



7th Grade Intro to Classical Literature Summer Enrichment Activity

Summary of *The Witch of Blackbird Pond* by Elizabeth George Speare:

Set in 1687, *The Witch of Blackbird Pond* is a novel about sixteen-year-old Kit Tyler. Kit has been forced to leave her beloved home on the island of Barbados and join a family she has never met. Kit is greeted with suspicion and disapproval from the moment she arrives on the unfamiliar shores of colonial Connecticut. Torn between her quest for belonging and her desire to be true to herself, Kit struggles to survive in a hostile place. Just when it seems she must give up, she finds a kindred spirit in Hannah Tupper. But Tupper is believed by the colonists to be a witch, and this forces Kit to choose between her heart and her duty.

Enrichment Activity Directions:

In preparation for the school year, 7th grade students are *encouraged* to read *The Witch of Blackbird Pond*. After reading, students will respond to guided reading questions. Answer each question below with a paragraph (5-7 sentences). This assignment will preferably be typed in APA format; students may also hand write the assignment in blue/black ink.

1. What do you know about the main character, Kit Tyler? How does she change in the story?
2. What brings about those changes? Describe at least two events involving Kit and how these events required her to change.
3. Think of one major event in the story. What caused the event? Why was the event important to the story?
4. In which time period and where did the story take place? What did you learn about the time period from the story? How are the routines and values of their culture different from today's?
5. There were many antagonists throughout the story. Identify one antagonist and explain what they did to try to disrupt the success of the protagonist.
6. Think about the author's writing. What do you notice about the author's style and technique? Describe how the author's tone and word choice impacts the reader's mood and overall character development.

Important Details:

- **Due date:** First Day of School
- **Submission:** You will turn in your assignment in accordance with the expectations set forth by your teacher. This will be detailed on the class syllabus that you will have access to prior to the start of school.
- **Grading:** The assignment will be reviewed for completion. Teacher(s) may provide feedback to students at their discretion.
- Teachers will be using the summer readings during the first weeks back to school and teachers will be requiring the text be brought to class. Therefore, at a bare minimum, your student would benefit from completing the summer reading to prepare for the discussions that will ensue upon our return.



7th Grade Intro to Western Civilization Summer Enrichment Activity

The summer enrichment activity is *encouraged* and does not require students to purchase a book. Students will study the lives of three Greek leaders as written by the Greek historian, Plutarch, which you can access [here](#). Students will need to print the twenty-page document and then answer the questions.

Enrichment Activity Directions:

After reading, students will respond to guided reading questions. Answer each question below with a paragraph (5-7 sentences).

1. Please write a one-paragraph summary of the life of Lycurgus
2. Please write a one-paragraph summary of the life of Pericles
3. Please write a one-paragraph summary of the life of Demosthenes
4. Of these three Greek leaders, which leader do you admire most and why? Please respond to this question in two paragraphs (5-7 sentences per paragraph).

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The Life of Lycurgus

by Plutarch

THERE is so much uncertainty about the life of Lycurgus, the law-giver of Sparta, that circumstances related by one historian are often contradicted or differently represented by all the others. No two agree as to the date of his birth, his voyages, or the manner of his death. One reason for this disagreement is that there were two men in Sparta at different periods named Lycurgus. The earlier one, of whom we write, lived not long after Homer, and some of the exploits of the later Lycurgus are often confused with his. However, we shall be careful to present only such facts as are given by the most reliable authors. It must be borne in mind that the capital of Laconia was sometimes called Sparta and sometimes Lacedæmon. The names are used indiscriminately, both meaning the same city.

The most renowned of all the ancestors of Lycurgus was Soüs, who, while king of the Lacedæmonians, gained a tract of land called Helos. He reduced the inhabitants to slavery, and from that time all the slaves that the Lacedæmonians captured in their wars were called by the general name of Helots.

A remarkable story is told of Soüs, which is worth repeating, because it gives an example of wonderful self-control. He was once besieged by the Clitorians in a barren spot where it was impossible to get fresh water. This occasioned the soldiers so much suffering that Soüs was forced to appeal to the besiegers, and he agreed to restore to them all he had conquered providing that he and his men should drink of a neighboring spring. The Clitorians, thinking that they had nothing to lose and much to gain, readily acceded to the terms. Then Soüs assembled his forces and offered his entire kingdom to any man among them who would

forbear to drink; but they were so thirsty that they scarcely paid any heed to the offer, and eagerly partook of the cool, refreshing water. When all were satisfied, Soüs approached the spring, and, in the presence of his own soldiers and those of the enemy, merely sprinkled his face; then, without allowing a drop of water to enter [18] his mouth, looked around with an air of triumph, and loudly declared that, since all his army had not drunk, the articles of the agreement were unfulfilled. Thus the country remained in his possession.

When the father of Lycurgus died, his eldest son, Polydectes, succeeded to the throne of Sparta, but he lived only a few months, and at his death it was unanimously agreed that Lycurgus should be king. But it so happened that a short time after her husband died the widow of Polydectes gave birth to a son, when Lycurgus, being too just to deprive the child of his right, presented him to the magistrates, and said, "Spartans, behold your new-born king!" He then placed the infant in the chair of state and named him Charilaus.

Lycurgus acted as guardian of the little king, and was for many months the real ruler of Sparta; but in course of time the friends and relations of the queen-mother became jealous of his power, and complained because they thought they did not receive proper consideration. They went further, and accused Lycurgus of desiring the death of Charilaus in order that he might ascend the throne. This, and various other accusations which they brought against him, so aroused the suspicions of the people that Lycurgus determined to go away, and not return until his nephew had reached manhood. So, in indignation that any one should believe him capable of such baseness, he set sail with the intention of visiting



different countries and studying their various forms of government.

The first place he landed at was Crete, where he became acquainted with one Thales, a poet and musician, renowned for his learning and for his political abilities. Thales wrote poems which he set to music, exhorting people to obedience and virtue, and so effective were they that private quarrels were often ended, and peace and order restored by their influence, and Thales had in consequence become a most important and useful person. He and Lycurgus were soon warm friends, and the latter persuaded him to go to Sparta, where, by means of his melodies, he did much towards civilizing the inhabitants.

Lycurgus travelled on, only stopping long enough in each country to find out what was better or worse in its institutions than in those [19] of his native land. While on this journey he first saw some of Homer's poetry, which he admired so much that he introduced it wherever it was not known.

Although Lycurgus remained away from Sparta several years, he was very much missed, and his countrymen frequently sent ambassadors to entreat him to return. They compared their condition with what it had been under his rule, and were convinced that he had a genius for governing, whereas Charilaus was only a king in name. In course of time public affairs went from bad to worse, and then the king himself expressed a wish to have Lycurgus back. When this was made known to the traveler he no longer hesitated.

Lycurgus saw at once, on his arrival in Sparta, that no sort of patching up would restore the government to its proper state, and the only way to remedy the evil condition of public affairs was to begin at the very foundation and frame an entirely new set of laws. The first step he took was to visit the oracle at Delphi, where he offered a sacrifice and asked advice. The priestess called him the "beloved of the gods," and, in answer to his request that he might be inspired to enact good laws, assured him that

Apollo had heard him, and promised that the constitution he should establish would be the wisest and best in the whole world. This was so encouraging that Lycurgus went to his friends and to

all the prominent men of Sparta and begged them to assist him in his undertaking. They consented, and when his plans were completed Lycurgus requested thirty of the best-known Spartans to meet him at break of day in the market-place, well armed and prepared to attack any one who should oppose him. Such a tumult arose when the new form of government was announced that King Charilaus became alarmed, and thought there was a conspiracy against his person. So he rushed to the Temple of Minerva of the Brazen Horse for safety. There Lycurgus and his party followed, and explained their intentions so satisfactorily that the king was easily won over to their side.

The most important feature of the new government was the establishment of a senate, whose duty it should be to prevent the king on one hand, and the people on the other, from assuming too much control. After this was accomplished a difficult task presented itself in the new division of the land, which was all owned [20] by a few wealthy men of Sparta. Lycurgus considered this a bad state of affairs, but it required a great deal of discussion and persuasion before he could convince these land-owners to part with their estates. He succeeded, however, and nine thousand lots were distributed among as many citizens of Sparta. Then the country of Laconia was divided into thirty thousand equal shares for her citizens. After that, all being rich and poor alike, the only distinction a man could hope for was in acts of virtue. Once when Lycurgus was travelling through the country at harvest-time he smiled to see how equal were the stacks of grain on each division of land, and said, "Laconia looks like a large family estate distributed among a number of brothers."

To divide movables was such an impossible matter that the law-giver had to resort to stratagem to accomplish this. He made gold and



silver coin worthless, and substituted iron instead; but it was so heavy and bulky that a whole roomful was not very valuable, and a yoke of oxen was required to remove a small sum.

This put an end to robbery, for it was difficult to steal enough of such money to make the crime an object, and impossible to conceal a large sum. Another peculiarity of the iron coin was that it prevented the Spartans from making purchases of their neighbors, who laughed at it, and would not receive it in exchange for their wares. Hence the Spartans were forced to manufacture whatever they needed, so they turned their attention to the production of such useful articles as tables, chairs, and beds, and were willing to dispense with luxuries. Finding that very little money was required for necessities, the Spartans were easily satisfied, and had no reason to covet wealth. This was a state of affairs that Lycurgus particularly desired. Wandering fortune-tellers and venders of trashy trinkets ceased their visits to a country that had undesirable money, and as such people do more harm than good, their absence was an advantage.

Public tables were introduced, and did more than any other institutions of the law-giver in placing the citizens on a more equal footing, by forcing every man to partake of the same description and quality of food as his neighbor. In no circumstance would it do for any one to take a private meal beforehand, even though he made his appearance afterwards at the public table, for [21] a person with a poor appetite was suspected and accused of being dainty and effeminate, and that no Spartan could stand. But the men who had been wealthy objected to eating what Lycurgus prescribed, and one day they collected in the market-place and attacked him with abusive language, which they followed up by throwing stones. Finding that he was in danger, Lycurgus ran for a sanctuary, but he was pursued by a young man named Alcander, who overtook him and struck him such a violent blow in the face with a stout stick as to put out one of his eyes. Lycurgus did not attempt to resent his injury, but turned towards the rest of his

tormentors, who, at the sight of his horrible condition, with his face streaming with blood, were so repentant and ashamed that they placed Alcander in his hands for punishment, and

conducted Lycurgus to his home with great care and tenderness.

The law-giver thanked them for assisting him, and then dismissed all excepting Alcander, whom he took into his house. No word of reproach or ill treatment of any sort awaited the offender. The usual servants and attendants were sent away, and Alcander was ordered to wait upon Lycurgus instead. This he did without a murmur, because he was sorry for the dreadful injury he had done, and knew that he deserved punishment. Day by day his admiration of Lycurgus increased, and he constantly spoke to his friends of the goodness, the temperance, the industry, and the gentleness of the man he had once deemed proud and severe. Alcander knew that he could not do better than to imitate his master, and by so doing he became a wise, prudent citizen. In memory of his accident Lycurgus built a temple to Minerva, and to prevent the recurrence of such violence, the Lacedæmonians made it a rule never to carry sticks to their public assemblies.

Now we must give a description of the public dining-tables. Fifteen persons sat at a table, each being obliged to furnish monthly a bushel of meal, eight gallons of wine, five pounds of cheese, two pounds and a half of figs, and a little money to buy meat and fish. Any man who offered a sacrifice of first fruits, or killed a deer, had the privilege of eating at home for one day, providing he sent part of the venison to the public table. Besides repressing luxury, these assemblages for dining had another object: they were a kind of school for the young, where they were instructed in state affairs by learned statesmen, who discoursed while eating. Conversation was encouraged among the diners, who chatted freely and made jests, though they were always exceedingly careful not to hurt one another's feelings, that being considered ill bred.



The first time a youth entered the eating-place, the oldest citizen present would say, pointing to the door, "Not a word spoken in this company goes out there." This gave freedom to the conversation, and taught the young not to repeat what they heard. The manner of admitting a candidate to a particular table was as follows: each man who occupied a seat at it took a bit of soft bread and rolled it into a little ball, which he silently dropped into a vessel carried around for that purpose by a waiter. This vessel was called Caddos. If the candidate was desired, the shape of the ball was preserved by the person who made it, but if, for any reason, he preferred somebody else, the ball was flattened before being deposited in the Caddos. One flattened ball was sufficient to exclude an applicant, and such being the case, the fifteen men who occupied each table were always acceptable to one another. A rejected person was said to have ill luck with the Caddos.

The Lacedæmonians drank wine in moderation, and only at the public table; at the conclusion of the meal they went home in the dark. Their reason for not carrying lanterns was that they might accustom themselves to march boldly without light, and thus be prepared for midnight forays against an enemy.

It is remarkable that none of the laws made by Lycurgus were put into writing; indeed, he particularly enjoined that they should not be. He preferred rather to educate people to proper habits than to enforce them by writing. He said that matters of importance would have more weight if they were woven into the actions of everyday life, and imprinted on the hearts of the young by wise discipline and good example. Even for business contracts no writing was deemed necessary; the idea being so to educate men that their judgment would become sufficiently correct to enable them to adhere to an agreement or alter it as time and circumstances might require.

One of the laws of Lycurgus required the ceilings of the houses be wrought with no tool

but an axe, and the doors and gates be only so smooth as a saw could make them. This was to prevent extravagance and luxury, for in a house so roughly constructed a man would not be likely

to place bedsteads with silver feet, showy drapery, or gold and silver cups and salvers. Such costly articles would seem out of place; plain, substantial ones were selected in preference. So accustomed did the Spartans become to simplicity that when Leotychidas, one of their kings, was entertained in a room at Corinth where the ceilings and door-posts were richly carved, he asked whether the trees of that country grew like that. It is not probable that the question arose from ignorance, but the king had learned to sneer at such sumptuous and expensive buildings as he saw at Corinth.

Lycurgus thought the good education of the Spartan youth the noblest part of his work, and required girls as well as boys to take plenty of exercise in the open air, such as running, wrestling, and throwing quoits, that they might become strong and healthy. Every child was regarded as the property of the state, so it was carried, soon after birth, to a place called Lesche to be examined by certain elders, who decided its fate. If it were found to be well-formed and healthy, an order was given for its rearing, and a portion of land set apart for its maintenance. But a puny or deformed baby was thrown into a chasm, for the Spartans would have no weaklings. Their object was to build up a martial race, and they did not see, as we do, that people whose bodies are not strong often become the most valuable members of the human family.

Those children that were permitted to live were nursed with the greatest care, not tenderly, but with a view to making them robust. Their clothing was loose, their food coarse and plain; they were not afraid to be left alone or in the dark, nor were they permitted to indulge ill humor or to cry at trifles. The Lacedæmonian nurses were so famous that people of other countries often purchased them for their children.

No tutors or nurses were obtained in that way for



Spartan children, nor were their parents at liberty to educate them as they pleased. For at the age of seven they were enrolled in companies, and all subjected to the same discipline, performing their tasks and enjoying their recreations in common. The boy who showed most courage was made captain of the company, and the rest had to obey his orders implicitly and submit without a murmur to the punishments he inflicted. Old men were always present at the games, and often suggested some reason for a quarrel, in order that they might study the characters of the different boys and see which were brave and which cowardly. A slight knowledge of reading and writing was all that was required; but a Spartan youth was taught to endure pain, and to conquer in battle; as he advanced in years the severity of his discipline was increased, his head was shaved, he wore no shoes or stockings, and no clothing whatever when at play.

After reaching the age of twelve the boys discarded underclothing, which up to that time they were permitted to wear, and one coat a year was allotted to each. Bathing was not considered a necessity, and in order to render the skin hard and tough it was indulged in only on specified days at rare intervals. The Spartan boys slept together, forming themselves into bands and assisting each other in breaking and gathering the rushes of which their beds were composed. They were allowed to use no tools, their bare hands being considered sufficient for the work. In winter they added thistle-down to their rushes for warmth. They were constantly and carefully watched by the older men of the nation, and promptly punished for neglect of duty.

The bands were selected by the ablest and best citizen, who was appointed for that purpose. He governed them all, selected a captain for each, and exercised a general supervision over them. The captains were chosen from among the Irens, as those who had reached the age of twenty were called, bravery, good temper, and self-control being the necessary qualifications. The position, therefore, was considered one of high honor. It

was the captain's duty to command in battle; but in time of peace he was waited on by the members of his band, who obeyed his orders implicitly. The older ones did the hard work, such as fetching logs of wood, while to the younger and weaker ones fell the duty of gathering salads, herbs, meats, or any other food, as best they could, even though it became necessary to steal it. For this purpose they would creep into the gardens or sneak into the eating-houses which chanced to be left unguarded, and help themselves. If caught in the act, these youths were whipped unmercifully for their awkwardness. Their supper was purposely made such a scant meal that they were encouraged to steal from actual hunger. This was done as an exercise of courage and address, for if a youth could not steal or beg food he had to suffer the pangs of hunger. Fortunately for the morals of the Spartan boys, they had no need of riches or luxury; consequently their thefts were limited to the requirements of their stomachs. This was bad enough, but the object was to render children who were destined for war expert in escaping the watchfulness of an enemy, and to accustom them to expose themselves to the severest punishment in case of detection. Another reason for feeding them so sparingly was to make them tall and pliant, rather than short and fat.

The Spartan boys performed their stealing so earnestly that one of them having hidden a young fox under his cloak suffered the animal to tear out his very bowels, choosing rather to die on the spot than be detected and accused of awkwardness. This story might appear incredible in any other nation, but Plutarch assures us that he himself saw several Lacedæmonian youths whipped to death at the foot of the altar of Diana, on which their blood was sprinkled as a sacrifice. All the institutions of Lycurgus tended towards excessive self-control, by which he desired to render Spartans superior to other human beings.

It was the custom of the Iren to spend some time with the boys every evening after supper, when he would test their wits and find out which were the bright and which the stupid ones. For



example: one boy was ordered to sing a song, and was expected to comply instantly whether he chose or not. Another was asked who was the best man in the city, or what he thought of the various actions of such and such men. The object of these questions was not only to encourage the boys in forming opinions, but also to oblige them to inform themselves as to the defects and abilities of their countrymen. If a boy was not prepared with an answer he was considered dull and indifferent, and supposed to be wanting in a proper sense of virtue and honor. A good reason had to be given, in as few words as possible, for every statement made, and if it were not clear and sensible the boy had his thumb bitten by his captain. [26] This was done in the presence of the old men and magistrates, who expressed no opinions in the presence of the boys, but as soon as they were gone reproved the Iren if he had been too severe or too indulgent.

The art of talking was so cultivated that the boys became sharp and quick at repartee. Indeed, it was the aim of every Lacedæmonian to condense a deal of sense into as few words as possible. Lycurgus set the example, as the anecdotes related about him prove.

On being questioned as to why he allowed such mean and trivial sacrifices to the gods, he replied, "That we may always have something to offer them." When asked what sort of martial exercises he preferred, he said, "All, except those in which you stretch out your hands." That attitude meant a demand for quarter in battle. Lycurgus was once consulted by letter as to how his countrymen might best oppose an invasion of their enemies. His answer was, "By continuing poor, and not coveting each man to be greater than his fellow." When asked whether the city ought not to be enclosed by a wall, he wrote, "The city is well fortified which hath a wall of men instead of brick."

King Charilaus was once asked why Lycurgus had made so few laws: he replied, "Men of few words require few laws." It was said by a learned Spartan in defense of another, who had been

admitted to one of the public repasts and had observed profound silence throughout, "He who knows how to speak knows also when to speak." A troublesome, impertinent fellow asked

one of the wise men four or five times, "Who was the best man in Sparta?" and got for his answer, "He that is least like you." An orator of Athens declared that the Lacedæmonians had no learning. "True," answered one who was present, "for we are the only people of Greece that have learnt no ill of you." These are enough examples to show how chary the Spartans were of their words.

Music and poetry were cultivated to a great extent, and the songs were such as to excite enthusiasm and inspire men to fight. They were always simple in their expression, serious and moral in their tone; often they were praises of such men as had died in defense of their country, declaring them to be happy and glorified, or they were written to ridicule cowards, who chose rather to drag out a life which was regarded with contempt than seek glory on the field of battle.

At no time was the discipline of the Spartans less severe than when they were engaged in a war. Then they were permitted to have fine clothes and costly armor, and to curl their hair, of which they had a great quantity. They were particular about the arrangement of this ornament, because the law-giver had said that a large head of hair added beauty to a good face and terror to an ugly one. During their campaigns they were better fed and forced to exercise less severely than in time of peace, and their whole treatment was so much more indulgent that they were never better satisfied than when under military rule. They went to battle dancing and keeping step to the music without disturbing their ranks. They were gay, cheerful, and so eager that they resembled race-horses full of fire and neighing for the start. When the king advanced against the enemy, he was always surrounded by those who had been crowned at the public games. Spartans considered it such a favor to be so placed in battle, that one of them, who had gained a difficult victory in an Olympic game, upon being



asked what reward he expected, since he would not accept money as other combatants did, replied, "I shall have the honor to fight foremost in the ranks before my prince."

When they had routed an enemy they continued in pursuit until they were assured of the victory, but no longer, for they deemed it unworthy of a Grecian to destroy those who did not resist. This manner of dealing with their enemies was not only magnanimous, but was wise, for their opponents often gave up the fight and fled, knowing that their lives would be spared as soon as they did so. Lycurgus made great improvements in the art of war, and proved himself a brave, competent commander.

He made Lacedæmon resemble one great camp, where each person had his share of provisions and his occupation marked out. Even a man advanced in years could not live according to his own fancy, for he had always to consider the interest of his country before his own. If nothing else was required of him, he watched the boys in the performance of their exercises, and taught them something useful. Lycurgus forbade his people to engage in any mechanical trade; consequently they had plenty of leisure. They required no money, and thought that time devoted to the accumulation of wealth was sinfully wasted. The Helots tilled the ground and did all the menial work which a Lacedæmonian freeman considered beneath his dignity.

Lawsuits ceased, because there was no silver or gold to dispute about, and everybody's wants were supplied without any anxiety on his part. When not engaged in war, the Spartans spent their time in dancing, feasting, hunting, exercises, and conversation, and they were taught to believe that there was nothing more unworthy than to live by themselves or for themselves. They gathered about their commander, and devoted themselves entirely to the welfare of their country, esteeming no honor so great as that of being selected as a member of the senate. This is not remarkable when we remember that it was only the wisest and best of

the citizens who were chosen, and only those who could count sixty years of honorable life.

With regard to burials Lycurgus made some wise rules. He tried to lessen superstition by ordering the dead to be buried within the city, and even near the temples, so that the young might become accustomed to seeing dead bodies without fearing them, and that they might touch them or tread upon a grave without fancying themselves defiled thereby. Nothing was allowed to be put into the ground with a corpse except a few olive-leaves and the scarlet cloth in which it was wrapped. Only the names of such men as fell in war, and of such women as died in sacred offices, were inscribed on the graves. Eleven days were devoted to mourning, which terminated on the twelfth day by a sacrifice to Ceres, the goddess of agriculture.

Travelling abroad was forbidden, because Lycurgus did not wish his people to adopt the bad habits and manners of the ill-educated, and, for the same reason, all strangers who could not give a good account of themselves, and a sensible reason for coming to Sparta, were banished.

It seems strange that a man who thought so much of honesty and valor as Lycurgus did should have allowed the Helots to be used with injustice, but such was the fact. The Lacedæmonians treated these poor slaves, who performed for them all the menial offices that they were too proud to stoop to themselves, with positive cruelty. Everything about the downtrodden Helots indicated that they were in bondage. Their dress, their manners, their gestures, all their surroundings, differed from those of their masters. They wore dog-skin bonnets and sheep-skin vests; they were forbidden to study art or to perform any act that was not menial; once a day they received a certain number of stripes, whether they deserved punishment or not, merely to remind them that they were slaves. If they dared, even in the most trivial matter, to imitate their masters, they were made to suffer for the offence, and sometimes



they were actually murdered in cold blood by the Lacedæmonian young men. Other shameful cruelties were practiced upon them, which it is not necessary to recount.

After Lycurgus had got his ordinances into working order, and was satisfied that the government was firmly established on the principles he had introduced, he felt so pleased that he wanted to do something to make it last forever. Having thought out a plan, he called an assembly of the people, and when they had gathered in large numbers he told them that, although the happiness and well-being of the state seemed assured, there was one very important matter that needed attention, but he did not wish to mention it until he had consulted the oracle. He then begged them to continue to observe the laws strictly, without the slightest alteration, until his return, promising that he would act precisely as the gods should direct. Everybody consented, and urged him to set out at once on his journey. This did not satisfy Lycurgus, however; he needed more binding assurance; and for that purpose the senate, as well as all those in authority, were required to take a solemn oath that they would abide by the laws and maintain them until his return. That done, he departed for Delphi.

On his arrival he offered a sacrifice to the god, and asked whether the laws he had established were acceptable. The reply was that they were

excellent, and that so long as they were observed Sparta would be the most glorious city of the world. Having sent this flattering announcement of the Delphic Apollo to Sparta in writing, the

law-giver resolved to put an end to his existence, hoping thereby to compel his countrymen to be faithful to their oath for an indefinite period. He therefore starved himself to death, for he considered it a statesman's duty to set an example of heroism, even in his exit from the world.

The oath that Lycurgus had exacted before his departure for Delphi was religiously observed, and Sparta retained her position as the chief city of Greece for five hundred years in consequence. During that period fourteen kings succeeded one another to the throne, but no change was made in the laws until the reign of Agis, who restored gold and silver money, which encouraged avarice and its attending evils. This is not the Agis whose life forms part of this volume, but one of his early ancestors.

The body of Lycurgus was burned at Crete, and the ashes were scattered into the sea. He had requested this, because he feared that if any part of himself went back to Sparta the people would consider themselves released from their oath. A temple was erected in honor of the law-giver, and sacrifices were yearly offered to him by his grateful and loving countrymen.

The Life of Pericles

by Plutarch

PERICLES was fortunate in being the son of people who were not only nobly born, but who knew the advantages of a good education for their child. They therefore took pains to have him well taught, and engaged learned masters for that purpose. It seems strange that a philosopher should give music lessons, but one who bore the name of Damon actually taught Pericles to play upon the lyre. To be sure, he was something

besides a musician, for he gave his pupil instruction in politics as well, and in course of time he came to be regarded as such a dangerous meddler in state affairs that he was banished for ten years by ostracism.

Zeno, another learned man, taught Pericles natural philosophy, but it was Anaxagoras who did him the greatest service by developing the noblest traits of his character and instilling into his mind the best of

principles. He taught his pupil how to frightened the ignorant, and showed anything supernatural.



find natural causes for events which him the absurdity of putting faith in

The superiority of Pericles was felt by all who came in contact with him, and he had the gift of oratory, which was an immense advantage. He was so eloquent, and his voice was so well trained, that he could hold the attention of his hearers by the hour, and never failed to produce the effect he desired.

For many years Pericles took no decided stand in state affairs, but proved himself a brave soldier on the battlefield. When Themistocles was banished from Athens, however, and Aristides was dead, he came forward as the leader of the common people in opposition to Cimon, who headed the nobles.

He had never been a member of the Areopagus, which we know was composed of Archons, and he had not been appointed to that position. He lessened the power of that court, and had more trials conducted by the people. This was all very well so long as Pericles lived, but the effect was bad, because it encouraged bribery, and as those who had not been accustomed to power gained wealth in this way, they became extravagant and luxurious; this led in time to the downfall of the Athenian commonwealth.

We have mentioned the eloquence of Pericles and the influence it had on his hearers. Thucydides was once asked who was the better wrestler, Pericles or himself. He answered, "When I throw him, he says he was never down, and persuades the very spectators of his fall to believe him." His power was so great that he caused the banishment of Cimon, by accusing him of treasonably favoring the Lacedæmonians, though he had won several glorious victories, had filled Athens with money and spoils of war, and had made an able defense when the charge was brought.

Cimon was banished by ostracism, as we have seen in his life, but before the ten years expired a war broke out between the Athenians and the

Lacedæmonians, and he entered the ranks with his countrymen, anxious to prove his loyalty. The friends of Pericles forced him to retire, but when the Athenians were defeated the majority clamored so loudly for the recall of Cimon that Pericles was obliged to gratify them. Besides, Cimon was so popular with the Lacedæmonians that he induced them to make peace, which Pericles, whom they hated, could not have done.

Cimon died at the isle of Cyprus while conducting a fleet, and then Thucydides, a near relation of his, was chosen to lead the opposition, partly because a wise politician was needed to prevent the power of Pericles from becoming absolute. Thucydides did not possess Cimon's talent for war, but he was an able statesman, and preserved the balance of power in the government by composing his party of men superior in rank and dignity. So there were two distinct parties in Athens, one called the people, the other the nobility.

The former was headed by Pericles, who did his best to retain his popularity by means of shows, games, feasts, and processions. His aim was to keep the populace amused and occupied. He sent out six vessels every year on an eight months' voyage, manned with a large number of citizens, who were paid for their services and were given this opportunity to become experienced seamen. Many colonies were established in the neighborhood by him, not only to keep foreign nations in awe, but to get rid of those Athenians who had no occupation and were likely to become mischievous in consequence.

The name of Pericles will be remembered forever in connection with the magnificent temples and public buildings he caused to be erected. In this way he gave employment to a vast number of mechanics and trades-people, who vied with one another in producing beautiful and good work. Thus money circulated freely



among persons of every rank and condition, and a taste for magnificent designs was encouraged. The work was done well, and at the same time with marvelous rapidity.

The Thucydides party saw Athens daily growing in beauty, but they complained of the expense, and accused Pericles of wasting the public funds simply for the sake of opposing him. When the charge was brought, he rose in the open assembly and asked the people whether they thought he had laid out too much money. "A great deal too much," they replied. "Then let it be charged to my account," said Pericles, "and let the inscription on the buildings stand in my name."

He was a good judge of human nature, and knew perfectly well that the vanity of the Athenians would not let them submit to his having the glory alone, so he was not surprised when they exclaimed, "No, spend on; use what you please of the public treasure; spare no cost until the work is done!"

A final contest took place between Thucydides and Pericles to see which should be banished by ostracism. It resulted in the defeat of the former and the breaking up of his party, leaving Pericles in absolute command, which continued during forty years. He governed wisely, never stooped to a bribe, and influenced his people, often against their will, to take steps that he knew to be of advantage to them. With all his power, he did not enrich himself, yet he knew the value of money, and was careful that the sum his father had left him should not be wasted or lessened. He had a valuable servant, named Evangelus, who managed his private purse excellently, took care that the proper economy was practiced in his household, and superintended the cultivation of his lands.

Pericles gave proof of a good heart once when his old tutor, Anaxagoras, fancying himself neglected, determined to put an end to his life. It was the custom among the ancients when they resolved, for one reason or another, to die, to cover up their heads and starve themselves.

When Pericles heard of the resolution of Anaxagoras, he hastened to his house, entreated him to change his mind, and used every argument he could think of to make him do so. At

last he asked what would be the fate of his administration if he should be deprived of so valuable a friend and counsellor. Then the old man uncovered his head, and said, "Ah, Pericles! those that have need of a lamp take care to supply it with oil." The ruler never forgot to provide for the sage after that.

Pericles gained confidence by the caution he displayed in military matters, for he would never engage in a fight unless sure of success, and he made so many expeditions with his powerful fleet that the kings and chiefs of the various barbarous nations in the neighborhood of the Euxine Sea were forced to feel the power and greatness of the Athenians. He was wise in restraining his countrymen from seeking foreign conquest, and always told them that they would find occupation enough at home if they would keep the Lacedæmonians in check. They were soon convinced that he was right, for various Greek nations invaded their territory, but they were so successful in repulsing them all, that the Lacedæmonians consented to a truce with them for thirty years.

As soon as this was done, Pericles ordered an expedition against Samos. The pretext he gave was, that when he had commanded the Samians to put an end to the war with the Milesians they had not obeyed; but it is probable that he was persuaded to take this step by Aspasia, who was a Milesian woman.

Aspasia was a very remarkable woman, and Pericles was in love with her. She was noted for her wisdom and political ability, and the most learned Athenians flocked to her house with their wives, considering it a privilege to be allowed to listen to her discourse. Socrates was one of her visitors, and Pericles often sought her advice.

He was victorious as usual, established a popular form of government in the island, and then returned to Athens, taking with him fifty of the



principal men and fifty children as hostages. But the Samians revolted again, and by some secret means recovered their hostages. Then Pericles went to fight them a second time, gained another victory, took possession of their harbor, and laid siege to the city of Samos. But he made a mistake, as even the wisest will at times, and, leaving a small part of the fleet to guard the harbor, he sailed out to give battle to the Phœnicians, who were coming to the relief of the enemy. While he was gone, Melissus, a distinguished philosopher, persuaded his countrymen not to wait quietly and merely defend themselves when an attack came, but to rise and give battle to the Athenians. They did so, and gained the victory, taking many prisoners and destroying the greater part of the enemy's fleet.

No sooner did the sad news of defeat reach Pericles than he returned with eighty ships, completely routed the Samians, and blocked up their town by building a wall around it. But his men murmured at the waste of time, and it was so difficult to keep them from making an assault, that Pericles divided his army into eight parts, and ordered them to draw lots to see which should fight. The division that drew a white bean were to feast and enjoy themselves while the others fought. In allusion to this custom, a day of happiness and festivity was called a white day by the ancients. The siege lasted nine months before the Samians surrendered.

On his return home, Pericles had a very imposing ceremony performed in honor of those Athenians who had fallen in the Samian war, and delivered a remarkable funeral oration, which certain chroniclers state was composed by Aspasia.

Some time after this the Peloponnesian war broke out, and there can be no doubt that Pericles was the author of it. Many causes are given for this war, but it is not easy to discover the real one. Some historians say it was connected with Phidias, the great sculptor, who superintended the splendid buildings for which Athens is indebted to Pericles. They tell us that when the

sculptor was engaged upon a statue of Minerva, he was accused by a rival who was envious of him of stealing some of the gold intended for the adornment of the statue. Pericles was a good friend to

Phidias, and knew that the charge was false; he therefore ordered the gold to be weighed, and Phidias had so disposed of it around the figure of the goddess, which was of ivory, that the task was easy. The innocence of the sculptor was proved; but then fault was found with him for introducing a likeness of himself and of Pericles in a prominent position among the figures that adorned the walls of the Parthenon, or temple of Pallas, which was built under his supervision. The principal objection was made to a figure of Pericles, who is represented fighting an Amazon, because it gave a false idea of history, and took from Theseus, the founder of Athens, the glory of having combated with that race of warlike women.

Phidias was thrown into prison, where he died. Aspasia was accused of impiety, because she believed in one God and had formed new opinions about the appearance of the heavenly bodies. Pericles pleaded for her, and she was acquitted, but he knew that he could not succeed so well in the case of his old tutor, Anaxagoras, who also believed in the unity of God, so he caused him to leave the city. Pericles now began to fear that, as his friends were attacked one after another, his turn would come next, and therefore to engage the public attention in a different quarter he hurried on the war. This he did by refusing certain demands made by the Lacedæmonians, who soon showed themselves resolved upon violating the Thirty Years' Truce in consequence.

They invaded Attica with a tremendous army under the command of Archidamus, and the Athenians would have given them battle on their own territory if Pericles had been willing, but we know that he never went into any engagement unless he felt sure of success. He did not feel so on this occasion, and said to his countrymen when they urged him, "When trees are trimmed they will grow again, but when men are cut off



the loss is not easily repaired."

It required great firmness to withstand all the unjust charges that were brought against him, but Pericles would not move until he felt sure that he was right. He fitted out a hundred ships, and sent them against Peloponnesus, but he chose to stay and keep the reins of government in his own hands until he was rid of the enemy. However, after the fleet had gained some victories, he attacked Megara and laid the whole country in ruins. The war would soon have come to an end had it not been for the breaking out of a terrible pestilence, which carried off no less than a fourth of the population. It was a strange disease introduced from Asia, and the Athenian physicians did not know how to treat it. Those who were fortunate enough to recover from an attack were often entirely deprived of memory, and while the fever lasted many raved against Pericles, who they declared had brought on the epidemic by crowding such an immense number of people together during the summer. Of course those who lived outside the walls had flocked to the city for protection when the war began, and were penned up in huts and cabins, there not being houses enough to accommodate them. These had no occupation, and it was believed that their mode of life, which encouraged laziness and kept them indoors instead of in the pure open air to which they had been accustomed, had gone far towards increasing the plague.

Hoping to remedy the evil, and at the same time to annoy the enemy, Pericles manned a hundred and fifty ships, and when all were ready went on board his own galley prepared to lead them. Suddenly there was an eclipse of the sun. This was regarded by the superstitious soldiers as a bad omen, and caused the greatest consternation. Observing that his pilot was affected like the rest, Pericles took off his cloak, held it over the man's eyes, and asked him whether he found anything to terrify him in that, or considered it a bad omen. The pilot answered in the negative. "Then what is the difference between this and the other darkness, except that something bigger

than my cloak has caused that one?"

Nothing remarkable resulted from this expedition, and the Athenians were so disappointed on account of it, and so many of them died of the epidemic, that

Pericles was requested to resign his command. This was decided by vote, as well as the fine he was required to pay. Cleon, who afterwards became general, opposed Pericles more than any one else.

After a time the people began to see the importance of the policy of Pericles, and he was reelected general. But he was not long to enjoy his return to favor, for the loss of many friends by the epidemic, as well as of several members of his family, besides other serious domestic troubles, kept him at home for a year, and at last he was struck down with the disease himself. When he was dying, some of the principal citizens who sat by his bed spoke of his virtues, his exploits, his victories, and the splendid buildings he had erected in Athens while he was commander-in-chief. After listening in silence to all they said, he replied, "I am surprised that while you praise me for acts in which Fortune did her share, you take no notice of the greatest and most honorable thing of all, *that no Athenian through my means ever put on mourning.*"

This great general died in the third year of the Peloponnesian war, and his loss was greatly felt by his countrymen. Even those who chafed under his authority when he was alive were forced to acknowledge after he was gone that where severity was required no man had ever been more moderate, and that in cases where mildness would answer no man had better preserved his dignity. What had been termed tyranny had supported the state, and, after the death of Pericles, wickedness and corruption set in, which there was no one capable of checking. All historians do not agree that he was a great politician, but none can deny that he was a man of genius, and a liberal patron of the arts and of literature.



The Life of Demosthenes

by Plutarch

THE father of Demosthenes was an Athenian citizen of rank. He owned a sword-factory, in which he employed a large number of people, but he did not work himself, because that would have been beneath the dignity of a man of his position. He died when his son was only seven years of age, leaving a large fortune, which went to young Demosthenes; but he was too much of a child to attend to it properly, so his guardians robbed him to such an extent that even his teachers were cheated of their salaries. This was one reason why his education was limited, but another reason was, that, being a weak, delicate boy, his mother would not let him study hard. Thus several years passed in idleness, until the boy reached the age of sixteen. Then his future was decided in this way: he had often heard of an orator named Callistratus, of whom men of learning spoke in the highest terms, and felt great curiosity to hear him. An opportunity offered on the occasion of an important trial, which was conducted in open court. Demosthenes begged the doorkeeper for a seat where he might hear without being seen. He listened with profound attention to the orator's eloquent pleading, and when he won the case, the boy was so impressed by the applause and honors he received that he resolved on the spot to become a public speaker.

He employed an orator named Isæus to teach him, but much of his rich, grand style of speaking he learned from Plato. He was only seventeen years old when he appeared before the public courts and made an attempt to get back his father's estate. He was successful in that, but not in his oratory, for his style was not yet sufficiently cultivated, his voice was weak, he had a peculiar way of catching his breath, and he stammered. The public ridiculed him so much that he could scarcely make himself heard at times, and he was so mortified at being laughed at that he was on the point of giving up the profession he had chosen. It was Satyrus, the actor, who inspired him

with new hope, in this way:

He was going home one day in deep distress when he met Satyrus, who, being an old acquaintance, joined him and went along with him. Then Demosthenes told him the cause of his sorrow. "I am the hardest worker among all the orators, and have almost injured my health by study, yet I can find no favor with the people, though they listen with pleasure to the low, drunken, uneducated fellows who address them."

"What you say is true, Demosthenes," replied the actor, "but if you will recite to me some speech in Euripides or Sophocles, I will show you a remedy."

Demosthenes did so; Satyrus repeated the same speech, but it seemed to have a different meaning as it came from his lips, and Demosthenes saw how much he had yet to learn before he could gesticulate and pronounce correctly. But he did not lose courage; he built himself a study under ground, and there he would stay for three and four months at a time to exercise his voice. He shaved half his head, so that he might feel ashamed to go out even if he desired to do so, and thus his studies were not interrupted.

When he began to speak in public again, he always went to the study he had built to compose his orations, and scarcely ever delivered one unless he had prepared it with the utmost care. Even after it was over he would reconsider it, and decide what more he might have said and what left unsaid, which was his way of constantly improving himself.

Demades was another orator who lived in Athens at the same period with Demosthenes; but he was one of those gifted men who are always ready, and he was frequently known to rise quickly and support Demosthenes when he faltered. A wise man was once asked to pass judgment on the two orators. He said, "Demosthenes is worthy of the city of Athens." "What do you think of Demades?" was asked. "I think him above it," was the reply. A politician of the day expressed this opinion: "Demosthenes is our

greatest orator, but Phocion is the ablest, for he expresses the most in the fewest words."

When Phocion stood up to plead against him, Demosthenes often said, "Here comes the pruning-knife of my periods." Whether this referred to Phocion's style of delivery, or to his superior character, which gave him weight and influence, is not known.

Demosthenes cured his stammering by speaking with pebbles in his mouth, he strengthened his voice by reciting some piece of prose or poetry while running up a hill, and he regulated his gestures before a large looking-glass, which he had placed in his house for that purpose. To cure a habit which he had of raising his left shoulder while speaking, he suspended a naked sword over it whenever he practiced, and he would stand on the sea-shore during a storm to declaim, that he might accustom himself to the tumult of a public assembly. In short, he worked exceedingly hard to perfect himself in his art, and his enemies, who knew that he never made a speech over which he had not worked many hours, maliciously said they "smelt of the lamp."

Demosthenes first took part in public affairs soon after the Phocion war, and then he set himself the task of defending the Greeks against Philip of Macedon. This he did so well that he at once became famous for his eloquence and courage.

His courage was not displayed on the battlefield, it was more in his bold manner of addressing a crowd, for he freely told them of their faults, and would never grant an unreasonable demand. Once he was called upon to accuse a certain person; he refused, and the assembly was at once in an uproar, whereupon he rose and said, "A counsellor, ye men of Athens, you shall always have in me, whether you will or not; but a false accuser I will never be, no matter how much you may wish it."

At another time, one Antiphon, who was on trial, was acquitted by the general assembly, but Demosthenes carried him before the Areopagus, in spite of the offence he gave to the people by so doing. Before that court he proved that Antiphon had promised Philip of Macedon to burn the arsenal; the accused



was condemned to death. He also pronounced a priestess guilty of several misdemeanors; she was found guilty and executed on his charges. These incidents go to prove that he had the moral courage to do what he thought right in spite of public opinion.

We have said that Demosthenes set himself the noble task of defending his country against Philip of Macedon. This was at a period when the Athenians had become so luxurious and indolent that they had ceased to take part in public affairs. At heart they were really patriotic, but they needed some one to arouse them from their apathy and to make them look out for the safety of their liberty. Demosthenes knew this; he also knew that Philip of Macedon was trying to get power in Greece; so he set to work to awaken the enthusiasm of the people and to oppose Philip. The fourteen years which preceded the downfall of Grecian freedom form the brightest portion of the history of this wonderful orator, and so powerful were his speeches that Philip looked upon him as a person of the greatest importance in Athens. It was his eloquence that aroused the Athenians to action at last, and when, after several engagements, their cause seemed almost hopeless, again did his eloquence save them, for he won over the Thebans, who had for many years been firm allies of the Macedonians. Then Philip sent ambassadors to Athens to sue for peace. Meanwhile, Greece recovered from her depression, and the various assemblies waited for directions from Demosthenes, whom they now loved and respected.

But fortune seemed suddenly to turn against Greece, and all the oracles foretold that she was on the point of losing her liberty. Demosthenes had so much confidence in her arms, and was so encouraged by the spirit of the brave men who came forward in her defense, that he would not pay attention to the oracles. He was bravery itself in his speeches, but he threw away his arms and fled in a most shameful manner at the next battle, which was fought at Chæronea. Some of his enemies took that opportunity to bring grave charges against him, but the people acquitted him of them all, invited him to continue to take part in public affairs, and when the bones of those who had fallen at Chæronea were brought home to be interred, he was chosen to deliver the funeral



oration.

After that Demosthenes mounted the rostrum every day and made speeches in the interest of his country, but he could not save it from Alexander, who had by that time succeeded Philip as king of Macedon. Alexander spread terror wherever he went, and when the Athenians lost their city he sent to demand ten of their orators, Demosthenes heading the list.

But Demosthenes feared Alexander so much that he made one of his most eloquent appeals to the people, and told them the fable of the sheep, in which the wolves promised to leave them at peace if they would give them their dogs. He meant to show that he and the other orators were the guardians of the people as the dogs were of the sheep, and that Alexander was the great wolf they had to treat with.

The Athenians did not know what to do, so they called a general assembly to consider the matter. Demades, one of the orators, offered to go entirely alone to the king of Macedon on condition that the other orators would each pay him five talents, nearly five thousand dollars. They agreed, and he was so successful in pleading for their release that Alexander became reconciled to the city.

Then for a while Demades was regarded as the greatest orator of the day, and Demosthenes sank into obscurity. But this did not last long, for at his own expense Demosthenes rebuilt the walls of Athens, whereupon a crown of gold was voted for him, which was considered the most splendid reward a Greek citizen could receive. This excited the envy of Æschines, who did all he could to prevent the Athenians from presenting the crown. It was on that occasion that Demosthenes made one of the most celebrated of all his orations. While the two orators were discussing the point, immense crowds assembled to hear them. Then it was put to the vote, and, as Æschines did not get one-fifth of the number of votes, the law compelled him to pay a fine and to go into exile. It was a law in Athens that if an accuser got less than a fifth of the votes cast, he should be so punished.

A short time after this splendid victory Demosthenes stooped to a shameful action. Harpalus, a

Macedonian governor, was then in Athens, where he had sought protection, because he had stolen a large sum of money from Alexander's treasury in Babylon. One day Demosthenes was looking over some of the rich vessels that Harpalus had, and particularly admired the workmanship of a gold cup; he was surprised, too, at its weight, and asked Harpalus how much it might bring. "It will bring you twenty talents," was the reply of the governor. That night he sent the cup filled with the sum he had named, and Demosthenes could not resist the temptation. He received the treasure as a bribe, and immediately went over to the interest of Harpalus. The next day he appeared in the assembly with his throat bandaged, because he feared he might betray himself if he spoke, and made signs, when called upon, to signify that he had lost his voice. But he had been found out, and a man near by said, "It is no common hoarseness that came to Demosthenes in the night; it is a hoarseness caused by swallowing gold and silver." When it became generally known that he had been guilty of taking a bribe he wanted to defend himself, but nobody would listen to him, and Harpalus was sent out of the city.

Then Demosthenes moved that the affair be brought before the Areopagus. This was done, and he was found guilty. His sentence was to pay a fine of fifty talents and be imprisoned until it was paid. He made his escape, however, and fled to Ægina, whence he could behold the shores of his beloved country, and whenever he looked that way he shed tears.

During the exile of Demosthenes Alexander of Macedon died, and a new league was formed among the Grecian cities against the Macedonians. Then Demosthenes was recalled, and as the galley which had been sent to fetch him came into port the citizens flocked to meet him with loud cheers and joyful greetings. On landing, the orator raised his hands to heaven and said, "Happier is my return than that of Alcibiades. The Athenians were forced to restore him, but me they have recalled from a motive of kindness."

The fine had not been paid, and as there was no way of releasing Demosthenes directly, this plan was adopted: It was the custom to give a certain sum of money to those who were to furnish and adorn the

altar of Jupiter, the Preserver; so Demosthenes was appointed, and fifty talents, the amount of his fine, ordered for him.



He did not enjoy his home long, for when the report reached Athens that Antipater and Craterus were coming he and his party escaped, some going in one direction, some in another. Antipater's soldiers followed them, and found Demosthenes on the island of Calauria, where he had hidden himself in the temple of Neptune. It was Archias, an actor, who led the party of soldiers that entered the temple. Archias spoke mildly, and tried to persuade the orator to go with him to Antipater, as though no harm would come to him if he did so. Demosthenes looked into his face while he spoke, without answering; at last he said, "O Archias, I am as little affected by your promises now as I used formerly to be by your acting."

That made Archias so angry that he began to threaten, whereupon Demosthenes said, "Now you speak like the true Macedonian oracle; before you were only acting a part. Therefore leave me for a few moments, while I write a word or two home to my family." Feeling sure of his victim, Archias complied.

Demosthenes then took out a scroll, as if he meant to write, but put the reed into his mouth and began biting it, as he often did when composing one of his speeches. Then he bowed his head and covered it. The

soldiers who stood at the door of the temple suspected nothing but that Demosthenes was a coward, and so they made fun of him. Presently Archias went up to him and repeated the promises he had made of good treatment from Antipater. Demosthenes had been sucking poison out of his reed, and now began to feel its effect. He uncovered his face, and, looking up at Archias, said, "Now you may act the part of the tragedian in the play, who cast out the body of his victim unburied. For myself, O gracious Neptune! I quit thy temple with my breath within me; but these Macedonians would not have scrupled to profane it with murder." By this time he could scarcely stand, and in attempting to walk out he fell by the altar and with one groan expired.

It was not long before a brass statue was erected in his honor at Athens; but the inscription it bore sounds more like a disgrace than an honor to his memory. It was this:

"Divine in speech; in judgment, too, divine;
Had valor's wreath, Demosthenes, been thine,
Fair Greece had still her freedom's ensign borne,
And held the scourge of Macedon in scorn."