

to overturn us—the laws and the whole State, as far as in you lies? Do you imagine that a State can subsist and not be overthrown, in which the decisions of law have no power, but are set aside and overthrown by individuals? . . . Tell us what complaint you have to make against us which justifies you in attempting to destroy us and the State? In the first place, did we not bring you into existence? Your father married your mother by our aid and begat you. Say whether you have any objection to urge against those of us who regulate marriage? 'None,' I should reply. 'Or against those of us who regulate the system of nurture and education of children in which you were trained? Were not the laws, who have the charge of this, right in commanding your father to train you in music and gymnastic?' 'Right,' I should reply. 'Well, then, since you were brought into the world and nurtured and educated by us, can you deny in the first place that you are our child and slave, as your fathers were before you? And if this is true, you are not on equal terms with us; nor can you think that you have a right to do to us what we are doing to you. Would you have any right to strike or revile or do any other evil to a father or to your master, if you had one, when you have been struck or reviled by him, or received some other evil at his hands?—you would not say this? And because we think right to destroy you, do you think that you have any right to destroy us in return, and your country as far as in you lies? And will you, O professor of true virtue, say that you are justified in this?' "

How much this passage may owe in form to the literary genius of Plato, it is of course impossible to estimate, but that the thought is that of Socrates and not of Plato seems assured by the fact that it is in general accord with the whole tenor of his habit of mind, as recorded by Xenophon. Thus in the *Memorabilia*, Bk. IV., ch. 4, § 13, Socrates establishes the principle that "he who observes the laws is just, and he who does not observe them is unjust."

Socrates, then, however much he might benefit the individual Athenian, claimed nothing for himself by way of reward or honour. Nor did he make any claim to introduce a new religion or new social reforms. He regarded himself as nothing more than a simple inquirer after the truth, whose researches might possibly aid others who were engaged in the same pursuit. And if it had not been for the malignant persecution of those whom his fearless pursuit of that truth and his determination at all costs to do his duty as a citizen, had made his enemies, he would never have made any claim. But his habit of unceasing discussion and cross-examination naturally provoked considerable irritation amongst those whose self-conceit was put to open shame, and his fearless championship of the unfortunate admirals who had failed to rescue some of the Athenian crews, wrecked in the storm which came on immediately after the naval victory of Arginusæ, was