



The *Crito*

by Plato

SOCRATES: Here already, Crito? Surely it is still 43a
early?

CRITO: Indeed it is.

SOCRATES: About what time?

CRITO: Just before dawn.

SOCRATES: I wonder that the warder paid any
attention to you.

CRITO: He is used to me now, Socrates, because
I come here so often. Besides, he is under some small
obligation to me.

SOCRATES: Have you only just come, or have
you been here for long?

CRITO: Fairly long.

SOCRATES: Then why didn't you wake me at 43b
once, instead of sitting by my bed so quietly?

CRITO: I wouldn't dream of such a thing,

Socrates. I only wish I were not so sleepless and depressed myself. I have been wondering at you, because I saw how comfortably you were sleeping, and I deliberately didn't wake you because I wanted you to go on being as comfortable as you could. I have often felt before in the course of my life how fortunate you are in your disposition, but I feel it more than ever now in your present misfortune when I see how easily and placidly you put up with it.

SOCRATES: Well, really, Crito, it would be hardly suitable for a man of my age to resent 43c
having to die.

CRITO: Other people just as old as you are get involved in these misfortunes, Socrates, but their age doesn't keep them from resenting it when they find themselves in your position.

SOCRATES: Quite true. But tell me, why have you come so early?

CRITO: Because I bring bad news, Socrates—not so bad from your point of view, I suppose, but it will be very hard to bear for me and your other friends, and I think that I shall find it hardest of all.

SOCRATES: Why, what is this news? Has the boat come in from Delos—the boat which 43d
ends my reprieve when it arrives?

CRITO: It hasn't actually come in yet, but I expect that it will be here today, judging from the report of some people who have just arrived from Sunium and left it there. It's quite clear from their account that it will be here today, and so by tomorrow, Socrates, you will have to . . .
to end your life.

SOCRATES: Well, Crito, I hope that it may be for the best. If the gods will it so, so be it. 44
All the same, I don't think it will arrive today.

CRITO: What makes you think that?

SOCRATES: I will try to explain. I think I am right in saying that I have to die on the day
after the boat arrives?

CRITO: That's what the authorities say, at any rate.

SOCRATES: Then I don't think it will arrive on this day that is just beginning, but on the
day after. I am going by a dream that I had in the night, only a little while ago. It looks as though
you were right not to wake me up.

CRITO: Why, what was the dream about?

SOCRATES: I thought I saw a gloriously beautiful woman dressed in white robes, who came up to me and addressed me in these words: Socrates, ‘To the pleasant land of Phthia on the third day thou shalt come. b

CRITO: Your dream makes no sense, Socrates.

SOCRATES: To my mind, Crito, it is perfectly clear.

CRITO: Too clear, apparently. But look here, Socrates, it is still not too late to take my advice and escape. Your death means a double calamity for me. I shall not only lose a friend whom I can never possibly replace, but besides a great many people who don’t know you and me very well will be sure to think that I let you down, because I could have saved you if I had been willing to spend the money. And what could be more contemptible than to get a name for thinking more of money than of your friends? Most people will never believe that it was you who refused to leave this place although we tried our hardest to persuade you. c

SOCRATES: But my dear Crito, why should we pay so much attention to what ‘most people’ think? The really reasonable people, who have more claim to be considered, will believe that the facts are exactly as they are.

CRITO: You can see for yourself, Socrates, that one has to think of popular opinion as well. Your present position is quite enough to show that the capacity of ordinary people for causing trouble is not confined to petty annoyances, but has hardly any limits if you once get a bad name with them. d

SOCRATES: I only wish that ordinary people had an unlimited capacity for doing harm; then they might have an unlimited power for doing good, which would be a splendid thing, if it were so. Actually they have neither. They cannot make a man wise or stupid; they simply act at random.

CRITO: Have it that way if you like, but tell me this, Socrates. I hope that you aren’t worrying about the possible effects on me and the rest of your friends, and thinking that if you escape we shall have trouble with informers for having helped you to get away, and have to forfeit all our property or pay an enormous fine, or even incur some further punishment? If any idea like that is troubling you, you can dismiss it altogether. We are quite entitled to run that risk in saving you, and even worse, if necessary. Take my advice, and be reasonable. 45

SOCRATES: All that you say is very much in my mind, Crito, and a great deal more besides.

CRITO: Very well, then, don’t let it distress you. I know some people who are willing to rescue you from here and get you out of the country for quite a moderate sum, and then surely you realize how cheap these informers are to buy off; we shan’t need much money to settle them, and I think you’ve got enough of my money for yourself already. And then even supposing that in your anxiety for my safety you feel that you oughtn’t to spend my money, there are these foreign gentlemen staying in Athens who are quite willing to spend theirs. One of them, Simmias of Thebes, has actually brought the money with him for this very purpose, and Cebes and a number of others are quite ready to do the same. So, as I say, you mustn’t let any fears on these grounds make you slacken your efforts to escape, and you mustn’t feel any misgivings about what you said at your trial—that you wouldn’t know what to do with yourself if you left this country. Wherever you go, there are plenty of places where you will find a welcome, and if you choose to go to Thessaly, I have friends there who will make much of you and give you complete protection, so that no one in Thessaly can interfere with you. c

Besides, Socrates, I don’t even feel that it is right for you to try to do what you are doing, throwing away your life when you might save it. You are doing your best to treat yourself in exactly the same way as your enemies would, or rather did, when they wanted to ruin you. What is more, it seems to me that you are letting your sons down too. You have it in your power to

finish their bringing-up and education, and instead of that you are proposing to go off and desert them, and so far as you are concerned they will have to take their chance. And what sort of chance are they likely to get? The sort of thing that usually happens to orphans when they lose their parents. Either one ought not to have children at all, or one ought to see their upbringing and education through to the end. It strikes me that you are taking the line of least resistance, whereas you ought to make the choice of a good man and a brave one, considering that you profess to have made goodness your object all through life. Really, I am ashamed, both on your account and on ours, your friends'. It will look as though we had played something like a coward's part all through this affair of yours. First there was the way you came into court when it was quite unnecessary—that was the first act. Then there was the conduct of the defense—that was the second. And finally, to complete the farce, we get this situation, which makes it appear that we have let you slip out of our hands through some lack of courage and enterprise on our part, because we didn't save you, and you didn't save yourself, when it would have been quite possible and practicable, if we had been any use at all. 46

There, Socrates, if you aren't careful, besides the suffering there will be all this disgrace for you and us to bear. Come, make up your mind. Really it's too late for that now; you ought to have it made up already. There is no alternative; the whole thing must be carried through during this coming night. If we lose any more time, it can't be done; it will be too late. I appeal to you, Socrates, on every ground; take my advice and please don't be unreasonable!

SOCRATES: My dear Crito, I appreciate your warm feelings very much—that is, assuming that they have some justification. If not, the stronger they are, the harder they will be to deal with. Very well, then, we must consider whether we ought to follow your advice or not. You know that this is not a new idea of mine; it has always been my nature never to accept advice from any of my friends unless reflection shows that it is the best course of action. I cannot abandon the principles which I used to hold in the past simply because this accident has happened to me; they seem to me to be much as they were, and I respect and regard the same principles now as before. So unless we can find better principles on this occasion, you can be quite sure that I shall not agree with you—not even if the power of the people conjures up fresh hordes of bogies to terrify our childish minds, by subjecting us to chains and executions and confiscations of our property. c

Well, then, how can we consider the question most reasonably? Suppose that we begin by reverting to this view which you hold about people's opinions. Was it always right to argue that some opinions should be taken seriously but not others? Or was it always wrong? Perhaps it was right before the question of my death arose, but now we can see clearly that it was a mistaken persistence in a point of view which was really irresponsible nonsense. I should like very much to inquire into this problem, Crito, with your help, and to see whether the argument will appear in any different light to me now that I am in this position, or whether it will remain the same, and whether we shall dismiss it or accept it. d

Serious thinkers, I believe, have always held some such view as the one which I mentioned just now, that some of the opinions which people entertain should be respected, and others should not. Now I ask you, Crito, don't you think that this is a sound principle? You are safe from the prospect of dying tomorrow, in all human probability, and you are not likely to have your judgment upset by this impending calamity. Consider, then, don't you think that this is a sound enough principle, that one should not regard all the opinions that people hold, but only some and not others? What do you say? Isn't that a fair statement? e 47

CRITO: Yes, it is.

SOCRATES: In other words, one should regard the good ones and not the bad?

CRITO: Yes.

SOCRATES: The opinions of the wise being good, and the opinions of the foolish bad?

CRITO: Naturally.

SOCRATES: To pass on, then, what do you think of the sort of illustration that I used to employ? When a man is in training, and taking it seriously, does he pay attention to all praise and criticism and opinion indiscriminately, or only when it comes from the one qualified person, the actual doctor or trainer? b

CRITO: Only when it comes from the one qualified person.

SOCRATES: Then he should be afraid of the criticism and welcome the praise of the one qualified person, but not those of the general public.

CRITO: Obviously.

SOCRATES: So he ought to regulate his actions and exercises and eating and drinking by the judgment of his instructor, who has expert knowledge, rather than by the opinions of the rest of the public.

CRITO: Yes, that is so.

SOCRATES: Very well. Now if he disobeys the one man and disregards his opinion and commendations, and pays attention to the advice of the many who have no expert knowledge, surely he will suffer some bad effect? c

CRITO: Certainly.

SOCRATES: And what is this bad effect? Where is it produced? I mean, in what part of the disobedient person?

CRITO: His body, obviously; that is what suffers.

SOCRATES: Very good. Well now, tell me, Crito—we don't want to go through all the examples one by one—does this apply as a general rule, and above all to the sort of actions which we are trying to decide about, just and unjust, honorable and dishonorable, good and bad? Ought we to be guided and intimidated by the opinion of the many or by that of the one—assuming that there is someone with expert knowledge? Is it true that we ought to respect and fear this person more than all the rest put together, and that if we do not follow his guidance we shall spoil and mutilate that part of us which, as we used to say, is improved by right conduct and destroyed by wrong? Or is this all nonsense? d

CRITO: No, I think it is true, Socrates.

SOCRATES: Then consider the next step. There is a part of us which is improved by healthy actions and ruined by unhealthy ones. If we spoil it by taking the advice of nonexperts, will life be worth living when this part is once ruined? The part I mean is the body. Do you accept this? e

CRITO: Yes.

SOCRATES: Well, is life worth living with a body which is worn out and ruined in health?

CRITO: Certainly not.

SOCRATES: What about the part of us which is mutilated by wrong actions and benefited by right ones? Is life worth living with this part ruined? Or do we believe that this part of us, whatever it may be, in which right and wrong operate, is of less importance than the body?

CRITO: Certainly not. 48

SOCRATES: Is it really more precious?

CRITO: Much more.

SOCRATES: In that case, my dear fellow, what we ought to consider is not so much what people in general will say about us but how we stand with the expert in right and wrong, the one authority who represents the actual truth. So in the first place your proposition is not correct when you say that we should consider popular opinion in questions of what is right and honorable and good, or the opposite. Of course one might object, All the same, the people have the power to put us to death.

CRITO: No doubt about that! Quite true, Socrates. It is a possible objection.

SOCRATES: But so far as I can see, my dear fellow, the argument which we have just been through is quite unaffected by it. At the same time I should like you to consider whether we are still satisfied on this point, that the really important thing is not to live, but to live well. b

CRITO: Why, yes.

SOCRATES: And that to live well means the same thing as to live honorably or rightly?

CRITO: Yes.

SOCRATES: Then in the light of this agreement we must consider whether or not it is right for me to try to get away without an official discharge. If it turns out to be right, we must make the attempt; if not, we must let it drop. As for the considerations you raise about expense and reputation and bringing up children, I am afraid, Crito, that they represent the reflections of the ordinary public, who put people to death, and would bring them back to life if they could, with equal indifference to reason. Our real duty, I fancy, since the argument leads that way, is to consider one question only, the one which we raised just now. Shall we be acting rightly in paying money and showing gratitude to these people who are going to rescue me, and in escaping or arranging the escape ourselves, or shall we really be acting wrongly in doing all this? If it becomes clear that such conduct is wrong, I cannot help thinking that the question whether we are sure to die, or to suffer any other ill effect for that matter, if we stand our ground and take no action, ought not to weigh with us at all in comparison with the risk of doing what is wrong. c

CRITO: I agree with what you say, Socrates, but I wish you would consider what we ought to do. d

SOCRATES: Let us look at it together, my dear fellow: and if you can challenge any of my arguments, do so and I will listen to you; but if you can't, be a good fellow and stop telling me over and over again that I ought to leave this place without official permission. I am very anxious to obtain your approval before I adopt the course which I have in mind. I don't want to act against your convictions. Now give your attention to the starting point of this inquiry—I hope that you will be satisfied with my way of stating it—and try to answer my questions to the best of your judgment. e

CRITO: Well, I will try. 49

SOCRATES: Do we say that one must never willingly do wrong, or does it depend upon the circumstances? Is it true, as we have often agreed before, that there is no sense in which wrongdoing is good or honorable? Or have we jettisoned all our former convictions in these last few days? Can you and I at our age, Crito, have spent all these years in serious discussions without realizing that we were no better than a pair of children? Surely the truth is just what we have always said. Whatever the popular view is, and whether the alternative is pleasanter than the present one or even harder to bear, the fact remains that to do wrong is in every sense bad and dishonorable for the person who does it. Is that our view, or not? b

CRITO: Yes, it is.

SOCRATES: Then in no circumstances must one do wrong.

CRITO: No.

SOCRATES: In that case one must not even do wrong when one is wronged, which most people regard as the natural course.

CRITO: Apparently not.

SOCRATES: Tell me another thing, Crito. Ought one to do injuries or not?

CRITO: Surely not, Socrates. c

SOCRATES: And tell me, is it right to do an injury in retaliation, as most people believe, or not?

CRITO: No, never.

SOCRATES: Because, I suppose, there is no difference between injuring people and wronging them.

CRITO: Exactly.

SOCRATES: So one ought not to return a wrong or an injury to any person, whatever the provocation is. Now be careful, Crito, that in making these single admissions you do not end by admitting something contrary to your real beliefs. I know that there are and always will be few people who think like this, and consequently between those who do think so and those who do not there can be no agreement on principle; they must always feel contempt when they observe one another's decisions. I want even you to consider very carefully whether you share my views and agree with me, and whether we can proceed with our discussion from the established hypothesis that it is never right to do a wrong or return a wrong or defend oneself against injury by retaliation, or whether you dissociate yourself from any share in this view as a basis for discussion. I have held it for a long time, and still hold it, but if you have formed any other opinion, say so and tell me what it is. If, on the other hand, you stand by what we have said, listen to my next point.

CRITO: Yes I stand by it and agree with you. Go on.

SOCRATES: Well, here is my next point, or rather question. Ought one to fulfill all one's agreements, provided that they are right, or break them?

CRITO: One ought to fulfill them.

SOCRATES: Then consider the logical consequence. If we leave this place without first persuading the state to let us go, are we or are we not doing an injury, and doing it in a quarter where it is least justifiable? Are we or are we not abiding by our just agreements?

CRITO: I can't answer your question, Socrates. I am not clear in my mind.

SOCRATES: Look at it in this way. Suppose that while we were preparing to run away from here—or however one should describe it—the laws and constitution of Athens were to come and confront us and ask us this question, Now, Socrates, what are you proposing to do? Can you deny that by this act which you are contemplating you intend, so far as you have the power, to destroy us, the laws, and the whole state as well? Do you imagine that a city can continue to exist and not be turned upside down, if the legal judgments which are pronounced in it have no force but are nullified and destroyed by private persons?

How shall we answer this question, Crito, and others of the same kind? There is much that could be said, especially by a professional advocate, to protest against the invalidation of this law which enacts that judgments once pronounced shall be binding. Shall we say, Yes, I do intend to destroy the laws, because the state wronged me by passing a faulty judgment at my trial? Is this to be our answer, or what?

CRITO: What you have just said, by all means, Socrates.

SOCRATES: Then what supposing the laws say, Was there provision for this in the agreement between you and us, Socrates? Or did you undertake to abide by whatever judgments the state pronounced?

If we expressed surprise at such language, they would probably say, Never mind our language, Socrates, but answer our questions; after all, you are accustomed to the method of question and answer. Come now, what charge do you bring against us and the state, that you are trying to destroy us? Did we not give you life in the first place? Was it not through us that your father married your mother and begot you? Tell us, have you any complaint against those of us laws that deal with marriage?

No, none, I should say.

Well, have you any against the laws which deal with children's upbringing and education, such as you had yourself? Are you not grateful to those of us laws which were instituted for this end, for requiring your father to give you a cultural and physical education?

Yes, I should say.

Very good. Then since you have been born and brought up and educated, can you deny, in the first place, that you were our child and servant, both you and your ancestors? And if this is so, do you imagine that what is right for us is equally right for you, and that whatever we try to do to you, you are justified in retaliating? You did not have equality of rights with your father, or your employer—supposing that you had had one—to enable you to retaliate. You were not allowed to answer back when you were scolded or to hit back when you were beaten, or to do a great many other things of the same kind. Do you expect to have such license against your country and its laws that if we try to put you to death in the belief that it is right to do so, you on your part will try your hardest to destroy your country and us its laws in return? And will you, the true devotee of goodness, claim that you are justified in doing so? Are you so wise as to have forgotten that compared with your mother and father and all the rest of your ancestors your country is something far more precious, more venerable, more sacred and held in greater honor both among gods and among all reasonable men? Do you not realize that you are even more bound to respect and placate the anger of your country than your father's anger? That if you cannot persuade your country you must do whatever it orders and patiently submit to any punishment that it imposes, whether it be flogging or imprisonment. And if it leads you out to war, to be wounded or killed, you must comply, and it is right that you should do so. You must not give way or retreat or abandon your position. Both in war and in the law courts and everywhere else you must do whatever your city and your country command, or else persuade them in accordance with universal justice, but violence is a sin even against your parents, and it is a far greater sin against your country.

What shall we say to this, Crito—that what the laws say is true, or not?

CRITO: Yes, I think so.

SOCRATES: Consider, then, Socrates, the laws would probably continue, whether it is also true for us to say that what you are now trying to do to us is not right. Although we have brought you into the world and reared you and educated you, and given you and all your fellow citizens a share in all the good things at our disposal, nevertheless by the very fact of granting our permission we openly proclaim this principle, that any Athenian, on attaining to manhood and seeing for himself the political organization of the state and us its laws, is permitted, if he is not satisfied with us, to take his property and go away wherever he likes. If any of you chooses to go to one of our colonies, supposing that he should not be satisfied with us and the state, or to emigrate to any other country, not one of us laws hinders or prevents him from going away wherever he likes, without any loss of property. On the other hand, if any one of you stands his ground when he can see how we administer justice and the rest of our public organization, we hold that by so doing he has in fact undertaken to do anything that we tell him. And we maintain that anyone who disobeys is guilty of doing wrong on three separate counts: first because we are his parents, secondly because we are his guardians, and thirdly because, after promising obedience, he is neither obeying us nor persuading us to change our decision if we are at fault in any way. And although all our orders are in the form of proposals, not of savage commands, and we give him the choice of either persuading us or doing what we say, he is actually doing neither. These are the charges, Socrates, to which we say that you will be liable if you do what you are contemplating, and you will not be the least culpable of your fellow countrymen, but one of the most guilty.

If I asked why, they would no doubt pounce upon me with perfect justice and point out that there are very few people in Athens who have entered into this agreement with them as explicitly as I have. They would say, Socrates, we have substantial evidence that you are satisfied with us and with the state. You would not have been so exceptionally reluctant to cross the borders of your country if you had not been exceptionally attached to it. You have never left

the city to attend a festival or for any other purpose, except on some military expedition. You have never traveled abroad as other people do, and you have never felt the impulse to acquaint yourself with another country or constitution. You have been content with us and with our city. You have definitely chosen us, and undertaken to observe us in all your activities as a citizen, and as the crowning proof that you are satisfied with our city, you have begotten children in it. Furthermore, even at the time of your trial you could have proposed the penalty of banishment, if you had chosen to do so—that is, you could have done then with the sanction of the state what you are now trying to do without it. But whereas at that time you made a noble show of indifference if you had to die, and in fact preferred death, as you said, to banishment, now you show no respect for your earlier professions, and no regard for us, the laws, whom you are trying to destroy. You are behaving like the lowest type of menial, trying to run away in spite of the contracts and undertakings by which you agreed to live as a member of our state. Now first answer this question. Are we or are we not speaking the truth when we say that you have undertaken, in deed if not in word, to live your life as a citizen in obedience to us?

What are we to say to that, Crito? Are we not bound to admit it?

CRITO: We cannot help it, Socrates.

SOCRATES: It is a fact, then, they would say, that you are breaking covenants and undertakings made with us, although you made them under no compulsion or misunderstanding, and were not compelled to decide in a limited time. You had seventy years in which you could have left the country, if you were not satisfied with us or felt that the agreements were unfair. You did not choose Sparta or Crete—your favorite models of good government—or any other Greek or foreign state. You could not have absented yourself from the city less if you had been lame or blind or decrepit in some other way. It is quite obvious that you stand by yourself above all other Athenians in your affection for this city and for us its laws. Who would care for a city without laws? And now, after all this, are you not going to stand by your agreements? Yes, you are, Socrates, if you will take our advice, and then you will at least escape being laughed at for leaving the city.

We invite you to consider what good you will do to yourself or your friends if you commit this breach of faith and stain your conscience. It is fairly obvious that the risk of being banished and either losing their citizenship or having their property confiscated will extend to your friends as well. As for yourself, if you go to one of the neighboring states, such as Thebes or Megara, which are both well governed, you will enter them as an enemy to their constitution, and all good patriots will eye you with suspicion as a destroyer of law and order. Incidentally you will confirm the opinion of the jurors who tried you that they gave a correct verdict; a destroyer of laws might very well be supposed to have a destructive influence upon young and foolish human beings. Do you intend, then, to avoid well-governed states and the higher forms of human society? And if you do, will life be worth living? Or will you approach these people and have the impudence to converse with them? What arguments will you use, Socrates? The same which you used here, that goodness and integrity, institutions and laws, are the most precious possessions of mankind? Do you not think that Socrates and everything about him will appear in a disreputable light? You certainly ought to think so.

But perhaps you will retire from this part of the world and go to Crito's friends in Thessaly? That is the home of indiscipline and laxity, and no doubt they would enjoy hearing the amusing story of how you managed to run away from prison by arraying yourself in some costume or putting on a shepherd's smock or some other conventional runaway's disguise, and altering your personal appearance. And will no one comment on the fact that an old man of your age probably with only a short time left to live, should dare to cling so greedily to life, at the price of violating the most stringent laws? Perhaps not, if you avoid irritating anyone. Otherwise,

Socrates, you will hear a good many humiliating comments. So you will live as the toady and slave of all the populace, literally ‘roistering in Thessaly,’ as though you had left this country for Thessaly to attend a banquet there. And where will your discussions about goodness and uprightness be then, we should like to know? But of course you want to live for your children’s sake, so that you may be able to bring them up and educate them. Indeed! By first taking them off to Thessaly and making foreigners of them, so that they may have that additional enjoyment? Or if that is not your intention, supposing that they are brought up here with you still alive, will they be better cared for and educated without you, because of course your friends will look after them? Will they look after your children if you go away to Thessaly, and not if you go away to the next world? Surely if those who profess to be your friends are worth anything, you must believe that they would care for them. 54

No, Socrates, be advised by us your guardians, and do not think more of your children or of your life or of anything else than you think of what is right, so that when you enter the next world you may have all this to plead in your defense before the authorities there. It seems clear that if you do this thing, neither you nor any of your friends will be the better for it or be more upright or have a cleaner conscience here in this world, nor will it be better for you when you reach the next. As it is, you will leave this place, when you do, as the victim of a wrong done not by us, the laws, but by your fellow men. But if you leave in that dishonorable way, returning wrong for wrong and evil for evil, breaking your agreements and covenants with us, and injuring those whom you least ought to injure—yourself, your friends, your country, and us—then you will have to face our anger in your lifetime, and in that place beyond when the laws of the other world know that you have tried, so far as you could, to destroy even us their brothers, they will not receive you with a kindly welcome. Do not take Crito’s advice, but follow ours. c

That, my dear friend Crito, I do assure you, is what I seem to hear them saying, just as a mystic seems to hear the strains of music, and the sound of their arguments rings so loudly in my head that I cannot hear the other side. I warn you that, as my opinion stands at present, it will be useless to urge a different view. However, if you think that you will do any good by it, say what you like. d

CRITO: No, Socrates, I have nothing to say.

SOCRATES Then give it up, Crito, and let us follow this course, since God points out the way. e

Plato. *Crito in The Last Days of Socrates*, trans. Hugh Tredennick. Harmondsworth, Middlesex: Penguin Classics, 1954.

QUESTIONS

1. What reasons does Crito give in order to persuade Socrates to escape?
2. Which of Crito's reasons do you think Socrates would find most persuasive and why do you think this?
3. Which of Crito's reasons do you find most persuasive and why do you think this?
4. Why does Socrates think that Crito should not be concerned with the opinions of the many—with "what people might think"?
5. Socrates gives three arguments to Crito that it is unjust to break the law and thus unjust for him to escape. What are these three arguments? Which of these arguments do you think is the strongest and why do you think so? Can you think of any objections to each of these arguments?