

When Socrates said to a youth who was introduced to him so that he might test his capabilities, "Speak so that I may see you" (taking it for granted that he did not simply mean "hearing" by "seeing"), he was right in so far as it is only in speaking that the features and especially the eyes of a man become animated, and his intellectual powers and capabilities imprint their stamp on his features: we are then in a position to estimate provisionally the degree and capacity of his intelligence; which was precisely Socrates' aim in that case. But, on the other hand, it is to be observed, firstly, that this rule does not apply to the _moral_ qualities of a man, which lie deeper; and secondly, that what is gained from an _objective_ point of view by the clearer development of a man's countenance while he is speaking, is again from a _subjective_ point of view lost, because of the personal relation into which he immediately enters with us, occasioning a slight fascination, does not leave us unprejudiced observers, as has already been explained. Therefore, from this last standpoint it might be more correct to say:

"Do not speak in order that I may see you."