trade ; Melitus, a young rhetorician, who was capable of undertaking any thing for the ſake of gain ; and Lycon, who was glad of any opportunity of diſplaying his talents. The accusation, which was delivered to the ſenate under the name of Melitus, was this : “ Melitus, ſon of Melitus, of the tribe of Pythos, accuſeth Socra­tes, son of Sophroniſcus, oſ the tribe of Alopece. So­crates violates the laws, in not acknowledging the gods which the ſtate acknowledges, and by introducing new divinities. He also violates the laws by corrupting the youth. Be his puniſhment death.”

This charge was delivered upon oath to the ſenate ; and Crito a friend of Socrates became ſurety for his ap­pearance on the day of trial. Anytus ſoon afterwards sent a private meſſage to Socrates, assuring him that if be would deſiſt from cenſuring his conduct, he would withdraw his accuſation. But Socrates refuſed to com­ply with ſo degrading a condition ; and with his uſual ſpirit replied, “ Whilſt I live I will never diſguiſe the truth, nor ſpeak otherwiſe than my duty requires.” The interval between the accuſation and the trial he ſpent in philoſophical conversations with his friends, chooſing to diſcourſe upon any other ſubject rather than his own ſituation.

When the day of trial arrived, his accusers appeared in the ſenate, and attempted to ſupport their charge in three diſtinct ſpeeches, which ſtrongly marked their re­ſpective characters. Plato, who was a young man, and a zealous follower of Socrates, then roſe up to addreſs the judges in defence of his maſter ; but whilſt he was attempting to apologiſe for his youth, he was abruptly commanded by the court to sit down. Socrates, how­ever needed no advocate. Aſcending the chair with all the ſerenity of conſcious innocence, and with all the dignity of ſuperior merit, he delivered, in a firm and manly tone, an unpremeditated defence of himſelf, which silenced his opponents, and ought to have convinced his judges. After tracing the progreſs oſ the conſpiracy which had been raiſed againſt him to its true ſource, the jealouſy and reſentment of men whoſe ignorance he had expoſed, and whoſe vices he had ridiculed and re­proved, he diſtinctly replied to the ſeveral charges brought againſt him by Melitus. To prove that he had not been guilty of impiety towards the gods of his country, he appealed to his frequent practice of attend­ing the public religious feſtivals. The crime of intro­ducing new divinities, with which he was charged, chief­ly as it ſeems on the ground of the admonitions which he profeſſed to have received from an inviſible power, he diſclaimed, by pleading that it was no new thing for men to conſult the gods and receive inſtructions from them. To refute the charge of his having been a cor­rupter of youth, he urged the example which he had uniformly exhibited of juſtice, moderation, and tempe­rance ; the moral ſpirit and tendency of his diſcourſes ; and the effect which had actually been produced by his doctrine upon the manners of the young. Then, disdaining. to ſolicit the mercy of his judges, he called up­on them for that juſtice which their office and their oath obliged them to adminiſter ; and profesſing his faith and confidence in God, reſigned himſelf to their pleasure.

The judges, whoſe prejudices would not ſuffer them to pay due attention to this apology, or to examine

with impartiality the merits of the cauſe, immediately declared him guilty of the crimes of which he flood accuſed. Socrates, in this ſtage of the trial, had a right to enter his plea againſt the puniſhment which the ac­cusers demanded, and inſtead of the ſentence of death, to propoſe ſome pecuniary amercement. But he at firſt peremptorily refuſed to make any propoſal of this kind, imagining that it might be conſtrued into an acknow­ledgment of guilt; and aſſerted, that his conduct merit­ed from the ſtate reward rather than puniſhment. At length, however, he was prevailed upon by his friends to offer upon their credit a fine of thirty minae. The judges, notwithſtanding, ſtill remained inexorable : they proceeded, without farther delay, to pronounce ſentence upon him; and he was condemned to be put to death by the poiſon of hemlock.

The ſentence being paſſed, he was ſent to priſon : which, lays Seneca, he entered with the ſame reſolution and firmneſs with which he had oppoſed the thirty tyrants ; and took away all ignominy from the place, which could not be a priſon while he was there. He lay in fetters 30 days ; and was conſtantly viſited by Crito, Plato, and other friends, with whom he paſ­ſed the time in diſpute after his uſual manner. Anxious to ſave ſo valuable a life, they urged him to attempt his eſcape, or at leaſt to permit them to convey him away; and Crito went ſo far, as to aſſure him that, by his in­tereſt with the jailor, it might be eaſily accompliſhed, and to offer him a retreat in Theſſaly ; but Socrates rejected the propoſal, as a criminal violation of the laws ; and aſked them, whether there was any place out of Attica which death could not reach.

At length the day arrived when the officers to whoſe care he was committed delivered to Socrates early in the morning the final order for his execution, and im­mediately, according to the law, let him at liberty from his bonds. His friends, who came thus early to the priſon that they might have an opportunity of conversing with their maſter through the day, found his wife fitting by him with a child in her arms. Socrates, that the tranquillity of his laſt moments might not be diſturbed by her unavailing lamentations, requeſted that ſhe might be conducted home. With the moſt frantic expreſsions of grief ſhe left the priſon. An intereſting converſation then paſſed between Socrates and his friends, which chiefly turned upon the immortality, of the foul. In the courſe of this conversation, he expressed his diſapprobation of the practice of ſuicide, and aſ­ſured his friends that his chief ſupport in his preſent ſi­tuation was an expectation, though not unmixed with doubts, of a happy exiſtence after death, “ It would be inexcuſable in me (ſaid he) to deſpiſe death, if I were not perſuaded that it will conduct me into the preſence of the gods, who are the moſt righteous go­vernors, and into the ſociety of just and good men : but I derive confidence from the hope that ſomething of man remains after death, and that the condition of good men will then be much better than that of the bad.” Crito afterwards aſking him, in what manner he wiſhed to be buried ? Socrates replied, with a finile, “ As you pleaſe, provided I do not eſcape out of your hands.” Then, turning to the rest of his friends, he ſaid, “ Is it not ſtrange, after all that I have ſaid to convince you that I am going to the ſociety of the hap-