

The Gorgias
by
Plato

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Gorgias

by Plato

Translated by Benjamin Jowett

INTRODUCTION.

IN SEVERAL OF THE DIALOGUES of Plato, doubts have arisen among his interpreters as to which of the various subjects discussed in them is the main thesis. The speakers have the freedom of conversation; no severe rules of art restrict them, and sometimes we are inclined to think, with one of the *dramatis personae* in the Theaetetus, that the digressions have the greater interest. Yet in the most irregular of the dialogues there is also a certain natural growth or unity; the beginning is not forgotten at the end, and numerous allusions and references are interspersed, which form the loose connecting links of the whole. We must not neglect this unity, but neither must we attempt to confine the Platonic

dialogue on the Procrustean bed of a single idea. (Compare Introduction to the Phaedrus.)

Two tendencies seem to have beset the interpreters of Plato in this matter. First, they have endeavoured to hang the dialogues upon one another by the slightest threads; and have thus been led to opposite and contradictory assertions respecting their order and sequence. The mantle of Schleiermacher has descended upon his successors, who have applied his method with the most various results. The value and use of the method has been hardly, if at all, examined either by him or them. Secondly, they have extended almost indefinitely the scope of each separate dialogue; in this way they think that they have escaped all difficulties, not seeing that what they have gained in generality they have lost in truth and distinctness. Metaphysical conceptions easily pass into one another; and the simpler notions of antiquity, which we can only realize by an effort, imperceptibly blend with the more familiar theories of modern philosophers. An eye for proportion is needed (his own art of measuring) in the study of Plato, as well as of other great artists. We may hardly admit that the moral

antithesis of good and pleasure, or the intellectual antithesis of knowledge and opinion, being and appearance, are never far off in a Platonic discussion. But because they are in the background, we should not bring them into the foreground, or expect to discern them equally in all the dialogues.

There may be some advantage in drawing out a little the main outlines of the building; but the use of this is limited, and may be easily exaggerated. We may give Plato too much system, and alter the natural form and connection of his thoughts. Under the idea that his dialogues are finished works of art, we may find a reason for everything, and lose the highest characteristic of art, which is simplicity. Most great works receive a new light from a new and original mind. But whether these new lights are true or only suggestive, will depend on their agreement with the spirit of Plato, and the amount of direct evidence which can be urged in support of them. When a theory is running away with us, criticism does a friendly office in counselling moderation, and recalling us to the indications of the text.

Like the *Phaedrus*, the *Gorgias* has puzzled students of Plato by the appearance of two or more subjects. Under

the cover of rhetoric higher themes are introduced; the argument expands into a general view of the good and evil of man. After making an ineffectual attempt to obtain a sound definition of his art from Gorgias, Socrates assumes the existence of a universal art of flattery or simulation having several branches:—this is the genus of which rhetoric is only one, and not the highest species. To flattery is opposed the true and noble art of life which he who possesses seeks always to impart to others, and which at last triumphs, if not here, at any rate in another world. These two aspects of life and knowledge appear to be the two leading ideas of the dialogue. The true and the false in individuals and states, in the treatment of the soul as well as of the body, are conceived under the forms of true and false art. In the development of this opposition there arise various other questions, such as the two famous paradoxes of Socrates (paradoxes as they are to the world in general, ideals as they may be more worthily called): (1) that to do is worse than to suffer evil; and (2) that when a man has done evil he had better be punished than unpunished; to which may be added (3) a third Socratic paradox or ideal, that bad men do what

they think best, but not what they desire, for the desire of all is towards the good. That pleasure is to be distinguished from good is proved by the simultaneousness of pleasure and pain, and by the possibility of the bad having in certain cases pleasures as great as those of the good, or even greater. Not merely rhetoricians, but poets, musicians, and other artists, the whole tribe of statesmen, past as well as present, are included in the class of flatterers. The true and false finally appear before the judgment-seat of the gods below.

The dialogue naturally falls into three divisions, to which the three characters of Gorgias, Polus, and Callicles respectively correspond; and the form and manner change with the stages of the argument. Socrates is deferential towards Gorgias, playful and yet cutting in dealing with the youthful Polus, ironical and sarcastic in his encounter with Callicles. In the first division the question is asked—What is rhetoric? To this there is no answer given, for Gorgias is soon made to contradict himself by Socrates, and the argument is transferred to the hands of his disciple Polus, who rushes to the defence of his master. The answer has at last to be given by Socrates himself, but before he can even explain

his meaning to Polus, he must enlighten him upon the great subject of shams or flatteries. When Polus finds his favourite art reduced to the level of cookery, he replies that at any rate rhetoricians, like despots, have great power. Socrates denies that they have any real power, and hence arise the three paradoxes already mentioned. Although they are strange to him, Polus is at last convinced of their truth; at least, they seem to him to follow legitimately from the premises. Thus the second act of the dialogue closes. Then Callicles appears on the scene, at first maintaining that pleasure is good, and that might is right, and that law is nothing but the combination of the many weak against the few strong. When he is confuted he withdraws from the argument, and leaves Socrates to arrive at the conclusion by himself. The conclusion is that there are two kinds of statesmanship, a higher and a lower—that which makes the people better, and that which only flatters them, and he exhorts Callicles to choose the higher. The dialogue terminates with a mythus of a final judgment, in which there will be no more flattery or disguise, and no further use for the teaching of rhetoric.

The characters of the three interlocutors also correspond

to the parts which are assigned to them. Gorgias is the great rhetorician, now advanced in years, who goes from city to city displaying his talents, and is celebrated throughout Greece. Like all the Sophists in the dialogues of Plato, he is vain and boastful, yet he has also a certain dignity, and is treated by Socrates with considerable respect. But he is no match for him in dialectics. Although he has been teaching rhetoric all his life, he is still incapable of defining his own art. When his ideas begin to clear up, he is unwilling to admit that rhetoric can be wholly separated from justice and injustice, and this lingering sentiment of morality, or regard for public opinion, enables Socrates to detect him in a contradiction. Like Protagoras, he is described as of a generous nature; he expresses his approbation of Socrates' manner of approaching a question; he is quite 'one of Socrates' sort, ready to be refuted as well as to refute,' and very eager that Callicles and Socrates should have the game out. He knows by experience that rhetoric exercises great influence over other men, but he is unable to explain the puzzle how rhetoric can teach everything and know nothing.

Polus is an impetuous youth, a runaway 'colt,' as Socrates describes him, who wanted originally to have taken the place of Gorgias under the pretext that the old man was tired, and now avails himself of the earliest opportunity to enter the lists. He is said to be the author of a work on rhetoric, and is again mentioned in the *Phaedrus*, as the inventor of balanced or double forms of speech (compare *Gorg.*; *Symp.*). At first he is violent and ill-mannered, and is angry at seeing his master overthrown. But in the judicious hands of Socrates he is soon restored to good-humour, and compelled to assent to the required conclusion. Like Gorgias, he is overthrown because he compromises; he is unwilling to say that to do is fairer or more honourable than to suffer injustice. Though he is fascinated by the power of rhetoric, and dazzled by the splendour of success, he is not insensible to higher arguments. Plato may have felt that there would be an incongruity in a youth maintaining the cause of injustice against the world. He has never heard the other side of the question, and he listens to the paradoxes, as they appear to him, of Socrates with evident astonishment. He can hardly understand the meaning of Archelaus being

miserable, or of rhetoric being only useful in self-accusation. When the argument with him has fairly run out, Callicles, in whose house they are assembled, is introduced on the stage: he is with difficulty convinced that Socrates is in earnest; for if these things are true, then, as he says with real emotion, the foundations of society are upside down. In him another type of character is represented; he is neither sophist nor philosopher, but man of the world, and an accomplished Athenian gentleman. He might be described in modern language as a cynic or materialist, a lover of power and also of pleasure, and unscrupulous in his means of attaining both. There is no desire on his part to offer any compromise in the interests of morality; nor is any concession made by him. Like Thrasymachus in the *Republic*, though he is not of the same weak and vulgar class, he consistently maintains that might is right. His great motive of action is political ambition; in this he is characteristically Greek. Like Anytus in the *Meno*, he is the enemy of the Sophists; but favours the new art of rhetoric, which he regards as an excellent weapon of attack and defence. He is a despiser of mankind as he is of philosophy, and sees in the

laws of the state only a violation of the order of nature, which intended that the stronger should govern the weaker (compare *Republic*). Like other men of the world who are of a speculative turn of mind, he generalizes the bad side of human nature, and has easily brought down his principles to his practice. Philosophy and poetry alike supply him with distinctions suited to his view of human life. He has a good will to Socrates, whose talents he evidently admires, while he censures the puerile use which he makes of them. He expresses a keen intellectual interest in the argument. Like Anytus, again, he has a sympathy with other men of the world; the Athenian statesmen of a former generation, who showed no weakness and made no mistakes, such as Miltiades, Themistocles, Pericles, are his favourites. His ideal of human character is a man of great passions and great powers, which he has developed to the utmost, and which he uses in his own enjoyment and in the government of others. Had Critias been the name instead of Callicles, about whom we know nothing from other sources, the opinions of the man would have seemed to reflect the history of his life.

And now the combat deepens. In Callicles, far more than in any sophist or rhetorician, is concentrated the spirit of evil against which Socrates is contending, the spirit of the world, the spirit of the many contending against the one wise man, of which the Sophists, as he describes them in the *Republic*, are the imitators rather than the authors, being themselves carried away by the great tide of public opinion. Socrates approaches his antagonist warily from a distance, with a sort of irony which touches with a light hand both his personal vices (probably in allusion to some scandal of the day) and his servility to the populace. At the same time, he is in most profound earnest, as Chaerephon remarks. Callicles soon loses his temper, but the more he is irritated, the more provoking and matter of fact does Socrates become. A repartee of his which appears to have been really made to the 'omniscient' Hippias, according to the testimony of Xenophon (*Mem.*), is introduced. He is called by Callicles a popular declaimer, and certainly shows that he has the power, in the words of Gorgias, of being 'as long as he pleases,' or 'as short as he pleases' (compare *Protag.*). Callicles exhibits great ability in defending himself

and attacking Socrates, whom he accuses of trifling and word-splitting; he is scandalized that the legitimate consequences of his own argument should be stated in plain terms; after the manner of men of the world, he wishes to preserve the decencies of life. But he cannot consistently maintain the bad sense of words; and getting confused between the abstract notions of better, superior, stronger, he is easily turned round by Socrates, and only induced to continue the argument by the authority of Gorgias. Once, when Socrates is describing the manner in which the ambitious citizen has to identify himself with the people, he partially recognizes the truth of his words.

The Socrates of the *Gorgias* may be compared with the Socrates of the *Protagoras* and *Meno*. As in other dialogues, he is the enemy of the Sophists and rhetoricians; and also of the statesmen, whom he regards as another variety of the same species. His behaviour is governed by that of his opponents; the least forwardness or egotism on their part is met by a corresponding irony on the part of Socrates. He must speak, for philosophy will not allow him to be silent. He is indeed more ironical and provoking than in any other

of Plato's writings: for he is 'fooled to the top of his bent' by the worldliness of Callicles. But he is also more deeply in earnest. He rises higher than even in the *Phaedo* and *Crito*: at first enveloping his moral convictions in a cloud of dust and dialectics, he ends by losing his method, his life, himself, in them. As in the *Protagoras* and *Phaedrus*, throwing aside the veil of irony, he makes a speech, but, true to his character, not until his adversary has refused to answer any more questions. The presentiment of his own fate is hanging over him. He is aware that Socrates, the single real teacher of politics, as he ventures to call himself, cannot safely go to war with the whole world, and that in the courts of earth he will be condemned. But he will be justified in the world below. Then the position of Socrates and Callicles will be reversed; all those things 'unfit for ears polite' which Callicles has prophesied as likely to happen to him in this life, the insulting language, the box on the ears, will recoil upon his assailant. (Compare *Republic*, and the similar reversal of the position of the lawyer and the philosopher in the *Theaetetus*).

There is an interesting allusion to his own behaviour at the trial of the generals after the battle of Arginusae, which

he ironically attributes to his ignorance of the manner in which a vote of the assembly should be taken. This is said to have happened 'last year' (B.C. 406), and therefore the assumed date of the dialogue has been fixed at 405 B.C., when Socrates would already have been an old man. The date is clearly marked, but is scarcely reconcilable with another indication of time, viz. the 'recent' usurpation of Archelaus, which occurred in the year 413; and still less with the 'recent' death of Pericles, who really died twenty-four years previously (429 B.C.) and is afterwards reckoned among the statesmen of a past age; or with the mention of Nicias, who died in 413, and is nevertheless spoken of as a living witness. But we shall hereafter have reason to observe, that although there is a general consistency of times and persons in the Dialogues of Plato, a precise dramatic date is an invention of his commentators (*Preface to Republic*).

The conclusion of the Dialogue is remarkable, (1) for the truly characteristic declaration of Socrates that he is ignorant of the true nature and bearing of these things, while he affirms at the same time that no one can maintain any

other view without being ridiculous. The profession of ignorance reminds us of the earlier and more exclusively Socratic Dialogues. But neither in them, nor in the *Apology*, nor in the *Memorabilia* of Xenophon, does Socrates express any doubt of the fundamental truths of morality. He evidently regards this 'among the multitude of questions' which agitate human life 'as the principle which alone remains unshaken.' He does not insist here, any more than in the *Phaedo*, on the literal truth of the myth, but only on the soundness of the doctrine which is contained in it, that doing wrong is worse than suffering, and that a man should be rather than seem; for the next best thing to a man's being just is that he should be corrected and become just; also that he should avoid all flattery, whether of himself or of others; and that rhetoric should be employed for the maintenance of the right only. The revelation of another life is a recapitulation of the argument in a figure.

(2) Socrates makes the singular remark, that he is himself the only true politician of his age. In other passages, especially in the *Apology*, he disclaims being a politician at all. There he is convinced that he or any other good man who

attempted to resist the popular will would be put to death before he had done any good to himself or others. Here he anticipates such a fate for himself, from the fact that he is 'the only man of the present day who performs his public duties at all.' The two points of view are not really inconsistent, but the difference between them is worth noticing: Socrates is and is not a public man. Not in the ordinary sense, like Alcibiades or Pericles, but in a higher one; and this will sooner or later entail the same consequences on him. He cannot be a private man if he would; neither can he separate morals from politics. Nor is he unwilling to be a politician, although he foresees the dangers which await him; but he must first become a better and wiser man, for he as well as Callicles is in a state of perplexity and uncertainty. And yet there is an inconsistency: for should not Socrates too have taught the citizens better than to put him to death?

And now, as he himself says, we will 'resume the argument from the beginning.'

Socrates, who is attended by his inseparable disciple, Chaerephon, meets Callicles in the streets of Athens. He is

informed that he has just missed an exhibition of Gorgias, which he regrets, because he was desirous, not of hearing Gorgias display his rhetoric, but of interrogating him concerning the nature of his art. Callicles proposes that they shall go with him to his own house, where Gorgias is staying. There they find the great rhetorician and his younger friend and disciple Polus.

SOCRATES: Put the question to him, Chaerephon.

CHAEREPHON: What question?

SOCRATES: Who is he?—such a question as would elicit from a man the answer, ‘I am a cobbler.’

Polus suggests that Gorgias may be tired, and desires to answer for him. ‘Who is Gorgias?’ asks Chaerephon, imitating the manner of his master Socrates. ‘One of the best of men, and a proficient in the best and noblest of experimental arts,’ etc., replies Polus, in rhetorical and balanced phrases. Socrates is dissatisfied at the length and unmeaningness of the answer; he tells the disconcerted volunteer that he has mistaken the quality for the nature of the art, and remarks to Gorgias, that Polus has learnt how to

make a speech, but not how to answer a question. He wishes that Gorgias would answer him. Gorgias is willing enough, and replies to the question asked by Chaerephon,—that he is a rhetorician, and in Homeric language, ‘boasts himself to be a good one.’ At the request of Socrates he promises to be brief; for ‘he can be as long as he pleases, and as short as he pleases.’ Socrates would have him bestow his length on others, and proceeds to ask him a number of questions, which are answered by him to his own great satisfaction, and with a brevity which excites the admiration of Socrates. The result of the discussion may be summed up as follows:—

Rhetoric treats of discourse; but music and medicine, and other particular arts, are also concerned with discourse; in what way then does rhetoric differ from them? Gorgias draws a distinction between the arts which deal with words, and the arts which have to do with external actions. Socrates extends this distinction further, and divides all productive arts into two classes: (1) arts which may be carried on in silence; and (2) arts which have to do with words, or in which words are coextensive with action, such as arithmetic,

geometry, rhetoric. But still Gorgias could hardly have meant to say that arithmetic was the same as rhetoric. Even in the arts which are concerned with words there are differences. What then distinguishes rhetoric from the other arts which have to do with words? 'The words which rhetoric uses relate to the best and greatest of human things.' But tell me, Gorgias, what are the best? 'Health first, beauty next, wealth third,' in the words of the old song, or how would you rank them? The arts will come to you in a body, each claiming precedence and saying that her own good is superior to that of the rest—How will you choose between them? 'I should say, Socrates, that the art of persuasion, which gives freedom to all men, and to individuals power in the state, is the greatest good.' But what is the exact nature of this persuasion?—is the persevering retort: You could not describe Zeuxis as a painter, or even as a painter of figures, if there were other painters of figures; neither can you define rhetoric simply as an art of persuasion, because there are other arts which persuade, such as arithmetic, which is an art of persuasion about odd and even numbers. Gorgias is made to see the necessity of a further limitation,

and he now defines rhetoric as the art of persuading in the law courts, and in the assembly, about the just and unjust. But still there are two sorts of persuasion: one which gives knowledge, and another which gives belief without knowledge; and knowledge is always true, but belief may be either true or false,—there is therefore a further question: which of the two sorts of persuasion does rhetoric effect in courts of law and assemblies? Plainly that which gives belief and not that which gives knowledge; for no one can impart a real knowledge of such matters to a crowd of persons in a few minutes. And there is another point to be considered:—when the assembly meets to advise about walls or docks or military expeditions, the rhetorician is not taken into counsel, but the architect, or the general. How would Gorgias explain this phenomenon? All who intend to become disciples, of whom there are several in the company, and not Socrates only, are eagerly asking:—About what then will rhetoric teach us to persuade or advise the state?

Gorgias illustrates the nature of rhetoric by adducing the example of Themistocles, who persuaded the Athenians to build their docks and walls, and of Pericles, whom Socrates

himself has heard speaking about the middle wall of the Piraeus. He adds that he has exercised a similar power over the patients of his brother Herodicus. He could be chosen a physician by the assembly if he pleased, for no physician could compete with a rhetorician in popularity and influence. He could persuade the multitude of anything by the power of his rhetoric; not that the rhetorician ought to abuse this power any more than a boxer should abuse the art of self-defence. Rhetoric is a good thing, but, like all good things, may be unlawfully used. Neither is the teacher of the art to be deemed unjust because his pupils are unjust and make a bad use of the lessons which they have learned from him.

Socrates would like to know before he replies, whether Gorgias will quarrel with him if he points out a slight inconsistency into which he has fallen, or whether he, like himself, is one who loves to be refuted. Gorgias declares that he is quite one of his sort, but fears that the argument may be tedious to the company. The company cheer, and Chaerephon and Callicles exhort them to proceed. Socrates gently points out the supposed inconsistency into which

Gorgias appears to have fallen, and which he is inclined to think may arise out of a misapprehension of his own. The rhetorician has been declared by Gorgias to be more persuasive to the ignorant than the physician, or any other expert. And he is said to be ignorant, and this ignorance of his is regarded by Gorgias as a happy condition, for he has escaped the trouble of learning. But is he as ignorant of just and unjust as he is of medicine or building? Gorgias is compelled to admit that if he did not know them previously he must learn them from his teacher as a part of the art of rhetoric. But he who has learned carpentry is a carpenter, and he who has learned music is a musician, and he who has learned justice is just. The rhetorician then must be a just man, and rhetoric is a just thing. But Gorgias has already admitted the opposite of this, viz. that rhetoric may be abused, and that the rhetorician may act unjustly. How is the inconsistency to be explained?

The fallacy of this argument is twofold; for in the first place, a man may know justice and not be just—here is the old confusion of the arts and the virtues;—nor can any teacher be expected to counteract wholly the bent of natu-

ral character; and secondly, a man may have a degree of justice, but not sufficient to prevent him from ever doing wrong. Polus is naturally exasperated at the sophism, which he is unable to detect; of course, he says, the rhetorician, like every one else, will admit that he knows justice (how can he do otherwise when pressed by the interrogations of Socrates?), but he thinks that great want of manners is shown in bringing the argument to such a pass. Socrates ironically replies, that when old men trip, the young set them on their legs again; and he is quite willing to retract, if he can be shown to be in error, but upon one condition, which is that Polus studies brevity. Polus is in great indignation at not being allowed to use as many words as he pleases in the free state of Athens. Socrates retorts, that yet harder will be his own case, if he is compelled to stay and listen to them. After some altercation they agree (compare *Protag.*), that Polus shall ask and Socrates answer.

‘What is the art of Rhetoric?’ says Polus. Not an art at all, replies Socrates, but a thing which in your book you affirm to have created art. Polus asks, ‘What thing?’ and Socrates answers, An experience or routine of making a sort of de-

light or gratification. ‘But is not rhetoric a fine thing?’ I have not yet told you what rhetoric is. Will you ask me another question—What is cookery? ‘What is cookery?’ An experience or routine of making a sort of delight or gratification. Then they are the same, or rather fall under the same class, and rhetoric has still to be distinguished from cookery. ‘What is rhetoric?’ asks Polus once more. A part of a not very creditable whole, which may be termed flattery, is the reply. ‘But what part?’ A shadow of a part of politics. This, as might be expected, is wholly unintelligible, both to Gorgias and Polus; and, in order to explain his meaning to them, Socrates draws a distinction between shadows or appearances and realities; e.g. there is real health of body or soul, and the appearance of them; real arts and sciences, and the simulations of them. Now the soul and body have two arts waiting upon them, first the art of politics, which attends on the soul, having a legislative part and a judicial part; and another art attending on the body, which has no generic name, but may also be described as having two divisions, one of which is medicine and the other gymnastic. Corresponding with these four arts or sciences there are four

shams or simulations of them, mere experiences, as they may be termed, because they give no reason of their own existence. The art of dressing up is the sham or simulation of gymnastic, the art of cookery, of medicine; rhetoric is the simulation of justice, and sophistic of legislation. They may be summed up in an arithmetical formula:—

Tiring : gymnastic :: cookery : medicine :: sophistic
: legislation.

And,

Cookery : medicine :: rhetoric : the art of justice.

And this is the true scheme of them, but when measured only by the gratification which they procure, they become jumbled together and return to their aboriginal chaos. Socrates apologizes for the length of his speech, which was necessary to the explanation of the subject, and begs Polus not unnecessarily to retaliate on him.

‘Do you mean to say that the rhetoricians are esteemed flatterers?’ They are not esteemed at all. ‘Why, have they not great power, and can they not do whatever they de-

sire?’ They have no power, and they only do what they think best, and never what they desire; for they never attain the true object of desire, which is the good. ‘As if you, Socrates, would not envy the possessor of despotic power, who can imprison, exile, kill any one whom he pleases.’ But Socrates replies that he has no wish to put any one to death; he who kills another, even justly, is not to be envied, and he who kills him unjustly is to be pitied; it is better to suffer than to do injustice. He does not consider that going about with a dagger and putting men out of the way, or setting a house on fire, is real power. To this Polus assents, on the ground that such acts would be punished, but he is still of opinion that evil-doers, if they are unpunished, may be happy enough. He instances Archelaus, son of Perdiccas, the usurper of Macedonia. Does not Socrates think him happy?—Socrates would like to know more about him; he cannot pronounce even the great king to be happy, unless he knows his mental and moral condition. Polus explains that Archelaus was a slave, being the son of a woman who was the slave of Alcetas, brother of Perdiccas king of Macedon—and he, by every species of crime, first murder-

ing his uncle and then his cousin and half-brother, obtained the kingdom. This was very wicked, and yet all the world, including Socrates, would like to have his place. Socrates dismisses the appeal to numbers; Polus, if he will, may summon all the rich men of Athens, Nicias and his brothers, Aristocrates, the house of Pericles, or any other great family—this is the kind of evidence which is adduced in courts of justice, where truth depends upon numbers. But Socrates employs proof of another sort; his appeal is to one witness only,—that is to say, the person with whom he is speaking; him he will convict out of his own mouth. And he is prepared to show, after his manner, that Archelaus cannot be a wicked man and yet happy.

The evil-doer is deemed happy if he escapes, and miserable if he suffers punishment; but Socrates thinks him less miserable if he suffers than if he escapes. Polus is of opinion that such a paradox as this hardly deserves refutation, and is at any rate sufficiently refuted by the fact. Socrates has only to compare the lot of the successful tyrant who is the envy of the world, and of the wretch who, having been detected in a criminal attempt against the state, is crucified

or burnt to death. Socrates replies, that if they are both criminal they are both miserable, but that the unpunished is the more miserable of the two. At this Polus laughs outright, which leads Socrates to remark that laughter is a new species of refutation. Polus replies, that he is already refuted; for if he will take the votes of the company, he will find that no one agrees with him. To this Socrates rejoins, that he is not a public man, and (referring to his own conduct at the trial of the generals after the battle of Arginusae) is unable to take the suffrages of any company, as he had shown on a recent occasion; he can only deal with one witness at a time, and that is the person with whom he is arguing. But he is certain that in the opinion of any man to do is worse than to suffer evil.

Polus, though he will not admit this, is ready to acknowledge that to do evil is considered the more foul or dishonourable of the two. But what is fair and what is foul; whether the terms are applied to bodies, colours, figures, laws, habits, studies, must they not be defined with reference to pleasure and utility? Polus assents to this latter doctrine, and is easily persuaded that the fouler of two things

must exceed either in pain or in hurt. But the doing cannot exceed the suffering of evil in pain, and therefore must exceed in hurt. Thus doing is proved by the testimony of Polus himself to be worse or more hurtful than suffering.

There remains the other question: Is a guilty man better off when he is punished or when he is unpunished? Socrates replies, that what is done justly is suffered justly: if the act is just, the effect is just; if to punish is just, to be punished is just, and therefore fair, and therefore beneficent; and the benefit is that the soul is improved. There are three evils from which a man may suffer, and which affect him in estate, body, and soul;—these are, poverty, disease, injustice; and the foulest of these is injustice, the evil of the soul, because that brings the greatest hurt. And there are three arts which heal these evils—trading, medicine, justice—and the fairest of these is justice. Happy is he who has never committed injustice, and happy in the second degree he who has been healed by punishment. And therefore the criminal should himself go to the judge as he would to the physician, and purge away his crime. Rhetoric will enable him to display his guilt in proper colours, and to sustain

himself and others in enduring the necessary penalty. And similarly if a man has an enemy, he will desire not to punish him, but that he shall go unpunished and become worse and worse, taking care only that he does no injury to himself. These are at least conceivable uses of the art, and no others have been discovered by us.

Here Callicles, who has been listening in silent amazement, asks Chaerephon whether Socrates is in earnest, and on receiving the assurance that he is, proceeds to ask the same question of Socrates himself. For if such doctrines are true, life must have been turned upside down, and all of us are doing the opposite of what we ought to be doing.

Socrates replies in a style of playful irony, that before men can understand one another they must have some common feeling. And such a community of feeling exists between himself and Callicles, for both of them are lovers, and they have both a pair of loves; the beloved of Callicles are the Athenian Demos and Demos the son of Pyrilampes; the beloved of Socrates are Alcibiades and philosophy. The peculiarity of Callicles is that he can never contradict his loves; he changes as his Demos changes in all his opinions;

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