cave, but full and obtuse. Prejudices accordingly drawn from the personal appearance of Socrates may reasonably be believed to have tended to render his teaching unwelcome in its first impressions. But soon this fastidiousness would give way as he proceeded ; and those who began to listen with a smile at the uncouthness of his form, and the quaint­ness of his manner, would be attracted to admiration of the intelligent and kindly expression which lighted up those rude features, and would find themselves lingering in his presence in spite of themselves.

The story of Euthydemus “ the handsome," as he was called, may be taken as a specimen of such an effect. Euthydemus, proud of his personal accomplishments, and not wishing to be thought indebted to any one for his learn­ing and eloquence, had studiously avoided the society of Socrates. Socrates, however, with his usual dexterity, con­trives to excite his attention, and gradually interests him in conversation. Euthydemus shrinks back at first on his self-conceit, but at length is so won upon by the persuasive reason of the philosopher, as freely to acknowledge his own ignorance and need of instruction ; and, ever afterwards, he is found by the side of Socrates, his devoted admirer and follower.@@1

Some, indeed, took offence at the plain truths which So­crates brought home to them, and no longer frequented his society.@@1 But these were the inferior sluggish minds, which no arts of address could rouse to a sense of their intellec­tual poverty. Generous, susceptible minds overcame their first reluctance, and yielded themselves fully to his guid­ance. The faithful attachment of many was evidenced, to the last moment of the philosoper's life. He might have com­manded the use of Crito’s wealth, bad he desired it. Such, in­deed, was the confidence which Crito reposed in his sinceri­ty of purpose, and so highly did he value his instructions, that to no other would he commit the education of his sons, but made them fellow disciples with himself of his own revered master and friend. And this friendship was warmly requitted by Socrates. For it was by his counsel that Crito was saved from the malicious arts of the sycophants. These pests of Athenian society were not to be encountered by the simple testimony of a life contradicting their merce­nary calumnies ; and Crito was one of those who would ra­ther pay their money, and compromise the attack, than take the trouble of defending themselves. They were only to be foiled by turning their own weapons against themselves. By the suggestion of Socrates, accordingly, Crito enlisted in his service a clever individual of this class, Archedemus, who effectually checked the iniquities of which his patron was the object, by counter-prosecutions of the sycophants, and exposure of their conduct; acting as a watch-dog, ac­cording to Xenophon’s description, against those rapacious wolves.@@5

The devotedness of Plato and Xenophon to their master, speaks from every line of their writings. These writings are, in fact, as much monuments of the influence of So­crates over their minds, as of their own genius. And what human teacher has ever had such glorious trophies erected of the conquests of his philosophy as the extant works of these master minds? Entirely different as they are in cha­racter,—the one flowing with the full stream of impassioned feeling, and lively elegant imagination, and the abundant treasures of literary and traditionary wisdom,—the other sen­sible and acute and practical, forcible by his very simpli­city and the terseness of his unaffected eloquence,—they bear distinct yet conspiring evidence of the ascendancy of that mind which could impart its own tone and character to such disciples. Both of them, indeed, lead us to think that they felt his society as a kind of spell on them. For,

when Plato speaks of the charm of the discourses of the Sophists, he seems to speak in irony of them what he thought in truth of Socrates himself. So too, when Xeno­phon introduces Socrates describing himself as skilled in “ philters and incantations,” he is evidently presenting that idea which the conversations of Socrates impressed on his own mind. He seems almost to confess this of himself when he informs us, how Socrates triumphantly appealed to the marked devotedness of his followers, in saying, “ Why think you that this Apollodorus and Antisthenes never quit me ? Why too, that Cebes and Simmias come here from Thebes? Be assured, that this is not without many phil­ters, and incantations, and spells.”@@4

To the same honourable band of attached disciples might be added many other names afterwards renowned in the annals of Grecian history and literature. Isocrates, Aristip­pus, Antisthenes, each of whom became afterwards mas­ters themselves, were content to follow in his train. An­tisthenes especially, who, by perverting the Socratic sim­plicity of life into a profession of austerity, became the founder of the Cynic school, was never from his side. He would walk from the Piræus to Athens, a distance of about four miles, every day, in order to be with Socrates. And whilst Cebes and Simmias came from Thebes, Euclid, the founder of the Megaric sect, was not deterred by the bitter hostility between Athens and his own city of Megara, from seeking the society of Socrates at the hazard of his life. Even during the war, when the Megareans were excluded by a rigid decree, he continued his visits to Athens, adopt­ing, it is said, the disguise of female attire, and so passing unobserved into the city at nightfall, and returning at day­break.@@7 The same individual gave still more conclusive evidence of his zealous attachment to Socrates afterwards ; when he opened his house and his heart to receive, at Me­gara, his brother disciples, in their panic on the death of their master. So strong was the tie of reverence and af­fection which subsisted between the philosopher and those whom he drew around him. They formed, indeed, a sort of select family, each of whom was engaged in the pur­suit of his own peculiar employments and tastes in the world, whilst all looked up to Socrates as their father and head, and ever recurred to his society as to their common home.

This domestic intercourse subsisted in the midst of a city harassed with jealousies and dissensions, and with severe af­flictions of war and pestilence. Socrates remained unmoved through all these convulsions of the city, preserving a con­stant evenness of temper, so that Xanthippe could testify of him, that she never saw him returning at evening with a countenance changed from that with which he left home in the morning.@@® Nor could even the merriment of which he was sometimes the object, discompose his settled gravity and good humour. On one occasion, returning from sup­per late in the evening, he was assaulted by a riotous party of young men, personating the Furies, in masks, and with lighted torches.@@' The philosopher, however, without being irritated by the interruption, suffered them to indulge their mirth ; only he required them to pay that tribute which he exacted from every one that came in his way, to stop and answer his questions, as if he had met them in the Lyceum, or any other accustomed place of his daily conversations. Himself sound in mind and body, (for his habitual temper­ance saved him from the infection of the plague which so obstinately ravaged Athens,) he was enabled to give advice and assistance to all of his country in the midst of the phy­sical and moral desolation, in which every one else seems, more or less, to have participated.

Thus were the years of a long life quietly and usefully spent ; and he had nearly reached that limit at which

@@@• Xenoph. Mem. iv. 2.

@@@’ Ibid. 40.

@@@∙ Ibid. ii. 9.

@@@, Ibid. iii. 2.

@@@\* Aul. Gell. vi 10.

@@@« Ælian, Var. Hist. ix. 7.

@@@’ Ibid. c. 29.