Socrates in regard to his defence from the accusation. As he strongly disapproved the affected artificial rhetoric of his times, and the practice of appealing to the passions against the judgment of the hearer, so neither would he study beforehand what he should say on the occasion of his trial. Twice had he essayed (he observes to Hermoge­nes) to consider what he should say in his defence, and as often had he been prevented by those secret divine in­timations to which he habitually referred his conduct.@@’ Nor again would he receive the preferred services of friends in pleading his cause. The celebrated orator Lysias com­posed an oration for this purpose. On reading it, he ex­pressed his admiration of it, hut declined it as unsuitable to him. When Lysias wondered that he could admire it, and yet say it was unsuitable, he observed, in his usual manner of illustration, by an apposite case; “ Would not also fine coats and shoes be unsuitable to me?” Plato, however, it is said, could not be restrained from appearing in his be­half, and made an effort to address the court. But the up­roar was so great, that on his uttering the words, “ ascend the bema,” he was met with the cry, “ descend,” and forced to abandon the attempt.@@2

So neither, again, would he resort to those appliances to the feelings which were usual in the Athenian courts. The Athenian juryman expected that the defendant should come before him in the character of a suppliant, and entreat his clemency rather than claim his justice. He was to be assailed with prayers and tears, no less than with arguments addressed to his understanding. But Socrates would not condescend to these methods of persuasion. He would not produce his wife and children in the court, to excite com­passion, or bring forward his connexions and friends to in­tercede in his behalf He felt it unbecoming in him at his age, and with his reputation as a philosopher, to suppli­cate for his life. It would have given to his whole previous demeanour the appearance of insincerity and hypocrisy. It would have shewn that dread of death, against which all his teaching had been directed.@@3 It would have been an evi­dence that he disregarded the sanctity of religion, in trying to influence his jurors to decide by favour against their oaths, and so far would have substantiated the charge of Melitus against him.@@4 For the same reason, he had refused to offer to submit to a mitigated penalty, when challenged, accord­ing to the practice in the Athenian courts, to propose his own estimate of the offence. Afterwards, indeed, he sof­tened this bold vindication of his merits, by adding, in the same ironical manner, that he could perhaps pay the fine of a mina of silver, and would therefore fix that amount of da­mages; or that as Plato, Crito, Critobulus, and Apollodo­rus, suggested the sum of thirty minæ, and would he good sureties for the payment, he would fix the latter amount.@@5 To have seriously proposed any such estimate would, in his opinion, have been an admission of his guilt.@@6

He displayed throughout the trial, the same calm and cheerful temper which characterized his ordinary behaviour. There were in his manner, even at that solemn crisis, touches of the same ironical humour, the same half-earnest, half-play­ful strokes of argumentative attack, which had given so much interest and point to his daily familiar conversations ; and when the trial was over, he evinced no further emotion than the indignation of a sincere and honest man. at the malici­ous and mischievous arts by which the result had been ac­complished. He was sustained by the consciousness that no crime had been proved against him; whilst his assailants must feel the reproaches of conscience for the real im­

piety and iniquity of which they had been guilty; some for having instigated others to bear false witness against him ; some for having themselves borne this false witness. The disgrace of the condemnation fell not on him, he as­serted, but on those who had passed such a sentence. He consoled himself with the thought, that it was the will of the Deity, and it was best for him now to die ; that, though condemned by his present judges, like another Palamedes, he should receive from posterity that verdict of approbation which was withheld from Ulysses, to whose successful plot the life of that chief was sacrificed.@@7 Availing himself also of the prophetic power which the popular belief attributed to the words of a dying man, he warned his countrymen, as he left the court, that they were embarked in a course which must involve them in bitter repentance.@@8 He concluded his ad­dress with the following striking admonition: “I have only this request to make. As for my sons, when they shall have grown up, punish them, I pray you, by troubling them in the same manner in which I have been in the habit of troubling you, if they appear to you to concern themselves either with money or any thing else in preference to vir­tue. And if they would seem to be something when they are nothing, reproach them as I do you, that they take no concern about what they ought, and think themselves to be something when they are nothing. And if you do this, I shall have suffered justice at your hands, both myself and my sons. But it is now time to depart ; for me to die, for you to live ; but which of us is going to a better thing is uncertain to every one except only the Deity.”@@9

In his way from the court to the prison to which he was now consigned, he was observed with eye and mien and step composed, in perfect unison with his previous address. On perceiving some of those who accompanied him, weeping, " Why is this,” he said; “ is it now that you weep ? did you not long ago know, that, from the moment of my birth, the sentence of death had been decreed against me by nature? If, indeed, I were perishing beforehand in the midst of blessings flowing in upon me, it would be plain that I and my kind friends would have to grieve; but if I terminate my life at a time when troubles are expected, for my part I think you ought all to be in good heart, as feel­ing that I am happy.”@@10 Apollodorus, whose admiration of his master amounted to an amiable weakness, complained to him of the great hardship of his suffering by an unjust sen­tence. Acknowledging the affectionate feeling thus shewn to him in a familiar manner, by passing his hand over the head of his attached disciple, he, at the same time, gently reprov­ed him, saying, “ Would you then, my dear Apollodorus, rather see roe dying justly than unjustly?” and smiled at the question. On seeing Anytus pass by, he could not for­bear, it is said, the expression of a strong censure on the conduct of that individual towards his own son. He fore­told, what the unhappy result proved too true, that the heart of Anytus would one day he embittered by the evil fruits of that low and unworthy education to which, with mercenary views, he had subjected his son, a young man with whom the philosopher had formerly conversed, and who had seemed destined for better things.

The execution of Socrates, by the poisoned cup, would have followed immediately on his condemnation, but for the peculiar circumstances under which the trial had taken place. It was after the commencement of the Delian festi­val; an annual commemoration, of the safe return of The­seus and his devoted companions to Athens, from the fatal labyrinth of Crete, and the acquittal thenceforth of the

@@@’ Xenopb. Mem iv. 8. ,,E<∕>1 *yàp* ii'¾ M<λivotι *y.ypcιμμivav aiτi>v τηv ypaφf∣v, aiτot άκοΰων.* αυτόν *πάντα μaλ∖ov η rrtpi* τijr *ltiκηs διaλfyoμdvoυ* λ<γnv *aiιτiι,* it *χpi∣ σκoπeiv S τι a\*oλoy!∣σtτaι,* «. τ. λ.—and Apol. 2, *et sqq∙*

@@@\* Diog. Laert. in vit. Socr.

@@@· Plato, Apol. Op. i. p. 79.

@@@∙ Ibid. p. 82.

@@@i Plato, Apol. 38 b. Op. i. p. 88.

@@@· Xenoph. Apol. p. 23, *κtλtv0μtvot iπaτιμaσ∂aι,*

@@@’ Xenoph. Apol. 24.

@@@• Plato, Apol.

@@@’ Plato Apol. ad fin.

@@@10 Xenoph. Apol. 27.