

# Plato, *Crito* (Abridged)

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## Persons of the Dialogue

SOCRATES

CRITO

## Setting

The Prison of Socrates

## Themes

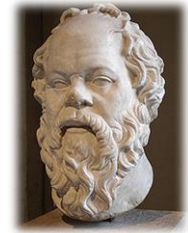
Fear of Death

Virtue

Justice (and Injustice)

Citizenship

The Rule of Law



**Socrates.** WHY have you come at this hour, Crito? it must be quite early.

**Crito.** Yes, certainly.

**Soc.** What is the exact time?

**Cr.** The dawn is breaking.

**Soc.** I wonder the keeper of the prison would let you in.

**Cr.** He knows me because I often come, Socrates; moreover, I have done him a kindness.

**Soc.** And are you only just come?

**Cr.** No, I came some time ago.

**Soc.** Then why did you sit and say nothing, instead of awakening me at once?

**Cr.** Why, indeed, Socrates, I myself would rather not have all this sleeplessness and sorrow. But I have been wondering at your peaceful slumbers, and that was the reason why I did not awaken you, because I wanted you to be out of pain. I have always thought you happy in the calmness of your temperament; but never did I see the like of the easy, cheerful way in which you bear this calamity.

**Soc.** Why, Crito, when a man has reached my age he ought not to be repining at the prospect of death.

**Cr.** And yet other old men find themselves in similar misfortunes, and age does not prevent them from repining.

**Soc.** That may be. But you have not told me why you come at this early hour.

**Cr.** I come to bring you a message which is sad and painful; not, as I believe, to yourself but to all of us who are your friends, and saddest of all to me.

**Soc.** What! I suppose that the ship has come from Delos, on the arrival of which I am to die?

**Cr.** No, the ship has not actually arrived, but she will probably be here to-day... and therefore to-morrow, Socrates, will be the last day of your life.

**Soc.** Very well, Crito; if such is the will of God, I am willing....

**Cr.** But, O! my beloved Socrates, let me entreat you once more to take my advice and escape. For if you die I shall not only lose a friend who can never be replaced, but there is another evil: people who do not know you and me will believe that I might have saved you if I had been willing to give money, but that I did not care. Now, can there be a worse disgrace than this- that I should be thought to value money more than the life of a friend? For the many will not be persuaded that I wanted you to escape, and that you refused.

**Soc.** But why, my dear Crito, should we care about the opinion of the many? Good men, and they are the only persons who are worth considering, will think of these things truly as they happened.

**Cr.** But do you see, Socrates, that the opinion of the many must be regarded, as is evident in your own case, because they can do the very greatest evil to anyone who has lost their good opinion?

**Soc.** I only wish, Crito, that they could; for then they could also do the greatest good, and that would be well. But the truth is, that they can do neither good nor evil: they cannot make a man wise or make him foolish; and whatever they do is the result of chance.

**Cr.** Well, I will not dispute about that; but please to tell me, Socrates, whether you are not acting out of regard to me and your other friends: are you not afraid that if you escape hence we may get into trouble with the informers for having stolen you away, and lose either the whole or a great part of our property; or that even a worse evil may happen to us? Now, if this is your fear, be at ease; for in order to save you, we ought surely to run this or even a greater risk; be persuaded, then, and do as I say.

**Soc.** Yes, Crito, that is one fear which you mention, but by no means the only one.

**Cr.** Fear not. There are persons who at no great cost are willing to save you and bring you out of prison; and as for the informers, you may observe that they are far from being exorbitant in their demands; a little money will satisfy them. My means, which, as I am sure, are ample, are at your service, and if you have a scruple about spending all mine, here are strangers who will give you the use of theirs; and one of them, Simmias the Theban, has brought a sum of money for this very purpose... and many others are willing to spend their money too. I say, therefore, do not on that account hesitate about making your escape, and do not say, as you did in the court, that you will have a difficulty in knowing what to do with yourself if you escape. For men will love you in other places to which you may go, and not in Athens only; there are friends of mine in Thessaly, if you like to go to them, who will value and protect you, and no Thessalian will give you any trouble. Nor can I think that you are justified, Socrates, in betraying your own life when you might be saved; this is playing into the hands of your enemies and destroyers; and moreover I should say that you were betraying your children; for you might bring them up and educate them; instead of which you go away and leave them, and they will have to take their chance; and if they do not meet with the usual fate of orphans, there will be small thanks to you. No man should bring children into the world who is unwilling to persevere to the end in their nurture and education. But you are choosing the easier part, as I think, not the better and manlier, which would rather have become one who professes **virtue** in all his actions, like yourself... I beseech you therefore, Socrates, to be persuaded by me, and to do as I say.

**Soc.** Dear Crito, your **zeal**<sup>1</sup> is invaluable, if a right one; but if wrong, the greater the zeal the greater the evil; and therefore we ought to consider whether these things shall be done or not. For I am and always have been one of those natures who must be guided by **reason**<sup>2</sup>, whatever the reason may be which upon reflection appears to me to be the best; and now that this fortune has come upon me, I cannot put away the reasons which I have before given: the principles which I have hitherto honored and revered I still honor, and unless we can find other and better principles on the instant, I am certain not to agree with you... Tell me, then, whether I am right in saying that some opinions, and the opinions of some men only, are to be valued, and other opinions, and the opinions of other men, are not to be valued. I ask you whether I was right in maintaining this?

**Cr.** Certainly.

**Soc.** The good are to be regarded, and not the bad?

**Cr.** Yes.

**Soc.** And the opinions of the wise are good, and the opinions of the unwise are evil?

**Cr.** Certainly.

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<sup>1</sup> Fervor, or passion, for a person or cause

<sup>2</sup> Dispassionate thought; the consideration of arguments based on logic; the opposite of zeal

**Soc.** And what was said about another matter? Was the **disciple**<sup>3</sup> in gymnastics supposed to attend to the praise and blame and opinion of every man, or of one man only- his physician or trainer, whoever that was?

**Cr.** Of one man only.

**Soc.** And he ought to fear the censure and welcome the praise of that one only, and not of the many?

**Cr.** That is clear.

**Soc.** And he ought to live and train, and eat and drink in the way which seems good to his single master who has understanding, rather than according to the opinion of all other men put together?

**Cr.** True.

**Soc.** And if he disobeys and disregards the opinion and approval of the one, and regards the opinion of the many who have no understanding, will he not suffer evil?

**Cr.** Certainly he will.

**Soc.** And what will the evil be... in the disobedient person?

**Cr.** Clearly, affecting the body; that is what is destroyed by the evil.

**Soc.** Very good; and is not this true, Crito, of other things which we need not separately enumerate? In the matter of just and unjust, fair and foul, good and evil, which are the subjects of our present consultation, ought we to follow the opinion of the many and to fear them; or the opinion of the one man who has understanding, and whom we ought to fear and reverence more than all the rest of the world: and whom deserting we shall destroy and injure that principle in us which may be assumed to be improved by justice and deteriorated by injustice; is there not such a principle?

**Cr.** Certainly there is, Socrates.

**Soc.** Take a parallel instance; if, acting under the advice of men who have no understanding, we destroy that which is improvable by health and deteriorated by disease- when that has been destroyed, I say, would life be worth having? .... Could we live, having an evil and corrupted body?

**Cr.** Certainly not.

**Soc.** And will life be worth having, if that higher part of man be depraved, which is improved by justice and deteriorated by injustice? Do we suppose that principle, whatever it may be in man, which has to do with justice and injustice, to be inferior to the body?

**Cr.** Certainly not.

**Soc.** More honored, then?

**Cr.** Far more honored.

**Soc.** Then, my friend, we must not regard what the many say of us: but what he, the one man who has understanding of justice and injustice, will say, and what the truth will say. And therefore you begin in error when you suggest that we should regard the opinion of the many about justice and injustice, good and evil, honorable and dishonorable. Well, someone will say, "But the many can kill us."

**Cr.** Yes, Socrates; that will clearly be the answer.

**Soc.** That is true; but still I find with surprise that the old argument is, as I conceive, unshaken as ever. And I should like to know whether **I may say the same of another proposition- that not life, but a good life, is to be chiefly valued?**

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<sup>3</sup> student

**Cr.** Yes, that also remains.

**Soc.** And a good life is equivalent to a just and honorable one- that holds also?

**Cr.** Yes, that holds.

**Soc.** From these premises I proceed to argue the question whether I ought or ought not to try to escape without the consent of the Athenians: and if I am clearly right in escaping, then I will make the attempt; but if not, I will abstain...

**Cr.** I think that you are right, Socrates; how then shall we proceed?

**Soc.** Let us consider the matter together, and do you either refute me if you can, and I will be convinced; or else cease, my dear friend, from repeating to me that I ought to escape against the wishes of the Athenians: for I am extremely desirous to be persuaded by you, but not against my own better judgment. And now please to consider my first position, and do your best to answer me.

**Cr.** I will do my best.

**Soc.** Are we to rest assured, in spite of the opinion of the many, and in spite of consequences whether better or worse... that injustice is always an evil and dishonor to him who acts unjustly? Shall we affirm that?

**Cr.** Yes.

**Soc.** Then we must do no wrong?

**Cr.** Certainly not.

**Soc.** Nor when injured injure in return, as the many imagine; for we must injure no one at all?

**Cr.** Clearly not.

**Soc.** Again, Crito, may we do evil?

**Cr.** Surely not, Socrates.

**Soc.** And what of doing evil in return for evil, which is the morality of the many-is that just or not?

**Cr.** Not just....

**Soc.** Then we ought not to retaliate or render evil for evil to anyone, whatever evil we may have suffered from him.

....

**Soc.** Ought a man to do what he admits to be right, or ought he to betray the right?

**Cr.** He ought to do what he thinks right.

**Soc.** But if this is true, what is the application? In leaving the prison against the will of the Athenians, do I wrong any? or rather do I not wrong those whom I ought least to wrong? Do I not desert the principles which were acknowledged by us to be just? What do you say?

**Cr.** I cannot tell, Socrates, for I do not know.

**Soc.** Then consider the matter in this way: Imagine that I am about to play **truant**<sup>4</sup>... and the laws and the government come and interrogate me: "Tell us, Socrates," they say; "what are you about? are you going by an act of yours 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?"

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<sup>4</sup> To be absent without authorization (e.g., truant from school)

What will be our answer, Crito, to these and the like words? Anyone, and especially a clever rhetorician, will have a good deal to urge about the evil of setting aside the law which requires a sentence to be carried out; and we might reply, "Yes; but the State has injured us and given an unjust sentence." Suppose I say that?

**Cr.** Very good, Socrates.

**Soc.** "And was that our agreement with you?" the law would say, "or were you to abide by the sentence of the State?" And if I were to express astonishment at their saying this, the law would probably add: "Answer, Socrates, instead of opening your eyes: you are in the habit of asking and answering questions. 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 gymnastics?" 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 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? Has a philosopher like you failed to discover that our country is more to be valued and higher and holier far than mother or father or any ancestor, and more to be regarded in the eyes of the gods and of men of understanding? also to be soothed, and gently and reverently entreated when angry, even more than a father, and if not persuaded, obeyed? And when we are punished by her, whether with imprisonment or stripes, the punishment is to be endured in silence; and if she leads us to wounds or death in battle, thither we follow as is right; neither may anyone yield or retreat or leave his rank, but whether in battle or in a court of law, or in any other place, he must do what his city and his country order him; or he must change their view of what is just: and if he may do no violence to his father or mother, much less may he do violence to his country." What answer shall we make to this, Crito? Do the laws speak truly, or do they not?

**Cr.** I think that they do.

**Soc.** Then the laws will say: "Consider, Socrates, if this is true, that in your present attempt you are going to do us wrong. For, after having brought you into the world, and nurtured and educated you, and given you and every other citizen a share in every good that we had to give, we further proclaim and give the right to every Athenian, that if he does not like us when he has come of age and has seen the ways of the city, and made our acquaintance, he may go where he pleases and take his goods with him; and none of us laws will forbid him or interfere with him. Any of you who does not like us and the city, and who wants to go to a colony or to any other city, may go where he likes, and take his goods with him. But he who has experience of the manner in which we order justice and administer the State, and still remains, has entered into an **implied contract**<sup>5</sup> that he will do as we command him... Of all Athenians you have been the most constant resident in the city, which, as you never leave, you may be supposed to love. For you never went out of the city either to see the games, except once when you went to the Isthmus, or to any other place unless when you were on military service; nor did you travel as other men do. Nor had you any curiosity to know other States or their laws: your affections did not go beyond us and our State; we were your especial favorites, and you acquiesced in our government of you; and this is the State in which you begat your children, which is a proof of your satisfaction. Moreover, you might, if you had liked, have fixed the penalty at banishment in the course of the trial-the State which refuses to let you go now would have let you go then. But you pretended that you preferred death to exile, and that you were not grieved at death.

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<sup>5</sup> Socrates hints at the idea of a *social contract* between members of a society, which would later be explored in depth by early modern political philosophers, such as Hobbes, Locke, and Rousseau.

And now you have forgotten these fine sentiments, and pay no respect to us, the laws, of whom you are the destroyer; and are doing what only a miserable slave would do, running away and turning your back upon the compacts and agreements which you made as a citizen. And first of all answer this very question: Are we right in saying that you agreed to be governed according to us in deed, and not in word only? Is that true or not?" How shall we answer that, Crito? Must we not agree?

**Cr.** There is no help, Socrates.

**Soc.** Then will they not say: "You, Socrates, are breaking the covenants and agreements which you made with us at your leisure, not in any haste or under any compulsion or deception, but having had seventy years to think of them, during which time you were at liberty to leave the city... if our covenants appeared to you to be unfair. You had your choice, and might have gone... to some other Hellenic or foreign State. Whereas you, above all other Athenians, seemed to be so fond of the State, or, in other words, of us her laws... that you never stirred out of her..."

"Socrates, if you will take our advice; do not make yourself ridiculous by escaping out of the city... Where will be your fine sentiments about justice and virtue then?"

"Listen, then, Socrates, to us who have brought you up. Think not of life and children first, and of justice afterwards, but of justice first... For neither will you nor any that belong to you be happier or holier or more just in this life, or happier in another, if you do as Crito bids. Now you depart in innocence, a sufferer and not a doer of evil; a victim, not of the laws, but of men. But if you go forth, returning evil for evil, and injury for injury, breaking the covenants and agreements which you have made with us... we shall be angry with you while you live, and our brethren, the laws in the world below, will receive you as an enemy; for they will know that you have done your best to destroy us. Listen, then, to us and not to Crito."

This is the voice which I seem to hear murmuring in my ears... and prevents me from hearing any other... Yet speak, if you have anything to say.

**Cr.** I have nothing to say, Socrates.

**Soc.** Then let me follow... the will of God.