppressive power did not frighten me into doing wrong. When we came out of the rotunda the other four went to Salamis and fetched Leon, but I went quietly home. For this I might have lost my life, had not the power of the Thirty shortly afterward come to an end. And to this many will witness.

Now do you really imagine I could have survived all these years if I had led a public life, supposing that like a good man I always supported the right and made justice, as I should, the first thing? No indeed, men of Athens, neither I nor any other. I have been always the same in all my actions, public as well as private, and never have yielded to any base agreement with those who are slanderously termed my disciples, or to any other. The truth is I have no regular disciples, but if anyone likes to come and hear me while I am pursuing my mission, whether he be young or old, he may freely come. Nor do I converse with those who pay only, and not with those who do not pay; but anyone, whether he be rich or poor, may question and answer me and listen to my words. If he turns out to be a bad man or a good one, I am not responsible, as I never taught him anything. If anyone says he has ever learned or heard anything from me in private which all the world has not heard, I would like you to know that he is lying.

I will be asked, why do people delight in continually conversing with you? I have told you already, Athenians, the whole truth about this. They like to hear the cross-examination of the pretenders to wisdom; there is amusement in this. This is a duty which the gods have imposed upon me, as I am assured by oracles, visions, and in every sort of way which the will of divine power was ever made plain to anyone. This is true, O Athenians or, if not true, would be soon refuted. If I am really corrupting the youth and have corrupted some of them already, those who have grown up and are aware I gave them bad advice in the days of their youth should come forward as accusers and take their revenge. If they do not like to come themselves, some of their relatives, fathers, brothers, or other kinsmen should say

what evil their families suffered at my hands. Now is their time. I see many of them in the court.

There is Crito, who is of the same age and of the same township as myself, and there is Critobulus, his son, whom I also see. There is Lysanias of Sphectus, who is the father of Aeschines—he is present; and also there is Antiphon of Cephissus, who is the father of Epigenes; and there are the brothers of several who have associated with me. There is Nicostratus the son of Theodotides, and the brother of Theodotus (not Theodotus himself—he is dead, and therefore, he will not seek to stop him). There is Paralus, the son of Demodocus, who had a brother Theages; and Ademantus, the son of Ariston, whose brother Plato is present; and Acontodorus, who is the brother of Apollodorus, whom I also see. I might mention a great many others, any of whom Meletus could have produced as witnesses in the course of his speech. Let him still produce them, if he has forgotten—I will make way for him. Let him speak, if he has any testimony of this sort which he can produce. Nay, Athenians, the very opposite is the truth. For all these are ready to witness on behalf of the corruptor, of the destroyer of their kindred, as Meletus and Anytus call me; not the corrupted youth only—there might have been a motive for that—but their uncorrupted elder relatives. Why should they too support me with their testimony? Why indeed, except for the reason of truth and justice, and because they know I am speaking the truth and Meletus is lying.

Well, Athenians, this and similar to this is nearly all the defense I have to offer. Yet a word more. Perhaps there may be someone who is offended by me, when he calls to mind how he himself on a similar, or even a less serious occasion, had recourse to prayers and supplications with many tears, and how he produced his children in court, which was a moving spectacle, together with a group of his relations and friends. I, who am probably in danger of my life, will do none of these things. Perhaps this may come into his mind and he may be set against me and vote in anger because he is displeased at this. Now if there is such a person among you I reply to him: My friend, I am a man, and like other men, a creature of flesh and blood and not of wood or stone, as Homer says. I have a family, yes, and sons, O Athenians, three in number, one of whom is growing up and two others who are still young. Yet I will not bring any of them here in order to beg you for an acquittal. And why not? Not from any self-will or disregard of you. Whether I am, or am not, afraid of death is another question, of which I will not now speak. My reason is that I feel such conduct to be discreditable to myself, you, and the whole state. One who has reached my years and who has a name for wisdom, whether deserved or not, should not lower himself. The world has decided that Socrates is in some way superior to other men. And if those among you who are said to be superior in wisdom, courage, and any other virtue lower themselves in this way, how shameful is their conduct!

I have seen men of reputation, when they have been condemned, behaving in the strangest manner. They seemed to believe they were going to suffer something dreadful if they died, and they could be

"As Homer says," refers to a quotation from his Odyssey, the story of Odysseus' return from the Trojan war.

The point of this story about the

Thirty is _____

Underline the major point Socrates makes in this paragraph.

immortal if you only allowed them to live. I think they were a dishonor to the state, and any stranger coming in would say the most eminent men of Athens, to whom the Athenians themselves give honor and command, are no better than women. I say these things ought not to be done by those of us who are of reputation; and if they are done, you ought not to permit them. You ought to show you are more inclined to condemn, not the man who is quiet, but the man who gets up a doleful scene and makes the city ridiculous.

Setting aside the question of dishonor, there seems to be something wrong in begging a judge and thus procuring an acquittal instead of informing and convincing him. For his duty is not to make a present of justice, but to give judgment. He has sworn he will judge according to the laws and not according to his own good pleasure. Neither he nor we should get into the habit of perjuring ourselves—there can be no piety in that. Do not require me to do what I consider dishonorable, impious, and wrong, especially now, when I am being tried for impiety on the indictment of Meletus. For if, O men of Athens, by force of persuasion and entreaty, I could overpower your oaths, then I should be teaching you to believe there are no gods and convict myself in my own defense of not believing in them. But that is not the case. I do believe there are gods and in a far higher sense than any of my accusers believe in them. To you and to the gods I commit my cause, to be determined by you as is best for you and me.

(The jury returns a guilty verdict, and Meletus proposes death as punishment.)

There are many reasons why I am not grieved, O men of Athens, at the vote of condemnation. I expected this and am only surprised the votes are so nearly equal. I thought the majority against me would have been far larger, but now, had thirty votes gone over to the other side, I would have been acquitted. And I may say I have escaped Meletus' charges. And I may say more; without the assistance of Anytus and Lycon, he would not have had a fifth part of the votes, as the law requires, in which case he would have incurred a fine of a thousand drachmae.

He proposes death as the penalty. What shall I propose on my part, O men of Athens? Clearly what is my due. What is that which I ought to pay or to receive? What shall be done to the man who has never been idle during his whole life, but has been careless of what the many care about—wealth, family interests, military offices and speaking in the Assembly, and courts, plots, and parties. Believing I was really too honest a man to follow in this way and live, I did not go where I could do no good to you or to myself. I went where I could do the greatest good privately to every one of you. I sought to persuade every man among you that he must look to himself and seek virtue and wisdom before he looks to his private interests, and look to the welfare of the State before he looks to the wealth of the State. This should be the order which he observes in all his actions. What shall be done to someone like me? Doubtless some good thing,

O men of Athens, if he has his reward and the good should be suitable to him. What would be a reward suitable to a poor man who is your benefactor, who desires to instruct you? There can be no more fitting reward than maintenance in the Prytaneum. O men of Athens, a reward which he deserves far more than the citizen who wins the prize at Olympia in the horse or chariot race, whether the chariots were drawn by two horses or many. For I am in need and he has enough. He only gives you the appearance of happiness and I give you the reality. Thus, if I am to estimate the penalty justly, I say maintenance in the Prytaneum is just.

Perhaps you think I am mocking you in saying this, as in what I said before about the tears and prayers. But that is not the case. I speak because I am convinced I never intentionally wronged anyone, although I cannot convince you of that—for we have had a short conversation only. If there were a law at Athens, such as there is in other cities, that a case involving the death penalty should not be decided in one day, then I believe I would have convinced you. Now the time is too short. I cannot quickly refute great slanders and, as I am convinced that I never wronged another, I will assuredly not wrong myself. I will not say of myself that I deserve any evil, nor propose any penalty. Why should I? Because I am afraid of the penalty of death which Meletus proposes? When I do not know whether death is a good or an evil, why should I propose a penalty which would certainly be an evil? Shall I say imprisonment? And why should I live in prison, and be the slave of the judges of the year—of the Eleven? Or shall the penalty be a fine, and imprisonment until the fine is paid? There is the same objection. I should have to stay in prison for I have no money and cannot pay. And if I say exile, and this may be the penalty which you will affix, I must indeed be blinded by love of life, if I do not realize that if you, who are my own citizens, cannot endure my words and have found them so hateful you want to silence them, others are not likely to endure me. No indeed, men of Athens, that is not very likely. And what a life should I lead, at my age, wandering from city to city, living in ever-changing exile and always being driven out! For I am quite sure that whatever place I go, the young men will come to me. If I drive them away, their elders will drive me out. And, if I let them come, their fathers and friends will drive me out for their sakes.

Someone will say: Yes, Socrates, but can you not hold your tongue and then go into a foreign city, and no one will interfere with you? Now I have great difficulty in making you understand my answer to this. If I tell you this would be a disobedience to a divine command, and therefore I cannot hold my tongue, you will not believe I am serious. If I say again that greatest good is daily to converse about virtue and all that concerning which you hear me examining myself and others, and that the life which is unexamined is not worth living—that you are still less likely to believe. And yet what I say is true, although it is hard for me to persuade you. Moreover, I am not accustomed to thinking I deserve any punishment. Had I money I might have proposed to give you what I had and would have been

The Prytaneum was a building maintained by Athens to provide lodging and food for important visitors and particularly deserving citizens.

Socrates' point in the "penalty" he proposes seems to be _____

Number the alternative penalties Socrates rejects.

Stop again and think about what you read. The major points established since page 41 were:

The number of lines you drew across the page is _____

Continue to divide the *Apology* into logical units and underline important points. Practice adding your own notes in the margin.

none the worse. But you see I have none and can only ask you to proportion the fine to my means. However, I think I could afford a mina, and therefore I propose that penalty. Plato, Crito, Critobulus, and Apollodorus, my friends here, bid me say 30 minae and they will pay the fine. Well, then, say 30 minae; let that be the penalty for that they will be ample security to you.

(The jury votes again to decide between Socrates' proposal of a fine and Melitus' proposal of the death penalty. The verdict is death.)

Not much time will be gained, O Athenians, in return for the evil name you will get from the enemies of the city, who will say you killed Socrates, a wise man. They will call me wise even though I am not wise when they want to reproach you. If you waited a little while, your desire would have been fulfilled in the course of nature. I am far advanced in years, as you may perceive, and not far from death. I am speaking now only to those of you who have condemned me to death. And I have another thing to say to them: You think I was convicted through deficiency of words—I mean, if I had thought fit to leave nothing undone, nothing unsaid, I might have gained an acquittal. Not so, the deficiency which led to my conviction was not of words—to address you as you would have liked me to address you, weeping, wailing, and lamenting, and saying and doing many things which you have been accustomed to hear from others, and which, as I say, are unworthy of me. I believed I should not do anything common or cowardly in the hour of danger. I do not now repent the manner of my defense. I would rather die having spoken after my manner than speak in your manner and live. Neither in war nor yet at law ought any man to use every way of escaping death. Often in battle there is no doubt if a man will throw away his arms and fall on his knees before his pursuers, he may escape death. In other dangers there are other ways of escaping death, if a man is willing to say and do anything.

The difficulty, my friends, is not in avoiding death, but in avoiding evil; for evil runs faster than death. I am old and move slowly, and the slower runner has overtaken me, and my accusers are keen and quick, and the faster runner, who is evil, has overtaken them. And now I depart hence condemned by you to suffer the penalty of death, and they too go their ways condemned by the truth to suffer the penalty of wickedness. I must abide by my award—let them abide by theirs. I suppose these things may be regarded as fated—and I think things are as they should be.

And now, O men who have condemned me, I would prophesy to you. I am about to die and that is the hour in which men are gifted with prophetic power. I prophesy to you who are my murderers that, immediately after my death, punishment far heavier than you have inflicted on me will await you. You have killed me because you wanted to escape the accuser, and not to give an account of your lives. That will not be as you suppose. I say there will be more accusers of you than there are now, accusers I have restrained: And as they

are younger they will be more severe with you and you will be more offended at them. For if you think that by killing men you can avoid the accuser censuring your lives, you are mistaken; that is not a way of escape which is either possible or honorable. The easiest, noblest way is not to be crushing others but to be improving yourselves. This is the prophecy which I utter before my departure to the members of the jury who have condemned me.

Friends who have acquitted me, I would like also to talk with you about this thing which has happened, while the judges are busy, and before I go to the place where I must die. Stay a while, for we may as well talk with one another while there is time. You are my friends and I would like to show you the meaning of this event which has happened to me. O my judges—for you I may truly call judges—I should like to tell you of a wonderful occurrence. Before this, the spiritual voice within me has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error about anything. Now, as you see there has come upon me what may be thought, and is generally believed to be, the last and worst evil. But the spiritual voice made no sign of opposition, either as I was leaving my house and going out in the morning, or when I was going up into this court, or while I was speaking at anything I was going to say. I have often been stopped in the middle of a speech, but now in nothing I either said or did has the spiritual voice opposed me. Why is this? I will tell you. I regard this as a proof that what has happened to me is a good, and that those of us who think that death is an evil are in error. This is a great proof to me of what I am saying, for the customary sign would surely have opposed me had I been going to evil and not to good.

Let us reflect in another way, and we shall see there is great reason to hope that death is a good. Either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose there is no consciousness, but a sleep like the sleep of him who is undisturbed even by the sight of dreams, death will be an unspeakable gain. If a person were to select the night in which his sleep was undisturbed even by dreams and were to compare this with the other days and nights of his life, and then were to tell us how many days and nights he passed in the course of his life better and more pleasantly than this one, I think any man, even a great king, will not find many such days or nights, when compared with the others. Now if death is like this, I say to die is to gain, for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead are, what good, O my friends and judges, can be greater than this? If indeed when the traveler arrives in the other world, he is delivered from the false judges in this world and finds the true judges who are said to give judgment there, Minos, Rhadamanthus, Aeacus, and Triptolemus, and other sons of the gods who were righteous in their own life, that journey will be worth making. What would a man give if he might converse with Orpheus and Maseus and Hesiod and Homer? Nay, if this is true, let me die again and again. I, too, shall have a wonderful interest in a place where I can

Socrates' prophecy is that _____

Socrates' mood is _____

because _____

Note the comparison Socrates makes here.

Socrates believes that death might be a good because _____

Socrates' points about death are _____

Socrates might be happy to die
"again and again" because _____

Minos, Rhadamanthus, Aeacus are the mortal sons of Zeus; they lived so justly that they were given the honor of being judges in Hades. Orpheus and Musaeus were legendary poets. Hesiod, author of Works and Days, was a close contemporary of Homer. Palamedes and Ajax are heroes of the Trojan war. Sisyphus, the King of Corinth, was sentenced for his disrespect by Zeus to eternally push a boulder up a hill only to have it roll down again.

converse with Palamedes, and Ajax, the son of Telamon, and other heroes of old who have suffered death through an unjust judgment. I think there will be pleasure in comparing my own sufferings with theirs. Above all, I shall be able to continue my search into true and false knowledge. As in this world, so also in that I shall find out who is wise and who pretends to be wise but is not. What would a man give, O judges, to be able to examine the leader of the great Trojan expedition, or Odysseus or Sisyphus, or numberless others, men and women too! What infinite delight would there be in conversing with them and asking them questions! For in that world they do not put a man to death for such investigations, certainly not. For besides being happier in that world than in this, they will be immortal, if what is said is true.

Wherefore, O judges, be of good cheer about death, and know this truth—no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods nor has my own approaching end happened by mere chance. I see clearly that to die and be released was better for me and therefore my spiritual voice gave no sign. Because of this also, I am not angry with my accusers or my condemners. They have done me no harm, although neither of them meant to do me any good; and for this I gently blame them.

Still I have a favor to ask of them. When my sons are grown up, I would ask you, O my friends, to punish them. I would have you trouble them, as I troubled you, if they seem to care about riches, or anything, more than virtue. Or, if they pretend to be something when they are really nothing, then chastise them, as I chastised you, for not caring about what they ought to care, and thinking they are something when they are really nothing. And if you do this, I and my sons will have received justice at your hands.

The hour of departure has arrived, and we go on our different ways—I to die, and you to live. Which is better only the god knows.

THINKING ABOUT THE APOLOGY

1. The *Apology* is the best source on our tour for discovering Plato's view of his teacher, Socrates. What did you learn about Socrates' life?

A great deal. He believes he has two groups of accusers. The first group is _____

_____ and the second is _____

_____ He tells a story about the oracle of Delphi partly to explain his bad reputation. The main points in the story are _____

_____ Other things I learned about Socrates' life were _____

2. Now, think about Socrates' conversation with Meletus. Why does Socrates mention horse trainers?

This is an important part of his refutation of Meletus. Looking back at the dialogue, I see the point he makes specifically about horses and horse trainers is _____

_____ The way this applies to Meletus is that _____

_____ Socrates is trying to show the members of the jury that Meletus is _____

3. Shortly after this, Socrates says to Meletus, "you have just admitted that the good do their neighbors good, and the evil do them evil. Now, is that a truth which your superior wisdom has

recognized thus early in life, and am I, at my age, in such a darkness and ignorance as not to know if a man with whom I have to associate is corrupted by me, I am very likely to be harmed by him? Yet you say I corrupt him and intentionally, too; of that you will never persuade me or any other human being. But either I do not corrupt them, or I corrupt them unintentionally, so that on either view of the case you lie. If my offense is unintentional, the laws do not mention unintentional offenses. You ought to have taken me aside and warned me, because if I had been better advised, I should have stopped doing what I only did unintentionally—no doubt I should."

What points does Socrates make here?

Socrates makes several interesting points. He says he either corrupts the youth intentionally or unintentionally. The reason he says he could not be corrupting them intentionally is _____

_____ . And if he has been corrupting them unintentionally, then _____

_____ . In either case bringing Socrates to court is wrong. It is wrong in the first case because _____

_____ . And it is obviously wrong in the second case because _____

4. At one point Socrates compares himself to a gadfly (a horsefly) and Athens to a "great and noble steed." Why?

Socrates believes he is like a gadfly because _____

_____ . Perhaps an example of this from the *Euthyphro* is _____

5. Still later Socrates says, "I say again the greatest good of man is daily to converse about virtue and all that concerning which you hear me examining myself and others, and that the life which is unexamined is not worth living. . . ."

The pre-Socratic philosophers like Thales were all interested in one thing. Contrast their interest with Socrates' in this statement.

As you saw earlier in the tour, the pre-Socratics were all trying to answer the same question. That question was _____

_____ . A major change, occurring with Socrates, as illustrated by this quotation, is _____

_____ . The relationship between this concern and his story about the oracle at Delphi is _____

6. One thing Plato attempts in this dialogue is to draw a large contrast between Socrates and the majority of the people in Athens. How would you sum up the difference between them?

Socrates is _____

_____ . The people of Athens would _____

7. Now it is time for your verdict. Weigh your judgment carefully, but to simplify matters, perhaps you should stick to the single charge of "corrupting the youth."

From Meletus' point of view, Socrates is guilty of corrupting the youth because _____

_____ . Meletus would probably define

corruption as _____

_____ . According to Meletus, someone who did not corrupt the youth but taught them correctly would be someone who _____

_____ . From Socrates' point of view, he is not a corruptor of the youth because _____

_____ . Someone who would truly corrupt the youth from his point of view would be _____

_____ . In Socrates' opinion the best education youth could have would involve _____

_____ . Choosing between Meletus and Socrates, I would say _____

_____ . An example of the truth of my view is _____

_____ . In conclusion, _____

Thinking back on the tour thus far, the five most important things I've learned are:

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

APOLOGY QUIZ

In order to get an overview of the general structure of the *Apology*, arrange the following in the order, 1-9, that they occur in the dialogue: Socrates' service as a soldier, the story about the oracle at Delphi, Socrates proposes his punishment, the refutation of the older accusers, the refutation of the newer accusers, Socrates confronts Meletus, the death verdict, the guilty verdict, Socrates tells about resisting the Thirty.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. At the time of his trial, Socrates was _____ years old.
11. According to Socrates, he is charged with: (direct quote)
"_____

_____."

Socrates is famous for irony, that is, saying one thing and meaning another. Decide if the following are Ironic (I) or Nonironic (N).

12. I or N: Socrates claims that the "persuasive words" of his accusers "almost made me forget who I was, such was their effect."
13. I or N: "... this is the first time I've appeared in a court of law."
14. I or N: "I have had many accusers who accused me in the past and their false charges have continued during many years."
15. I or N: Socrates claims he has no wisdom and is only wise in knowing that he is not wise.
16. I or N: Socrates says he questioned others in order to support the view of the oracle at Delphi that he is the wisest of mortals: "And so I go my way, obedient to the gods, and seek wisdom of anyone, whether citizen or stranger who appears to be wise. If he is not wise, then in support of the oracle I show him he is not wise."
17. I or N: After being condemned to death, Socrates says, "I am about to die and that is the hour in which men are gifted with prophetic power. I prophesy to you who are my murderers that, immediately after my death, punishment far heavier than you have inflicted on me will await you."

Near the end of the *Apology*, Socrates says, "The difficulty, my friends, is not in avoiding death, but in avoiding evil; for evil runs faster than death. I am old and move slowly, and the slower runner has overtaken me, and my accusers are keen and quick, and the faster runner, who is evil, has overtaken them."

18. The slower runner who has overtaken Socrates is _____.
19. The four participants in the "race" are: _____.
20. T or F: Socrates points out the paradox that even though he is slower, he has beaten his fast accusers by arriving at death before they have.
21. T or F: Socrates points out the paradox that even though he is slow, he has not been overtaken yet by death, the fast runner who overtakes everyone.
22. T or F: Socrates points out the paradox that even though he is old and slow he has not been overtaken by evil, which is fast.
23. T or F: Socrates sees evil as fast because it is more likely to catch an individual before death.

Vote and Debate

1. Socrates was guilty of believing in new gods.

Agree _____ Disagree _____ Evidence: _____

2. Socrates was guilty of making the weaker argument defeat the stronger.

Agree _____ Disagree _____ Evidence: _____

3. Socrates wanted to die and thus did not defend himself as strongly as he might have.

Agree _____ Disagree _____ Evidence: _____

ANALYSIS OF YOUR PHILOSOPHICAL SELF-PORTRAIT

I've underlined Socrates' answers; circle the answers that you believe are correct.

1. T F Seeking wealth and physical comfort will corrupt the spirit.
 Socrates, of course, would answer True. In his view, considerably expanded by Plato, human nature is divided into two normally warring parts, body and soul. The body's desire for physical pleasure is opposed by the soul's desire for wisdom. The more diligently we seek to satisfy one, the more we have to abandon the other. Seeking wealth and physical comfort, according to both Socrates and Plato, would satisfy our body but starve our soul.

2. T F (I) Wisdom is knowing that you know nothing.
 Socrates' view that he "knows nothing" is certainly ironic. He says one thing and means another. It is clear, even in the *Apology*, that Socrates knows a great deal. He knows that his questioning is a service to the state, that the masses are foolish and the few are wise, that the gods exist, that a commitment to right action and the political life are mutually inconsistent, that death should not be feared, and so

forth. Why, then, does Socrates claim to know nothing? The *Euthyphro* provides a strong clue. If Socrates had simply accused Euthyphro of foolishness, Euthyphro would never have questioned his own beliefs. By posing as someone who was ignorant, Socrates drew Euthyphro forward, at least to the degree of understanding the great difficulty in defining holiness. In the same way, Socrates' lifelong claim to know nothing was a strategic ploy to draw others, as his "teacher," into contact with their own ignorance.

3. T F Socrates makes the weaker argument defeat the stronger.

Socrates, of course, would not have agreed with this. The ability to win arguments through cunning rather than a commitment to truth was a skill taught by the sophists, a group whom Socrates scorned.

If you would like to see Socrates defeated in an argument, read Plato's *Parmenides*, a confrontation between the youthful Socrates and the elderly Parmenides. In the *Parmenides*, Socrates attempts to defend many of Plato's central beliefs and is defeated by the philosopher Parmenides at every turn.

Crito

YOUR PHILOSOPHICAL SELF-PORTRAIT

Circle what you believe is the correct answer to the questions below and offer evidence supporting your view.

1. T F Because Socrates was unjustly convicted, he had no obligation to remain in prison.

Evidence: _____

2. T F Socrates' obligation to the state to keep his just agreements (even if it leads to his death) is higher than his obligation to remain alive and raise his children.

Evidence: _____

PREVIEW

The *Crito* takes place in the jail where Socrates awaits execution. The dialogue is a debate between Socrates and Crito, his old friend, about whether Socrates should escape.

Annotation Tasks

Background Information In the first few pages, underline the time of day, the personality differences between Socrates and Crito, and Socrates' prophetic dream.

Main Theme In the remaining dialogue look for Crito's reasons in favor of Socrates' escape and the main points in Socrates' argument in favor of remaining in jail.

CRITO

SOCRATES: Why have you come at this hour, Crito? It must be quite early?
CRITO: Yes, it certainly is.
SOC: What time is it?

CR: The dawn is breaking.
SOC: I am surprised the keeper of the prison let you in.
CR: He knows me because I come often, Socrates, and he owes me a favor.

SOC: Did you just get here?
CR: No, I came some time ago.
SOC: Then why did you sit and say nothing, instead of waking me at once?

CR: Why, indeed, Socrates, I myself would rather not have all this sleeplessness and sorrow. I have been wondering at your peaceful slumber and that was the reason why I did not [wake] you. I wanted you to be out of pain. I always thought you fortunate in your calm temperament but I never saw anything like the easy, cheerful way you bear this calamity.

SOC: Crito, when a man reaches my age he should not fear approaching death.

CR: Other men of your age in similar situations fear death.

SOC: That may be. But you have not told me why you come at this early hour.

CR: I bring you a sad and painful message; not sad, as I believe, for you, but to all of us who are your friends, and saddest of all to me.

SOC: Has the ship come from Delos, on the arrival of which I am to die?

CR: No, the ship has not actually arrived, but it will probably be here today because people who came from Sunium tell me they left it there. Therefore, tomorrow, Socrates, will be the last day of your life.

SOC: Very well, Crito. If it is the will of the gods, I am willing, but I believe there will be a delay of a day.

CR: Why do you say that?

SOC: I will tell you. I am to die on the day after the arrival of the ship?

CR: Yes, that is what the authorities say.

SOC: I do not think the ship will be here until tomorrow. I had a dream last night, or rather only just now, when you fortunately allowed me to sleep.

CR: What was your dream?

SOC: I saw the image of a wondrously beautiful woman, clothed in white robes, who called to me and said: "O Socrates, the third day hence to fertile Phthia shalt thou go."

CR: What a strange dream, Socrates!

SOC: I think there can be no doubt about the meaning, Crito.

CR: Perhaps the meaning is clear to you. But, oh my beloved Socrates, let me beg you once more to take my advice and escape! If you die I shall not only lose a friend who can never be replaced, but there is also another evil: People who do not know you and me will believe I might have saved you if I had been willing to spend money, but I did not care to do so. Now, can there be a worse disgrace than this—that I should be thought to value money more than the life of a friend? The many will not be persuaded I wanted you to escape and you refused.
SOC: But why, my dear Crito, should we care about the opinion of the many? Good men, and they are the only persons worth considering, will think of these things as they happened.

A major difference already established between Socrates and

Crito is _____

In general, the relationship between the two men is _____

Phthia was the home of Achilles. The dream probably symbolized to Socrates that dying means returning home.

Here and on the next two pages, number each reason Crito gives Socrates to escape. There are at least eight.

CR: But do you see, Socrates, the opinion of the many must be regarded, as is clear in your own case, because they can do the very greatest evil to anyone who has lost their good opinion.

SOC: I only wish, Crito, they could. Then they could also do the greatest good and that would be excellent. The truth is, they can do neither good nor evil. They cannot make a man wise or make him foolish, and whatever they do is the result of chance.

CR: Well, I will not argue about that. But please tell me, Socrates, if you are acting out of concern for me and your other friends. Are you afraid if you escape we may get into trouble with the informers for having stolen you away and lose either the whole or a great part of our property, or an even worse evil may happen to us? Now, if this is your fear, be at ease. In order to save you we should surely run this, or even a greater, risk. Be persuaded, then, and do as I say.

SOC: Yes, Crito, that is one fear which you mention, but by no means the only one.

CR: Do not be afraid. There are persons who at no great cost are willing to save you and bring you out of prison. As for the informers, they are reasonable in their demands, a little money will satisfy them. My resources, which are ample, are at your service and if you are troubled about spending all mine, there are strangers who will give you theirs. One of them, Simmias the Theban, brought a sum of money for this very purpose. Cebes and many others are willing to spend their money, too. I say, therefore, do not hesitate about making your escape and do not say, as you did in the court, you will have difficulty in knowing what to do with yourself if you escape. Men will love you in other places you may go and not only in Athens. There are friends of mine in Thessaly, if you wish to go to them, who will value and protect you; and no Thessalian will give you any trouble. Nor can I think you are justified, Socrates, in betraying your own life when you might be saved. This is playing into the hands of your enemies and destroyers. Besides, I say you are betraying your children. You should bring them up and educate them; instead you go away and leave them, and they will have to grow up on their own. If they do not meet with the usual fate of orphans, there will be small thanks to you. No man should bring children into the world who is unwilling to continue their nurture and education. You are choosing the easier part, as I think, not the better and manlier, which you should as one who professes virtue in all his actions. Indeed, I am ashamed not only of you, but also of us, your friends, when I think this entire business of yours will be attributed to our lack of courage. The trial need never have started or might have been brought to another conclusion. The end of it all, which is the crowning absurdity, will seem to have been permitted by us, through cowardice and baseness, who might have saved you. You might have saved yourself, if we had been good for anything, for there was no difficulty in escaping, and we did not see how disgraceful, Socrates, and also miserable all this will be to us as well as to you. Make up your mind then. Or rather, have your mind already made up, for the time of deliberation is over. There is only one thing to be done, which must be done if at all this very night, and which any delay will render all but

impossible. I plead with you therefore, Socrates, to be persuaded by me, and do as I say.

SOC: Dear Crito, your zeal is invaluable if right. If wrong, the greater the zeal the greater the evil. Therefore, we must consider whether these things should be done or not. I am, and always have been, someone who must be guided by reason, whatever the reason may be which, upon reflection, appears to me to be the best. Now that this misfortune has come upon me, I cannot put away my old beliefs. The principles I honored and revered I still honor; and unless we can find other and better principles, I will not agree with you. I would not even if the power of the multitude could inflict many more imprisonments, confiscations, and deaths, frightening us like children with foolish terrors.

What will be the best way of considering the question? Shall I return to your old argument about the opinions of men, some of which should be considered, and others, as we were saying, are not to be considered. Now were we right in maintaining this before I was condemned? And has the argument, which was once good, now proved to be talk for the sake of talking—in fact an amusement only and altogether foolish? That is what I want to consider with your help, Crito: whether, under my present circumstances, the argument appears to be in any way different or not and is to be followed by me or abandoned. That argument, I believe, held by many who claim to be authorities, was to the effect that the opinions of some men are to be considered and of other men not to be considered. Now you, Crito, are not going to die tomorrow—at least, there is no probability of this. You are therefore not likely to be deceived by the circumstances in which you are placed. Tell me, then, whether I am right in saying that some opinions are to be valued and other opinions are not to be valued. I ask you whether I was right in believing this?

On the following pages, underline each of the main points in Socrates' answer to Crito.

CR: Certainly.

SOC: The good opinions are to be believed and not the bad?

CR: Yes.

SOC: And the opinions of the wise are good and the opinions of the foolish are evil?

CR: Certainly.

SOC: And what was said about another matter? Is the gymnastics student supposed to attend to the praise and blame and opinion of every man, or of one man only—his physician or trainer, whoever that is?

CR: Of one man only.

SOC: And he should fear the blame and welcome praise of that one only, and not of the many?

CR: That is clear.

SOC: He should live and train, eat and drink in the way which seems good to his single teacher who has understanding, rather than according to the opinion of all other men put together?

CR: True.

SOC: And if he disobeys and rejects the opinion and approval of the one, and accepts the opinion of the many who have no understanding, will he not suffer evil?

CR: Certainly he will.

SOC: And how will the evil affect the disobedient student?

CR: Clearly, it will affect his body; that is what is destroyed by the evil.

SOC: Very good. Is this not true, Crito, of other things which we need not separately consider? In the matter of the just and unjust, the fair and foul, the good and evil, which are the subjects of our present discussion, should we follow the opinion of the many and fear them, or the opinion of the one man who has understanding? Is he the one we ought to fear and honor more than all the rest of the world? If we leave him, we shall destroy and injure that principle in us which may be assumed to be improved by justice and deteriorated by injustice? Is there not such a principle?

CR: Certainly there is, Socrates.

SOC: Take a similar case. If, acting under the advice of men who have no understanding, we ruined what is improved by health and destroyed by disease—would life be worth having? You understand I mean the body?

CR: Yes.

SOC: Could we live having an evil and corrupted body?

CR: Certainly not.

SOC: And will life be worth having, if the soul is crippled, which is improved by justice and harmed by injustice? Do we suppose the soul to be inferior to the body?

CR: Certainly not.

SOC: More important, then?

CR: Far more important.

SOC: Then, my friend, we must not consider what the many say of us, but what he, the one man who has understanding of the just and unjust will say, and what the truth will say. Therefore you begin in error when you suggest we should consider the opinion of the many about the just and unjust, the good and evil, the honorable and dishonorable, but what if someone says, "But the many can kill us."

CR: Yes, Socrates, that will clearly be the answer.

SOC: Still I believe our old argument is unshaken. I would like to know whether I may say the same of another proposition—that not life, but a good life, is to be chiefly valued?

CR: Yes, that is also true.

SOC: And a good life is equivalent to a just and honorable one—that is also true?

CR: Yes, that is true.

SOC: From these beliefs I am ready to consider whether I should or should not try to escape without the consent of the Athenians. If I am clearly right in escaping, then I will make the attempt, but if not, I will remain here. The other considerations which you mention, of money and loss of reputation and the duty of educating children, are, I fear, only the beliefs of the many, who would be as ready to bring people to life, if they were able, as they are to put them to death. The only question remaining to be considered is whether we shall do right escaping or allowing others to aid our escape and paying them money and thanks or whether we shall not do right. If the latter, then neither

death nor any other calamity which may result from my remaining here must be allowed to influence us.

CR: I think you are right, Socrates. But, how shall we proceed?

SOC: Let us consider the matter together and either refute me if you can and I will be convinced; or else cease, my dear friend, from repeating to me that I ought to escape against the wishes of the Athenians. I am extremely eager to be persuaded by you, but not against my own better judgment. And now please consider my first position and do your best to answer me.

CR: I will do my best.

SOC: Are we to say we are never intentionally to do wrong, or that in one way we should and in another way we should not do wrong? Or is doing wrong always evil and dishonorable, as I was just now saying? Are all our former admissions to be thrown away because of these last few days? Have we, at our age, been earnestly discoursing with one another all our life long only to discover we are no better than children? Or, are we convinced in spite of the opinion of the many and in spite of consequences of the truth of what we said, that injustice is always an evil and dishonor to him who acts unjustly? Shall we agree to that?

CR: Yes.

SOC: Then we must do no wrong?

CR: Certainly not.

SOC: Nor when injured should we injure in return, as the many imagine. We must injure no one at all?

CR: Clearly not.

SOC: Again, Crito, can we do evil?

CR: Surely not, Socrates.

SOC: And what of doing evil in return for evil, which is the morality of the many—is that just or not?

CR: Not just.

SOC: For doing evil to another is the same as injuring him.

CR: Very true.

SOC: Then we ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him. But I would have you consider, Crito, whether you really mean what you are saying. For this opinion has never been held, and never will be held, by many people. Those who are agreed and those who are not agreed upon this point have no common ground, and can only despise one another when they see how widely they differ. Tell me, then, whether you agree with my first principle, that neither injury nor retaliation nor returning evil for evil is ever right. Shall that be the premise of our argument? Or do you disagree? For this has been and still is my opinion; but, if you are of another opinion, let me hear what you have to say. If, however, you remain of the same mind as formerly, I will go to the next step.

CR: You may proceed, for I have not changed my mind.

SOC: The next step may be put in the form of a question: Ought a man to do what he admits to be right, or ought he to betray the right?

CR: He ought to do what he thinks right.

Crito has been wrong because _____

Several of Crito's arguments are
dismissed here because _____

A similar Christian belief is _____

SOC: But if this is true, what is the application? In leaving the prison against the will of the Athenians, do I wrong anyone? Or do I wrong those whom I ought least to wrong? Do I abandon the principles which were acknowledged by us to be just? What do you say?

CR: I cannot tell, Socrates, because I do not know.

SOC: Then consider the matter in this way—imagine I am about to escape, and the Laws and the State come and interrogate me: “Tell us, Socrates,” they say, “what are you doing? Are you going to overturn us—the Laws and the State, as far as you are able? Do you imagine that a State can continue and not be overthrown, in which the decisions of Law have no power, but are set aside and overthrown by individuals?”

What will be our answer, Crito, to these and similar words? Any-one, and especially a clever orator, will have a good deal to say about the evil of setting aside the Law which requires a sentence to be carried out. We might reply, “Yes, but the State has injured us and given an unjust sentence.” Suppose I say that?

CR: Very good, Socrates.

SOC: “And was that our agreement with you?” the Law would say, “Or were you to abide by the sentence of the State?” And if I were surprised at their saying this, the Law would probably add: “Answer, Socrates, instead of opening your eyes: you are in the habit of asking and answering questions. Tell us what complaint you have against us which justifies you in attempting to destroy us and the State? In the first place did we not bring you into existence? Your father married your mother by our aid and conceived you. Say whether you have any objection against those of us who regulate marriage?” None, I should reply. “Or against those of us who regulate the system of care and education of children in which you were trained? Were not the Laws, who have the charge of this, right in commanding your father to train you in the arts and exercise?” Yes, I should reply.

“Well then, since you were brought into the world, nurtured and educated by us, can you deny in the first place that you are our child and slave, as your fathers were before you? And if this is true you are not on equal terms with us. Nor can you think you have a right to do to us what we are doing to you. Would you have any right to strike or do any other evil to a father or to your master, if you had one, when you have been struck or received some other evil at his hands? And because we think it is right to destroy you, do you think that you have any right to destroy us in return, and your country so far as you are able? And will you, O expounder of virtue, say you are justified in this? Has a philosopher like you failed to discover your country is more to be valued and higher and holier by far than mother and father or any ancestor, and more regarded in the eyes of the gods and of men of understanding? It should be soothed and gently and reverently entreated when angry, even more than a father, and if not persuaded, it should be obeyed. And when we are punished by the State, whether with imprisonment or whipping, the punishment is to be endured in silence. If the State leads us to wounds or death in battle, we follow as is right; no one can yield or leave his rank, but whether in battle or in a court of law, or in any other place, he must do what

his city and his country order him. Or, he must change their view of what is just. If he may do no violence to his father or mother, much less may he do violence to his country.” What answer shall we make to this, Crito? Do the Laws speak truly, or do they not?

CR: I think that they do.

SOC: Then the Laws will say: “Consider, Socrates, if this is true, that in your present attempt you are going to do us wrong. For, after having brought you into the world, nurtured and educated you, and given you and every other citizen a share in every good we had to give, we further give the right to every Athenian, if he does not like us when he has come of age and has seen the ways of the city, he may go wherever else he pleases and take his goods with him. None of us Laws will forbid or interfere with him. Any of you who does not like us and the city, and who wants to go to a colony or to any other city, may go where he likes, and take his possessions with him. But he who has experience of the way we order justice and administer the State, and still remains, has entered into an implied contract to do as we command him. He who disobeys us is, as we maintain, triply wrong; first, because in disobeying us he is disobeying his parents; second, because we are the authors of his education; third, because he has made an agreement with us that he will duly obey our commands. He neither obeys them nor convinces us our commands are wrong. We do not rudely impose our commands but give each person the alternative of obeying or convincing us. That is what we offer and he does neither. These are the sort of accusations to which, as we were saying, Socrates, you will be exposed if you do as you were intending; you, above all other Athenians.”

Suppose I ask, why is this? They will justly answer that I above all other men have acknowledged the agreement.

“There is clear proof,” they will say, “Socrates, that we and the city were not displeasing to you. Of all Athenians you have been the most constant resident in the city, which, as you never leave, you appear to love. You never went out of the city either to see the games, except once when you went to the Isthmus, or to any other place unless you were on military service; nor did you travel as other men do. Nor had you any curiosity to know other States or their Laws: Your affections did not go beyond us and our State; we were your special favorites and you agreed in our government of you. This is the State in which you conceived your children, which is a proof of your satisfaction. Moreover, you might, if you wished, have fixed the penalty at banishment in the course of the trial—the State which refuses to let you go now would have let you go then. You pretended you preferred death to exile and that you were not grieved at death. And now you have forgotten these fine sentiments and pay no respect to us, the Laws, whom you destroy. You are doing what only a miserable slave would do, running away and turning your back upon the agreements which you made as a citizen. First of all, answer this very question: Are we right in saying you are to be governed according to us in deed, and not in word only? Is that true or not?”

How shall we answer that, Crito? Must we not agree?

At this point, Socrates ends his review of his past beliefs and begins a long, internal dialogue. The major points established thus far are:

From this page until the end, number and underline each new reason Socrates gives Crito for not escaping.

The comparison Socrates makes is between _____

and _____

His point is _____

CR: We must, Socrates.
SOC: Then will the Laws say: "You, Socrates, are breaking the agreements which you made with us at your leisure, not in any haste or under any compulsion or deception, but having had 70 years to think of them, during which time you were at liberty to leave the city, if we were not to your liking or if our covenants appeared to you to be unfair. You might have gone either to Lacedaemon or Crete, which you often praise for their good government, or to some other Hellenic or foreign state. You, above all other Athenians, seemed to be so fond of the State and of us, her Laws, that you never left her. The lame, the blind, the maimed were not more stationary in the State than you were. Now you run away and forsake your agreements. Not, Socrates, if you will take our advice; do not make yourself ridiculous by escaping out of the city.

"Just consider, if you do evil in this way, what good will you do either yourself or your friends? That your friends will be driven into exile and lose their citizenship, or will lose their property, is reasonably certain. You yourself, if you fly to one of the neighboring cities, like Thebes or Megara, both of which are well-governed cities, will come to them as an enemy, Socrates. Their government will be against you and all patriotic citizens will cast suspicious eye upon you as a destroyer of the Laws. You will confirm in the minds of the judges the justice of their own condemnation of you. For he who is a corruptor of the Laws is more than likely to be corruptor of the young. Will you then flee from well-ordered cities and virtuous men? Is existence worth having on these terms? Or will you go to these cities without shame and talk to them, Socrates? And what will you say to them? Will you say what you say here about virtue, justice, institutions, and laws being the best things among men. Would that be decent of you? Surely not.

"If you go away from well-governed states to Crito's friends in Thessaly, where there is a great disorder and immorality, they will be charmed to have the tale of your escape from prison, set off with ludicrous particulars of the manner in which you were wrapped in a goatskin or some other disguise and metamorphosed as the fashion of runaways is—that is very likely. But will there be no one to remind you in your old age you violated the most sacred laws from a miserable desire of a little more life? Perhaps not, if you keep them in a good temper. But if they are angry you will hear many degrading things; you will live, but how? As the flatterer of all men and the servant of all men. And doing what? Eating and drinking in Thessaly, having gone abroad in order that you may get a dinner. Where will your fine sentiments about justice and virtue be then? Say that you wish to live for the sake of your children, that you may bring them up and educate them—will you take them into Thessaly and deprive them of Athenian citizenship? Is that the benefit which you would confer upon them? Or are you under the impression that they will be better cared for and educated here if you are still alive, although absent from them because your friends will take care of them? Do you think if you are an inhabitant of Thessaly they will take care of them,

Socrates' most convincing arguments for not escaping were:

and if you are an inhabitant of the other world they will not take care of them? No, if they who call themselves friends are truly friends, they surely will.

"Listen, then, Socrates, to us who have brought you up. Think not of life and children first, and of justice afterwards, but of justice first, that you may be justified before the rulers of the other world. For neither will you nor your children be happier or holier in this life, or happier in another, if you do as Crito bids. Now you depart in innocence, a sufferer and not a doer of evil; a victim, not of the Laws, but of men. But if you escape, returning evil for evil and injury for injury, breaking the agreements which you have made with us, and wronging those whom you ought least to wrong, that is to say, yourself, your friends, your country, and us, we shall be angry with you while you live. Our brethren, the Laws in the other world, will receive you as an enemy because they will know you have done your best to destroy us. Listen, then, to us and not to Crito."

This is the voice which I seem to hear murmuring in my ears, like the sound of a divine flute in the ears of the mystic. That voice, I say, is humming in my ears and prevents me from hearing any other. I know anything more which you may say will be useless. Yet speak, if you have anything to say.

CR: I have nothing to say, Socrates.

SOC: Then let me follow what seems to be the will of the god.

THINKING ABOUT THE CRITO

1. Think of the *Crito* as falling into three large parts. The first part introduces the two main characters and states Crito's arguments for escaping. The second part reviews some of Socrates' past philosophical principles. The last part applies these principles to his present situation and presents arguments for not escaping.

Looking back at the notes in the margin, I see the first part ends on about page _____.

What we learn about the differences between Socrates and

Crito is _____.

_____ Crito's main arguments for escaping are _____.

_____. What many of these arguments have in common is _____.

_____. Thus, we see Crito is a person who _____.

_____. The principles Socrates states in the second part of the dialogue are his beliefs that _____.

_____. In the third section he speaks to himself in the voice of the Laws. The points he makes against escaping are _____.

2. Socrates asks, "When injured should we injure in return . . . ?" To what two injuries does he refer?

The injury that has already occurred is _____.

_____. The other injury will be _____.

3. Assume you are Crito. Offer your best single argument to Socrates for escaping. Remember, you will not be successful if you try to get him to violate his principles.

I would say that there is at least one more argument in favor of your escape. I will state it briefly and then expand it.

In essence, my argument is _____.

_____. My reasons for saying this are _____.

_____. What you have not realized is _____.

_____. If you escape, you would not be returning an injury for an injury because _____.

_____. Nor would you be harming your soul as you fear because _____.

_____. Even though the Laws are, in some sense, your guardians and parents, what you should have replied to them is _____.

_____. I can even find evidence for my view from your own life. When I look at what you said in the *Apology*, I see _____.

4. Now try your hand at composing a question on the *Crito*.
A good question to ask about the *Crito*, which would help a careful reader see the dialogue more clearly, would be _____

_____ . And if you had asked me that fine question, my answer would have been _____

4. Now try your hand at composing a question on the *Crito*.

A good question to ask about the *Crito*, which would help a careful reader see the dialogue more clearly, would be _____

reader see the dialogue more clearly, would be -

_____. And if you had asked me that fine question, my answer would have been _____

question, my answer would have been -

17. C or I: Immoral actions harm the soul.

18. C or I: Immoral actions will cause the gods to punish us.

18. C or I: Immoral actions will cause the gods to punish us.

19. C or I: Children should be free to look after their own education.

20. C or I: Socrates' friends will be punished if he escapes.

21. C or I: The members of the jury are wise; therefore, their verdict should be obeyed.

22. C or I: We should not listen to the opinions of the many.

23. C or I: The noblest death is dying for one's beliefs.

24. C or I: Choosing to spend one's life in a state constitutes an implicit agreement that the state's laws are just.

25. C or I: The gods punish cowardly actions.

CRITO QUIZ

Which of the following statements are consistent (C) or inconsistent (I) with Crito's reasons for Socrates to escape?

1. C or I: We should worry about what others think of us.
2. C or I: Living justly is more important than living.
3. C or I: Obey the will of the gods.
4. C or I: Athens is an unjust state.
5. C or I: By staying in jail, Socrates is contradicting his former ethical beliefs.
6. C or I: By staying in jail, Socrates is avoiding his responsibility as a parent.
7. C or I: Because he is old, Socrates should cling to his last few years.
8. C or I: Socrates' death will make his enemies happy.
9. C or I: Socrates has an obligation to his wife to escape.

3. Crito did not understand Socrates.

Agree _____ Disagree _____ Evidence: _____

Socrates did not understand Crito.
Agree _____ Disagree _____ Evidence: _____

ANALYSIS OF YOUR PHILOSOPHICAL SELF-PORTRAIT

To see how your views stack up against Socrates', read my analysis below, rethink your position, and then circle what you believe is the correct answer. I've underlined Socrates' answers.

1. T F Because Socrates was unjustly convicted, he had no obligation to remain in prison.

Socrates, of course, would answer this False. Essentially, Socrates argues as follows:

1. One must perform right actions, because wrong actions harm the soul, the most valuable part of the self.
 2. Keeping one's implicit agreement with the state not to violate its laws is a right action that comes before all other agreements (for example, the implicit agreement to raise one's children).
 3. Therefore, one must not escape from jail, because this would be a wrong action, violating one's implicit agreement with the state.
- What is the strongest argument you could make against Socrates' position? Attack arguments 1 and 2, or attempt to show that even if arguments 1 and 2 are correct, they do not establish the truth of argument 3.

2. T F Socrates' obligation to the state to keep his just agreements (even if it leads to his death) is higher than his obligation to remain alive and raise his children.

Naturally, Socrates would answer this True. Of all of Crito's arguments for escaping, Socrates' obligation to remain alive and care for his children often strikes students as the strongest. But what if Socrates argued, as he well might, as follows? "If I escape from jail, then I will provide my children with the example of a coward, who, through fear of death, abandoned his values. However, by going to my death I leave my children with the memory of a father they could truly love and respect, a man who died preserving his values."

Your response?

