ed for instruction in rhetoric, as also in other subjects.@@1 Whilst Xenophon also introduces him familiarly conversing with Theodota, whom he describes as living in great splen­dour at Athens, the object of general admiration for her personal charms, and inviting her to become his disciple,@@’— Plato leads us to believe that Socrates was himself the dis­ciple of another of the same class, the Mantinean Diotimè, who, among her other accomplishments, was distinguished in particular for her skill in the art of divination.@@3

Instruction in music formed an important part of Athe­nian education. Socrates, it seems, did not neglect the op­portunities which the presence of the great masters of the art in Athene afforded him of learning its principles. Con­nus accordingly is claimed for him, as his master in music.@@4 Damon, another celebrated musician, though not more emi­nent in the science which he professed, than as a politician and sophist, was resident at Athens during part of the admi­nistration of Pericles, the intimate and counsellor of that great statesman, as well as his instructor in music.@@® From him also, we are told, Socrates received instruction in the art. By these accounts, however, we may probably under­stand, not that he became a proficient in the musical art, but that he had listened to Damon as well as to Connus, discoursing on the subject, and studied its theories under them, so far, at least, as music entered into the general pursuit of philosophy.@@6

It should be observed, indeed, that though Socrates strongly discouraged the *presumption* of knowledge in all with whom he conversed, he did not disapprove of the acqui­sition of particular kinds of knowledge. He communicated whatever he knew to every one that came in his way ; and where he was himself unacquainted with any subject, he re­ferred his hearers to those who possessed the information.@@7 He was not in fact opposed to knowledge in itself. He was glad to embrace it wherever it could be found. But he was an enemy to the substitution of mere intellectual acquisi­tions,—and those often superficial and unreal,—for *education* of the mind and character. He felt, and justly felt, that knowledge by itself was vanity. The tendency of the age was to ascribe value exclusively to mental acuteness and dexterity. Ingenuity and cleverness obtained the merit and the prize of wisdom. His labour was to draw his country­men from thinking too highly of their boasted knowledge. He wished them to see how greatly they overrated intellectual ac­quirements,—how much they had yet to learn if they would be real proficients in wisdom.

Socrates indeed appears to have regarded philosophy in the light of a sacred mission, to which he was specially called, rather than of a study and exercise of the mind. This notion of philosophy had already been exemplified by Pythagoras and his followers. But they had realized it by forming themselves into distinct communities or colleges ; separating themselves from the world around, by a solemn initiation, and the practice of an ascetic discipline. Socrates, however, had no thought of changing the outward form of society. He did not propose, like Pythagoras, to institute a refuge from the pollutions and misery of the world, or to educate a peculiar brotherhood, who should afterwards act on the social mass. He did not address himself to the few. His school was all Athens, or rather indeed all Greece. Leaving society as it was, he sought to infuse a new spirit into it, by carrying his philosophy into every department of it. He therefore went about among all classes of people, preferring none, despising none, but adapting his instruc­tions to every variety of condition and character. Thus did he in truth, according to the observation commonly applied to him from the time of Cicero, bring down philosophy from heaven to earth ; but not so much by being the first to give a moral tone to philosophy, as by the universality and phi­lanthropy of his teaching. Philosophy in his hands was no longer an exclusive and privileged profession. It no longer spoke as from an oracular shrine, and in the language of mystery. It now conversed with every man at his own home,—submitted to be familiarly approached and viewed without reserve,—and, instead of waiting to be formally con­sulted by its votaries only, volunteered to mingle in the bu­siness, and interests, and pleasures of every-day life.

His manner of life and of teaching is thus described by Xenophon.@@’

“ He was constantly in public. For early in the morning he would go to the walks and the gymnasia ; and when the agora was full, he was to be seen there ; and constantly dur­ing the remainder of the day, he would be wherever he was likely to meet with the most persons ; and for the most part he would talk, and all that would might hear him.”

The nature of his conversations is thus further reported by the same faithful authority :

“ No one ever saw Socrates doing, or heard him say­ing, any thing impious or profane. For not only did he not discourse about the nature of all things, as most others, inquiring how, what by the sophists is called the universe, consists, and by what laws each heavenly thing is produced ; but he would point out the folly of those who studied such matters. And the first inquiry he would make of them was, whether they proceeded to such studies from thinking themselves already sufficiently acquainted with human things ; or whether they thought they were acting becomingly in passing by human things, and giving their attention to divine. He would wonder, too, it was not evident to them, that it was not possible for men to find out these matters ; since even those who most prided themselves on discoursing of them, did not agree in opinion with each other, but were affected like madmen in relation to one another. For of madmen, whilst some did not fear even the fearful, others were terrified at things not terrible ; whilst some were not ashamed to say or do any thing even before the multitude, others objected even to going out into the world ; whilst some paid no honour to sacred things, or altars, or any other religious object, others worshipped even stones, and common stocks, and brutes. So of those who speculated on the nature of the universe, whilst some thought that Being was one only, others thought it was infinite in number; whilst some thought that all things were in perpetual motion, others thought it impossible for any thing to be moved ; whilst some thought that all things were in a course of generation and destruction, others thought that nothing could possibly be generated or destroyed. He would further consider respecting them thus : whether, as the learners of human things think they shall be able to make practical use of their knowledge for themselves and any one else at pleasure, so also the searchers into divine things hold, that having ascertained by what laws each thing

@@@ Xenophon, Mem. ii. 6. Mà Δ\*, *ουχ,* ωr *ποτ. tγω fΑσπασίας ήκουσα. .φη γάρ, τaς aγa∂iις προμvηστρiδaς, κ.τ.λ.* P. 101.

@@@1 Xenophon, Mem. iii. 12. Ælian. Var. Hist. xiii. 31.

@@@’ Plato, Conviv. p. 201. op. t. 10. p. 227. Bipont.

@@@ Plato, Menexenus.

@@@5 Plutarch in Pericl. op. t. i. p. 594. Reiske.

@@@\* Diog. Laert. in vit. ii. 5, 15. Laertius says that Socrates learned to play on the lyre.

@@@’ Xenoph. Mem. iv. 7.

@@@i Mem. i. I. 10 ; also Plutarch, *Utrum seni ger.. Resp.*

Plato. Menexenus, p. 235. Kαl *lμοi μiv y.,* ω Mrvc^eve, *οvδiv 0avμaςov oιω* τ' *.ivaι .ιπ.ιv, <p τνγχάν.ι διδάσκαλον oυσa* δυ rravυ *φαύλη π.ρ'ι ρητορικής, άλλ' ήπ.ρ* καί άλλονν *πολλούς* καί *αγαθούς Ιποίησ. ρήτορας, .να* δ« καί *διαφίροντα τών 'Ελλήνων, Π.ρικλ.α τον Savθiππoυ,* Μ. *τις αυτή ; ή δηλονότι 'Ασπασίαν λty.ις* ; Σ. *λίγω γάρ* ; κα\* *Κόννον γ. τον Μητροβίου. οΰτοι γάρ μοι* δυο c«rl διδάσκαλο,· ό *μ.ν μουσικής, ή δ. ρητορικής.* Ρ. 277. Bipont.