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**BOOK IV.**

## **FROM THE END OF THE PERSIAN INVASION TO THE DEATH OF CIMON. B. C. 479—B. C. 449.**

### CHAPTER I.

Remarks on the Effects of War.—State of Athens.—Interference of Sparta with respect to the Fortifications of Athens.—Dexterous Conduct of Themistocles.—The New Harbour of the Piraeus.—Proposition of the Spartans in the Amphictyonic Council defeated by Themistocles.—Allied Fleet at Cyprus and Byzantium.—Pausanias.—Alteration in his Character.—His ambitious Views and Treason.—The Revolt of the Ionians from the Spartan Command.—Pausanias recalled.—Dorcis replaces him.—The Athenians rise to the Head of the Ionian League.—Delos made the Senate and Treasury of the Allies.—Able and prudent Management of Aristides.—Cimon succeeds to the Command of the Fleet.—Character of Cimon.—Eion besieged.—Scyros colonized by Atticans.—Supposed Discovery of the Bones of Theseus.—Declining Power of Themistocles.—Democratic Change in the Constitution.—Themistocles ostracised.—Death of Aristides.

I. It is to the imperishable honour of the French philosophers of the last century, that, above all the earlier teachers of mankind, they advocated those profound and permanent interests of the human race which are inseparably connected with a love of PEACE; that they stripped the image of WAR of the delusive glory which it took, in the primitive ages of society, from the passions of savages and the enthusiasm of poets, and turned our contemplation from the fame of the individual hero to the wrongs of the butchered millions. But their zeal for that HUMANITY, which those free and bold thinkers were

the first to make the vital principle of a philosophical school, led them into partial and hasty views, too indiscriminately embraced by their disciples; and, in condemning the evils, they forgot the advantages of war. The misfortunes of one generation are often necessary to the prosperity of another. The stream of blood fertilizes the earth over which it flows, and war has been at once the scourge and the civilizer of the world: sometimes it enlightens the invader, sometimes the invaded; and forces into sudden and brilliant action the arts and the virtues that are stimulated by the invention of necessity—matured by the energy of distress. What adversity is to individuals, war often is to nations: uncertain in its consequences, it is true that, with some, it subdues and crushes, but with others it braces and exalts. Nor are the greater and more illustrious elements of character in men or in states ever called prominently forth, without something of that bitter and sharp experience which hardens the more robust properties of the mind, which refines the more subtle and sagacious. Even when these—the armed revolutions of the world—are most terrible in their results—destroying the greatness and the liberties of one people—they serve, sooner or later, to produce a counteracting rise and progress in the fortunes of another; as the sea here advances, there recedes, swallowing up the fertilities of this shore to increase the territories of that; and fulfilling, in its awful and appalling agency, that mandate of human destinies which ordains all things to be changed and nothing to be destroyed. Without the invasion of Persia, Greece might have left no annals, and the modern world might search in vain for inspirations from the ancient.

II. When the deluge of the Persian arms rolled back to its Eastern bed, and the world was once more comparatively at rest, the continent of Greece rose visibly and majestically above the rest of the civilized earth. Afar in the Latian plains, the infant state of Rome was silently and obscurely struggling into strength against the neighbouring and petty states in which the old Etrurian civilization was rapidly passing to decay. The genius of Gaul and Germany, yet unredeemed from barbarism, lay scarce known, save where colonized by Greeks, in the gloom of its woods and wastes. The pride of Carthage had been broken by a signal defeat in Sicily; and Gelo, the able and astute tyrant of Syracuse, maintained in a Grecian colony the splendour of the Grecian name.

The ambition of Persia, still the great monarchy of the world, was permanently checked and crippled; the strength of generations had been wasted, and the immense extent of the empire only served yet more to sustain the general peace, from the exhaustion of its forces. The defeat of Xerxes paralyzed the East.

Thus Greece was left secure, and at liberty to enjoy the tranquillity it had acquired, and to direct to the arts of peace the novel and amazing energies which had been prompted by the dangers and exalted by the victories of war.

III. The Athenians, now returned to their city, saw before them the arduous task of rebuilding its ruins and restoring its wasted lands. The vicissitudes of the war had produced many silent and internal as well as exterior changes. Many great fortunes had been broken; and the ancient spirit of the aristocracy had received no inconsiderable shock in the power of new families; the fame of the baseborn and democratic Themistocles, and the victories which a whole people had participated, broke up much of the prescriptive and venerable sanctity attached to ancestral names and to particular families. This was salutary to the spirit of enterprise in all classes. The ambition of the great was excited to restore, by some active means, their broken fortunes and decaying influence—the energies of the humbler ranks, already aroused by their new importance, were stimulated to maintain and to increase it. It was the very crisis in which a new direction might be given to the habits and the character of a whole people; and to seize all the advantages of that crisis, fate, in Themistocles, had allotted to Athens a man whose qualities were not only pre-eminently great in themselves, but peculiarly adapted to the circumstances of the time. And, as I have elsewhere remarked, it is indeed the nature and prerogative of free states to concentrate the popular will into something of the unity of despotism, by producing, one after another, a series of representatives of the wants and exigences of the hour—each leading his generation, but only while he sympathizes with its will; and either baffling or succeeded by his rivals, not in proportion as he excels or he is outshone in genius, but as he gives or ceases to give to the widest range of the legislative power the most concentrated force of the executive; thus uniting the desires of the greatest number under the administration of the narrowest possible control; the constitution popular—the government absolute, but, responsible.

IV. In the great events of the late campaign, we have lost sight of the hero of Salamis [116]. But the Persian war was no sooner ended than we find Themistocles the most prominent citizen of Athens—a sufficient proof that his popularity had not yet diminished, and that his absence from Plataea was owing to no popular caprice or party triumph.

V. In the sweeping revenge of Mardonius, even private houses had been destroyed, excepting those which had served as lodgments for the Persian nobles [117]. Little of the internal city, less of the outward walls was spared. As soon as the barbarians had quitted their territory, the citizens flocked

back with their slaves and families from the various places of refuge; and the first care was to rebuild the city. They were already employed upon this necessary task, when ambassadors arrived from Sparta, whose vigilant government, ever jealous of a rival, beheld with no unreasonable alarm the increasing navy and the growing fame of a people hitherto undeniably inferior to the power of Lacedaemon. And the fear that was secretly cherished by that imperious nation was yet more anxiously nursed by the subordinate allies [118]. Actuated by their own and the general apprehensions, the Spartans therefore now requested the Athenians to desist from the erection of their walls. Nor was it without a certain grace, and a plausible excuse, that the government of a city, itself unwalled, inveighed against the policy of walls for Athens. The Spartan ambassadors urged that fortified towns would become strongholds to the barbarian, should he again invade them; and the walls of Athens might be no less useful to him than he had found the ramparts of Thebes. The Peloponnesus, they asserted, was the legitimate retreat and the certain resource of all; and, unwilling to appear exclusively jealous of Athens, they requested the Athenians not only to desist from their own fortifications, but to join with them in razing every fortification without the limit of the Peloponnesus.

It required not a genius so penetrating as that of Themistocles to divine at once the motive of the demand, and the danger of a peremptory refusal. He persuaded the Athenians to reply that they would send ambassadors to debate the affair; and dismissed the Spartans without further explanation. Themistocles next recommended to the senate [119] that he himself might be one of the ambassadors sent to Sparta, and that those associated with him in the mission (for it was not the custom of Greece to vest embassies in individuals) should be detained at Athens until the walls were carried to a height sufficient, at least, for ordinary defence. He urged his countrymen to suspend for this great task the completion of all private edifices—nay, to spare no building, private or public, from which materials might be adequately selected. The whole population, slaves, women, and children, were to assist in the labour.

VI. This counsel adopted, he sketched an outline of the conduct he himself intended to pursue, and departed for Sparta. His colleagues, no less important than Aristides, and Abronychus, a distinguished officer in the late war, were to follow at the time agreed on.

Arrived in the Laconian capital, Themistocles demanded no public audience, avoided all occasions of opening the questions in dispute, and screened the policy of delay beneath the excuse that his colleagues were not yet arrived—that he was incompetent to treat without their counsel and concurrence—and that doubtless they would speedily appear in Sparta.

When we consider the shortness of the distance between the states, the communications the Spartans would receive from the neighbouring Aeginetans, more jealous than themselves, and the astute and proverbial sagacity of the Spartan council—it is impossible to believe that, for so long a period as, with the greatest expedition, must have elapsed from the departure of Themistocles to the necessary progress in the fortifications, the ephors could have been ignorant of the preparations at Athens or the designs of Themistocles. I fear, therefore, that we must believe, with Theopompus [120], that Themistocles, the most expert briber of his time, heightened that esteem which Thucydides assures us the Spartans bore him, by private and pecuniary negotiations with the ephors. At length, however, such decided and unequivocal intelligence of the progress of the walls arrived at Sparta, that the ephors could no longer feel or affect incredulity.

Themistocles met the remonstrances of the Spartans by an appearance of candour mingled with disdain. "Why," said he, "give credit to these idle rumours? Send to Athens some messengers of your own, in whom you can confide; let them inspect matters with their own eyes, and report to you accordingly."

The ephors (not unreluctantly, if the assertion of Theopompus may be credited) yielded to so plausible a suggestion, and in the mean while the crafty Athenian despatched a secret messenger to Athens, urging the government to detain the Spartan ambassadors with as little semblance of design as possible, and by no means to allow their departure until the safe return of their own mission to Sparta. For it was by no means improbable that, without such hostages, even the ephors, however powerful and however influenced, might not be enabled, when the Spartans generally were made acquainted with the deceit practised upon them, to prevent the arrest of the Athenian delegates. [121]

At length the walls, continued night and day with incredible zeal and toil, were sufficiently completed; and disguise, no longer possible, was no longer useful. Themistocles demanded the audience he had hitherto deferred, and boldly avowed that Athens was now so far fortified as to protect its citizens. "In future," he added, haughtily, "when Sparta or our other confederates send ambassadors to Athens, let them address us as a people well versed in our own interests and the interests of our common Greece. When we deserted Athens for our ships, we required and obtained no Lacedaemonian succours to support our native valour; in all subsequent measures, to whom have we shown ourselves

inferior, whether in the council or the field? At present we have judged it expedient to fortify our city, rendering it thus more secure for ourselves and our allies. Nor would it be possible, with a strength inferior to that of any rival power, adequately to preserve and equally to adjust the balance of the liberties of Greece." [122]

Contending for this equality, he argued that either all the cities in the Lacedaemonian league should be dismantled of their fortresses, or that it should be conceded, that in erecting fortresses for herself Athens had rightly acted.

VII. The profound and passionless policy of Sparta forbade all outward signs of unavailing and unreasonable resentment. The Spartans, therefore, replied with seeming courtesy, that "in their embassy they had not sought to dictate, but to advise—that their object was the common good;" and they accompanied their excuses with professions of friendship for Athens, and panegyrics on the Athenian valour in the recent war. But the anger they forbore to show only rankled the more bitterly within. [123]

The ambassadors of either state returned home; and thus the mingled firmness and craft of Themistocles, so well suited to the people with whom he had to deal, preserved his country from the present jealousies of a yet more deadly and implacable foe than the Persian king, and laid the foundation of that claim of equality with the most eminent state of Greece, which he hastened to strengthen and enlarge.

The ardour of the Athenians in their work of fortification had spared no material which had the recommendation of strength. The walls everywhere presented, and long continued to exhibit, an evidence of the haste in which they were built. Motley and rough hewn, and uncouthly piled, they recalled, age after age, to the traveller the name of the ablest statesman and the most heroic days of Athens. There, at frequent intervals, would he survey stones wrought in the rude fashion of former times—ornaments borrowed from the antique edifices demolished by the Mede—and frieze and column plucked from dismantled sepulchres; so that even the dead contributed from their tombs to the defence of Athens.

VIII. Encouraged by the new popularity and honours which followed the success of his mission, Themistocles now began to consummate the vast schemes he had formed, not only for the aggrandizement of his country, but for the change in the manners of the citizens. All that is left to us of this wonderful man proves that, if excelled by others in austere virtue or in dazzling accomplishment, he stands unrivalled for the profound and far-sighted nature of his policy. He seems, unlike most of his brilliant countrymen, to have been little influenced by the sallies of impulse or the miserable expediencies of faction—his schemes denote a mind acting on gigantic systems; and it is astonishing with what virtuous motives and with what prophetic art he worked through petty and (individually considered) dishonest means to grand and permanent results. He stands out to the gaze of time, the model of what a great and fortunate statesman should be, so long as mankind have evil passions as well as lofty virtues, and the state that he seeks to serve is surrounded by powerful and restless foes, whom it is necessary to overreach where it is dangerous to offend.

In the year previous to the Persian war, Themistocles had filled the office of archon [124], and had already in that year planned the construction of a harbour in the ancient deme of Piraeus [125], for the convenience of the fleet which Athens had formed. Late events had frustrated the continuance of the labour, and Themistocles now resolved to renew and complete it, probably on a larger and more elaborate scale.

The port of Phalerun had hitherto been the main harbour of Athens—one wholly inadequate to the new navy she had acquired; another inlet, Munychia, was yet more inconvenient. But equally at hand was the capacious, though neglected port of Piraeus, so formed by nature as to permit of a perfect fortification against a hostile fleet. Of Piraeus, therefore, Themistocles now designed to construct the most ample and the most advantageous harbour throughout all Greece. He looked upon this task as the foundation of his favourite and most ambitious project, viz., the securing to Athens the sovereignty of the sea. [126]

The completion of the port—the increased navy which the construction of the new harbour would induce—the fame already acquired by Athens in maritime warfare, encouraging attention to naval discipline and tactics—proffered a splendid opening to the ambition of a people at once enterprising and commercial. Themistocles hoped that the results of his policy would enable the Athenians to gain over their own offspring, the Ionian colonies, and by their means to deliver from the Persian yoke, and permanently attach to the Athenian interest, all the Asiatic Greeks. Extending his views, he beheld the various insular states united to Athens by a vast maritime power, severing themselves from Lacedaemon, and following the lead of the Attican republic. He saw his native city thus supplanting, by a naval force, the long-won pre-eminence and iron supremacy of Sparta upon land, and so extending

her own empire, while she sapped secretly and judiciously the authority of the most formidable of her rivals.

IX. But in the execution of these grand designs Themistocles could not but anticipate considerable difficulties: first, in the jealousy of the Spartans; and, secondly, in the popular and long-rooted prejudices of the Athenians themselves. Hitherto they had discouraged maritime affairs, and their more popular leaders had directed attention to agricultural pursuits. We may suppose, too, that the mountaineers, or agricultural party, not the least powerful, would resist so great advantages to the faction of the coastmen, if acquainted with all the results which the new policy would produce. Nor could so experienced a leader of mankind be insensible of those often not insalutary consequences of a free state in the changing humours of a wide democracy—their impatience at pecuniary demands—their quick and sometimes uncharitable apprehensions of the motives of their advisers. On all accounts it was necessary, therefore, to act with as much caution as the task would admit—rendering the design invidious neither to foreign nor to domestic jealousies. Themistocles seemed to have steered his course through every difficulty with his usual address. Stripping the account of Diodorus [127] of its improbable details, it appears credible at least that Themistocles secured, in the first instance, the cooperation of Xanthippus and Aristides, the heads of the great parties generally opposed to his measures, and that he won the democracy to consent that the outline of his schemes should not be submitted to the popular assembly, but to the council of Five Hundred. It is perfectly clear, however, that, as soon as the plan was carried into active operation, the Athenians could not, as Diodorus would lead us to suppose, have been kept in ignorance of its nature; and all of the tale of Diodorus to which we can lend our belief is, that the people permitted the Five Hundred to examine the project, and that the popular assembly ratified the approbation of that senate without inquiring the reasons upon which it was founded.

X. The next care of Themistocles was to anticipate the jealousy of Sparta, and forestall her interference. According to Diodorus, he despatched, therefore, ambassadors to Lacedaemon, representing the advantages of forming a port which might be the common shelter of Greece should the barbarian renew his incursions; but it is so obvious that Themistocles could hardly disclose to Sparta the very project he at first concealed from the Athenians, that while we may allow the fact that Themistocles treated with the Spartans, we must give him credit, at least, for more crafty diplomacy than that ascribed to him by Diodorus [128]. But whatever the pretexts with which he sought to amuse or beguile the Spartan government, they appear at least to have been successful. And the customary indifference of the Spartans towards maritime affairs was strengthened at this peculiar time by engrossing anxieties as to the conduct of Pausanias. Thus Themistocles, safe alike from foreign and from civil obstacles, pursued with activity the execution of his schemes. The Piraeus was fortified by walls of amazing thickness, so as to admit two carts abreast. Within, the entire structure was composed of solid masonry, hewn square, so that each stone fitted exactly, and was further strengthened on the outside by cramps of iron. The walls were never carried above half the height originally proposed. But the whole was so arranged as to form a fortress against assault, too fondly deemed impregnable, and to be adequately manned by the smallest possible number of citizens; so that the main force might, in time of danger, be spared to the fleet.

Thus Themistocles created a sea-fortress more important than the city itself, conformably to the advice he frequently gave to the Athenians, that, if hard pressed by land, they should retire to this arsenal, and rely, against all hostilities, on their naval force. [129]

The new port, which soon bore the ambitious title of the Lower City, was placed under the directions of Hippodamus, a Milesian, who, according to Aristotle [130], was the first author who, without any knowledge of practical affairs, wrote upon the theory of government. Temples [131], a market-place, even a theatre, distinguished and enriched the new town. And the population that filled it were not long before they contracted and established a character for themselves different in many traits and attributes from the citizens of the ancient Athens—more bold, wayward, innovating, and tumultuous.

But if Sparta deemed it prudent, at present, to avoid a direct assumption of influence over Athens, her scheming councils were no less bent, though by indirect and plausible means, to the extension of her own power. To use the simile applied to one of her own chiefs, where the lion's skin fell short, she sought to eke it by the fox's.

At the assembly of the Amphictyons, the Lacedaemonian delegates moved that all those states who had not joined in the anti-Persic confederacy should be expelled the council. Under this popular and patriotic proposition was sagaciously concealed the increase of the Spartan authority; for had the Thessalians, Argives, and Thebans (voices ever counter to the Lacedaemonians) been expelled the assembly, the Lacedaemonian party would have secured the preponderance of votes, and the absolute dictation of that ancient council. [132]

But Themistocles, who seemed endowed with a Spartan sagacity for the foiling the Spartan interests, resisted the proposition by arguments no less popular. He represented to the delegates that it was unjust to punish states for the errors of their leaders—that only thirty-one cities had contributed to the burden of the war, and many of those inconsiderable—that it was equally dangerous and absurd to exclude from the general Grecian councils the great proportion of the Grecian states.

The arguments of Themistocles prevailed, but his success stimulated yet more sharply against him the rancour of the Lacedaemonians; and, unable to resist him abroad, they thenceforth resolved to undermine his authority at home.

XI. While, his danger invisible, Themistocles was increasing with his own power that of the state, the allies were bent on new enterprises and continued retribution. From Persia, now humbled and exhausted, it was the moment to wrest the Grecian towns, whether in Europe or in Asia, over which she yet arrogated dominion—it was resolved, therefore, to fit out a fleet, to which the Peloponnesus contributed twenty and Athens thirty vessels. Aristides presided over the latter; Pausanias was commander-in-chief; many other of the allies joined the expedition. They sailed to Cyprus, and reduced with ease most of the towns in that island. Thence proceeding to Byzantium, the main strength and citadel of Persia upon those coasts, and the link between her European and Asiatic dominions, they blockaded the town and ultimately carried it.

But these foreign events, however important in themselves, were trifling in comparison with a revolution which accompanied them, and which, in suddenly raising Athens to the supreme command of allied Greece, may be regarded at once as the author of the coming greatness—and the subsequent reverses—of that republic.

XII. The habits of Sparta—austere, stern, unsocial—rendered her ever more effectual in awing foes than conciliating allies; and the manners of the soldiery were at this time not in any way redeemed or counterbalanced by those of the chief. Since the battle of Plataea a remarkable change was apparent in Pausanias. Glory had made him arrogant, and sudden luxury ostentatious. He had graven on the golden tripod, dedicated by the confederates to the Delphic god, an inscription, claiming exclusively to himself, as the general of the Grecian army, the conquest of the barbarians—an egotism no less at variance with the sober pride of Sparta, than it was offensive to the just vanity of the allies. The inscription was afterward erased by the Spartan government, and another, citing only the names of the confederate cities, and silent as to that of Pausanias, was substituted in its place.

XIII. To a man of this arrogance, and of a grasping and already successful ambition, circumstances now presented great and irresistible temptation. Though leader of the Grecian armies, he was but the uncle and proxy of the young Spartan king—the time must come when his authority would cease, and the conqueror of the superb Mardonius sink into the narrow and severe confines of a Spartan citizen. Possessed of great talents and many eminent qualities, they but served the more to discontent him with the limits of their legitimate sphere and sterility of the Spartan life. And this discontent, operating on a temper naturally haughty, evinced itself in a manner rude, overbearing, and imperious, which the spirit of his confederates was ill calculated to suffer or forgive.

But we can scarcely agree with the ancient historians in attributing the ascendancy of the Athenians alone, or even chiefly, to the conduct of Pausanias. The present expedition was naval, and the greater part of the confederates at Byzantium were maritime powers. The superior fleet and the recent naval glories of the Athenians could not fail to give them, at this juncture, a moral pre-eminence over the other allies; and we shall observe that the Ionians, and those who had lately recovered their freedom from the Persian yoke [133], were especially desirous to exchange the Spartan for the Athenian command. Connected with the Athenians by origin—by maritime habits—by a kindred suavity and grace of temperament—by the constant zeal of the Athenians for their liberties (which made, indeed, the first cause of the Persian war)—it was natural that the Ionian Greeks should prefer the standard of Athens to that of a Doric state; and the proposition of the Spartans (baffled by the Athenian councils) to yield up the Ionic settlements to the barbarians, could not but bequeath a lasting resentment to those proud and polished colonies.

XIV. Aware of the offence he had given, and disgusted himself alike with his allies and his country, the Spartan chief became driven by nature and necessity to a dramatic situation, which a future Schiller may perhaps render yet more interesting than the treason of the gorgeous Wallenstein, to whose character that of Pausanias has been indirectly likened [134]. The capture of Byzantium brought the Spartan regent into contact with many captured and noble Persians [135], among whom were some related to Xerxes himself. With these conversing, new and dazzling views were opened to his ambition. He could not but recall the example of Demaratus, whose exile from the barren dignities of Sparta had procured him the luxuries and the splendour of oriental pomp, with the delegated authority of three of the fairest cities of Aeolia. Greater in renown than Demaratus, he was necessarily more aspiring in his

views. Accordingly, he privately released his more exalted prisoners, pretending they had escaped, and finally explained whatever messages he had intrusted by them to Xerxes, in a letter to the king, confided to an Eretrian named Gongylus, who was versed in the language and the manners of Persia, and to whom he had already deputed the government of Byzantium. In this letter Pausanias offered to assist the king in reducing Sparta and the rest of Greece to the Persian yoke, demanding, in recompense, the hand of the king's daughter, with an adequate dowry of possessions and of power.

XV. The time had passed when a Persian monarch could deride the loftiness of a Spartan's pretensions—Xerxes received the communications with delight, and despatched Artabazus to succeed Megabates in Phrygia, and to concert with the Spartan upon the means whereby to execute their joint design [136]. But while Pausanias was in the full flush of his dazzled and grasping hopes, his fall was at hand. Occupied with his new projects, his natural haughtiness increased daily. He never accosted the officers of the allies but with abrupt and overbearing insolence; he insulted the military pride by sentencing many of the soldiers to corporeal chastisement, or to stand all day with an iron anchor on their shoulders [137]. He permitted none to seek water, forage, or litter, until the Spartans were first supplied—those who attempted it were driven away by rods. Even Aristides, seeking to remonstrate, was repulsed rudely. "I am not at leisure," said the Spartan, with a frown. [138]

Complaints of this treatment were despatched to Sparta, and in the mean while the confederates, especially the officers of Chios, Samos, and Lesbos, pressed Aristides to take on himself the general command, and protect them from the Spartan's insolence. The Athenian artfully replied, that he saw the necessity of the proposition, but that it ought first to be authorized by some action which would render it impossible to recede from the new arrangement once formed.

The hint was fiercely taken; and a Samian and a Chian officer, resolving to push matters to the extreme, openly and boldly attacked the galley of Pausanias himself at the head of the fleet. Disregarding his angry menaces, now impotent, this assault was immediately followed up by a public transfer of allegiance; and the aggressors, quitting the Spartan, arrayed themselves under the Athenian, banners. Whatever might have been the consequences of this insurrection were prevented by the sudden recall of Pausanias. The accusations against him had met a ready hearing in Sparta, and that watchful government had already received intimation of his intrigues with the Mede. On his arrival in Sparta, Pausanias was immediately summoned to trial, convicted in a fine for individual and private misdemeanours, but acquitted of the principal charge of treason with the Persians—not so much from the deficiency as from the abundance of proof [139]; and it was probably prudent to avoid, if possible, the scandal which the conviction of the general might bring upon the nation.

The Spartans sent Dorcis, with some colleagues, to replace Pausanias in the command; but the allies were already too disgusted with the yoke of that nation to concede it. And the Athenian ascendancy was hourly confirmed by the talents, the bearing, and the affable and gracious manners of Aristides. With him was joined an associate of high hereditary name and strong natural abilities, whose character it will shortly become necessary to place in detail before the reader. This comate was no less a person than Cimon, the son of the great Miltiades.

XVI. Dorcis, finding his pretensions successfully rebutted, returned home; and the Spartans, never prone to foreign enterprise, anxious for excuses to free themselves from prosecuting further the Persian war, and fearful that renewed contentions might only render yet more unpopular the Spartan name, sent forth no fresh claimants to the command; they affected to yield that honour, with cheerful content, to the Athenians. Thus was effected without a blow, and with the concurrence of her most dreaded rival, that eventful revolution, which suddenly raised Athens, so secondary a state before the Persian war, to the supremacy over Greece. So much, when nations have an equal glory, can the one be brought to surpass the other (B. C. 477) by the superior wisdom of individuals. The victory of Plataea was won principally by Sparta, then at the head of Greece. And the general who subdued the Persians surrendered the results of his victory to the very ally from whom the sagacious jealousy of his countrymen had sought most carefully to exclude even the precautions of defence!

XVII. Aristides, now invested with the command of all the allies, save those of the Peloponnesus who had returned home, strengthened the Athenian power by every semblance of moderation.

Hitherto the Grecian confederates had sent their deputies to the Peloponnesus. Aristides, instead of naming Athens, which might have excited new jealousies, proposed the sacred Isle of Delos, a spot peculiarly appropriate, since it once had been the navel of the Ionian commerce, as the place of convocation and the common treasury: the temple was to be the senate house. A new distribution of the taxes levied on each state, for the maintenance of the league, was ordained. The objects of the league were both defensive and offensive; first, to guard the Aegaeon coasts and the Grecian Isles; and, secondly, to undertake measures for the further weakening of the Persian power. Aristides was elected arbitrator in the relative proportions of the general taxation. In this office, which placed the treasures

of Greece at his disposal, he acted with so disinterested a virtue, that he did not even incur the suspicion of having enriched himself, and with so rare a fortune that he contented all the allies. The total, raised annually, and with the strictest impartiality, was four hundred and sixty talents (computed at about one hundred and fifteen thousand pounds).

Greece resounded with the praises of Aristides; it was afterward equally loud in reprobation of the avarice of the Athenians. For with the appointment of Aristides commenced the institution of officers styled *Hellenotamiae*, or treasurers of Greece; they became a permanent magistracy—they were under the control of the Athenians; and thus that people were made at once the generals and the treasurers of Greece. But the Athenians, unconscious as yet of the power they had attained—their allies yet more blind—it seemed now, that the more the latter should confide, the more the former should forbear. So do the most important results arise from causes un contemplated by the providence of statesmen, and hence do we learn a truth which should never be forgotten—that that power is ever the most certain of endurance and extent, the commencement of which is made popular by moderation.

XVIII. Thus, upon the decay of the Isthmian Congress, rose into existence the great Ionian league; and thus was opened to the ambition of Athens the splendid destiny of the empire of the Grecian seas. The pre-eminence of Sparta passed away from her, though invisibly and without a struggle, and, retiring within herself, she was probably unaware of the decline of her authority; still seeing her Peloponnesian allies gathering round her, subordinate and submissive, and, by refusing assistance, refusing also allegiance to the new queen of the Ionian league. His task fulfilled, Aristides probably returned to Athens, and it was at this time and henceforth that it became his policy to support the power of Cimon against the authority of Themistocles [140]. To that euepatrid, joined before with himself, was now intrusted the command of the Grecian fleet.

To great natural abilities, Cimon added every advantage of birth and circumstance. His mother was a daughter of Olorus, a Thracian prince; his father the great Miltiades. On the death of the latter, it is recorded, and popularly believed, that Cimon, unable to pay the fine to which Miltiades was adjudged, was detained in custody until a wealthy marriage made by his sister Elpinice, to whom he was tenderly, and ancient scandal whispered improperly, attached, released him from confinement, and the brother-in-law paid the debt. "Thus severe and harsh," says Nepos, "was his entrance upon manhood." [141] But it is very doubtful whether Cimon was ever imprisoned for the state-debt incurred by his father—and his wealth appears to have been considerable even before he regained his patrimony in the Chersonese, or enriched himself with the Persian spoils. [142]

In early youth, like Themistocles, his conduct had been wild and dissolute [143]; and with his father from a child, he had acquired, with the experience, something of the license, of camps. Like Themistocles also, he was little skilled in the graceful accomplishments of his countrymen; he cultivated neither the art of music, nor the brilliancies of Attic conversation; but power and fortune, which ever soften nature, afterward rendered his habits intellectual and his tastes refined. He had not the smooth and artful affability of Themistocles, but to a certain roughness of manner was conjoined that hearty and ingenuous frankness which ever conciliates mankind, especially in free states, and which is yet more popular when united to rank. He had distinguished himself highly by his zeal in the invasion of the Medes, and the desertion of Athens for Salamis; and his valour in the seafight had confirmed the promise of his previous ardour. Nature had gifted him with a handsome countenance and a majestic stature, recommendations in all, but especially in popular states—and the son of Miltiades was welcomed, not less by the people than by the nobles, when he applied for a share in the administration of the state. Associated with Aristides, first in the embassy to Sparta, and subsequently in the expeditions to Cyprus and Byzantium, he had profited by the friendship and the lessons of that great man, to whose party he belonged, and who saw in Cimon a less invidious opponent than himself to the policy or the ambition of Themistocles.

By the advice of Aristides, Cimon early sought every means to conciliate the allies, and to pave the way to the undivided command he afterward obtained. And it is not improbable that Themistocles might willingly have ceded to him the lead in a foreign expedition, which removed from the city so rising and active an opponent. The appointment of Cimon promised to propitiate the Spartans, who ever possessed a certain party in the aristocracy of Athens—who peculiarly affected Cimon, and whose hardy character and oligarchical policy the blunt genius and hereditary prejudices of that young noble were well fitted to admire and to imitate. Cimon was, in a word, precisely the man desired by three parties as the antagonist of Themistocles; viz., the Spartans, the nobles, and Aristides, himself a host. All things conspired to raise the son of Miltiades to an eminence beyond his years, but not his capacities.

XIX. Under Cimon the Athenians commenced their command [144], by marching against a Thracian town called Eion, situated on the banks of the river Strymon, and now garrisoned by a Persian noble. The town was besieged (B. C. 476), and the inhabitants pressed by famine, when the Persian



commandant, collecting his treasure upon a pile of wood, on which were placed his slaves, women, and children—set fire to the pile [145]. After this suicide, seemingly not an uncommon mode of self-slaughter in the East, the garrison surrendered, and its defenders, as usual in such warfare, were sold for slaves.

From Eion the victorious confederates proceeded to Scyros, a small island in the Aegean, inhabited by the Dolopians, a tribe addicted to piratical practices, deservedly obnoxious to the traders of the Aegean, and who already had attracted the indignation and vengeance of the Amphictyonic assembly. The isle occupied, and the pirates expelled, the territory was colonized by an Attic population.

An ancient tradition had, as we have seen before, honoured the soil of Scyros with the possession of the bones of the Athenian Theseus—some years after the conquest of the isle, in the archonship of Aphepsion [146], or Apsephion, an oracle ordained the Athenians to search for the remains of their national hero, and the skeleton of a man of great stature, with a lance of brass and a sword by its side was discovered, and immediately appropriated to Theseus. The bones were placed with great ceremony in the galley of Cimon, who was then probably on a visit of inspection to the new colony, and transported to Athens. Games were instituted in honour of this event, at which were exhibited the contests of the tragic poets; and, in the first of these, Sophocles is said to have made his earliest appearance, and gained the prize from Aeschylus (B. C. 469).

XXI. It is about the period of Cimon's conquest of Eion and Scyros (B. C. 476) that we must date the declining power of Themistocles. That remarkable man had already added, both to domestic and to Spartan enmities, the general displeasure of the allies. After baffling the proposition of the Spartans to banish from the Amphictyonic assembly the states that had not joined in the anti-Persic confederacy, he had sailed round the isles and extorted money from such as had been guilty of Medising: the pretext might be just, but the exactions were unpopularly levied. Nor is it improbable that the accusations against him of enriching his own coffers as well as the public treasury had some foundation. Profoundly disdaining money save as a means to an end, he was little scrupulous as to the sources whence he sustained a power which he yet applied conscientiously to patriotic purposes. Serving his country first, he also served himself; and honest upon one grand and systematic principle, he was often dishonest in details.

His natural temper was also ostentatious; like many who have risen from an origin comparatively humble, he had the vanity to seek to outshine his superiors in birth—not more by the splendour of genius than by the magnificence of parade. At the Olympic games, the base-born son of Neocles surpassed the pomp of the wealthy and illustrious Cimon; his table was hospitable, and his own life soft and luxuriant [147]; his retinue numerous beyond those of his contemporaries; and he adopted the manners of the noble exactly in proportion as he courted the favour of the populace. This habitual ostentation could not fail to mingle with the political hostilities of the aristocracy the disdainful jealousies of offended pride; for it is ever the weakness of the high-born to forgive less easily the being excelled in genius than the being outshone in state by those of inferior origin. The same haughtiness which offended the nobles began also to displease the people; the superb consciousness of his own merits wounded the vanity of a nation which scarcely permitted its greatest men to share the reputation it arrogated to itself. The frequent calumnies uttered against him obliged Themistocles to refer to the actions he had performed; and what it had been illustrious to execute, it became disgustful to repeat. "Are you weary," said the great man, bitterly, "to receive benefits often from the same hand?" [148] He offended the national conceit yet more by building, in the neighbourhood of his own residence, a temple to Diana, under the name of Aristobule, or "Diana of the best counsel;" thereby appearing to claim to himself the merit of giving the best counsels.

It is probable, however, that Themistocles would have conquered all party opposition, and that his high qualities would have more than counterbalanced his defects in the eyes of the people, if he had still continued to lead the popular tide. But the time had come when the demagogue was outbid by an aristocrat—when the movement he no longer headed left him behind, and the genius of an individual could no longer keep pace with the giant strides of an advancing people.

XXII. The victory at Salamis was followed by a democratic result. That victory had been obtained by the seamen, who were mostly of the lowest of the populace—the lowest of the populace began, therefore, to claim, in political equality, the reward of military service. And Aristotle, whose penetrating intellect could not fail to notice the changes which an event so glorious to Greece produced in Athens, has adduced a similar instance of change at Syracuse, when the mariners of that state, having, at a later period, conquered the Athenians, converted a mixed republic to a pure democracy. The destruction of houses and property by Mardonius—the temporary desertion by the Athenians of their native land—the common danger and the common glory, had broken down many of the old distinctions, and the spirit of the nation was already far more democratic than the constitution. Hitherto, qualifications of property were demanded for the holding of civil offices. But after the battle of Plataea,

Aristides, the leader of the aristocratic party, proposed and carried the abolition of such qualifications, allowing to all citizens, with or without property, a share in the government, and ordaining that the archons should be chosen out of the whole body; the form of investigation as to moral character was still indispensable. This change, great as it was, appears, like all aristocratic reforms, to have been a compromise [149] between concession and demand. And the prudent Aristides yielded what was inevitable, to prevent the greater danger of resistance. It may be ever remarked, that the people value more a concession from the aristocratic party than a boon from their own popular leaders. The last can never equal, and the first can so easily exceed, the public expectation.

XXIII. This decree, uniting the aristocratic with the more democratic party, gave Aristides and his friends an unequivocal ascendancy over Themistocles, which, however, during the absence of Aristides and Cimon, and the engrossing excitement of events abroad, was not plainly visible for some years; and although, on his return to Athens, Aristides himself prudently forbore taking an active part against his ancient rival, he yet lent all the influence of his name and friendship to the now powerful and popular Cimon. The victories, the manners, the wealth, the birth of the son of Miltiades were supported by his talents and his ambition. It was obvious to himself and to his party that, were Themistocles removed, Cimon would become the first citizen of Athens.

XXIV. Such were the causes that long secretly undermined, that at length openly stormed, the authority of the hero of Salamis; and at this juncture we may conclude, that the vices of his character avenged themselves on the virtues. His duplicity and spirit of intrigue, exercised on behalf of his country, it might be supposed, would hereafter be excited against it. And the pride, the ambition, the craft that had saved the people might serve to create a despot.

Themistocles was summoned to the ordeal of the ostracism and condemned by the majority of suffrages (B. C. 471). Thus, like Aristides, not punished for offences, but paying the honourable penalty of rising by genius to that state of eminence which threatens danger to the equality of republics.

He departed from Athens, and chose his refuge at Argos, whose hatred to Sparta, his deadliest foe, promised him the securest protection.

XXV. Death soon afterward removed Aristides from all competitorship with Cimon; according to the most probable accounts, he died at Athens; and at the time of Plutarch his monument was still to be seen at Phalerum. His countrymen, who, despite all plausible charges, were never ungrateful except where their liberties appeared imperilled (whether rightly or erroneously our documents are too scanty to prove), erected his monument at the public charge, portioned his three daughters, and awarded to his son Lysimachus a grant of one hundred minae of silver, a plantation of one hundred plethra [150] of land, and a pension of four drachmae a day (double the allowance of an Athenian ambassador).

## CHAPTER II.

Popularity and Policy of Cimon.—Naxos revolts from the Ionian League.—Is besieged by Cimon.—Conspiracy and Fate of Pausanias.—Flight and Adventures of Themistocles.—His Death.

I. The military abilities and early habits of Cimon naturally conspired with past success to direct his ambition rather to warlike than to civil distinctions. But he was not inattentive to the arts which were necessary in a democratic state to secure and confirm his power. Succeeding to one, once so beloved and ever so affable as Themistocles, he sought carefully to prevent all disadvantageous contrast. From the spoils of Byzantium and Sestos he received a vast addition to his hereditary fortunes. And by the distribution of his treasures, he forestalled all envy at their amount. He threw open his gardens to the public, whether foreigners or citizens—he maintained a table to which men of every rank freely resorted, though probably those only of his own tribe [151]—he was attended by a numerous train, who were ordered to give mantles to what citizen soever—aged and ill-clad—they encountered; and to relieve the necessitous by aims delicately and secretly administered. By these artful devices he rendered himself beloved, and concealed the odium of his politics beneath the mask of his charities. For while he courted the favour, he advanced not the wishes, of the people. He sided with the aristocratic party, and did not conceal his attachment to the oligarchy of Sparta. He sought to content the people with himself, in order that he might the better prevent discontent with their position. But it may be doubted whether Cimon did not, far more than any of his predecessors, increase the dangers of a

democracy by vulgarizing its spirit. The system of general alms and open tables had the effect that the abuses of the Poor Laws [152] have had with us. It accustomed the native poor to the habits of indolent paupers, and what at first was charity soon took the aspect of a right. Hence much of the lazy turbulence, and much of that licentious spirit of exaction from the wealthy, that in a succeeding age characterized the mobs of Athens. So does that servile generosity, common to an anti-popular party, when it affects kindness in order to prevent concession, ultimately operate against its own secret schemes. And so much less really dangerous is it to exalt, by constitutional enactments, the authority of a people, than to pamper, by the electioneering cajoleries of a selfish ambition, the prejudices which thus settle into vices, or the momentary exigences thus fixed into permanent demands.

II. While the arts or manners of Cimon conciliated the favour, his integrity won the esteem, of the people. In Aristides he found the example, not more of his aristocratic politics than of his lofty honour. A deserter from Persia, having arrived at Athens with great treasure, and being harassed by informers, sought the protection of Cimon by gifts of money.

"Would you have me," said the Athenian, smiling, "your mercenary or your friend?"

"My friend!" replied the barbarian.

"Then take back your gifts." [153]

III. In the mean while the new ascendancy of Athens was already endangered. The Carystians in the neighbouring isle of Euboea openly defied her fleet, and many of the confederate states, seeing themselves delivered from all immediate dread of another invasion of the Medes, began to cease contributions both to the Athenian navy and the common treasury. For a danger not imminent, service became burdensome and taxation odious. And already some well-founded jealousy of the ambition of Athens increased the reluctance to augment her power. Naxos was the first island that revolted from the conditions of the league, and thither Cimon, having reduced the Carystians, led a fleet numerous and well equipped.

Whatever the secret views of Cimon for the aggrandizement of his country, he could not but feel himself impelled by his own genius and the popular expectation not lightly to forego that empire of the sea, rendered to Athens by the profound policy of Themistocles and the fortunate prudence of Aristides; and every motive of Grecian, as well as Athenian, policy justified the subjugation of the revolters—an evident truth in the science of state policy, but one somewhat hastily lost sight of by those historians who, in the subsequent and unlooked-for results, forgot the necessity of the earlier enterprise. Greece had voluntarily intrusted to Athens the maritime command of the confederate states. To her, Greece must consequently look for no diminution of the national resources committed to her charge; to her, that the conditions of the league were fulfilled, and the common safety of Greece ensured. Commander of the forces, she was answerable for the deserters. Nor, although Persia at present remained tranquil and inert, could the confederates be considered safe from her revenge. No compact of peace had been procured. The more than suspected intrigues of Xerxes with Pausanias were sufficient proofs that the great king did not yet despair of the conquest of Greece. And the peril previously incurred in the want of union among the several states was a solemn warning not to lose the advantages of that league, so tardily and so laboriously cemented. Without great dishonour and without great imprudence, Athens could not forego the control with which she had been invested; if it were hers to provide the means, it was hers to punish the defaulters; and her duty to Greece thus decorously and justly sustained her ambition for herself.

IV. And now it is necessary to return to the fortunes of Pausanias, involving in their fall the ruin of one of far loftier virtues and more unequivocal renown. The recall of Pausanias, the fine inflicted upon him, his narrow escape from a heavier sentence, did not suffice to draw him, intoxicated as he was with his hopes and passions, from his bold and perilous intrigues. It is not improbable that his mind was already tainted with a certain insanity [154]. And it is a curious physiological fact, that the unnatural constraints of Sparta, when acting on strong passions and fervent imaginations, seem, not unoften, to have produced a species of madness. An anecdote is recorded [155], which, though romantic, is not perhaps wholly fabulous, and which invests with an interest yet more dramatic the fate of the conqueror of Plataea.

At Byzantium, runs the story, he became passionately enamoured of a young virgin named Cleonice. Awed by his power and his sternness, the parents yielded her to his will. The modesty of the maiden made her stipulate that the room might be in total darkness when she stole to his embraces. But unhappily, on entering, she stumbled against the light, and the Spartan, asleep at the time, imagined, in the confusion of his sudden waking, that the noise was occasioned by one of his numerous enemies seeking his chamber with the intent to assassinate him. Seizing the Persian cimeter [156] that lay beside him, he plunged it in the breast of the intruder, and the object of his passion fell dead at his feet. "From that hour," says the biographer, "he could rest no more!" A spectre haunted his nights—the voice

of the murdered girl proclaimed doom to his ear. It is added, and, if we extend our belief further, we must attribute the apparition to the skill of the priests, that, still tortured by the ghost of Cleonice, he applied to those celebrated necromancers who, at Heraclea [157], summoned by gloomy spells the manes of the dead, and by their aid invoked the spirit he sought to appease. The shade of Cleonice appeared and told him, "that soon after his return to Sparta he would be delivered from all his troubles." [158]

Such was the legend repeated, as Plutarch tells us, by many historians; the deed itself was probable, and conscience, even without necromancy, might supply the spectre.

V. Whether or not this story have any foundation in fact, the conduct of Pausanias seems at least to have partaken of that inconsiderate recklessness which, in the ancient superstition, preceded the vengeance of the gods. After his trial he had returned to Byzantium, without the consent of the Spartan government. Driven thence by the resentment of the Athenians [159], he repaired, not to Sparta, but to Colonae, in Asia Minor, and in the vicinity of the ancient Troy; and there he renewed his negotiations with the Persian king. Acquainted with his designs, the vigilant ephors despatched to him a herald with the famous scytale. This was an instrument peculiar to the Spartans. To every general or admiral, a long black staff was entrusted; the magistrates kept another exactly similar. When they had any communication to make, they wrote it on a roll of parchment, applied it to their own staff, fold upon fold—then cutting it off, dismissed it to the chief. The characters were so written that they were confused and unintelligible until fastened to the stick, and thus could only be construed by the person for whose eye they were intended, and to whose care the staff was confided.

The communication Pausanias now received was indeed stern and laconic. "Stay," it said, "behind the herald, and war is proclaimed against you by the Spartans."

On receiving this solemn order, even the imperious spirit of Pausanias did not venture to disobey. Like Venice, whose harsh, tortuous, but energetic policy her oligarchy in so many respects resembled, Sparta possessed a moral and mysterious power over the fiercest of her sons. His fate held him in her grasp, and, confident of acquittal, instead of flying to Persia, the regent hurried to his doom, assured that by the help of gold he could baffle any accusation. His expectations were so far well-founded, that, although, despite his rank as regent of the kingdom and guardian of the king, he was thrown into prison by the ephors, he succeeded, by his intrigues and influence, in procuring his enlargement: and boldly challenging his accusers, he offered to submit to trial.

The government, however, was slow to act. The proud caution of the Spartans was ever loath to bring scandal on their home by public proceedings against any freeborn citizen—how much more against the uncle of their monarch and the hero of their armies! His power, his talents, his imperious character awed alike private enmity and public distrust. But his haughty disdain of their rigid laws, and his continued affectation of the barbarian pomp, kept the government vigilant; and though released from prison, the stern ephors were his sentinels. The restless and discontented mind of the expectant son-in-law of Xerxes could not relinquish its daring schemes. And the regent of Sparta entered into a conspiracy, on which it were much to be desired that our information were more diffuse.

VI. Perhaps no class of men in ancient times excite a more painful and profound interest than the helots of Sparta. Though, as we have before seen, we must reject all rhetorical exaggerations of the savage cruelty to which they were subjected, we know, at least, that their servitude was the hardest imposed by any of the Grecian states upon their slaves [160], and that the iron soldiery of Sparta were exposed to constant and imminent peril from their revolts—a proof that the curse of their bondage had passed beyond the degree which subdues the spirit to that which arouses, and that neither the habit of years, nor the swords of the fiercest warriors, nor the spies of the keenest government of Greece had been able utterly to extirpate from human hearts that law of nature which, when injury passes an allotted, yet rarely visible, extreme, converts suffering to resistance.

Scattered in large numbers throughout the rugged territories of Laconia—separated from the presence, but not the watch, of their master, these singular serfs never abandoned the hope of liberty. Often pressed into battle to aid their masters, they acquired the courage to oppose them. Fierce, sullen, and vindictive, they were as droves of wild cattle, left to range at will, till wanted for the burden or the knife—not difficult to butcher, but impossible to tame.

We have seen that a considerable number of these helots had fought as light-armed troops at Plataea; and the common danger and the common glory had united the slaves of the army with the chief. Entering into somewhat of the desperate and revengeful ambition that, under a similar constitution, animated Marino Faliero, Pausanias sought, by means of the enslaved multitude, to deliver himself from the thralldom of the oligarchy which held prince and slave alike in subjection. He tampered with the helots, and secretly promised them the rights and liberties of citizens of Sparta, if they would cooperate with his projects and revolt at his command.

Slaves are never without traitors; and the ephors learned the premeditated revolution from helots themselves. Still, slow and wary, those subtle and haughty magistrates suspended the blow—it was not without the fullest proof that a royal Spartan was to be condemned on the word of helots: they continued their vigilance—they obtained the proof they required.

VII. Argilius, a Spartan, with whom Pausanias had once formed the vicious connexion common to the Doric tribes, and who was deep in his confidence, was intrusted by the regent with letters to Artabazus. Argilius called to mind that none intrusted with a similar mission had ever returned. He broke open the seals and read what his fears foreboded, that, on his arrival at the satrap's court, the silence of the messenger was to be purchased by his death. He carried the packet to the ephors. That dark and plotting council were resolved yet more entirely to entangle their guilty victim, and out of his own mouth to extract his secret; they therefore ordered Argilius to take refuge as a suppliant in the sanctuary of the temple of Neptune on Mount Taenarus. Within the sacred confines was contrived a cell, which, by a double partition, admitted some of the ephors, who, there concealed, might witness all that passed.

Intelligence was soon brought to Pausanias that, instead of proceeding to Artabazus, his confidant had taken refuge as a suppliant in the temple of Neptune. Alarmed and anxious, the regent hastened to the sanctuary. Argilius informed him that he had read the letters, and reproached him bitterly with his treason to himself. Pausanias, confounded and overcome by the perils which surrounded him, confessed his guilt, spoke unreservedly of the contents of the letter, implored the pardon of Argilius, and promised him safety and wealth if he would leave the sanctuary and proceed on the mission.

The ephors, from their hiding-place, heard all.

On the departure of Pausanias from the sanctuary, his doom was fixed. But, among the more public causes of the previous delay of justice, we must include the friendship of some of the ephors, which Pausanias had won or purchased. It was the moment fixed for his arrest. Pausanias, in the streets, was alone and on foot. He beheld the ephors approaching him. A signal from one warned him of his danger. He turned—he fled. The temple of Minerva Chalchioecus at hand proffered a sanctuary—he gained the sacred confines, and entered a small house hard by the temple. The ephors—the officers—the crowd pursued; they surrounded the refuge, from which it was impious to drag the criminal. Resolved on his death, they removed the roof—blocked up the entrances (and if we may credit the anecdote, that violating human was characteristic of Spartan nature, his mother, a crone of great age [161], suggested the means of punishment, by placing, with her own hand, a stone at the threshold)—and, setting a guard around, left the conqueror of Mardonius to die of famine. When he was at his last gasp, unwilling to profane the sanctuary by his actual death, they bore him out into the open air, which he only breathed to expire [162]. His corpse, which some of the fiercer Spartans at first intended to cast in the place of burial for malefactors, was afterward buried in the neighbourhood of the temple. And thus ended the glory and the crimes—the grasping ambition and the luxurious ostentation— of the bold Spartan who first scorned and then imitated the effeminacies of the Persian he subdued.

VIII. Amid the documents of which the ephors possessed themselves after the death of Pausanias was a correspondence with Themistocles, then residing in the rival and inimical state of Argos. Yet vindictive against that hero, the Spartan government despatched ambassadors to Athens, accusing him of a share in the conspiracy of Pausanias with the Medes. It seems that Themistocles did not disavow a correspondence with Pausanias, nor affect an absolute ignorance of his schemes; but he firmly denied by letter, his only mode of defence, all approval and all participation of the latter. Nor is there any proof, nor any just ground of suspicion, that he was a party to the betrayal of Greece. It was consistent, indeed, with his astute character, to plot, to manoeuvre, to intrigue, but for great and not paltry ends. By possessing himself of the secret, he possessed himself of the power of Pausanias; and that intelligence might perhaps have enabled him to frustrate the Spartan's treason in the hour of actual danger to Greece. It is possible that, so far as Sparta alone was concerned, the Athenian felt little repugnance to any revolution or any peril confined to a state whose councils it had been the object of his life to baffle, and whose power it was the manifest interest of his native city to impair. He might have looked with complacency on the intrigues which the regent was carrying on against the Spartan government, and which threatened to shake that Doric constitution to its centre. But nothing, either in the witness of history or in the character or conduct of a man profoundly patriotic, even in his vices, favours the notion that he connived at the schemes which implicated, with the Grecian, the Athenian welfare. Pausanias, far less able, was probably his tool. By an insight into his projects, Themistocles might have calculated on the restoration of his own power. To weaken the Spartan influence was to weaken his own enemies at Athens; to break up the Spartan constitution was to leave Athens herself without a rival. And if, from the revolt of the helots, Pausanias should proceed to an active league with the Persians, Themistocles knew enough of Athens and of Greece to foresee that it was to the victor of Salamis and the founder of the Grecian navy that all eyes would be directed. Such seem the most

probable views which would have been opened to the exile by the communications of Pausanias. If so, they were necessarily too subtle for the crowd to penetrate or understand. The Athenians heard only the accusations of the Spartans; they saw only the treason of Pausanias; they learned only that Themistocles had been the correspondent of the traitor. Already suspicious of a genius whose deep and intricate wiles they were seldom able to fathom, and trembling at the seeming danger they had escaped, it was natural enough that the Athenians should accede to the demands of the ambassadors. An Athenian, joined with a Lacedaemonian troop, was ordered to seize Themistocles wherever he should be found. Apprized of his danger, he hastily quitted the Peloponnesus and took refuge at Corcyra. Fear of the vengeance at once of Athens and of Sparta induced the Corcyreans to deny the shelter he sought, but they honourably transported him to the opposite continent. His route was discovered—his pursuers pressed upon him. He had entered the country of Admetus, king of the Molossians, from whose resentment he had everything to dread. For he had persuaded the Athenians to reject the alliance once sought by that monarch, and Admetus had vowed vengeance.

Thus situated, the fugitive formed a resolution which a great mind only could have conceived, and which presents to us one of the most touching pictures in ancient history. He repaired to the palace of Admetus himself. The prince was absent. He addressed his consort, and, advised by her, took the young child of the royal pair in his hand, and sat down at the hearth—"THEMISTOCLES THE SUPPLIANT!" [163] On the return of the prince he told his name, and bade him not wreak his vengeance on an exile. "To condemn me now," he said, "would be to take advantage of distress. Honour dictates revenge only among equals upon equal terms. True that I opposed you once, but on a matter not of life, but of business or of interest. Now surrender me to my persecutors, and you deprive me of the last refuge of life itself."

IX. Admetus, much affected, bade him rise, and assured him of protection. The pursuers arrived; but, faithful to the guest who had sought his hearth, after a form peculiarly solemn among the Molossians, Admetus refused to give him up, and despatched him, guarded, to the sea-town of Pydna, over an arduous and difficult mountain-road. The sea-town gained, he took ship, disguised and unknown to all the passengers, in a trading vessel bound to Ionia. A storm arose—the vessel was driven from its course, and impelled right towards the Athenian fleet, that then under Cimon, his bitterest foe, lay before the Isle of Naxos (B. C. 466).

Prompt and bold in his expedients, Themistocles took aside the master of the vessel—discovered himself; threatened, if betrayed, to inform against the master as one bribed to favour his escape; promised, if preserved, everlasting gratitude; and urged that the preservation was possible, if no one during the voyage were permitted, on any pretext, to quit the vessel.

The master of the vessel was won—kept out at sea a day and a night to windward of the fleet, and landed Themistocles in safety at Ephesus.

In the mean while the friends of Themistocles had not been inactive in Athens. On the supposed discovery of his treason, such of his property as could fall into the hands of the government was, as usual in such offences, confiscated to the public use; the amount was variously estimated at eighty and a hundred talents [164]. But the greater part of his wealth—some from Athens, some from Argos—was secretly conveyed to him at Ephesus [165]. One faithful friend procured the escape of his wife and children from Athens to the court of Admetus, for which offence of affection, a single historian, Stesimbrotus (whose statement even the credulous Plutarch questions, and proves to be contradictory with another assertion of the same author), has recorded that he was condemned to death by Cimon. It is not upon such dubious chronicles that we can suffer so great a stain on the character of a man singularly humane. [166]

X. As we have now for ever lost sight of Themistocles on the stage of Athenian politics, the present is the most fitting opportunity to conclude the history of his wild and adventurous career.

Persecuted by the Spartans, abandoned by his countrymen, excluded from the whole of Greece, no refuge remained to the man who had crushed the power of Persia, save the Persian court. The generous and high-spirited policy that characterized the oriental despotism towards its foes proffered him not only a safe, but a magnificent asylum. The Persian monarchs were ever ready to welcome the exiles of Greece, and to conciliate those whom they had failed to conquer. It was the fate of Themistocles to be saved by the enemies of his country. He had no alternative. The very accusation of connivance with the Medes drove him into their arms.

Under guidance of a Persian, Themistocles traversed the Asiatic continent; and ere he reached Susa, contrived to have a letter, that might prepare the way for him, delivered at the Persian court. His letter ran somewhat thus, if we may suppose that Thucydides preserved the import, though he undoubtedly fashioned the style. [167]

"I, Themistocles, who of all the Greeks have inflicted the severest wounds upon your race, so long as I was called by fate to resist the invasion of the Persians, now come to you." (He then urged, on the other hand, the services he had rendered to Xerxes in his messages after Salamis, relative to the breaking of the bridges, assuming a credit to which he was by no means entitled—and insisted that his generosity demanded a return.) "Able" (he proceeded) "to perform great services—persecuted by the Greeks for my friendship for you—I am near at hand. Grant me only a year's respite, that I may then apprise you in person of the object of my journey hither."

The bold and confident tone of Themistocles struck the imagination of the young king (Artaxerxes), and he returned a favourable reply. Themistocles consumed the year in the perfect acquisition of the language, and the customs and manners of the country. He then sought and obtained an audience. [168]

Able to converse with fluency, and without the medium of an interpreter, his natural abilities found their level. He rose to instant favour. Never before had a stranger been so honoured. He was admitted an easy access to the royal person—instructed in the learning of the Magi—and when he quitted the court it was to take possession of the government of three cities—Myus, celebrated for its provisions; Lampsacus, for its vineyards; and Magnesia, for the richness of the soil; so that, according to the spirit and phraseology of oriental taxation, it was not unaptly said that they were awarded to him for meat, wine, and bread.

XI. Thus affluent and thus honoured, Themistocles passed at Magnesia the remainder of his days—the time and method of his death uncertain; whether cut off by natural disease, or, as is otherwise related [169], by a fate than which fiction itself could have invented none more suited to the consummation of his romantic and great career. It is said that when afterward Egypt revolted, and that revolt was aided by the Athenians; when the Grecian navy sailed as far as Cilicia and Cyprus; and Cimon upheld, without a rival, the new sovereignty of the seas; when Artaxerxes resolved to oppose the growing power of a state which, from the defensive, had risen to the offending, power; Themistocles received a mandate to realize the vague promises he had given, and to commence his operations against Greece (B. C. 449). Then (if with Plutarch we accept this version of his fate), neither resentment against the people he had deemed ungrateful, nor his present pomp, nor the fear of life, could induce the lord of Magnesia to dishonour his past achievements [170], and demolish his immortal trophies. Anxious only to die worthily—since to live as became him was no longer possible—he solemnly sacrificed to the gods—took leave of his friends, and finished his days by poison.

His monument long existed in the forum of Magnesia; but his bones are said by his own desire to have been borne back privately to Attica, and have rested in the beloved land that exiled him from her bosom. And this his last request seems touchingly to prove his loyalty to Athens, and to proclaim his pardon of her persecution. Certain it is, at least, that however honoured in Persia, he never perpetrated one act against Greece; and that, if sullied by the suspicion of others, his fame was untarnished by himself. He died, according to Plutarch, in his sixty-fifth year, leaving many children, and transmitting his name to a long posterity, who received from his memory the honours they could not have acquired for themselves.

XII. The character of Themistocles has already in these pages unfolded itself—profound, yet tortuous in policy—vast in conception—subtle, patient, yet prompt in action; affable in manner, but boastful, ostentatious, and disdainful to conceal his consciousness of merit; not brilliant in accomplishment, yet master not more of the Greek wiles than the Attic wit; sufficiently eloquent, but greater in deeds than words, and penetrating, by an almost preternatural insight, at once the characters of men and the sequences of events. Incomparably the greatest of his own times, and certainly not surpassed by those who came after him. Pisistratus, Cimon, Pericles, Aristides himself, were of noble and privileged birth. Themistocles was the first, and, except Demosthenes, the greatest of those who rose from the ranks of the people, and he drew the people upward in his rise. His fame was the creation of his genius only. "What other man" (to paraphrase the unusual eloquence of Diodorus) "could in the same time have placed Greece at the head of nations, Athens at the head of Greece, himself at the head of Athens?—in the most illustrious age the most illustrious man. Conducting to war the citizens of a state in ruins, he defeated all the arms of Asia. He alone had the power to unite the most discordant materials, and to render danger itself salutary to his designs. Not more remarkable in war than peace—in the one he saved the liberties of Greece, in the other he created the eminence of Athens."

After him, the light of the heroic age seems to glimmer and to fade, and even Pericles himself appears dwarfed and artificial beside that masculine and colossal intellect which broke into fragments the might of Persia, and baffled with a vigorous ease the gloomy sagacity of Sparta. The statue of Themistocles, existent six hundred years after his decease, exhibited to his countrymen an aspect as heroic as his deeds. [171]

## CHAPTER III.

Reduction of Naxos.—Actions off Cyprus.—Manners of Cimon.—  
Improvements in Athens.—Colony at the Nine Ways.—Siege of Thasos.—  
Earthquake in Sparta.—Revolt of Helots, Occupation of Ithome, and  
Third Messenian War.—Rise and Character of Pericles.—Prosecution and  
Acquittal of Cimon.—The Athenians assist the Spartans at Ithome.—  
Thasos Surrenders.—Breach between the Athenians and Spartans.—  
Constitutional Innovations at Athens.—Ostracism of Cimon.

I. At the time in which Naxos refused the stipulated subsidies, and was, in consequence, besieged by Cimon, that island was one of the most wealthy and populous of the confederate states. For some time the Naxians gallantly resisted the besiegers; but, at length reduced, they were subjected to heavier conditions than those previously imposed upon them. No conqueror contents himself with acquiring the objects, sometimes frivolous and often just, with which he commences hostilities. War inflames the passions, and success the ambition. Cimon, at first anxious to secure the Grecian, was now led on to desire the increase of the Athenian power. The Athenian fleet had subdued Naxos, and Naxos was rendered subject to Athens. This was the first of the free states which the growing republic submitted to her yoke [172]. The precedent once set, as occasion tempted, the rest shared a similar fate.

II. The reduction of Naxos was but the commencement of the victories of Cimon. In Asia Minor there were many Grecian cities in which the Persian ascendancy had never yet been shaken. Along the Carian coast Cimon conducted his armament, and the terror it inspired sufficed to engage all the cities, originally Greek, to revolt from Persia; those garrisoned by Persians he besieged and reduced. Victorious in Caria, he passed with equal success into Lycia [173], augmenting his fleet and forces as he swept along. But the Persians, not inactive, had now assembled a considerable force in Pamphylia, and lay encamped on the banks of the Eurymedon (B. C. 466), whose waters, sufficiently wide, received their fleet. The expected re-enforcement of eighty Phoenician vessels from Cyprus induced the Persians to delay [174] actual hostilities. But Cimon, resolved to forestall the anticipated junction, sailed up the river, and soon forced the barbarian fleet, already much more numerous than his own, into active engagement. The Persians but feebly supported the attack; driven up the river, the crews deserted the ships, and hastened to join the army arrayed along the coast. Of the ships thus deserted, some were destroyed; and two hundred triremes, taken by Cimon, yet more augmented his armament. But the Persians, now advanced to the verge of the shore, presented a long and formidable array, and Cimon, with some anxiety, saw the danger he incurred in landing troops already much harassed by the late action, while a considerable proportion of the hostile forces, far more numerous, were fresh and unfatigued. The spirit of the men, and their elation at the late victory, bore down the fears of the general; yet warm from the late action, he debarked his heavy-armed infantry, and with loud shouts the Athenians rushed upon the foe. The contest was fierce—the slaughter great. Many of the noblest Athenians fell in the action. Victory at length declared in favour of Cimon; the Persians were put to flight, and the Greeks remained masters of the battle and the booty—the last considerable. Thus, on the same day, the Athenians were victorious on both elements—an unprecedented glory, which led the rhetorical Plutarch to declare—that Plataea and Salamis were outshone. Posterity, more discerning, estimates glory not by the greatness of the victory alone, but the justice of the cause. And even a skirmish won by men struggling for liberty on their own shores is more honoured than the proudest battle in which the conquerors are actuated by the desire of vengeance or the lust of enterprise.

III. To the trophies of this double victory were soon added those of a third, obtained over the eighty vessels of the Phoenicians off the coast of Cyprus. These signal achievements spread the terror of the Athenian arms on remote as on Grecian shores. Without adopting the exaggerated accounts of injudicious authors as to the number of ships and prisoners [175], it seems certain, at least, that the amount of the booty was sufficient, in some degree, to create in Athens a moral revolution—swelling to a vast extent the fortunes of individuals, and augmenting the general taste for pomp, for luxury, and for splendour, which soon afterward rendered Athens the most magnificent of the Grecian states.

The navy of Persia thus broken, her armies routed, the scene of action transferred to her own dominions, all designs against Greece were laid aside. Retreating, as it were, more to the centre of her vast domains, she left the Asiatic outskirts to the solitude, rather of exhaustion than of peace. "No



troops," boasted the later rhetoricians, "came within a day's journey, on horseback, of the Grecian seas." From the Chelidonian isles on the Pamphylian coast, to those [176] twin rocks at the entrance of the Euxine, between which the sea, chafed by their rugged base, roars unappeasably through its mists of foam, no Persian galley was descried. Whether this was the cause of defeat or of acknowledged articles of peace, has been disputed. But, as will be seen hereafter, of the latter all historical evidence is wanting.

In a subsequent expedition, Cimon, sailing from Athens with a small force, wrested the Thracian Chersonese from the Persians—an exploit which restored to him his own patrimony.

IV. Cimon was now at the height of his fame and popularity. His share of the booty, and the recovery of the Chersonese, rendered him by far the wealthiest citizen of Athens; and he continued to use his wealth to cement his power. His intercourse with other nations, his familiarity with the oriental polish and magnificence, served to elevate his manners from their early rudeness, and to give splendour to his tastes. If he had spent his youth among the wild soldiers of Miltiades, the leisure of his maturer years was cultivated by an intercourse with sages and poets. His passion for the sex, which even in its excesses tends to refine and to soften, made his only vice. He was the friend of every genius and every art; and, the link between the lavish ostentation of Themistocles and the intellectual grace of Pericles, he conducted, as it were, the insensible transition from the age of warlike glory to that of civil pre-eminence. He may be said to have contributed greatly to diffuse that atmosphere of poetry and of pleasure which even the meanest of the free Athenians afterward delighted to respire. He led the citizens more and more from the recesses of private life; and carried out that social policy commenced by Pisistratus, according to which all individual habits became merged into one animated, complex, and excited public. Thus, himself gay and convivial, addicted to company, wine, and women, he encouraged shows and spectacles, and invested them with new magnificence; he embellished the city with public buildings, and was the first to erect at Athens those long colonnades—beneath the shade of which, sheltered from the western suns, that graceful people were accustomed to assemble and converse. The Agora, that universal home of the citizens, was planted by him with the oriental planes; and the groves of Academe, the immortal haunt of Plato, were his work. That celebrated garden, associated with the grateful and bright remembrances of all which poetry can lend to wisdom, was, before the time of Cimon, a waste and uncultivated spot. It was his hand that intersected it with walks and alleys, and that poured through its green retreats the ornamental waters so refreshing in those climes, and not common in the dry Attic soil, which now meandered in living streams, and now sparkled into fountains. Besides these works to embellish, he formed others to fortify the city. He completed the citadel, hitherto unguarded on the south side; and it was from the barbarian spoils deposited in the treasury that the expenses of founding the Long Walls, afterward completed, were defrayed.

V. In his conduct towards the allies, the natural urbanity of Cimon served to conceal a policy deep-laid and grasping. The other Athenian generals were stern and punctilious in their demands on the confederates; they required the allotted number of men, and, in default of the supply, increased the rigour of their exactions. Not so Cimon—from those whom the ordinary avocations of a peaceful life rendered averse to active service, he willingly accepted a pecuniary substitute, equivalent to the value of those ships or soldiers they should have furnished. These sums, devoted indeed to the general service, were yet appropriated to the uses of the Athenian navy; thus the states, hitherto warlike, were artfully suffered to lapse into peaceful and luxurious pursuits; and the confederates became at once, under the most lenient pretexts, enfeebled and impoverished by the very means which strengthened the martial spirit and increased the fiscal resources of the Athenians. The tributaries found too late, when they ventured at revolt, that they had parted with the facilities of resistance. [177]

In the mean while it was the object of Cimon to sustain the naval ardour and discipline of the Athenians; while the oar and the sword fell into disuse with the confederates, he kept the greater part of the citizens in constant rotation at maritime exercise or enterprise—until experience and increasing power with one, indolence and gradual subjection with the other, destroying the ancient equality in arms, made the Athenians masters and their confederates subjects. [178]

VI. According to the wise policy of the ancients, the Athenians never neglected a suitable opportunity to colonize; thus extending their dominion while they draughted off the excess of their population, as well as the more enterprising spirits whom adventure tempted or poverty aroused. The conquest of Eion had opened to the Athenians a new prospect of aggrandizement, of which they were now prepared to seize the advantages. Not far from Eion, and on the banks of the Strymon, was a place called the Nine Ways, afterward Amphipolis, and which, from its locality and maritime conveniences, seemed especially calculated for the site of a new city. Thither ten thousand persons, some confederates, some Athenians, had been sent to establish a colony. The views of the Athenians were not, however, in this enterprise, bounded to its mere legitimate advantages. About the same time they carried on a dispute with the Thasians relative to certain mines and places of trade on the opposite coasts of Thrace. The dispute was one of considerable nicety. The Athenians, having conquered Eion and the adjacent

territory, claimed the possession by right of conquest. The Thasians, on the other hand, had anciently possessed some of the mines and the monopoly of the commerce; they had joined in the confederacy; and, asserting that the conquest had been made, if by Athenian arms, for the federal good, they demanded that the ancient privileges should revert to them. The Athenian government was not disposed to surrender a claim which proffered to avarice the temptation of mines of gold. The Thasians renounced the confederacy, and thus gave to the Athenians the very pretext for hostilities which the weaker state should never permit to the more strong. While the colony proceeded to its destination, part of the Athenian fleet, under Cimon, sailed to Thasos—gained a victory by sea—landed on the island—and besieged the city.

Meanwhile the new colonizers had become masters of the Nine Ways, having dislodged the Edonian Thracians, its previous inhabitants. But hostility following hostility, the colonists were eventually utterly routed and cut off in a pitched battle at Drabescus (B. C. 465), in Edonia, by the united forces of all the neighbouring Thracians.

VII. The siege of Thasos still continued, and the besieged took the precaution to send to Sparta for assistance. That sullen state had long viewed with indignation the power of Athens; her younger warriors clamoured against the inert indifference with which a city, for ages so inferior to Sparta, had been suffered to gain the ascendancy over Greece. In vain had Themistocles been removed; the inexhaustible genius of the people had created a second Themistocles in Cimon. The Lacedaemonians, glad of a pretext for quarrel, courteously received the Thasian ambassadors, and promised to distract the Athenian forces by an irruption into Attica. They were actively prepared in concerting measures for this invasion, when sudden and complicated afflictions, now to be related, forced them to abandon their designs, and confine their attention to themselves.

VIII. An earthquake, unprecedented in its violence, occurred in Sparta. In many places throughout Laconia the rocky soil was rent asunder. From Mount Taygetus, which overhung the city, and on which the women of Lacedaemon were wont to hold their bacchanalian orgies, huge fragments rolled into the suburbs. The greater portion of the city was absolutely overthrown; and it is said, probably with exaggeration, that only five houses wholly escaped the shock. This terrible calamity did not cease suddenly as it came; its concussions were repeated; it buried alike men and treasure: could we credit Diodorus, no less than twenty thousand persons perished in the shock. Thus depopulated, empoverished, and distressed, the enemies whom the cruelty of Sparta nursed within her bosom resolved to seize the moment to execute their vengeance and consummate her destruction. Under Pausanias we have seen before that the helots were already ripe for revolt. The death of that fierce conspirator checked, but did not crush, their designs of freedom. Now was the moment, when Sparta lay in ruins—now was the moment to realize their dreams. From field to field, from village to village, the news of the earthquake became the watchword of revolt. Up rose the helots (B. C. 464)—they armed themselves, they poured on—a wild, and gathering, and relentless multitude, resolved to slay by the wrath of man all whom that of nature had yet spared. The earthquake that levelled Sparta rent her chains; nor did the shock create one chasm so dark and wide as that between the master and the slave.

It is one of the sublimest and most awful spectacles in history—that city in ruins—the earth still trembling—the grim and dauntless soldiery collected amid piles of death and ruin; and in such a time, and such a scene, the multitude sensible, not of danger, but of wrong, and rising, not to succour, but to revenge: all that should have disarmed a feebler enmity, giving fire to theirs; the dreadest calamity their blessing—dismay their hope it was as if the Great Mother herself had summoned her children to vindicate the long-abused, the all inalienable heritage derived from her; and the stir of the angry elements was but the announcement of an armed and solemn union between nature and the oppressed.

IX. Fortunately for Sparta, the danger was not altogether unforeseen. After the confusion and horror of the earthquake, and while the people, dispersed, were seeking to save their effects, Archidamus, who, four years before, had succeeded to the throne of Lacedaemon, ordered the trumpets to sound as to arms. That wonderful superiority of man over matter which habit and discipline can effect, and which was ever so visible among the Spartans, constituted their safety at that hour. Forsaking the care of their property, the Spartans seized their arms, flocked around their king, and drew up in disciplined array. In her most imminent crisis, Sparta was thus saved. The helots approached, wild, disorderly, and tumultuous; they came intent only to plunder and to slay; they expected to find scattered and affrighted foes—they found a formidable army; their tyrants were still their lords. They saw, paused, and fled, scattering themselves over the country—exciting all they met to rebellion, and soon, joined with the Messenians, kindred to them by blood and ancient reminiscences of heroic struggles, they seized that same Ithome which their hereditary Aristodemus had before occupied with unforgotten valour. This they fortified; and, occupying also the neighbouring lands, declared open war upon their lords. As the Messenians were the more worthy enemy, so the general insurrection is known by the name of the Third Messenian War.

X. While these events occurred in Sparta, Cimon, intrusting to others the continued siege of Thasos, had returned to Athens [179]. He found his popularity already shaken, and his power endangered. The democratic party had of late regained the influence it had lost on the exile of Themistocles. Pericles, son of Xanthippus (the accuser of Miltiades), had, during the last six years, insensibly risen into reputation: the house of Miltiades was fated to bow before the race of Xanthippus, and hereditary opposition ended in the old hereditary results. Born of one of the loftiest families of Athens, distinguished by the fame as the fortunes of his father, who had been linked with Aristides in command of the Athenian fleet, and in whose name had been achieved the victory of Mycale, the young Pericles found betimes an easy opening to his brilliant genius and his high ambition. He had nothing to contend against but his own advantages. The beauty of his countenance, the sweetness of his voice, and the blandness of his address, reminded the oldest citizens of Pisistratus; and this resemblance is said to have excited against him a popular jealousy which he found it difficult to surmount. His youth was passed alternately in the camp and in the schools. He is the first of the great statesmen of his country who appears to have prepared himself for action by study; Anaxagoras, Pythocliides, and Damon were his tutors, and he was early eminent in all the lettered accomplishments of his time. By degrees, accustoming the people to his appearance in public life, he became remarkable for an elaborate and impassioned eloquence, hitherto unknown. With his intellectual and meditative temperament all was science; his ardour in action regulated by long forethought, his very words by deliberate preparation. Till his time, oratory, in its proper sense, as a study and an art, was uncultivated in Athens. Pisistratus is said to have been naturally eloquent, and the vigorous mind of Themistocles imparted at once persuasion and force to his counsels. But Pericles, aware of all the advantages to be gained by words, embellished words with every artifice that his imagination could suggest. His speeches were often written compositions, and the novel dazzle of their diction, and that consecutive logic which preparation alone can impart to language, became irresistible to a people that had itself become a Pericles. Universal civilization, universal poetry, had rendered the audience susceptible and fastidious; they could appreciate the ornate and philosophical harangues of Pericles; and, the first to mirror to themselves the intellectual improvements they had made, the first to represent the grace and enlightenment, as Themistocles had been the first to represent the daring and enterprise, of his time, the son of Xanthippus began already to eclipse that very Cimon whose qualities prepared the way for him.

XI. We must not suppose, that in the contests between the aristocratic and popular parties, the aristocracy were always on one side. Such a division is never to be seen in free constitutions. There is always a sufficient party of the nobles whom conviction, ambition, or hereditary predilections will place at the head of the popular movement; and it is by members of the privileged order that the order itself is weakened. Athens in this respect, therefore, resembled England, and as now in the latter state, so then at Athens, it was often the proudest, the wealthiest, the most high-born of the aristocrats that gave dignity and success to the progress of democratic opinion. There, too, the vehemence of party frequently rendered politics an hereditary heirloom; intermarriages kept together men of similar factions; and the memory of those who had been the martyrs or the heroes of a cause mingled with the creed of their descendants. Thus, it was as natural that one of the race of that Clisthenes who had expelled the Pisistratides, and popularized the constitution, should embrace the more liberal side, as that a Russell should follow out in one age the principles for which his ancestor perished in another. So do our forefathers become sponsors for ourselves. The mother of Pericles was the descendant of Clisthenes; and though Xanthippus himself was of the same party as Aristides, we may doubt, by his prosecution of Miltiades as well as by his connexion with the Alcmaeonids, whether he ever cordially co-operated with the views and the ambition of Cimon. However this be, his brilliant son cast himself at once into the arms of the more popular faction, and opposed with all his energy the aristocratic predilections of Cimon. Not yet, however, able to assume the lead to which he aspired (for it had now become a matter of time as well as intellect to rise), he ranged himself under Ephialtes, a personage of whom history gives us too scanty details, although he enjoyed considerable influence, increased by his avowed jealousy of the Spartans and his own unimpeachable integrity.

XII. It is noticeable, that men who become the leaders of the public, less by the spur of passion than by previous study and conscious talent—men whom thought and letters prepare for enterprise—are rarely eager to advance themselves too soon. Making politics a science, they are even fastidiously alive to the qualities and the experience demanded for great success; their very self-esteem renders them seemingly modest; they rely upon time and upon occasion; and, pushed forward rather by circumstance than their own exertions, it is long before their ambition and their resources are fully developed. Despite all his advantages, the rise of Pericles was gradual.

On the return of Cimon the popular party deemed itself sufficiently strong to manifest its opposition. The expedition to Thasos had not been attended with results so glorious as to satisfy a people pampered by a series of triumphs. Cimon was deemed culpable for not having taken advantage of the access into Macedonia, and added that country to the Athenian empire. He was even suspected and

accused of receiving bribes from Alexander, the king of Macedon. Pericles [180] is said to have taken at first an active part in this prosecution; but when the cause came on, whether moved by the instances of Cimon's sister, or made aware of the injustice of the accusation, he conducted himself favourably towards the accused. Cimon himself treated the charges with a calm disdain; the result was worthy of Athens and himself. He was honourably acquitted.

XIII. Scarce was this impeachment over, when a Spartan ambassador arrived at Athens to implore her assistance against the helots; the request produced a vehement discussion.

Ephialtes strongly opposed the proposition to assist a city, sometimes openly, always heartily, inimical to Athens. "Much better," he contended, "to suffer her pride to be humbled, and her powers of mischief to be impaired." Ever supporting and supported by the Lacedaemonian party, whether at home or abroad, Cimon, on the other hand, maintained the necessity of marching to the relief of Sparta. "Do not," he said, almost sublimely—and his words are reported to have produced a considerable impression on that susceptible assembly— "do not suffer Greece to be mutilated, nor deprive Athens of her companion!"

The more generous and magnanimous counsel prevailed with a generous and magnanimous people; and Cimon was sent to the aid of Sparta at the head of a sufficient force. It may be observed, as a sign of the political morality of the time, that the wrongs of the helots appear to have been forgotten. But such is the curse of slavery, that it unfits its victims to be free, except by preparations and degrees. And civilization, humanity, and social order are often enlisted on the wrong side, in behalf of the oppressors, from the license and barbarity natural to the victories of the oppressed. A conflict between the negroes and the planters in modern times may not be unanalogous to that of the helots and Spartans; and it is often a fatal necessity to extirpate the very men we have maddened, by our own cruelties, to the savageness of beasts.

It would appear that, during the revolt of the helots and Messenians, which lasted ten years, the Athenians, under Cimon, marched twice [181] to the aid of the Spartans. In the first (B. C. 464) they probably drove the scattered insurgents into the city of Ithome; in the second (B. C. 461) they besieged the city. In the interval Thasos surrendered (B. C. 463); the inhabitants were compelled to level their walls, to give up their shipping, to pay the arrear of tribute, to defray the impost punctually in future, and to resign all claims on the continent and the mines.

XIV. Thus did the Athenians establish their footing on the Thracian continent, and obtain the possession of the golden mines, which they mistook for wealth. In the second expedition of the Athenians, the long-cherished jealousy between themselves and the Spartans could no longer be smothered. The former were applied to especially from their skill in sieges, and their very science galled perhaps the pride of the martial Spartans. While, as the true art of war was still so little understood, that even the Athenians were unable to carry the town by assault, and compelled to submit to the tedious operations of a blockade, there was ample leisure for those feuds which the uncongenial habits and long rivalry of the nations necessarily produced. Proud of their Dorian name, the Spartans looked on the Ionic race of Athens as aliens. Severe in their oligarchic discipline, they regarded the Athenian Demos as innovators; and, in the valour itself of their allies, they detected a daring and restless energy which, if serviceable now, might easily be rendered dangerous hereafter. They even suspected the Athenians of tampering with the helots—led, it may be, to that distrust by the contrast, which they were likely to misinterpret, between their own severity and the Athenian mildness towards the servile part of their several populations, and also by the existence of a powerful party at Athens, which had opposed the assistance Cimon afforded. With their usual tranquil and wary policy, the Spartan government attempted to conceal their real fears, and simply alleging they had no further need of their assistance, dismissed the Athenians. But that people, constitutionally irritable, perceiving that, despite this hollow pretext, the other allies, including the obnoxious Aeginetans, were retained, received their dismissal as an insult. Thinking justly that they had merited a nobler confidence from the Spartans, they gave way to their first resentment, and disregarding the league existing yet between themselves and Sparta against the Mede—the form of which had survived the spirit—they entered into an alliance with the Argives, hereditary enemies of Sparta, and in that alliance the Aleuads of Thessaly were included.

XV. The obtaining of these decrees by the popular party was the prelude to the fall of Cimon. The talents of that great man were far more eminent in war than peace; and despite his real or affected liberality of demeanour, he wanted either the faculty to suit the time, or the art to conceal his deficiencies. Raised to eminence by Spartan favour, he had ever too boldly and too imprudently espoused the Spartan cause. At first, when the Athenians obtained their naval ascendancy—and it was necessary to conciliate Sparta—the partiality with which Cimon was regarded by that state was his recommendation; now when, no longer to be conciliated, Sparta was to be dreaded and opposed, it became his ruin. It had long been his custom to laud the Spartans at the expense of the Athenians, and

to hold out their manners as an example to the admiration of his countrymen. It was a favourite mode of reproof with him—"The Spartans would not have done this." It was even remembered against him that he had called his son Lacedaemonius. These predilections had of late rankled in the popular mind; and now, when the Athenian force had been contumeliously dismissed, it was impossible to forget that Cimon had obtained the decree of the relief, and that the mortification which resulted from it was the effect of his counsels.

Public spirit ran high against the Spartans, and at the head of the Spartan faction in Athens stood Cimon.

XVI. But at this time, other events, still more intimately connected with the Athenian politics, conspired to weaken the authority of this able general. Those constitutional reforms, which are in reality revolutions under a milder name, were now sweeping away the last wrecks of whatever of the old aristocratic system was still left to the Athenian commonwealth.

We have seen that the democratic party had increased in power by the decree of Aristides, which opened all offices to all ranks. This, as yet, was productive less of actual than of moral effects. The liberal opinions possessed by a part of the aristocracy, and the legitimate influence which in all countries belongs to property and high descent (greatest, indeed, where the countries are most free)—secured, as a general rule, the principal situations in the state to rank and wealth. But the moral effect of the decree was to elevate the lower classes with a sense of their own power and dignity, and every victory achieved over a foreign foe gave new authority to the people whose voices elected the leader—whose right arms won the battle.

The constitution previous to Solon was an oligarchy of birth. Solon rendered it an aristocracy of property. Clisthenes widened its basis from property to population; as we have already seen, it was, in all probability, Clisthenes also who weakened the more illicit and oppressive influences of wealth, by establishing the ballot or secret suffrage instead of the open voting, which was common in the time of Solon. It is the necessary constitution of society, that when one class obtains power, the ancient checks to that power require remodelling. The Areopagus was designed by Solon as the aristocratic balance to the popular assembly. But in all states in which the people and the aristocracy are represented, the great blow to the aristocratic senate is given, less by altering its own constitution than by infusing new elements of democracy into the popular assembly. The old boundaries are swept away, not by the levelling of the bank, but by the swelling of the torrent. The checks upon democracy ought to be so far concealed as to be placed in the representation of the democracy itself; for checks upon its progress from without are but as fortresses to be stormed; and what, when latent, was the influence of a friend, when apparent, is the resistance of a foe.

The Areopagus, the constitutional bulwark of the aristocratic party of Athens, became more and more invidious to the people. And now, when Cimon resisted every innovation on that assembly, he only ensured his own destruction, while he expedited the policy he denounced. Ephialtes directed all the force of the popular opinion against this venerable senate; and at length, though not openly assisted by Pericles [182], who took no prominent part in the contention, that influential statesman succeeded in crippling its functions and limiting its authority.

XVII. I do not propose to plunge the reader into the voluminous and unprofitable controversy on the exact nature of the innovations of Ephialtes which has agitated the students of Germany. It appears to me most probable that the Areopagus retained the right of adjudging cases of homicide [183], and little besides of its ancient constitutional authority, that it lost altogether its most dangerous power in the indefinite police it had formerly exercised over the habits and morals of the people, that any control of the finances was wisely transferred to the popular senate [184], that its irresponsible character was abolished, and it was henceforth rendered accountable to the people. Such alterations were not made without exciting the deep indignation of the aristocratic faction.

In all state reforms a great and comprehensive mind does not so much consider whether each reform is just, as what will be the ultimate ascendancy given to particular principles. Cimon preferred to all constitutions a limited aristocracy, and his practical experience regarded every measure in its general tendency towards or against the system which he honestly advocated.

XVIII. The struggle between the contending parties and principles had commenced before Cimon's expedition to Ithome; the mortification connected with that event, in weakening Cimon, weakened the aristocracy itself. Still his fall was not immediate [185], nor did it take place as a single and isolated event, but as one of the necessary consequences of the great political change effected by Ephialtes. All circumstances, however, conspired to place the son of Miltiades in a situation which justified the suspicion and jealousy of the Athenians. Of all the enemies, how powerful soever, that Athens could provoke, none were so dangerous as Lacedaemon.

Dark, wily, and implacable, the rugged queen of the Peloponnesus reared her youth in no other accomplishments than those of stratagem and slaughter. Her enmity against Athens was no longer smothered. Athens had everything to fear, not less from her influence than her armies. It was not, indeed, so much from the unsheathed sword as from the secret councils of Sparta that danger was to be apprehended. It cannot be too often remembered, that among a great portion of the Athenian aristocracy, the Spartan government maintained a considerable and sympathetic intelligence. That government ever sought to adapt and mould all popular constitutions to her own oligarchic model; and where she could not openly invade, she secretly sought to undermine, the liberties of her neighbours. Thus, in addition to all fear from an enemy in the field, the Athenian democracy were constantly excited to suspicion against a spy within the city: always struggling with an aristocratic party, which aimed at regaining the power it had lost, there was just reason to apprehend that that party would seize any occasion to encroach upon the popular institutions; every feud with Sparta consequently seemed to the Athenian people, nor without cause, to subject to intrigue and conspiracy their civil freedom; and (as always happens with foreign interference, whether latent or avowed) exasperated whatever jealousies already existed against those for whose political interests the interference was exerted. Bearing this in mind, we shall see no cause to wonder at the vehement opposition to which Cimon was now subjected. We are driven ourselves to search deeply into the causes which led to his prosecution, as to that of other eminent men in Athens, from want of clear and precise historical details. Plutarch, to whom, in this instance, we are compelled chiefly to resort, is a most equivocal authority. Like most biographers, his care is to exalt his hero, though at the expense of that hero's countrymen; and though an amiable writer, nor without some semi-philosophical views in morals, his mind was singularly deficient in grasp and in comprehension. He never penetrates the subtle causes of effects. He surveys the past, sometimes as a scholar, sometimes as a tale-teller, sometimes even as a poet, but never as a statesman. Thus, we learn from him little of the true reasons for the ostracism, either of Aristides, of Themistocles, or of Cimon—points now intricate, but which might then, alas! have been easily cleared up by a profound inquirer, to the acquittal alike of themselves and of their judges. To the natural deficiencies of Plutarch we must add his party predilections. He was opposed to democratic opinions—and that objection, slight in itself, or it might be urged against many of the best historians and the wisest thinkers, is rendered weighty in that he was unable to see, that in all human constitutions perfection is impossible, that we must take the evil with the good, and that what he imputes to one form of government is equally attributable to another. For in what monarchy, what oligarchy, have not great men been misunderstood, and great merits exposed to envy!

Thus, in the life of Cimon, Plutarch says that it was "on a slight pretext" [186] that that leader of the Spartan party in Athens was subjected to the ostracism. We have seen enough to convince us that, whatever the pretext, the reasons, at least, were grave and solid—that they were nothing short of Cimon's unvarying ardour for, and constant association with, the principles and the government of that state most inimical to Athens, and the suspicious policy of which was, in all times—at that time especially—fraught with danger to her power, her peace, and her institutions. Could we penetrate farther into the politics of the period, we might justify the Athenians yet more. Without calling into question the integrity and the patriotism of Cimon, without supposing that he would have entered into any intrigue against the Athenian independence of foreign powers—a supposition his subsequent conduct effectually refutes—he might, as a sincere and warm partisan of the nobles, and a resolute opposer of the popular party, have sought to restore at home the aristocratic balance of power, by whatever means his great rank, and influence, and connexion with the Lacedaemonian party could afford him. We are told, at least, that he not only opposed all the advances of the more liberal party—that he not only stood resolutely by the interests and dignities of the Areopagus, which had ceased to harmonize with the more modern institutions, but that he expressly sought to restore certain prerogatives which that assembly had formally lost during his foreign expeditions, and that he earnestly endeavoured to bring back the whole constitution to the more aristocratic government established by Clisthenes. It is one thing to preserve, it is another to restore. A people may be deluded under popular pretexts out of the rights they have newly acquired, but they never submit to be openly despoiled of them. Nor can we call that ingratitude which is but the refusal to surrender to the merits of an individual the acquisitions of a nation.

All things considered, then, I believe, that if ever ostracism was justifiable, it was so in the case of Cimon—nay, it was perhaps absolutely essential to the preservation of the constitution. His very honesty made him resolute in his attempts against that constitution. His talents, his rank, his fame, his services, only rendered those attempts more dangerous.

XIX. Could the reader be induced to view, with an examination equally dispassionate, the several ostracisms of Aristides and Themistocles, he might see equal causes of justification, both in the motives and in the results. The first was absolutely necessary for the defeat of the aristocratic party, and the removal of restrictions on those energies which instantly found the most glorious vents for action; the second was justified by a similar necessity that produced similar effects. To impartial eyes a people may

be vindicated without traducing those whom a people are driven to oppose. In such august and complicated trials the accuser and defendant may be both innocent.

## CHAPTER IV.

War between Megara and Corinth.—Megara and Pegae garrisoned by Athenians.—Review of Affairs at the Persian Court.—Accession of Artaxerxes.—Revolt of Egypt under Inarus.—Athenian Expedition to assist Inarus.—Aegina besieged.—The Corinthians defeated.—Spartan Conspiracy with the Athenian Oligarchy.—Battle of Tanagra.—Campaign and Successes of Myronides.—Plot of the Oligarchy against the Republic.—Recall of Cimon.—Long Walls completed.—Aegina reduced.—Expedition under Tolmides.—Ithome surrenders.—The Insurgents are settled at Naupactus.—Disastrous Termination of the Egyptian Expedition.—The Athenians march into Thessaly to restore Orestes the Tagus.—Campaign under Pericles.—Truce of five Years with the Peloponnesians.—Cimon sets sail for Cyprus.—Pretended Treaty of Peace with Persia.—Death of Cimon.

I. Cimon, summoned to the ostracism, was sentenced to its appointed term of banishment—ten years. By his removal, the situation of Pericles became suddenly more prominent and marked, and he mingled with greater confidence and boldness in public affairs. The vigour of the new administration was soon manifest. Megara had hitherto been faithful to the Lacedaemonian alliance—a dispute relative to the settlement of frontiers broke out between that state and Corinth. Although the Corinthian government, liberal and enlightened, was often opposed to the Spartan oligarchy, it was still essential to the interest of both those Peloponnesian states to maintain a firm general alliance, and to keep the Peloponnesian confederacy as a counterbalance to the restless ambition of the new head of the Ionian league. Sparta could not, therefore, have been slow in preferring the alliance of Corinth to that of Megara. On the other hand, Megara, now possessed of a democratic constitution, had long since abandoned the Dorian character and habits. The situation of its territories, the nature of its institutions, alike pointed to Athens as its legitimate ally. Thus, when the war broke out between Megara and Corinth, on the side of the latter appeared Sparta, while Megara naturally sought the assistance of Athens. The Athenian government eagerly availed itself of the occasion to increase the power which Athens was now rapidly extending over Greece. If we cast our eyes along the map of Greece, we shall perceive that the occupation of Megara proffered peculiar advantages. It became at once a strong and formidable fortress against any incursions from the Peloponnesus, while its seaports of Nisaea and Pegae opened new fields, both of ambition and of commerce, alike on the Saronic and the Gulf of Corinth. The Athenians seized willingly on the alliance thus offered to them, and the Megarians had the weakness to yield both Megara and Pegae to Athenian garrisons, while the Athenians fortified their position by long walls that united Megara with its harbour at Nisaea.

II. A new and more vast enterprise contributed towards the stability of the government by draining off its bolder spirits, and diverting the popular attention from domestic to foreign affairs.

It is necessary to pass before us, in brief review, the vicissitudes of the Persian court. In republican Greece, the history of the people marches side by side with the biography of great men. In despotic Persia, all history dies away in the dark recesses and sanguinary murders of a palace governed by eunuchs and defended but by slaves.

In the year 465 B. C. the reign of the unfortunate Xerxes drew to its close. On his return to Susa, after the disastrous results of the Persian invasion, he had surrendered himself to the indolent luxury of a palace. An able and daring traitor, named Artabanus [187], but who seems to have been a different personage from that Artabanus whose sagacity had vainly sought to save the armies of Xerxes from the expedition to Greece, entered into a conspiracy against the feeble monarch. By the connivance of a eunuch, he penetrated at night the chamber of the king—and the gloomy destinies of Xerxes were consummated by assassination. Artabanus sought to throw the guilt upon Darius, the eldest son of the murdered king; and Artaxerxes, the younger brother, seems to have connived at a charge which might render himself the lawful heir to the throne. Darius accordingly perished by the same fate as his father. The extreme youth of Artaxerxes had induced Artabanus to believe that but a slender and insecure life now stood between himself and the throne; but the young prince was already master of the royal art of

dissimulation: he watched his opportunity— and by a counter-revolution Artabanus was sacrificed to the manes of his victims. [188]

Thus Artaxerxes obtained the undisturbed possession of the Persian throne (B. C. 464). The new monarch appears to have derived from nature a stronger intellect than his father. But the abuses, so rapid and rank of growth in Eastern despotisms, which now ate away the strength of the Persian monarchy, were already, perhaps, past the possibility of reform. The enormous extent of the ill-regulated empire tempted the ambition of chiefs who might have plausibly hoped, that as the Persian masters had now degenerated to the effeminacy of the Assyrians they had supplanted, so the enterprise of a second Cyrus might be crowned by a similar success.

Egypt had been rather overrun by Xerxes than subdued—and the spirit of its ancient people waited only the occasion of revolt. A Libyan prince, of the name of Inarus, whose territories bordered Egypt, entered that country (B. C. 460), and was hailed by the greater part of the population as a deliverer. The recent murder of Xerxes—the weakness of a new reign, commenced in so sanguinary a manner, appeared to favour their desire of independence; and the African adventurer beheld himself at the head of a considerable force. Having already secured foreign subsidiaries, Inarus was anxious yet more to strengthen himself abroad; and more than one ambassador was despatched to Athens, soliciting her assistance, and proffering, in return, a share in the government for whose establishment her arms were solicited: a singular fatality, that the petty colony which, if we believe tradition, had so many centuries ago settled in the then obscure corners of Attica, should now be chosen the main auxiliary of the parent state in her vital struggles for national independence.

III. In acceding to the propositions of Inarus, Pericles yielded to considerations wholly contrary to his after policy, which made it a principal object to confine the energies of Athens within the limits of Greece. It is probable that that penetrating and scientific statesman (if indeed he had yet attained to a position which enabled him to follow out his own conceptions) saw that every new government must dazzle either by great enterprises abroad or great changes at home—and that he preferred the former. There are few sacrifices that a wary minister, newly-established, from whom high hopes are entertained, and who can justify the destruction of a rival party only by the splendour of its successor—will not hazard rather than incur the contempt which follows disappointment. He will do something that is dangerous rather than do nothing that is brilliant.

Neither the hatred nor the fear of Persia was at an end in Athens; and to carry war into the heart of her empire was a proposition eagerly hailed. The more democratic and turbulent portion of the populace, viz., the seamen, had already been disposed of in an expedition of two hundred triremes against Cyprus. But the distant and magnificent enterprise of Egypt—the hope of new empire—the lust of undiscovered treasures—were more alluring than the reduction of Cyprus. That island was abandoned, and the fleet, composed both of Athenian and confederate ships, sailed up the Nile. Masters of that river, the Athenians advanced to Memphis, the capital of Lower Egypt. They stormed and took two of the divisions of that city; the third, called the White Castle (occupied by the Medes, the Persians, and such of the Egyptians as had not joined the revolt), resisted their assault.

IV. While thus occupied in Egypt, the Athenian arms were equally employed in Greece. The whole forces of the commonwealth were in demand—war on every side. The alliance with Megara not only created an enemy in Corinth, but the Peloponnesian confederacy became involved with the Attic: Lacedaemon herself, yet inert, but menacing; while the neighbouring Aegina, intent and jealous, prepared for hostilities soon manifest.

The Athenians forestalled the attack—made a descent on Haliae, in Argolis—were met by the Corinthians and Epidaurians, and the result of battle was the victory of the latter. This defeat the Athenians speedily retrieved at sea. Off Cecryphalea, in the Saronic gulf, they attacked and utterly routed the Peloponnesian fleet. And now Aegina openly declared war and joined the hostile league. An important battle was fought by these two maritime powers with the confederates of either side. The Athenians were victorious—took seventy ships— and, pushing the advantage they had obtained, landed in Aegina and besieged her city. Three hundred heavy-armed Peloponnesians were despatched to the relief of Aegina; while the Corinthians invaded the Megarian territory, seized the passes of Geranea, and advanced to Megara with their allies. Never was occasion more propitious. So large a force in Egypt, so large a force at Aegina—how was it possible for the Athenians to march to the aid of Megara? They appeared limited to the choice either to abandon Megara or to raise the siege of Aegina: so reasoned the Peloponnesians. But the advantage of a constitution widely popular is, that the whole community become soldiers in time of need. Myronides, an Athenian of great military genius, not unassisted by Pericles, whose splendid qualities now daily developed themselves, was well adapted to give direction to the enthusiasm of the people. Not a man was called from Aegina. The whole regular force disposed of, there yet remained at Athens those too aged and those too young for the ordinary service. Under Myronides, boys and old men marched at once to the assistance of their Megarian ally.



A battle ensued; both sides retiring, neither considered itself defeated. But the Corinthians retreating to Corinth, the Athenians erected a trophy on the field. The Corinthian government received its troops with reproaches, and, after an interval of twelve days, the latter returned to the scene of contest, and asserting their claim to the victory, erected a trophy of their own. During the work the Athenians sallied from Megara, where they had ensconced themselves, attacked and put to flight the Corinthians; and a considerable portion of the enemy turning into ground belonging to a private individual, became entangled in a large pit or ditch, from which was but one outlet, viz., that by which they had entered. At this passage the Athenians stationed their heavy-armed troops, while the light-armed soldiers surrounded the ditch, and with the missiles of darts and stones put the enemy to death. The rest (being the greater part) of the Corinthian forces effected a safe but dishonourable retreat.

V. This victory effected and Megara secured—although Aegina still held out, and although the fate of the Egyptian expedition was still unknown—the wonderful activity of the government commenced what even in times of tranquillity would have been a great and arduous achievement. To unite their city with its seaports, they set to work at the erection of the long walls, which extended from Athens both to Phalerus and Piraeus. Under Cimon, preparations already had been made for the undertaking, and the spoils of Persia now provided the means for the defence of Athens.

Meanwhile, the Spartans still continued at the siege of Ithome. We must not imagine that all the helots had joined in the revolt. This, indeed, would be almost to suppose the utter disorganization of the Spartan state. The most luxurious subjects of a despotism were never more utterly impotent in procuring for themselves the necessaries of life, than were the hardy and abstemious freemen of the Dorian Sparta. It was dishonour for a Spartan to till the land—to exercise a trade. He had all the prejudices against any calling but that of arms which characterized a noble of the middle ages.

As is ever the case in the rebellion of slaves, the rise was not universal; a sufficient number of these wretched dependants remained passive and inert to satisfy the ordinary wants of their masters, and to assist in the rebuilding of the town. Still the Spartans were greatly enfeebled, crippled, and embarrassed by the loss of the rest: and the siege of Ithome sufficed to absorb their attention, and to make them regard without open hostilities, if with secret enmity, the operations of the Athenians. The Spartan alliance formally dissolved—Megara, with its command of the Peloponnesus seized—the Doric city of Corinth humbled and defeated—Aegina blockaded; all these—the Athenian proceedings—the Spartans bore without any formal declaration of war.

VI. And now, in the eighth year of the Messenian war, piety succeeded where pride and revenge had failed, and the Spartans permitted other objects to divide their attention with the siege of Ithome. It was one of the finest characteristics of that singular people, their veneration for antiquity. For the little, rocky, and obscure territory of Doris, whence tradition derived their origin, they felt the affection and reverence of sons. A quarrel arising between the people of this state and the neighbouring Phocians, the latter invaded Doris, and captured one of its three towns [189]. The Lacedaemonians marched at once to the assistance of their reputed father-land, with an army of no less than fifteen hundred heavy-armed Spartans and ten thousand of their Peloponnesian allies [190], under the command of Nicomedes, son of Cleombrotus, and guardian of their king Pleistoanax, still a minor. They forced the Phocians to abandon the town they had taken; and having effectually protected Doris by a treaty of peace between the two nations, prepared to return home. But in this they were much perplexed; the pass of Geranea was now occupied by the Athenians: Megara, too, and Pegae were in their hands. Should they pass by sea through the Gulf of Crissa, an Athenian squadron already occupied that passage. Either way they were intercepted [191]. Under all circumstances, they resolved to halt a while in Boeotia, and watch an opportunity to effect their return. But with these ostensible motives for that sojourn assigned by Thucydides, there was another more deep and latent. We have had constant occasion to remark how singularly it was the Spartan policy to plot against the constitution of free states, and how well-founded was the Athenian jealousy of the secret interference of the Grecian Venice.

Halting now in Boeotia, Nicomedes entered into a clandestine communication with certain of the oligarchic party in Athens, the object of the latter being the overthrow of the existent popular constitution. With this object was certainly linked the recall of Cimon, though there is no reason to believe that great general a party in the treason. This conspiracy was one main reason of the halt in Boeotia. Another was, probably, the conception of a great and politic design, glanced at only by historians, but which, if successful, would have ranked among the masterpieces of Spartan statesmanship. This design was—while Athens was to be weakened by internal divisions, and her national spirit effectually curbed by the creation of an oligarchy, the tool of Sparta—to erect a new rival to Athens in the Boeotian Thebes. It is true that this project was not, according to Diodorus, openly apparent until after the battle of Tanagra. But such a scheme required preparation; and the sojourn of Nicomedes in Boeotia afforded him the occasion to foresee its possibility and prepare his plans. Since the Persian invasion, Thebes had lost her importance, not only throughout Greece, but throughout

Boeotia, her dependant territory. Many of the states refused to regard her as their capital, and the Theban government desired to regain its power. Promises to make war upon Athens rendered the Theban power auxiliary to Sparta: the more Thebes was strengthened, the more Athens was endangered: and Sparta, ever averse to quitting the Peloponnesus, would thus erect a barrier to the Athenian arms on the very frontiers of Attica.

VII. While such were the designs and schemes of Nicomedes, the conspiracy of the aristocratic party could not be so secret in Athens but what some rumour, some suspicion, broke abroad. The people became alarmed and incensed. They resolved to anticipate the war; and, judging Nicomedes cut off from retreat, and embarrassed and confined in his position, they marched against him with a thousand Argives, with a band of Thessalian horse, and some other allied troops drawn principally from Ionia, which, united to the whole force of the armed population within their walls, amounted, in all, to fourteen thousand men.

VIII. It is recorded by Plutarch, that during their march Cimon appeared, and sought permission to join the army. This was refused by the senate of Five Hundred, to whom the petition was referred, not from any injurious suspicion of Cimon, but from a natural fear that his presence, instead of inspiring confidence, would create confusion; and that it might be plausibly represented that he sought less to resist the Spartans than to introduce them into Athens—a proof how strong was the impression against him, and how extensive had been the Spartan intrigues. Cimon retired, beseeching his friends to vindicate themselves from the aspersions cast upon them. Placing the armour of Cimon—a species of holy standard—in their ranks, a hundred of the warmest supporters among his tribe advanced to battle conscious of the trust committed to their charge.

IX. In the territory of Tanagra a severe engagement took place. On that day Pericles himself fought in the thickest part of the battle (B. C. 457); exposing himself to every danger, as if anxious that the loss of Cimon should not be missed. The battle was long, obstinate, and even: when in the midst of it, the Thessalian cavalry suddenly deserted to the Spartans. Despite this treachery, the Athenians, well supported by the Argives, long maintained their ground with advantage. But when night separated the armies [192], victory remained with the Spartans and their allies. [193]

The Athenians were not, however, much disheartened by defeat, nor did the Spartans profit by their advantage. Anxious only for escape, Nicomedes conducted his forces homeward, passed through Megara, destroying the fruit-trees on his march; and, gaining the pass of Geranea, which the Athenians had deserted to join the camp at Tanagra, arrived at Lacedaemon.

Meanwhile the Thebans took advantage of the victory to extend their authority, agreeably to the project conceived with Sparta. Thebes now attempted the reduction of all the cities of Boeotia. Some submitted, others opposed.

X. Aware of the necessity of immediate measures against a neighbour, brave, persevering, and ambitious, the Athenian government lost no time in recruiting its broken forces. Under Myronides, an army, collected from the allies and dependant states, was convened to assemble upon a certain day. Many failed the appointment, and the general was urged to delay his march till their arrival. "It is not the part of a general," said Myronides, sternly, "to await the pleasure of his soldiers! By delay I read an omen of the desire of the loiterers to avoid the enemy. Better rely upon a few faithful than on many disaffected."

With a force comparatively small, Myronides commenced his march, entered Boeotia sixty-two days only after the battle of Tanagra, and, engaging the Boeotians at Oenophyta, obtained a complete and splendid victory (B. C. 456). This battle, though Diodorus could find no details of the action, was reckoned by Athens among the most glorious she had ever achieved; preferred by the vain Greeks even to those of Marathon and Plataea, inasmuch as Greek was opposed to Greek, and not to the barbarians. Those who fell on the Athenian side were first honoured by public burial in the Ceramicus—"As men," says Plato, "who fought against Grecians for the liberties of Greece." Myronides followed up his victory by levelling the walls of Tanagra. All Boeotia, except Thebes herself, was brought into the Athenian alliance—as democracies in the different towns, replacing the oligarchical governments, gave the moral blow to the Spartan ascendancy. Thus, in effect, the consequences of the battle almost deserved the eulogies bestowed upon the victory. Those consequences were to revolutionize nearly all the states in Boeotia; and, by calling up a democracy in each state, Athens at once changed enemies into allies.

From Boeotia, Myronides marched to Phocis, and, pursuing the same policy, rooted out the oligarchies, and established popular governments. The Locrians of Opus gave a hundred of their wealthiest citizens as hostages. Returned to Athens, Myronides was received with public rejoicings [194], and thus closed a short but brilliant campaign, which had not only conquered enemies, but had established everywhere garrisons of friends.

XI. Although the banishment of Cimon had appeared to complete the triumph of the popular party in Athens, his opinions were not banished also. Athens, like all free states, was ever agitated by the feud of parties, at once its danger and its strength. Parties in Athens were, however, utterly unlike many of those that rent the peace of the Italian republics; nor are they rightly understood in the vague declamations of Barthelemi or Mitford; they were not only parties of names and men—they were also parties of principles—the parties of restriction and of advance. And thus the triumph of either was invariably followed by the triumph of the principle it espoused. Nobler than the bloody contests of mere faction, we do not see in Athens the long and sweeping proscriptions, the atrocious massacres that attended the party-strifes of ancient Rome or of modern Italy. The ostracism, or the fine, of some obnoxious and eminent partisans, usually contented the wrath of the victorious politicians. And in the advance of a cause the people found the main vent for their passions. I trust, however, that I shall not be accused of prejudice when I state as a fact, that the popular party in Athens seems to have been much more moderate and less unprincipled even in its excesses than its antagonists. We never see it, like the Pisistratidae, leagued with the Persian, nor with Isagoras, betraying Athens to the Spartan. What the oligarchic faction did when triumphant, we see hereafter in the establishment of the Thirty Tyrants. And compared with their offences, the ostracism of Aristides, or the fine and banishment of Cimon, lose all their colours of wrong.

XII. The discontented advocates for an oligarchy, who had intrigued with Nicomedes, had been foiled in their object, partly by the conduct of Cimon in disavowing all connexion with them, partly by the retreat of Nicomedes himself. Still their spirit was too fierce to suffer them to forego their schemes without a struggle, and after the battle of Tanagra they broke out into open conspiracy against the republic.

The details of this treason are lost to us; it is one of the darkest passages of Athenian history. From scattered and solitary references we can learn, however, that for a time it threatened the democracy with ruin. [195]

The victory of the Spartans at Tanagra gave strength to the Spartan party in Athens; it also inspired with fear many of the people; it was evidently desirable rather to effect a peace with Sparta than to hazard a war. Who so likely to effect that peace as the banished Cimon? Now was the time to press for his recall. Either at this period, or shortly afterward, Ephialtes, his most vehement enemy, was barbarously murdered—according to Aristotle, a victim to the hatred of the nobles.

XIII. Pericles had always conducted his opposition to Cimon with great dexterity and art; and indeed the aristocratic leaders of contending parties are rarely so hostile to each other as their subordinate followers suppose. In the present strife for the recall of his rival, amid all the intrigues and conspiracies, the open violence and the secret machination, which threatened not only the duration of the government, but the very existence of the republic, Pericles met the danger by proposing himself the repeal of Cimon's sentence.

Plutarch, with a childish sentimentality common to him when he means to be singularly effective, bursts into an exclamation upon the generosity of this step, and the candour and moderation of those times, when resentments could be so easily laid aside. But the profound and passionless mind of Pericles was above all the weakness of a melodramatic generosity. And it cannot be doubted that this measure was a compromise between the government and the more moderate and virtuous of the aristocratic party. Perhaps it was the most advantageous compromise Pericles was enabled to effect; for by concession with respect to individuals, we can often prevent concession as to things. The recall [196] of the great leader of the anti-popular faction may have been deemed equivalent to the surrender of many popular rights. And had we a deeper insight into the intrigues of that day and the details of the oligarchic conspiracy, I suspect we should find that, by recalling Cimon, Pericles saved the constitution. [197]

XIV. The first and most popular benefit anticipated from the recall of the son of Miltiades in a reconciliation between Sparta and Athens, was not immediately realized further than by an armistice of four months. [198]

About this time the long walls of the Piraeus were completed (B. C. 455), and shortly afterward Aegina yielded to the arms of the Athenians (B. C. 455), upon terms which subjected the citizens of that gallant and adventurous isle (whose achievements and commerce seem no less a miracle than the greatness of Athens when we survey the limits of their narrow and rocky domain) to the rival they had long so fearlessly, nor fruitlessly braved. The Aeginetans surrendered their shipping, demolished their walls, and consented to the payment of an annual tribute. And so was fulfilled the proverbial command of Pericles, that Aegina ought not to remain the eyesore of Athens.

XV. Aegina reduced, the Athenian fleet of fifty galleys, manned by four thousand men [199], under the command of Tolmides, circumnavigated the Peloponnesus—the armistice of four months had

expired—and, landing in Laconia, Tolmides burnt Gythium, a dock of the Lacedaemonians; took Chalcis, a town belonging to Corinth, and, debarking at Sicyon, engaged and defeated the Sicyonians. Thence proceeding to Cephallenia, he mastered the cities of that isle; and descending at Naupactus, on the Corinthian gulf, wrested it from the Ozolian Locrians.

In the same year with this expedition, and in the tenth year of the siege (B. C. 455), Ithome surrendered to Lacedaemon. The long and gallant resistance of that town, the precipitous site of which nature herself had fortified, is one of the most memorable and glorious events in the Grecian history; and we cannot but regret that the imperfect morality of those days, which saw glory in the valour of freemen, rebellion only in that of slaves, should have left us but frigid and scanty accounts of so obstinate a siege. To posterity neither the cause nor the achievements of Marathon or Plataea, seem the one more holy, the other more heroic, than this long defiance of Messenians and helots against the prowess of Sparta and the aid of her allies. The reader will rejoice to learn that it was on no dishonourable terms that the city at last surrendered. Life and free permission to depart was granted to the besieged, and recorded by a pillar erected on the banks of the Alpheus [200]. But such of the helots as had been taken in battle or in the neighbouring territory were again reduced to slavery—the ringleaders so apprehended alone executed. [201]

The gallant defenders of Ithome having conditioned to quit for ever the Peloponnesus, Tolmides invested them with the possession of his new conquest of Naupactus. There, under a democratic government, protected by the power of Athens, they regained their ancient freedom, and preserved their hereditary name of Messenians—long distinguished from their neighbours by their peculiar dialect.

XVI. While thus, near at home, the Athenians had extended their conquests and cemented their power, the adventurers they had despatched to the Nile were maintaining their strange settlement with more obstinacy than success. At first, the Athenians and their ally, the Libyan Inarus, had indeed, as we have seen, obtained no inconsiderable advantage.

Anxious to detach the Athenians from the Egyptian revolt, Artaxerxes had despatched an ambassador to Sparta, in order to prevail upon that state to make an excursion into Attica, and so compel the Athenians to withdraw their troops from Egypt. The liability of the Spartan government to corrupt temptation was not unknown to a court which had received the Spartan fugitives; and the ambassador was charged with large treasures to bribe those whom he could not otherwise convince. Nevertheless, the negotiation failed; the government could not be induced to the alliance with the Persian king. There was indeed a certain spirit of honour inherent in that haughty nation which, if not incompatible with cunning and intrigue, held at least in profound disdain an alliance with the barbarian, for whatsoever ends. But, in fact, the Spartans were then entirely absorbed in the reduction of Ithome, and the war in Arcady; and it would, further, have been the height of impolicy in that state, if meditating any designs against Athens, to assist in the recall of an army which it was its very interest to maintain employed in distant and perilous expeditions.

The ambassador had the satisfaction indeed of wasting some of his money, but to no purpose; and he returned without success to Asia. Artaxerxes then saw the necessity of arousing himself to those active exertions which the feebleness of an exhausted despotism rendered the final, not the first resort. Under Megabyzus an immense army was collected; traversing Syria and Phoenicia, it arrived in Egypt, engaged the Egyptian forces in a pitched battle, and obtained a complete victory. Thence marching to Memphis, it drove the Greeks from their siege of the White Castle, till then continued, and shut them up in Prosopitis, an island in the Nile, around which their ships lay anchored. Megabyzus ordered the channel to be drained by dikes, and the vessels, the main force of the Athenians, were left stranded. Terrified by this dexterous manoeuvre, as well as by the success of the Persians, the Egyptians renounced all further resistance; and the Athenians were deprived at once of their vessels and their allies. [202]

XVII. Nothing daunted, and inspired by their disdain no less than by their valour, the Athenians were yet to the barbarian what the Norman knights were afterward to the Greeks. They burnt their vessels that they might be as useless to the enemy as to themselves, and, exhorting each other not to dim the glory of their past exploits, shut up still in the small town of Byblus situated in the isle of Prosopitis, resolved to defend themselves to the last.

The blockade endured a year and a half, such was the singular ignorance of the art of sieges in that time. At length, when the channel was drained, as I have related, the Persians marched across the dry bed, and carried the place by a land assault. So ended this wild and romantic expedition. The greater part of the Athenians perished; a few, however, either forced their way by arms, or, as Diodorus more probably relates, were permitted by treaty to retire, out of the Egyptian territory. Taking the route of Libya, they arrived at Cyrene, and finally reached Athens.

Inarus, the author of the revolt, was betrayed, and perished on the cross, and the whole of Egypt once more succumbed to the Persian yoke, save only that portion called the marshy or fenny parts (under the dominion of a prince named Amyrtaeus), protected by the nature of the soil and the proverbial valour of the inhabitants. Meanwhile a squadron of fifty vessels, despatched by Athens to the aid of their countrymen, entered the Mendesian mouth of the Nile too late to prevent the taking of Byblus. Here they were surprised and defeated by the Persian troops and a Phoenician fleet (B. C. 455), and few survived a slaughter which put the last seal on the disastrous results of the Egyptian expedition.

At home the Athenians continued, however, their military operations. Thessaly, like the rest of Greece, had long shaken off the forms of kingly government, but the spirit of monarchy still survived in a country where the few were opulent and the multitude enslaved. The Thessalian republics, united by an assembly of deputies from the various towns, elected for their head a species of protector—who appears to have possessed many of the characteristics of the podesta of the Italian states. His nominal station was that of military command—a station which, in all save the most perfect constitutions, comprehends also civil authority. The name of Tagus was given to this dangerous chief, and his power and attributes so nearly resembled those of a monarch, that even Thucydides confers on a Tagus the title of king. Orestes, one of these princes, had been driven from his country by a civil revolution. He fled to Athens, and besought her assistance to effect his restoration. That the Athenians should exert themselves in favour of a man whose rank so nearly resembled the odious dignity of a monarch, appears a little extraordinary. But as the Tagus was often the favourite of the commonalty and the foe of the aristocratic party, it is possible that, in restoring Orestes, the Athenians might have seen a new occasion to further the policy so triumphantly adopted in Boeotia and Phocis—to expel a hostile oligarchy and establish a friendly democracy [203]. Whatever their views, they decided to yield to the exile the assistance he demanded, and under Myronides an army in the following year accompanied Orestes into Thessaly. They were aided by the Boeotians and Phocians. Myronides marched to Pharsalus, a Thessalian city, and mastered the surrounding country; but the obstinate resistance of the city promising a more protracted blockade than it was deemed advisable to await, the Athenians raised the siege without effecting the object of the expedition.

XVIII. The possession of Pegae and the new colony of Naupactus [204] induced the desire of extending the Athenian conquests on the neighbouring coasts, and the government were naturally anxious to repair the military honours of Athens—lessened in Egypt, and certainly not increased in Thessaly. With a thousand Athenian soldiers, Pericles himself set out for Pegae. Thence the fleet, there anchored, made a descent on Sicyon; Pericles defeated the Sicyonians in a pitched battle, and besieged the city; but, after some fruitless assaults, learning that the Spartans were coming to the relief of the besieged, he quitted the city, and, re-enforced by some Achaeans, sailed to the opposite side of the continent, crossed over the Corinthian Bay, besieged the town of Oeniadae in Acarnania (B. C. 454) (the inhabitants of which Pausanias [205] styles the hereditary enemies of the Athenians), ravaged the neighbouring country, and bore away no inconsiderable spoils. Although he reduced no city, the successes of Pericles were signal enough to render the campaign triumphant [206]; and it gratified the national pride and resentment to have insulted the cities and wasted the lands of the Peloponnesus.

These successes were sufficient to render a peace with Sparta and her allies advisable for the latter, while they were not sufficiently decided to tempt the Athenians to prolong irregular and fruitless hostilities. Three years were consumed without further aggressions on either side, and probably in negotiations for peace. At the end of that time, the influence and intervention of Cimon obtained a truce of five years between the Athenians and the Peloponnesians.

XIX. The truce with the Peloponnesians (B. C. 450) removed the main obstacle to those more bright and extensive prospects of enterprise and ambition which the defeat of the Persians had opened to the Athenians. In that restless and unpausing energy, which is the characteristic of an intellectual republic, there seems, as it were, a kind of destiny: a power impossible to resist urges the state from action to action, from progress to progress, with a rapidity dangerous while it dazzles; resembling in this the career of individuals impelled onward, first to obtain, and thence to preserve, power, and who cannot struggle against the fate which necessitates them to soar, until, by the moral gravitation of human things, the point which has no beyond is attained; and the next effort to rise is but the prelude of their fall. In such states Time indeed moves with gigantic strides; years concentrate what would be the epochs of centuries in the march of less popular institutions. The planet of their fortunes rolls with an equal speed through the cycle of internal civilization as of foreign glory. The condition of their brilliant life is the absence of repose. The accelerated circulation of the blood beautifies but consumes, and action itself, exhausting the stores of youth by its very vigour, becomes a mortal but divine disease.

XX. When Athens rose to the ascendancy of Greece, it was necessary to the preservation of that sudden and splendid dignity that she should sustain the naval renown by which it had been mainly acquired. There is but one way to sustain reputation, viz., to increase it and the memory of past glories

becomes dim unless it be constantly refreshed by new. It must also be borne in mind that the maritime habits of the people had called a new class into existence in the councils of the state. The seamen, the most democratic part of the population, were now to be conciliated and consulted: it was requisite to keep them in action, for they were turbulent—in employment, for they were poor: and thus the domestic policy and the foreign interests of Athens alike conspired to necessitate the prosecution of maritime enterprise.

XXI. No longer harassed and impeded by fears of an enemy in the Peloponnesus, the lively imagination of the people readily turned to more dazzling and profitable warfare. The Island of Cyprus had (we have seen) before attracted the ambition of the mistress of the Aegæan. Its possession was highly advantageous, whether for military or commercial designs, and once subjected, the fleet of the Athenians might readily retain the dominion. Divided into nine petty states, governed, not by republican, but by monarchical institutions, the forces of the island were distracted, and the whole proffered an easy as well as glorious conquest; while the attempt took the plausible shape of deliverance, inasmuch as Persia, despite the former successes of Cimon, still arrogated the supremacy over the island, and the war was, in fact, less against Cyprus than against Persia. Cimon, who ever affected great and brilliant enterprises, and whose main policy it was to keep the Athenians from the dangerous borders of the Peloponnesus, hastened to cement the truce he had formed with the states of that district, by directing the spirit of enterprise to the conquest of Cyprus.

Invested with the command of two hundred galleys, he set sail for that island (B. C. 450) [207]. But designs more vast were associated with this enterprise. The objects of the late Egyptian expedition still tempted, and sixty vessels of the fleet were despatched to Egypt to the assistance of Amyrtaeus, who, yet unconquered, in the marshy regions, sustained the revolt against the Persian king.

Artabazus commanded the Persian forces, and with a fleet of three hundred vessels he ranged himself in sight of Cyprus. Cimon, however, landing on the island, succeeded in capturing many of its principal towns. Humbled and defeated, it was not the policy of Persia to continue hostilities with an enemy from whom it had so much to fear and so little to gain. It is not, therefore, altogether an improbable account of the later authorities, that ambassadors with proposals of peace were formally despatched to Athens. But we must reject as a pure fable the assertions that a treaty was finally agreed upon, by which it was decreed, on the one hand, that the independence of the Asiatic Greek towns should be acknowledged, and that the Persian generals should not advance within three days' march of the Grecian seas; nor should a Persian vessel sail within the limit of Phaselis and the Cyanean rocks; while, on the other hand, the Athenians were bound not to enter the territories of Artaxerxes [208]. No such arrangement was known to Thucydides; no reference is ever made to such a treaty in subsequent transactions with Persia. A document, professing to be a copy of this treaty, was long extant; but it was undoubtedly the offspring of a weak credulity or an ingenious invention. But while negotiations, if ever actually commenced, were yet pending, Cimon was occupied in the siege of Citium, where famine conspired with the obstinacy of the besieged to protract the success of his arms. It is recorded among the popular legends of the day that Cimon [209] sent a secret mission to the oracle of Jupiter Ammon. "Return," was the response to the messengers; "Cimon is with me!" The messengers did return to find the son of Miltiades was no more. He expired during the blockade of Citium (B. C. 449). By his orders his death was concealed, the siege raised, and, still under the magic of Cimon's name, the Athenians engaging the Phoenicians and Cilicians off the Cyprian Salamis, obtained signal victories both by land and sea. Thence, joined by the squadron despatched to Egypt, which, if it did not share, did not retrieve, the misfortunes of the previous expedition, they returned home.

The remains of Cimon were interred in Athens, and the splendid monument consecrated to his name was visible in the time of Plutarch.

## CHAPTER V.

Change of Manners in Athens.—Begun under the Pisistratidae.—Effects of the Persian War, and the intimate Connexion with Ionia.—The Hetaerae.—The Political Eminence lately acquired by Athens.—The Transfer of the Treasury from Delos to Athens.—Latent Dangers and Evils.—First, the Artificial Greatness of Athens not supported by Natural Strength.—Secondly, her pernicious Reliance on Tribute.—Thirdly, Deterioration of National Spirit commenced by Cimon in the Use of Bribes and Public Tables.—Fourthly, Defects in Popular Courts

of Law.—Progress of General Education.—History.—Its Ionian Origin.—Early Historians.—Acusilaus.—Cadmus.—Eugeon.—Hellanicus.—Pherecides.—Xanthus.—View of the Life and Writings of Herodotus.—Progress of Philosophy since Thales.—Philosophers of the Ionian and Eleatic Schools.—Pythagoras.—His Philosophical Tenets and Political Influence.—Effect of these Philosophers on Athens.—School of Political Philosophy continued in Athens from the Time of Solon.—Anaxagoras.—Archelaus.—Philosophy not a thing apart from the ordinary Life of the Athenians.

I. Before we pass to the administration of Pericles—a period so brilliant in the history not more of Athens than of art—it may not be unseasonable to take a brief survey of the progress which the Athenians had already made in civilization and power (B. C. 449).

The comedians and the rhetoricians, when at a later period they boldly represented to the democracy, in a mixture of satire and of truth, the more displeasing features of the popular character, delighted to draw a contrast between the new times and the old. The generation of men whom Marathon and Salamis had immortalized were, according to these praisers of the past, of nobler manners and more majestic virtues than their degenerate descendants. "Then," exclaimed Isocrates, "our young men did not waste their days in the gambling-house, nor with music-girls, nor in the assemblies, in which whole days are now consumed then did they shun the Agora, or, if they passed through its haunts, it was with modest and timorous forbearance—then, to contradict an elder was a greater offence than nowadays to offend a parent—then, not even a servant of honest repute would have been seen to eat or drink within a tavern!" "In the good old times," says the citizen of Aristophanes [210], "our youths breasted the snow without a mantle— their music was masculine and martial—their gymnastic exercises decorous and chaste. Thus were trained the heroes of Marathon!"

In such happy days we are informed that mendicancy and even want were unknown. [211]

It is scarcely necessary to observe, that we must accept these comparisons between one age and another with considerable caution and qualification. We are too much accustomed to such declamations in our own time not to recognise an ordinary trick of satirists and declaimers. As long as a people can bear patiently to hear their own errors and follies scornfully proclaimed, they have not become altogether degenerate or corrupt. Yet still, making every allowance for rhetorical or poetic exaggeration, it is not more evident than natural that the luxury of civilization—the fervour of unbridled competition, in pleasure as in toil—were attended with many changes of manners and life favourable to art and intellect, but hostile to the stern hardihood of a former age.

II. But the change was commenced, not under a democracy, but under a tyranny—it was consummated, not by the vices, but the virtues of the nation. It began with the Pisistratidae [212], who first introduced into Athens the desire of pleasure and the habits of ostentation, that refine before they enervate; and that luxury which, as in Athenaeus it is well and profoundly said, is often the concomitant of freedom, "as soft couches took their name from Hercules"—made its rapid progress with the result of the Persian war. The plunder of Plataea, the luxuries of Byzantium, were not limited in their effect to the wild Pausanias. The decay of old and the rise of new families tended to give a stimulus to the emulation of wealth—since it is by wealth that new families seek to eclipse the old. And even the destruction of private houses, in the ravages of Mardonius, served to quicken the career of art. In rebuilding their mansions, the nobles naturally availed themselves of the treasures and the appliances of the gorgeous enemy they had vanquished and despoiled. Few ever rebuild their houses on as plain a scale as the old ones. In the city itself the residences of the great remained plain and simple; they were mostly built of plaster and unburnt brick, and we are told that the houses of Cimon and Pericles were scarcely distinguishable from those of the other citizens. But in their villas in Attica, in which the Athenians took a passionate delight, they exhibited their taste and displayed their wealth [213]. And the lucrative victories of Cimon, backed by his own example of ostentation, gave to a vast number of families, hitherto obscure, at once the power to gratify luxury and the desire to parade refinement. Nor was the Eastern example more productive of emulation than the Ionian. The Persian war, and the league which followed it, brought Athens into the closest intercourse with her graceful but voluptuous colonies. Miletus fell, but the manners of Miletus survived her liberties. That city was renowned for the peculiar grace and intellectual influence of its women; and it is evident that there must have been a gradual change of domestic habits and the formation of a new class of female society in Athens before Aspasia could have summoned around her the power, and the wisdom, and the wit of Athens—before an accomplished mistress could have been even suspected of urging the politic Pericles into war—and, above all, before an Athenian audience could have assented in delight to that mighty innovation on their masculine drama—which is visible in the passionate heroines and the sentimental pathos of Euripides.

But this change was probably not apparent in the Athenian matrons themselves, who remained for the most part in primitive seclusion; and though, I think, it will be shown hereafter that modern writers have greatly exaggerated both the want of mental culture and the degree of domestic confinement to which the Athenian women [214] were subjected, yet it is certain, at least, that they did not share the social freedom or partake the intellectual accomplishments of their lords. It was the new class of "Female Friends" or "Hetaerae," a phrase ill translated by the name of "courtesans" (from whom they were indubitably but not to our notions very intelligibly, distinguished), that exhibited the rarest union of female blandishment and masculine culture. "The wife for our house and honour," implies Demosthenes, "the Hetaera for our solace and delight." These extraordinary women, all foreigners, and mostly Ionian, made the main phenomenon of Athenian society. They were the only women with whom an enlightened Greek could converse as equal to himself in education. While the law denied them civil rights, usage lavished upon them at once admiration and respect. By stealth, as it were, and in defiance of legislation, they introduced into the ambitious and restless circles of Athens many of the effects, pernicious or beneficial, which result from the influence of educated women upon the manners and pursuits of men. [215]

III. The alteration of social habits was not then sudden and startling (such is never the case in the progress of national manners), but, commencing with the graces of a polished tyranny, ripened with the results of glorious but too profitable victories. Perhaps the time in which the state of transition was most favourably visible was just prior to the death of Cimon. It was not then so much the over-refinement of a new and feebler generation, as the polish and elegance which wealth, art, and emulation necessarily imparted to the same brave warriors who exchanged posts with the Spartans at Plataea, and sent out their children and old men to fight and conquer with Myronides.

IV. A rapid glance over the events of the few years commemorated in the last book of this history will suffice to show the eminence which Athens had attained over the other states of Greece. She was the head of the Ionian League—the mistress of the Grecian seas; with Sparta, the sole rival that could cope with her armies and arrest her ambition, she had obtained a peace; Corinth was humbled, Aegina ruined, Megara had shrunk into her dependency and garrison. The states of Boeotia had received their very constitution from the hands of an Athenian general—the democracies planted by Athens served to make liberty itself subservient to her will, and involved in her safety. She had remedied the sterility of her own soil by securing the rich pastures of the neighbouring Euboea. She had added the gold of Thasos to the silver of Laurion, and established a footing in Thessaly which was at once a fortress against the Asiatic arms and a mart for Asiatic commerce. The fairest lands of the opposite coast—the most powerful islands of the Grecian seas—contributed to her treasury, or were almost legally subjected to her revenge. Her navy was rapidly increasing in skill, in number, and renown; at home, the recall of Cimon had conciliated domestic contentions, and the death of Cimon dispirited for a while the foes to the established constitution. In all Greece, Myronides was perhaps the ablest general—Pericles (now rapidly rising to the sole administration of affairs [216]) was undoubtedly the most highly educated, cautious, and commanding statesman.

But a single act of successful daring had, more than all else, contributed to the Athenian power. Even in the lifetime of Aristides it had been proposed to transfer the common treasury from Delos to Athens [217]. The motion failed—perhaps through the virtuous opposition of Aristides himself. But when at the siege of Ithome the feud between the Athenians and Spartans broke out, the fairest pretext and the most favourable occasion conspired in favour of a measure so seductive to the national ambition. Under pretence of saving the treasury from the hazard of falling a prey to the Spartan rapacity or need,—it was at once removed to Athens (B. C. 461 or 460) [218]; and while the enfeebled power of Sparta, fully engrossed by the Messenian war, forbade all resistance to the transfer from that the most formidable quarter, the conquests of Naxos and the recent reduction of Thasos seem to have intimidated the spirit, and for a time even to have silenced the reproaches, of the tributary states themselves. Thus, in actual possession of the tribute of her allies, Athens acquired a new right to its collection and its management; and while she devoted some of the treasures to the maintenance of her strength, she began early to uphold the prerogative of appropriating a part to the enhancement of her splendour. [219]

As this most important measure occurred at the very period when the power of Cimon was weakened by the humiliating circumstances that attended his expedition to Ithome, and by the vigorous and popular measures of the opposition, so there seems every reason to believe that it was principally advised and effected by Pericles, who appears shortly afterward presiding over the administration of the finances. [220]

Though the Athenian commerce had greatly increased, it was still principally confined to the Thracian coasts and the Black Sea. The desire of enterprises, too vast for a state whose power reverses might suddenly destroy, was not yet indulged to excess; nor had the turbulent spirits of the Piraeus yet poured in upon the various barriers of the social state and the political constitution, the rashness of sailors and the avarice of merchants. Agriculture, to which all classes in Athens were addicted, raised a



healthful counteraction to the impetus given to trade. Nor was it till some years afterward, when Pericles gathered all the citizens into the town, and left no safety-valve to the ferment and vices of the Agora, that the Athenian aristocracy gradually lost all patriotism and manhood, and an energetic democracy was corrupted into a vehement though educated mob. The spirit of faction, it is true, ran high, but a third party, headed by Myronides and Tolmides, checked the excesses of either extreme.

V. Thus, at home and abroad, time and fortune, the concurrence of events, and the happy accident of great men, not only maintained the present eminence of Athens, but promised, to ordinary foresight, a long duration of her glory and her power. To deeper observers, the picture might have presented dim but prophetic shadows. It was clear that the command Athens had obtained was utterly disproportioned to her natural resources—that her greatness was altogether artificial, and rested partly upon moral rather than physical causes, and partly upon the fears and the weakness of her neighbours. A sterile soil, a limited territory, a scanty population—all these—the drawbacks and disadvantages of nature—the wonderful energy and confident daring of a free state might conceal in prosperity; but the first calamity could not fail to expose them to jealous and hostile eyes. The empire delegated to the Athenians they must naturally desire to retain and to increase; and there was every reason to forbode that their ambition would soon exceed their capacities to sustain it. As the state became accustomed to its power, it would learn to abuse it. Increasing civilization, luxury, and art, brought with them new expenses, and Athens had already been permitted to indulge with impunity the dangerous passion of exacting tribute from her neighbours. Dependence upon other resources than those of the native population has ever been a main cause of the destruction of despotisms, and it cannot fail, sooner or later, to be equally pernicious to the republics that trust to it. The resources of taxation, confined to freemen and natives, are almost incalculable; the resources of tribute, wrung from foreigners and dependants, are sternly limited and terribly precarious—they rot away the true spirit of industry in the people that demand the impost—they implant ineradicable hatred in the states that concede it.

VI. Two other causes of great deterioration to the national spirit were also at work in Athens. One, as I have before hinted, was the policy commenced by Cimon, of winning the populace by the bribes and exhibitions of individual wealth. The wise Pisistratus had invented penalties—Cimon offered encouragement—to idleness. When the poor are once accustomed to believe they have a right to the generosity of the rich, the first deadly inroad is made upon the energies of independence and the sanctity of property. A yet more pernicious evil in the social state of the Athenians was radical in their constitution—it was their courts of justice. Proceeding upon a theory that must have seemed specious and plausible to an inexperienced and infant republic, Solon had laid it down as a principle of his code, that as all men were interested in the preservation of law, so all men might exert the privilege of the plaintiff and accuser. As society grew more complicated, the door was thus opened to every species of vexatious charge and frivolous litigation. The common informer became a most harassing and powerful personage, and made one of a fruitful and crowded profession; and in the very capital of liberty there existed the worst species of espionage. But justice was not thereby facilitated. The informer was regarded with universal hatred and contempt; and it is easy to perceive, from the writings of the great comic poet, that the sympathies of the Athenian audience were as those of the English public at this day, enlisted against the man who brought the inquisition of the law to the hearth of his neighbour.

VII. Solon committed a yet more fatal and incurable error when he carried the democratic principle into judicial tribunals. He evidently considered that the very strength and life of his constitution rested in the Heliaea—a court the numbers and nature of which have been already described. Perhaps, at a time when the old oligarchy was yet so formidable, it might have been difficult to secure justice to the poorer classes while the judges were selected from the wealthier. But justice to all classes became a yet more capricious uncertainty when a court of law resembled a popular hustings. [221]

If we intrust a wide political suffrage to the people, the people at least hold no trust for others than themselves and their posterity—they are not responsible to the public, for they are the public. But in law, where there are two parties concerned, the plaintiff and defendant, the judge should not only be incorruptible, but strictly responsible. In Athens the people became the judge; and, in offences punishable by fine, were the very party interested in procuring condemnation; the numbers of the jury prevented all responsibility, excused all abuses, and made them susceptible of the same shameless excesses that characterize self-elected corporations—from which appeal is idle, and over which public opinion exercises no control. These numerous, ignorant, and passionate assemblies were liable at all times to the heats of party, to the eloquence of individuals—to the whims and caprices, the prejudices, the impatience, and the turbulence which must ever be the characteristics of a multitude orally addressed. It was evident, also, that from service in such a court, the wealthy, the eminent, and the learned, with other occupation or amusement, would soon seek to absent themselves. And the final blow to the integrity and respectability of the popular judicature was given at a later period by Pericles, when he instituted a salary, just sufficient to tempt the poor and to be disdained by the affluent, to every dicast or juryman in the ten ordinary courts [222]. Legal science became not the profession of the

erudite and the laborious few, but the livelihood of the ignorant and idle multitude. The canvassing—the cajoling—the bribery—that resulted from this, the most vicious institution of the Athenian democracy—are but too evident and melancholy tokens of the imperfection of human wisdom. Life, property, and character were at the hazard of a popular election. These evils must have been long in progressive operation; but perhaps they were scarcely visible till the fatal innovation of Pericles, and the flagrant excesses that ensued allowed the people themselves to listen to the branding and terrible satire upon the popular judicature, which is still preserved to us in the comedy of Aristophanes.

At the same time, certain critics and historians have widely and grossly erred in supposing that these courts of "the sovereign multitude" were partial to the poor and hostile to the rich. All testimony proves that the fact was lamentably the reverse. The defendant was accustomed to engage the persons of rank or influence whom he might number as his friends, to appear in court on his behalf. And property was employed to procure at the bar of justice the suffrages it could command at a political election. The greatest vice of the democratic Heliaea was, that by a fine the wealthy could purchase pardon—by interest the great could soften law. But the chances were against the poor man. To him litigation was indeed cheap, but justice dear. He had much the same inequality to struggle against in a suit with a powerful antagonist, that he would have had in contesting with him for an office in the administration. In all trials resting on the voice of popular assemblies, it ever has been and ever will be found, that, *caeteris paribus*, the aristocrat will defeat the plebeian.

VIII. Meanwhile the progress of general education had been great and remarkable. Music [223], from the earliest time, was an essential part of instruction; and it had now become so common an acquirement, that Aristotle [224] observes, that at the close of the Persian war there was scarcely a single freeborn Athenian unacquainted with the flute. The use of this instrument was afterward discontinued, and indeed proscribed in the education of freemen, from the notion that it was not an instrument capable of music sufficiently elevated and intellectual [225]; yet it was only succeeded by melodies more effeminate and luxurious. And Aristophanes enumerates the change from the old national airs and measures among the worst symptoms of Athenian degeneracy. Besides the musician, the tutor of the gymnasium and the grammarian still made the nominal limit of scholastic instruction. [226] But life itself had now become a school. The passion for public intercourse and disputation, which the gardens and the Agora, and exciting events, and free institutions, and the rise of philosophy, and a serene and lovely climate, made the prevalent characteristic of the matured Athenian, began to stir within the young. And in the mean while the tardy invention of prose literature worked its natural revolution in intellectual pursuits.

IX. It has been before observed, that in Greece, as elsewhere, the first successor of the poet was the philosopher, and that the oral lecturer preceded the prose writer. With written prose HISTORY commenced. Having found a mode of transmitting that species of knowledge which could not, like rhythmical tales or sententious problems, be accurately preserved by the memory alone, it was natural that a present age should desire to record and transmit the past—*chtaema es aei*—an everlasting heirloom to the future.

To a semi-barbarous nation history is little more than poetry. The subjects to which it would be naturally devoted are the legends of religion—the deeds of ancestral demigods—the triumphs of successful war. In recording these themes of national interest, the poet is the first historian. As philosophy—or rather the spirit of conjecture, which is the primitive and creative breath of philosophy—becomes prevalent, the old credulity directs the new research to the investigation of subjects which the poets have not sufficiently explained, but which, from their remote and religious antiquity, are mysteriously attractive to a reverent and inquisitive population, with whom long descent is yet the most flattering proof of superiority. Thus genealogies, and accounts of the origin of states and deities, made the first subjects of history, and inspired the Argive Acusilaus [227], and, as far as we can plausibly conjecture, the Milesian Cadmus.

X. The Dorians—a people who never desired to disturb tradition, unwilling carefully to investigate, precisely because they superstitiously venerated, the past, little inquisitive as to the manners or the chronicles of alien tribes, satisfied, in a word, with themselves, and incurious as to others—were not a race to whom history became a want. Ionia—the subtle, the innovating, the anxious, and the restless—nurse of the arts, which the mother country ultimately reared, boasts in Cadmus the Milesian the first writer of history and of prose [228]; Samos, the birthplace of Pythagoras, produced Eugeon, placed by Dionysius at the head of the early historians; and Mitylene claimed Hellanicus, who seems to have formed a more ambitious design than his predecessors. He wrote a history of the ancient kings of the earth, and an account of the founders of the most celebrated cities in each kingdom [229]. During the early and crude attempts of these and other writers, stern events contributed to rear from tedious research and fruitless conjecture the true genius of history; for it is as a people begin to struggle for rights, to comprehend political relations, to contend with neighbours abroad, and to wrestle with obnoxious institutions at home, that they desire to secure the sanction of antiquity, to trace back to

some illustrious origin the rights they demand, and to stimulate hourly exertions by a reference to departed fame. Then do mythologies, and genealogies, and geographical definitions, and the traditions that concern kings and heroes, ripen into chronicles that commemorate the convulsions or the progress of a nation.

During the stormy period which saw the invasion of Xerxes (B. C. 480), when everything that could shed lustre upon the past incited to present struggles, flourished Pherecydes. He is sometimes called of Leria, which seems his birthplace—sometimes of Athens, where he resided thirty years, and to which state his history refers. Although his work was principally mythological, it opened the way to sound historical composition, inasmuch as it included references to later times—to existent struggles—the descent of Miltiades—the Scythian expedition of Darius. Subsequently, Xanthus, a Lydian, composed a work on his own country (B. C. 463), of which some extracts remain, and from which Herodotus did not disdain to borrow.

XI. It was nearly a century after the invention of prose and of historical composition, and with the guides and examples of, many writers not uncelebrated in their day before his emulation, that Herodotus first made known to the Grecian public, and, according to all probable evidence, at the Olympic Games, a portion of that work which drew forth the tears of Thucydides, and furnishes the imperishable model of picturesque and faithful narrative. This happened in a brilliant period of Athenian history; it was in the same year as the battle of Oenophyta, when Athens gave laws and constitutions to Boeotia, and the recall of Cimon established for herself both liberty and order. The youth of Herodotus was passed while the glory of the Persian war yet lingered over Greece, and while with the ascendancy of Athens commenced a new era of civilization. His genius drew the vital breath from an atmosphere of poetry. The desire of wild adventure still existed, and the romantic expedition of the Athenians into Egypt had served to strengthen the connexion between the Greeks and that imposing and interesting land. The rise of the Greek drama with Aeschylus probably contributed to give effect, colour, and vigour to the style of Herodotus. And something almost of the art of the contemporaneous Sophocles may be traced in the easy skill of his narratives, and the magic yet tranquil energy of his descriptions.

XII. Though Dorian by ancient descent, it was at Halicarnassus, in Caria, a city of Asia Minor, that Herodotus was born; nor does his style, nor do his views, indicate that he derived from the origin of his family any of the Dorian peculiarities. His parents were distinguished alike by birth and fortune. Early in life those internal commotions, to which all the Grecian towns were subjected, and which crushed for a time the liberties of his native city, drove him from Halicarnassus: and, suffering from tyranny, he became inspired by that enthusiasm for freedom which burns throughout his immortal work. During his exile he travelled through Greece, Thrace, and Macedonia—through Scythia, Asia, and Egypt. Thus he collected the materials of his work, which is, in fact, a book of travels narrated historically. If we do not reject the story that he read a portion of his work at the Olympian Games, when Thucydides, one of his listeners, was yet a boy, and if we suppose the latter to have been about fifteen, this anecdote is calculated [230] to bear the date of Olym. 81, B. C. 456, when Herodotus was twenty-eight.

The chief residence of Herodotus was at Samos, until a revolution broke out in Halicarnassus. The people conspired against their tyrant Lygdamis. Herodotus repaired to his native city, took a prominent part in the conspiracy, and finally succeeded in restoring the popular government. He was not, however, long left to enjoy the liberties he had assisted to acquire for his fellow-citizens: some intrigue of the counter-party drove him a second time into exile. Repairing to Athens, he read the continuation of his history at the festival of the Panathenaea (B. C. 446). It was received with the most rapturous applause; and we are told that the people solemnly conferred upon the man who had immortalized their achievements against the Mede the gift of ten talents. The disposition of this remarkable man, like that of all travellers, inclined to enterprise and adventure. His early wanderings, his later vicissitudes, seem to have confirmed a temperament originally restless and inquisitive. Accordingly, in his forty-first year, he joined the Athenian emigrators that in the south of Italy established a colony at Thurium (B. C. 443).

VIII. At Thurium Herodotus apparently passed the remainder of his life, though whether his tomb was built there or in Athens is a matter of dispute. These particulars of his life, not uninteresting in themselves, tend greatly to illustrate the character of his writings. Their charm consists in the earnestness of a man who describes countries as an eyewitness, and events as one accustomed to participate in them. The life, the raciness, the vigour of an adventurer and a wanderer glow in every page. He has none of the refining disquisitions that are born of the closet. He paints history rather than descants on it; he throws the colourings of a mind, unconsciously poetic, over all he describes. Now a soldier—now a priest—now a patriot—he is always a poet, if rarely a philosopher. He narrates like a witness, unlike Thucydides, who sums up like a judge. No writer ever made so beautiful an application of superstitions to truths. His very credulities have a philosophy of their own; and modern historians have acted unwisely in disdaining the occasional repetition even of his fables. For if his truths record the events, his fables paint the manners and the opinions of the time; and the last fill up the history, of

which events are only the skeleton.

To account for his frequent use of dialogue and his dramatic effects of narrative, we must remember the tribunal to which the work of Herodotus was subjected. Every author, unconsciously to himself, consults the tastes of those he addresses. No small coterie of scholars, no scrupulous and critical inquirers, made the ordeal Herodotus underwent. His chronicles were not dissertations to be coldly pondered over and skeptically conned: they were read aloud at solemn festivals to listening thousands; they were to arrest the curiosity—to amuse the impatience—to stir the wonder of a lively and motley crowd. Thus the historian imbibed naturally the spirit of the tale-teller. And he was driven to embellish his history with the romantic legend—the awful superstition—the gossip anecdote—which yet characterize the stories of the popular and oral fictionist, in the bazars of the Mussulman, or on the seasands of Sicily. Still it has been rightly said that a judicious reader is not easily led astray by Herodotus in important particulars. His descriptions of localities, of manners and customs, are singularly correct; and modern travellers can yet trace the vestiges of his fidelity. As the historian, therefore, was in some measure an orator, so his skill was to be manifest in the arts which keep alive the attention of an audience. Hence Herodotus continually aims at the picturesque; he gives us the very words of his actors, and narrates the secrets of impenetrable palaces with as much simplicity and earnestness as if he had been placed behind the arras. [231]

That it was impossible for the wandering Halicarnassian to know what Gyges said to Candaules, or Artabanus to Xerxes, has, perhaps, been too confidently asserted. Heeren reminds us, that both by Jewish and Grecian writers there is frequent mention of the scribes or secretaries who constantly attended the person of the Persian monarch —on occasion of festivals [232], of public reviews [233], and even in the tumult of battle; and, with the idolatrous respect in which despotism was held, noted down the words that fell from the royal lip. The ingenious German then proceeds to show that this custom was common to all the Asiatic nations. Thus were formed the chronicles or archives of the Persians; and by reference to these minute and detailed documents, Herodotus was enabled to record conversations and anecdotes, and preserve to us the memoirs of a court. And though this conjecture must be received with caution, and, to many passages unconnected with Persia or the East, cannot be applied, it is sufficiently plausible, in some very important parts of the history, not to be altogether dismissed with contempt.

But it is for another reason that I have occasionally admitted the dialogues of Herodotus, as well as the superstitious anecdotes current at the day. The truth of history consists not only in the relation of events, but in preserving the character of the people, and depicting the manners of the time. Facts, if too nakedly told, may be very different from truths, in the impression they convey; and the spirit of Grecian history is lost if we do not feel the Greeks themselves constantly before us. Thus when, as in Herodotus, the agents of events converse, every word reported may not have been spoken; but what we lose in accuracy of details we more than gain by the fidelity of the whole. We acquire a lively and accurate impression of the general character—of the thoughts, and the manners, and the men of the age and the land. It is so also with legends, sparingly used, and of which the nature is discernible from fact by the most superficial gaze; we more sensibly feel that it was the Greeks who were engaged at Marathon when we read of the dream of Hippias or the apparition of Theseus. Finally, an historian of Greece will, almost without an effort, convey to the reader a sense of the mighty change, from an age of poetical heroes to an age of practical statesmen, if we suffer Herodotus to be his model in the narrative of the Persian war, and allow the more profound and less imaginative Thucydides to colour the pictures of the Peloponnesian.

XIV. The period now entered upon is also remarkable for the fertile and rapid development of one branch of intellectual cultivation in which the Greeks were pre-eminently illustrious. In history, Rome was the rival of Greece; in philosophy, Rome was never more than her credulous and reverend scholar.

We have seen the dawn of philosophy with Thales; Miletus, his birthplace, bore his immediate successors. Anaximander, his younger contemporary [234], is said, with Pherecydes, to have been the first philosopher who availed himself of the invention of writing. His services have not been sufficiently appreciated—like those of most men who form the first steps in the progress between the originator and the perfector. He seems boldly to have differed from his master, Thales, in the very root of his system. He rejected the original element of water or humidity, and supposed the great primary essence and origin of creation to be in that EVERYTHING or NOTHING which he called THE INFINITE, and which we might perhaps render as "The Chaos;" [235] that of this vast element, the parts are changed—the whole immutable, and all things arise from and return unto that universal source [236]. He pursued his researches into physics, and attempted to account for the thunder, the lightning, and the winds. His conjectures are usually shrewd and keen; and sometimes, as in his assertion, "that the moon shone in light borrowed from the sun," may deserve a higher praise. Both Anaximander and Pherecydes concurred in the principles of their doctrines, but the latter seems to have more distinctly asserted the immortality of the soul. [237]

Anaximenes, also of Miletus, was the friend and follower of Anaximander (B. C. 548). He seems, however, to have deserted the abstract philosophical dogmas of his tutor, and to have resumed the analogical system commenced by Thales—like that philosopher, he founded axioms upon observations, bold and acute, but partial and contracted. He maintained that air was the primitive element. In this theory he united the Zeus, or ether, of Pherecydes, and the Infinite of Anaximander, for he held the air to be God in itself, and infinite in its nature.

XV. While these wild but ingenious speculators conducted the career of that philosophy called the Ionian, to the later time of the serene and lofty spiritualism of Anaxagoras, two new schools arose, both founded by Ionians, but distinguished by separate names—the Eleatic and the Italic. The first was founded by Xenophanes of Colophon, in Elea, a town in western Italy. Migrating to an alien shore, colonization seems to have produced in philosophy the same results which it produced in politics: it emancipated the reason from all previous prejudice and prescriptive shackles. Xenophanes was the first thinker who openly assailed the popular faith (B. C. 538). He divested the Great Deity of the human attributes which human vanity, assimilating God to man, had bestowed upon him. The divinity of Xenophanes is that of modern philosophy—eternal, unalterable, and alone: graven images cannot represent his form. His attributes are— ALL HEARING, ALL SIGHT, and ALL THOUGHT.

To the Eleatic school, founded by Xenophanes, belong Parmenides, Melissus the Samian, Zeno, and Heraclitus of Ephesus. All these were thinkers remarkable for courage and subtlety. The main metaphysical doctrines of this school approach, in many respects, to those that have been familiar to modern speculators. Their predecessors argued, as the basis of their system, from experience of the outward world, and the evidence of the senses; the Eleatic school, on the contrary, commenced their system from the reality of ideas, and thence argued on the reality of external objects; experience with them was but a show and an appearance; knowledge was not in things without, but in the mind; they were the founders of idealism. With respect to the Deity, they imagined the whole universe filled with it—God was ALL IN ALL. Such, though each philosopher varied the system in detail, were the main metaphysical dogmas of the Eleatic school. Its masters were high-wrought, subtle, and religious thinkers; but their doctrines were based upon a theory that necessarily led to paradox and mysticism; and finally conducted to the most dangerous of all the ancient sects—that of the sophists.

We may here observe, that the spirit of poetry long continued to breathe in the forms of philosophy. Even Anaximander, and his immediate followers in the Ionic school, while writing in prose, appear, from a few fragments left to us, to have had much recourse to poetical expression, and often convey a dogma by an image; while, in the Eleatic school, Xenophanes and Parmenides adopted the form itself of verse, as the medium for communicating their theories; and Zeno, perhaps from the new example of the drama, first introduced into philosophical dispute that fashion of dialogue which afterward gave to the sternest and loftiest thought the animation and life of dramatic pictures.

XVI. But even before the Eleatic school arose, the most remarkable and ambitious of all the earlier reasoners, the arch uniter of actual politics with enthusiastic reveries—the hero of a thousand legends—a demigod in his ends and an impostor in his means—Pythagoras of Samos—conceived and partially executed the vast design of establishing a speculative wisdom and an occult religion as the keystone of political institutions.

So mysterious is everything relating to Pythagoras, so mingled with the grossest fables and the wildest superstitions, that he seems scarcely to belong to the age of history, or to the advanced and practical Ionia. The date of his birth—his very parentage, are matters of dispute and doubt. Accounts concur in considering his father not a native of Samos; and it seems a probable supposition that he was of Lemnian or Pelasgic origin. Pythagoras travelled early into Egypt and the East, and the system most plausibly ascribed to him betrays something of oriental mystery and priestcraft in its peculiar doctrines, and much more of those alien elements in its pervading and general spirit. The notion of uniting a state with religion is especially Eastern, and essentially anti-Hellenic. Returning to Samos, he is said to have found the able Polycrates in the tyranny of the government, and to have quitted his birthplace in disgust. If, then, he had already conceived his political designs, it is clear that they could never have been executed under a jealous and acute tyrant; for, in the first place, radical innovations are never so effectually opposed as in governments concentrated in the hands of a single man; and, secondly, the very pith and core of the system of Pythagoras consisted in the establishment of an oligarchic aristocracy—a constitution most hated and most persecuted by the Grecian tyrants. The philosopher migrated into Italy. He had already, in all probability, made himself renowned in Greece. For it was then a distinction to have travelled into Egypt, the seat of mysterious and venerated learning; and philosophy, like other novelties, appears to have passed into fashion even with the multitude. Not only all the traditions respecting this extraordinary man, but the certain fact of the mighty effect that, in his single person, he afterward wrought in Italy, prove him also to have possessed that nameless art of making a personal impression upon mankind, and creating individual enthusiasm, which is necessary to those who obtain a moral command, and are the founders of sects and institutions. It is so much in

conformity with the manners of the time and the objects of Pythagoras to believe that he diligently explored the ancient, religions and political systems of Greece, from which he had long been a stranger, that we cannot reject the traditions (however disfigured with fable) that he visited Delos, and affected to receive instructions from the pious ministrants of Delphi. [238]

At Olympia, where he could not fail to be received with curiosity and distinction, the future lawgiver is said to have assumed the title of philosopher, the first who claimed the name. For the rest, we must yield our faith to all probable accounts, both of his own earnest preparations for his design, and of the high repute he acquired in Greece, that may tend to lessen the miracle of the success that awaited him in the cities of the west.

XVII. Pythagoras (B. C. 540-510) arrived in Italy during the reign of Tarquinius Superbus, according to the testimony of Cicero and Aulus Gellius [239], and fixed his residence in Croton, a city in the Bay of Tarentum, colonized by Greeks of the Achaean tribe [240]. If we may lend a partial credit to the extravagant fables of later disciples, endeavouring to extract from florid superaddition some original germe of simple truth, it would seem that he first appeared in the character of a teacher of youth [241]; and, as was not unusual in those times, soon rose from the preceptor to the legislator. Dissensions in the city favoured his objects. The senate (consisting of a thousand members, doubtless of a different race from the body of the people; the first the posterity of the settlers, the last the native population) availed itself of the arrival and influence of an eloquent and renowned philosopher. He lent himself to the consolidation of aristocracies, and was equally inimical to democracy and tyranny. But his policy was that of no vulgar ambition; he refused, at least for a time, ostensible power and office, and was contented with instituting an organized and formidable society—not wholly dissimilar to that mighty order founded by Loyola in times comparatively recent. The disciples admitted into this society underwent examination and probation; it was through degrees that they passed into its higher honours, and were admitted into its deepest secrets. Religion made the basis of the fraternity—but religion connected with human ends of advancement and power. He selected the three hundred who, at Croton, formed his order, from the noblest families, and they were professedly reared to know themselves, that so they might be fitted to command the world. It was not long before this society, of which Pythagoras was the head, appears to have supplanted the ancient senate and obtained the legislative administration. In this institution, Pythagoras stands alone—no other founder of Greek philosophy resembles him. By all accounts, he also differed from the other sages of his time in his estimate of the importance of women. He is said to have lectured to and taught them. His wife was herself a philosopher, and fifteen disciples of the softer sex rank among the prominent ornaments of his school. An order based upon so profound a knowledge of all that can fascinate or cheat mankind, could not fail to secure a temporary power. His influence was unbounded in Croton—it extended to other Italian cities—it amended or overturned political constitutions; and had Pythagoras possessed a more coarse and personal ambition, he might, perhaps, have founded a mighty dynasty, and enriched our social annals with the results of a new experiment. But his was the ambition, not of a hero, but a sage. He wished rather to establish a system than to exalt himself; his immediate followers saw not all the consequences that might be derived from the fraternity he founded: and the political designs of his gorgeous and august philosophy, only for a while successful, left behind them but the mummeries of an impotent freemasonry and the enthusiastic ceremonies of half-witted ascetics.

XVIII. It was when this power, so mystic and so revolutionary, had, by the means of branch societies, established itself throughout a considerable portion of Italy, that a general feeling of alarm and suspicion broke out against the sage and his sectarians. The anti-Pythagorean risings, according to Porphyry, were sufficiently numerous and active to be remembered for long generations afterward. Many of the sage's friends are said to have perished, and it is doubtful whether Pythagoras himself fell a victim to the rage of his enemies, or died a fugitive among his disciples at Metapontum. Nor was it until nearly the whole of Lower Italy was torn by convulsions, and Greece herself drawn into the contest, as pacificator and arbiter, that the ferment was allayed—the Pythagorean institutions were abolished, and the timocratic democracies [242] of the Achaeans rose upon the ruins of those intellectual but ungenial oligarchies.

XIX. Pythagoras committed a fatal error when, in his attempt to revolutionize society, he had recourse to aristocracies for his agents. Revolutions, especially those influenced by religion, can never be worked out but by popular emotions. It was from this error of judgment that he enlisted the people against him—for, by the account of Neanthes, related by Porphyry [243], and, indeed, from all other testimony, it is clearly evident that to popular, not party commotion, his fall must be ascribed. It is no less clear that, after his death, while his philosophical sect remained, his political code crumbled away. The only seeds sown by philosophers, which spring up into great states, are those that, whether for good or evil, are planted in the hearts of the many.

XX. The purely intellectual additions made by Pythagoras to human wisdom seem to have been vast and permanent. By probable testimony, he added largely to mathematical science; and his discoveries

in arithmetic, astronomy, music, and geometry, constitute an era in the history of the mind. His metaphysical and moral speculations are not to be separated from the additions or corruptions of his disciples. But we must at least suppose that Pythagoras established the main proposition of the occult properties of NUMBERS, which were held to be the principles of all things. According to this theory, unity is the abstract principle of all perfection, and the ten elementary numbers contain the elements of the perfect system of nature. By numbers the origin and the substance of all things could be explained [244]. Numbers make the mystery of earth and heaven—of the gods themselves. And this part of his system, which long continued to fool mankind, was a sort of monstrous junction between arithmetic and magic—the most certain of sciences with the most fantastic of chimeras. The Pythagoreans supposed the sun, or central fire, to be the seat of Jupiter and the principle of life. The stars were divine. Men, and even animals, were held to have within them a portion of the celestial nature. The soul, emanating from the celestial fire [245]—can combine with any form of matter, and is compelled to pass through various bodies. Adopting the Egyptian doctrine of transmigration, the Pythagoreans coupled it with the notion of future punishment or reward.

Much of the doctrinal morality of Pythagoras is admirable; but it is vitiated by the ceremonial quackery connected with it. Humanity to all things—gentleness—friendship—love—and, above all the rest, SELF-COMMAND—form the principal recommendations of his mild and patriarchal ethics. But, perhaps, from his desire to establish a political fraternity—perhaps from his doubt of the capacity of mankind to embrace Truth unadorned, enamoured only of her own beauty—these doctrines were united with an austere and frivolous ascetism. And virtue was but to be attained by graduating through the secret and rigid ceremonies of academical imposture. His disciples soon pushed the dogmas of their master into an extravagance at once dangerous and grotesque; and what the sage designed but for symbols of a truth were cultivated to the prejudice of the truth itself. The influence of Pythagoras became corrupt and pernicious in proportion as the original tenets became more and more adulterated or obscure, and served, in succeeding ages, to invest with the sanctity of a great name the most visionary chimeras and the most mischievous wanderings of perverted speculation. But, looking to the man himself—his discoveries—his designs—his genius—his marvellous accomplishments—we cannot but consider him as one of the most astonishing persons the world ever produced; and, if in part a mountebank and an impostor, no one, perhaps, ever deluded others with motives more pure—from an ambition more disinterested and benevolent.

XXI. Upon the Athenians the effect of these various philosophers was already marked and influential. From the time of Solon there had existed in Athens a kind of school of political philosophy [246]. But it was not a school of refining dogmas or systematic ethics; it was too much connected with daily and practical life to foster to any great extent the abstract contemplations and recondite theories of metaphysical discoveries. Mnesiphilus, the most eminent of these immediate successors of Solon, was the instructor of Themistocles, the very antipodes of rhetoricians and refiners. But now a new age of philosophy was at hand. Already the Eleatic sages, Zeno and Parmenides, had travelled to Athens, and there proclaimed their doctrines, and Zeno numbered among his listeners and disciples the youthful Pericles. But a far more sensible influence was exercised by Anaxagoras of the Ionian school. For thirty years, viz., from B. C. 480 to B. C. 450, during that eventful and stirring period intervening between the battle of Thermopylae and the commencement of the five years' truce with Sparta, followed by the death of Cimon (B. C. 449), this eminent and most accomplished reasoner resided in Athens [247]. His doctrines were those most cherished by Pericles, who ranked the philosopher among his intimate friends. After an absence of some years, he again returned to Athens; and we shall then find him subjected to a prosecution in which religious prejudice was stimulated by party feud. More addicted to physics than to metaphysical research, he alarmed the national superstition by explaining on physical principles the formation even of the celestial bodies. According to him, the sun itself—that centre of divine perfection with the Pythagoreans—was ejected from the earth and heated into fire by rapid motion. He maintained that the proper study of man was the contemplation of nature and the heavens [248]: and he refined the Author of the universe into an intellectual principle (Nous), which went to the root of the material causes mostly favoured by his predecessors and contemporaries. He admitted the existence of matter, but INTELLIGENCE was the animating and prevailing principle, creating symmetry from chaos, imposing limit and law on all things, and inspiring life, and sensation, and perception. His predecessors in the Ionian school, who left the universe full of gods, had not openly attacked the popular mythology. But the assertion of One Intelligence, and the reduction of all else to material and physical causes, could not but have breathed a spirit wholly inimical to the numerous and active deities of Hellenic worship. Party feeling against his friend and patron Pericles ultimately drew the general suspicion into a focus; and Anaxagoras was compelled to quit Athens, and passed the remainder of his days at Lampsacus. But his influence survived his exile. His pupil Archelaus was the first *native Athenian* who taught philosophy at Athens (B. C. 450), and from him we date the foundation of those brilliant and imperishable schools which secured to Athens an intellectual empire long after her political independence had died away [249]. Archelaus himself (as was the usual custom of the earlier sages) departed widely from the tenets of his master. He supposed that two discordant

principles, fire and water, had, by their operation, drawn all things from chaos into order, and his metaphysics were those of unalloyed materialism. At this period, too, or a little later, began slowly to arise in Athens the sect of the Sophists, concerning whom so much has been written and so little is known. But as the effects of their lessons were not for some time widely apparent, it will be more in the order of this history to defer to a later era an examination of the doctrines of that perverted but not wholly pernicious school.

XXII. Enough has been now said to convey to the reader a general notion of the prodigious rise which, in the most serene of intellectual departments, had been made in Greece, from the appearance of Solon to the lectures of Archelaus, who was the master of Socrates. With the Athenians philosophy was not a thing apart from the occupations of life and the events of history—it was not the monopoly of a few studious minds, but was cultivated as a fashion by the young and the well-born, the statesman, the poet, the man of pleasure, the votary of ambition [250]. It was inseparably interwoven with their manners, their pursuits, their glory, their decay. The history of Athens includes in itself the history of the human mind. Science and art—erudition and genius—all conspired—no less than the trophies of Miltiades, the ambition of Alcibiades—the jealousy of Sparta—to the causes of the rise and fall of Athens. And even that satire on themselves, to which, in the immortal lampoons of Aristophanes, the Athenian populace listened, exhibits a people whom, whatever their errors, the world never can see again—with whom philosophy was a pastime—with whom the Agora itself was an academe—whose coarsest exhibitions of buffoonery and caricature sparkle with a wit, or expand into a poetry, which attest the cultivation of the audience no less than the genius of the author; a people, in a word, whom the stagirite unconsciously individualized when he laid down a general proposition, which nowhere else can be received as a truism—that the common people are the most exquisite judges of whatever in art is graceful, harmonious, or sublime.

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