is generated, they shall be able to produce at pleasure winds, and waters, and seasons, and whatever else of the kind they may want ; or whether they have no such expectation, but it suffices them only to know how every thing of this kind is generated. Such, then, was his manner of speaking about those who busied themselves with these matters. But, for his part, he was ever discoursing about human things, inquiring what was pious, what impious, what honourable, what base, what just, what unjust, what sobriety, what madness, what courage, what cowardice, what a state, what a statesman, what a government of men, what the charac­ter of a governor ; and about other subjects, which, by be­ing known, would make men honourable and virtuous, whilst those who were ignorant of them, would justly be called slavish.”

Xenophon has thus fully touched the character of the teach­ing of Socrates in its leading points, and the nature of his con­stant occupation at Athens. The intermissions of military ser­vice appear to have been the only occasions of any variation in this uniform course of life. No other country had any charms for him, as no other afforded such rich opportunities of conversing with men, and studying human nature.@@1 His activity was essentially different from that either of his pre­decessors or successors in the path of philosophy. They travelled from place to place searching for knowledge, stor­ing their minds with various observations, and making phi­losophy their formal business. Socrates, as he had no stated school or place of audience, so he had no design of framing any system of philosophy, or of enlarging the researches and discoveries of former philosophers, or of pursuing knowledge as an ultimate object. He regarded himself as called by the voice of Deity, to undertake the reformation of men, and especially of his fellow-citizens, as constituting his pro­per sphere of duty, from their corruptions of sentiment and conduct. He stood, therefore, by the great stream of hu­man life which was ever flowing at Athens, and watched its course. He is said once to have visited Samos in com­pany with Archelaus, the disciple of Anaxagoras, and also to have gone to the Pythian and the Isthmian games. With these exceptions, and those of the occasions of mili­tary service abroad, he appears to have constantly remained at home, unattracted from the town, the seat of his philoso­phic mission, by invitations even to the courts of princes. In vain did Scopas of Cranon, and Eurylochus of Larissa, offer him money, and invite him to visit them.@@3 He could refuse also the hospitality of Archelaus, king of Macedonia, the same with whom the poet Euripides found a kind and honourable refuge in his old age, from the envy of his coun­trymen, and domestic grievance. His refusal of the invita­tion of Archelaus is said indeed to have been accompanied with the declaration of his feeling, that he could not brook the acceptance of a favour which it was entirely out of his power to return.@@3 Nay, so entirely engrossed was he in the work to which he had devoted himself, that he was a stran­ger, as Plato represents him, even to the immediate neigh­bourhood of the city. The banks of the Ilyssus, even then classic ground, rich with legendary associations, could not seduce him from the agora and the crowd; so that he seem­ed scarcely at home beyond the walls of Athens.@@4

No Athenian, however, could decline the military service of the state. And this service, at the time of Socrates, of­ten engaged the citizen in hazardous enterprizes and long absences far from his home. The first occasion on which Socrates is related to have served, was in the Chersonese at Potidæa, just before the opening of the Peloponnesian war. The service in which the Athenian soldiers were en­gaged here was one of great hardship. It was in the winter season, and the climate in those parts was most severe. Amongst those who distinguished themselves by their reso­luteness and gallantry, none was so conspicuous as the phi­losopher. Whilst others were clothing themselves with additional garments, and wrapping their feet in wool, he was observed in his usual dress, and walking barefoot on the ice, with more ease than others with their shoes. Nor even amidst these circumstances, did he merge the charac­ter of the philosopher in that of the soldier. He was seen one morning at sun-rise fixed in contemplation. At noon he was in the some position, and still in the evening, and so continued through the night, until the sun-rise of the fol­lowing day. Such, too, was his bravery in the engagements at Potidæa, that he earned for himself the prize of distinc­tion, but readily sacrificed his claim to the wishes of the ge­nerals, in favour of a more illustrious candidate in the per­son of Alcibiades. Alcibiades himself would have refused the honour as due rather to Socrates ; for to the unwilling­ness of Socrates to leave him wounded on the field, he had been even indebted for his own life, and the preservation of his arms, after the battle. But the philosopher, with a true magnanimity, insisted on the award of the generals.@@5

The next occasion of military service, in which he was scarcely less distinguished than at Potidæa, was in the eighth year of the Peloponnesian war, at the battle of Delium in Boeotia. The battle was an unsuccessful one to the Athe­nians, and they were forced to retreat in disorder. Alci­biades was also present on this occasion, and overtook So­crates in company with Laches, one of the generals, on the way. He was on horseback, and comparatively therefore out of danger, whilst they were on foot. He had opportu­nity, therefore, of admiring the presence of mind which So­crates displayed on the occasion, even beyond Laches, and the steadiness and vigilance with which he kept the enemy from pressing upon them, and so secured their retreat.@@0

These incidents seem to rest on indisputable evidence. The account of them is put into the mouth of Alcibiades by Plato, in that most ingenious of his dialogues, the *Banquet.* The very form in which they are introduced, related as they are by an eye-witness, and that witness Alcibiades, the per­son, next to Socrates himself, most interested in them, may justly be regarded as giving a sanction to their his­tory, independent of the fictitious circumstances of the dialogue.

The third occasion on which Socrates served as a soldier

@@@ Plato, Laches, 187, e. \*Ov *μ∩ι δoκιιs ιlbιvaι ôri ôs dv ιyγυτdτω ∑ωκpaτoυs ∏* λoγω, *ω<rπtρ γivtι, κai πλη<rιoζr∣ Dιdλιy0μcvos, ανάγκη aυτω .... πιριαγόμινον* τω λόγω, *μη πavσa<τ∂aι υπό τούτον πριν ίμπίπη ils το δώόναι πιρι αυτόν* λόγον, *οντινα τρόπον*

*νυν τι ζη, και οντινα τον παριληλνθύτα* fi<ov *βιβιώκιν,* κ. τ. λ. Ρ. 180.

@@@, Diog. Laert. in vit.

@@@1 Aristot. Rhet. ii. 23.

p. 120.

@@@5 Plato, Conviv. 220, a. ρ. 266 ; also Charmides.

@@@ Plato, Phædr. \*230. Συ δr *yi* ω *θανμάσιι, dτoπωτaτos τιs φaιvη' aτιχvωs yàp o λiγhs, ξtvayovμivω* τιvi καί *ουκ ιπιχωρίω loικat' oυτωs ίκ του d(ττιos ουτ ils την ΰπιρορίαν aπoδημtis, όυτ ΐζω τiιχovs ιμoιyι 6oκiιs τοπαράπαν ιζιϊναι.* ΣΩ. *∑vγyivωσκt δή μοι, ω apιsι, φιλoμaJηs yàp tιμι' τα μiv ονν χωρία και τα Hvipa oiιht. μι θιλιι ίιίάσκιιν, öi H ΐν τω άστιι άνθρωποι.* Ρ. 287 ; also Crito,

@@@ Plato, Conviv. p. 270. The story is again alluded to by Plato, in the dialogue, *Laches.* Laches is made to say that he bad had expe­rience of the *actions* of Socrates, and reminds Socrates of the day of their common danger, *r) μtτ tμoυ σvvftιικιvδvvtvσas, κ. τ.* λ. P. 182. Laertius says that Socrates saved Xenophon, who had fallen from his horse in the battle of Delium, (in vit. Soc. ii. 5-7.) But this cannot be true, as Xenophon would be much too young at that time for military service. In the Deipnosophists of Athenaeus, (v. 55), doubt is thrown on these accounts of the military service of Socrates, and instances are given of the historical inaccuracy of Plato. The objec­tions, however, as there given, are evidently thrown out in the wav of discussion, and not with perfect seriousness, as if the speaker re illy thought them of weight.