

Reason in The Crito

Soc. Assumed Premise: It must be early
 Cr. Verified: It is dawn.
 Soc. If: It is early
 Assumed Premise: It is the prison keepers job to keep people out at odd hours
 If: You, Crito, are a person here at odd hours
 ∴ You got passed the prison keeper.
 Cr. Verified: he knows me because I often come
 Statement: I have done the prison keeper a kindness
 Soc. Assumed Premise: You just got here
 Cr. ~Verified: No, I have been here some time
 Soc. If: You have been here some time
 If: I was asleep
 ∴ You did not wake me
 Cr. If: I think it would be hard to sleep when condemned to execution
 If: It would be painful to wake you
 If: I am amazed with your being able to sleep
 Then: I did not wake you
 Soc. Counter Premise: When a man is old, he should not fear death.
 ∴ I could sleep due to lack of fear
 Cr. Counter Premise: But older men fear death in your situation
 Soc. Verified: That is true
 Question: Why are you here at this early hour?
 Cr. Statement: I have come to bring a message
 Soc. Assumed Premise: The ship has come to Delos
 Statement: When the ship gets here I will die
 Then: I will die now
 Cr. Invalid: ~(The ship has come)
 Statement: The ship will come later
 ∴ You will die later
 Soc. Assumed Premise: There will be a delay of a day
 Cr. Question: Why do you think so?
 Soc. Statement: When the ship gets here I will die
 Cr. Verified: That is what the authorities say
 Soc. Assumed Premise: My interpretation of a vision I had of a delay was true
 Cr. Verified: Yes, the meaning is only too clear.
 If: You die
 Then: I will lose a good friend
 Then: People will assume I did not care enough to pay to free you
 Assumed Premise: People will not be persuaded that I wanted you to escape
 Assumed Premise: People will not be persuaded that you refused to escape
 ∴ People will think I value money more than life
 Soc. Assumed Premise: Good people will think things truly as they occurred
 Counter Premise: Good people are the only ones worth considering
 If: The many will not listen to things as they truly occurred

Comment [dp1]: This is overkill. Unnecessary.

Comment [dp2]: This is not an argument but an explanation of why he could sleep soundly. It is significant because it sets up much of the rest of the dialogue in how different Socrates is from the "many," and Crito, how different wisdom is from foolishness. And so Socrates' line of reasoning will be radically different from all the arguments based on mere consequence and what people believe and want, rather than careful reasoning about justice.

Comment [dp3]: Over kill again. Can boil this down to about two sentences. For example:
Premise: The fleet will arrive today (assumed: there is a sacred moratorium against putting anyone to death when the fleet is out).
Conclusion: Therefore, Socrates will die tomorrow.

Comment [dp4]: Conclusion of this section is: Crito's reputation will be ruined (he is constantly concerned with consequences and with what the many think).

Comment [dp5]: Not assumed. Actually stated or close to this. Assumed premises do not show up at all, but must be there for the logic to work.

Cr. Counter Premise: ∴ The many are not worth considering
∴ Losing the good opinion of the many can lead to greatest evil

∴ The opinion of the many must be regarded

Soc. Valid --If: The many can do the greatest evil

Then: They can do the greatest good

Statement: The man cannot make a man wise or foolish

Then: ~(They can do the greatest good)

∴ ~(The many are worth considering)

Comment [dp6]: You do get the crucial parts.

Cr. If: You *did* escape

Then: We would be punished for your escape

Statement: We would run the risk

If: you are acting out of concern for us

Then: do not fear on our account

∴ Take the risk and escape

Soc. Valid: It is a risk, yet not the only one

Cr. Statement: People like Simmias, Cebes and I want to help you escape

Statement: The prison keeper wants little money

Premise: It is within my means to afford the little money

Then: I can help you escape

∴ Do not hesitate about making your escape

[Soc trial] Count.Premise: I will have difficulty knowing what to do with myself

Counter Premise: Men will love you in other places --Thessaly

Statement: Thessalonians will value and protect you without trouble

If: You decide to die

If: You are justified in dying when you might live

Then: You are playing into the hands (wishes) of your enemies

Then: You are betraying your children

Assumed Premise: It is virtuous for parents to take care of their children

Statement: Instead of educating them, they will have to take their chance

Premise: No one ought have a child who is won't persevere to the end

∴ ~(You are justified in dying when you might live)

Premise: Choosing to die is the easier part, not the better and manlier

Premise: The better is enacted by he who professes virtue in all actions

Premise: Socrates professes virtue in all his actions ("like yourself")

Statement: Socrates chooses to die

Conclusion: ~(Socrates does not enact virtue in all his actions)

Assumed Conclusion: This will appear as want of courage

∴ Want of courage will be attributed to your friends

If: We [your friends] permit this

If: We could have saved you

If: We had been good for anything (no difficulty in escaping)

If: We did not see how disgraceful

If: We did not see how miserable this would make us and to you

Then: That will be the crowning absurdity to permit this

If: Any delay will render this all but impossible

Then: The time to escape is now

Then: We must regard what the one who has understanding says
 ∴ You begin in error when you suggest we regard the many

Counter Premise: But the many can kill us

Cr. Verified: Yes Socrates; that will clearly be the answer

Soc. Verified: That is true

Counter Premise: This does not devalue the old argument (conclusion listed above)

Proposition: Not life, but a good life is to be valued

Cr. Verified: Yes that also remains

Soc. Statement: The good life is equivalent to the honorable and just life

Cr. Verified: Yes that holds

Soc. If: I am clearly right in escaping
 Then: I will make the attempt
 If: ~(I am clearly right in escaping)
 Then: ~(I will make the attempt)

Counter Premise: All considerations of money and children concern with the many
 ∴ Only one question remains

Question: Do we do right in escaping and having others aid in our escape
 Question: ~(We do right in escaping and having others aid in our escape)
 If: ~(We do right in escaping and having others aid in our escape)
 Then: Death or any other calamity ought not be considered

Cr. Verified: I think that you are right

Soc. If: In some ways we ought to do wrong, and in others we ought not
 Then: We must abandon the former admissions made within a few days
 Premise: Injustice is always evil and bring dishonor to him who acts unjustly

Cr. Verified: Yes

Soc. Then: We must do no wrong

Cr. Verified: Certainly not

Soc. Assum.Premise: When we injure we do wrong
 Statement: We must injure no one at all to be Good
 ∴ If we are injured, to be Good, we cannot injure in return

Cr. Verified: Certainly not

Soc. Then: May we do evil?

Cr. Statement: Surely not, Socrates

Soc. If: We do evil in return for evil (the morality of the many)
 Then: That is not just

Cr. Verified: It is not just

Soc. Statement: For doing evil to another is the same as injuring him

Cr. Verified: Very true

Soc. Then: We ought not retaliate by doing evil, despite what we may endure

Cr. Verified: You may proceed, for I have not changed my mind

Soc. Question: Ought a man to betray what he thinks is right, or not?

Cr. Answer: A man ought to do what he thinks is right

Soc. Premise: By leaving the prison I desert the principles we acknowledged as just
 Conclusion: Then by leaving the prison I hurt the Athenians
 Statement: The Athenians are those I ought least to do wrong towards

Cr.Susp.Judgment: I cannot tell, Socrates, for I do not know

Soc. If: I escape my death sentence
 Then: I overturn the laws of Athens
 Statement: A State can be overthrown when laws have no power over individuals
 ∴ In escaping as an individual, I overthrow the power of the State
Counter Premise: But the State has injured us and given an unjust sentence
Cr. Verified: Very good, Socrates
Soc. Counter C.P.: Our agreement (social contract) was to abide the sentence of the State
 Premise: There is a possible objection that justifies overthrowing the State
 Statement: The State brought you into existence and aided in your creation
 Then: ~(There is a possible objection that justifies overthrowing the State)
 If: The Laws were right in commanding your father to music and gym
 Then: You are the State's child and slave as your fathers before you
 ∴ You are on equal terms with the State and the individuals within it
 If: You are on equal terms with the State and its individuals
 Then: You have a right to do to them what they are doing to you
 Then: You would have the right to strike and revile and do evil
 If: We think to destroy you
 Then: You would have the right to destroy us in return, and your country
Contradiction: "We ought not retaliate by doing evil, despite what we may endure"
 ∴ The country is more to be valued and higher and holier than father
 ∴ The State is to be obeyed, whether to battle in war or court, to death
 *Counter Premise: Or he must change his view of justice (*Soc* and *Cr* unwilling to)
 Conclusion: Much less can a man do violence to the State than ones parents
Cr. Verified: I think that they do
Soc. Premise: We enter into a contract where the State will care for us
 If: The State offers us liberty, protection and freedom (fulfills contract)
 Then: Defying the State is wrong because you defy your law bidding parents
 Then: Defying the State is wrong because it provided your education
 Then: Defying the State is wrong because we entered into the social contract
 Assumed Premise: We can alter the Laws of the State
 Premise: The Laws are not imposed, but offer obeying or convincing new laws
 Axiom: I (Socrates) have acknowledged (and benefited from) the agreement
 Axiom: I Socrates loved the city of Athens and its laws
 Then: This is proof of your satisfaction towards the city and its contract
 Statement: The State would have let you go
 If: You had pretended that you preferred death to exile during the trial
 Then: You have to claim to that perspective after the trial-- sees the State
 ∴ We are unjust in escaping
Cr. Verified: There is no help, Socrates
Soc. If: You had seventy years to think about this contract
 If: You had the time and freedom to go to another State
 Then: You ridicule yourself in escaping
 If: You transgress and err in this sort of way
 Then: Your friends will be driven into exile and deprived of citizenship
 Then: Your friends will lose their property
 If: You flee to another State

Then: You will be known as a subverter of the laws

Statement: Who is the corrupter of the laws is more likely to be corrupter of young

∴ You will confirm the minds of the judges in their condemnation of you

If: I escape

Then: I would be fleeing a well-ordered city and virtuous men

Assm.Premise: Athenians are virtuous because they have followed the social contract

Then: My existence is not worth having on these terms

Final Conclusion====> like a flute humming in my ears, I hear the truth, that I cannot escape

I did a quick read of the rest and it appears that you got all the important parts properly ordered with premise and conclusion. A little more verbose here and there than what might be necessary to get the job done.

Good job, nonetheless.

Grade: A