

Socrates' extended argument that he must not escape:

- (1) One must never do wrong.
- (2) Therefore, one must never return wrong for wrong.
- (3) To harm someone is to do wrong.
- (4) Therefore, one must never harm anyone.
- (5) Therefore one must never harm anyone, even if one has been harmed.
- (6) Whenever one violates a just agreement, one harms the person with whom one has formed the agreement.
- (7) Therefore one must never violate a just agreement.
- (8) Escaping from prison would be to violate a just agreement.
- (9) Therefore escaping from prison would be wrong.
- (10) Therefore, Socrates concludes, he must not escape from prison.

Arguments of the personified laws of Athens:

- (1) We gave you birth
- (2) You are our servant. You must honor country more than parents and are not entitled to destroy us even if we destroy you.
- (3) Persuade or obey!
- (4) You tacitly accepted our rule by
 - (a) not criticizing laws of childrearing or education
 - (b) not leaving Athens in your life
 - (c) raising your children here
 - (d) not proposing exile as a counterpenalty
- (5) Various quite weak arguments: your friends will be in danger, you will be regarded suspiciously in exile, you will strengthen jury's conviction that they were right to convict you.

Questions to consider:

1. If you were Socrates, would you have escaped? Why or why not?
2. Does Socrates think his conviction, even if based on false and slanderous charges, is just? If so, should he stay in prison?
3. What motivation does Socrates have to remain in prison if not to be a "martyr" to philosophy? Is he really the kind of man who would stoop to martyring himself, even for a good cause?
4. Did Socrates have a just agreement with the city and its laws?
5. What is your opinion of the strength of the arguments of the personified laws? Do they convince you? If not, what is your real responsibility toward the law?
6. Did Socrates die for foolish reasons?
7. Does Socrates have justification for the reasons he cites not to escape?