niscus brought up his ſon, contrary to his inclination,  *in* his own manual employment ; in which Socrates, though his mind was continually aſpiring after higher objects, was not unſucceſsful ; for whilſt he was a young man, he is ſaid to have formed ſtatues of the habited graces, which were allowed a place in the citadel of Athens. Upon the death of his father he was left in ſuch ſtraitened circumſtances as laid him under the neceſſity of exerciſing that art to procure the means of ſubſiſtence, though he devoted, at the ſame time, all the leisure which he could command to the ſtudy of philoſo­phy. His diſtreſs, however, was loon relieved by Crito, a wealthy Athenian ; who, remarking his ſtrong pro­penſity to ſtudy, and admiring his ingenuous diſpoſition and diſtinguiſhed abilities, generouſly took him under his patronage, and intruded him with the inſtruction of his children. The opportunities which Socrates by this means enjoyed of attending the public lectures of the moſt eminent philosophers, ſo far increaſed his thirſt after wiſdom, that he determined to relinquiſh his occu­pation, and every proſpect of emolument which that might afford, in order to devote himſelf entirely to his favourite pursuits. Under Anaxagoras and Archelaus he prosecuted the study of nature in the uſual manner of the philoſophers of the age, and became well ac­quainted with their doctrines. Prodicus the ſophiſt was his preceptor in eloquence, Evenus in poetry, The­odorus in geometry, and Damo in muſic. Aſpafta, a woman no leſs celebrated for her intellectual than her perſonal accompliſhments, whoſe houſe was frequented by the most celebrated characters, had alſo ſome ſhare in the education of Socrates. Under ſuch preceptors it cannot reaſonably be doubted but that he became master of every kind of learning which the age in which he lived could afford ; and being bleſſed with very un­common talents by nature, he appeared in Athens, un­der the reſpectable characters of a good citizen and a true philoſopher Being called upon by his country to take arms in the long and ſevere ſtruggle between Athens and Sparta, he ſignalized himſelf at the siege of Potidæa, both by his valour and by the hardineſs with which he endured fatigue. During the ſeverity of a Thracian winter, whilſt others were clad in furs, he wore only his uſual clothing, and walked barefoot up­on the ice. In an engagement in which he ſaw ALCEBIAdes falling down wounded, he advanced to defend him, and ſaved both him and his arms : and though the prize of valour was on this occoſicn unqueſtionably due to Socrates, he generouſly gave his vote that it might be beſtowed upon Alcibiades, to encourage his riſing merit. He ſerved in other campaigns with diſtinguiſh­ed bravery, and had the happineſs on one occaſion to ſave the life of Xenophon, by bearing him, when co­vered with wounds, out of the reach of the enemy.

It was not till Socrates was upwards of 60 years oſ age that he undertook to ſerve his country in any civil office, when he was choſen to repreſent his own **diſtrict,** in the ſenate of five hundred. In this office, though he at firſt expoſed himſelf to ſome degree of ridicule from the want of experience in the forms of buſineſs, he ſoon convinced his colleagues that he was ſuperior to them all in wiſdom and integrity. Whilſt they, intimidated by the clamours of the populace, paſſed an unjuſt ſen­tence of condemnation upon the commanders, who, after the engagement at the Arginusian iſlands, had

been prevented by a ſtorm from paying funeral honours to the dead, Socrates ſtood forth ſingly in their defence, and to the laſt refilled to give his ſuffrage againſt them, declaring that no force ſhould compel him to act con­trary to juſtice and the laws. Under the ſubſequent tyranny he never ceaſed to condemn the oppressive and cruel proceedings of the thirty tyrants ; and when his boldnels provoked their reſeritment, ſo that his life was in hazard, fearing neither treachery nor violence, he ſtill continued to support with undaunted firmneſs the rights of his fellow-citizens.

Having given theſe proofs of public virtue both in a military and civil capacity, he wiſhed to do il ill more for his country. Obſerving with regret how much the opinions of the Athenian youth were milled, and their principles and taſte corrupted by philoſophers who ſpent all their time in refined ſpeculations upon nature and the origin of things, and by ſophiſts who taught in their ſchools the arts of false eloquence and deceitful reaſoning ; Socrates formed the wife and generous deſign of inſtituting a new and more useful method of in­ſtruction. He juſtly conceived the true end of philo­ſophy to be, not to make an oſtentatious display of superior learning and ability in ſubtle diſpntations or in­genious conjectures, but to free mankind from the do­minion of pernicious prejudices ; to correct their vices ; to inſpire them with the love of virtue ; and thus con­duct them in the path of wiſdom to true felicity. He therefore aſſumed the character of a moral philoſopher ; and, looking upon the whole city of Athens as his school, and all who were diſpoſed to lend him their attention as his pupils, he ſeized every occaſion of com­municating moral wiſedom to his fellow citizens. He paſſed the greater part of his time in public ; and the me­thod of inſtruction of which he chiefly made uſe was, to propoſe a ſeriouS of queſtions to the perſon with whom he converſed, in order to lead him to ſome unſoreſeen con­cluſion. He firſt gained the conſent of his reſpondent to ſome obvious truths, and then obliged him to admit others from their relation or reſemblance to thoſe to which he had already assessed. Without making uſe oſ any direct argument or perſuaſion, he choſe to lead the perſon he meant to inſtruct, to deduce the truths of which he wiſhed to convince him, as a neceſſary conſequence from his own conceſſions. He commonly con­ducted theſe conferences with ſuch addreſs, as to con­ceal his design till the reſpondent had advanced too far to recede. On ſome occasions he made uſe of ironical language, that vain men might be caught in their own replies, and be obliged to confeſs their ignorance. He never aſſumed the air of a moroſe and rigid preceptor, but communicated uſeful inſtruction with all the eaſe and pleaſantry of polite conversation. Though emi­nently furniſhed with every kind of learning, he prefer­red moral to ſpeculative wiſdom. Convinced that phi­loſophy is valuable, not as it fwrniſhes queſtions for the ſchools, but as it provides men with a law of life, he cenſured his predeceſſors for ſpending all their time in abſtruſe reſearches into nature, and taking no pains to render themſelves uſeful to mankind. Elis favourite maxim was, whatever is above us doth not concern us. He eſtimated the value of knowledge by its utility, and recommended the ſtudy of geometry, aſtronomy, and other ſciences, only ſo far as they admit of a practical application to the purpoſes of human life. His great