monians leſs fond of the ſciences than the reſt of the Greeks. A ſoldier was the only reputable profeſſion in Sparta ; a mechanic or husbandman was thought a low fellow. The reaſon of this was, that they imagi­ned profeſſions which required much labour, ſome con­stant poſture, being continually in the houſe, or always about a fire, weakened the body and depreſſed the mind : whereas a man brought up hardily, was equally fit to attend the ſervice of the republic in time of peace, and to fight its battles when engaged in war. Such occupations as were neceſſary to be followed for the benefit of the whole, as husbandry, agriculture, and the like, were left to their ſlaves the Helotes ; but for curious arts, and ſuch as ſerved only to luxury, they would not ſo much as ſuffer them to be introduced in their city ; in conſequence of which, rhetoricians, au­gurs, bankers, and dealers in money, were ſhut out. The Spartans admitted not any of the theatrical diversions among them ; they would not bear the repreſentation of evil even to produce good ; but other kinds of poetry were admitted, provided the magiſtrates had the peruſal of pieces before they were handed to the pub­lic.

Above all things, they affected brevity oſ ſpeech, and accuſtomed their children, from their very infancy, never to expreſs themſelves in more words than were strictly neceſſary ; whence a conciſe and ſententious ora­tory is to this day ſtyled *Laconic.* In writing they uſed the ſame conciſeneſs; of which we have a ſignal inſtance in a letter of Archidamus to the Eleans, when he un­derſtood that they had ſome thoughts oſ aſſiſting the Arcadians. It ran thus: “ Archidamus to the Eleans: It is good to be quiet.” And therefore Epaminondas thought that he had reaſon to glory in having forced the Spartans to abandon their monosyllables, and to lengthen their diſcourſes.

The greateſt part of their education conſiſted in gi­ving their youth right ideas of men and things : the iren or maſter propoſed queſtions, and either commend­ed the anſwers that were made him, or reproved ſuch as anſwered weakly. In theſe queſtions, all matters, either of a trivial or abſtruſe nature, were equally avoid­ed ; and they were confined to ſuch points as were of the higheſt importance in civil life ; ſuch as, Who was the beſt man in the city ? Wherein lay the merit of ſuch an action ? and, Whether this or that hero’s fame was well founded ? Harmleſs raillery was greatly en­couraged ; and this, joined to their ſhort manner of ſpeaking, rendered laconic replies univerſally admired.

Muſic was much encouraged; but in this, as in other things, they adhered to that which had been in favour with their anceſtors ; nay, they were ſo ſtrict therein, that they would not permit their ſlaves to learn either the tune or the words of their moſt admired odes ; or, which is all one, they would not permit them to sing them if they had learned them. Though the youth of the male ſex were much cheriſhed and beloved, as thoſe that were to build up and continue the future glory of the ſtate, yet in Sparta it was a virtuous and modeſt af­fection, untinged with that ſenſuality which was ſo ſcandalous at Athens. The good effects of this part of Lycurgus’s inſtitutions were ſeen in the union that reigned among his citizens ; and which was ſo extraordinary, that even in caſes of competition, it was hard­ly known that rivals bore ill-will to each other ; but,

on the contrary, their love to the ſame perſon begat a ſecondary friendſhip among themſelves, and united them in all things which might be for the benefit of the per­ſon beloved.

Some authors have accuſed this great lawgiver of en­couraging theft in his inſtitutions ; which, they ſay, was not held ſcandalous among the Spartans, if it were so dexterouſly managed as that the perſen was pot de­tected in it. But this is certain, and ſeems to be a ſtrong contradiction of the heinous charge, that when a theft was diſcovered, it was puniſhed with the utmoſt ſeverity : a perſon even ſuſpected of it would endure the heavieſt puniſhments rather than acknowledge it, and be branded with ſo baſe a crime.

IX. The exerciſes inſtituted by law fall under the ninth table. In theſe all the Greeks were extremely careful, but the Lacedemonians in a degree beyond the reſt ; ſor if a youth, by his corpulence, or any other means, became unfit for theſe exerciſes, he under­went public contempt at leaſt, if not baniſhment.— Hunting was the uſual diverſion of their children ; nay, it was made a part of their education, becauſe it had a tendency to ſtrengthen their limbs, and to render thoſe who practiſed fit ſupple and fleet: they likewiſe bred up dogs for hunting with great care. They had a kind of public dances, in which they exceedingly de­lighted, and which were common alike to virgins and young men : indeed, in all their ſports, girls were allow­ed to divert themſelves with the youths ; inſomuch that, at darting, throwing the quoit, pitching the bar, and ſuch-like robuſt diverſions, the women were as dexterous as the men. For the manifeſt oddity of this proceeding, Lycurgus aſſigned no other reaſon, than that he sought to render women, as well as men, ſtrong and healthy, that the children they brought forth might be ſo too. Violent exerciſes, and a laborious kind of life, were only enjoined the youth ; for when they were grown up to mens eſtate, that is, were upwards of 30 years old, they were exempted from all kinds of labour, and employed themſelves wholly either in affairs of ſtate or in war. They had a method of whipping, at a cer­tain time, young men in the temple of Diana, and about

her altar ; which, however palliated, was certainly un­natural and cruel. It was eſteemed a great honour to ſustain theſe flagellations without weeping, groan­ing, or ſhowing any ſenſe of pain ; and the thirſt of glory was ſo ſtrong in theſe young minds, that they very frequently ſuffered death without shedding a tear or breathing a ſigh. A deſire of overcoming all the weaknefſes of human nature, and thereby rendering his Spartans not only ſuperior to their neighbours, but to their ſpecies, runs through many of the inſtitutions of Lycurgus ; which principle, if well attended to, tho­roughly explains them, and without attending to which it is impoſſible to give any account of them at all.

X. Gold and ſilver were, by the conſtitutions of Lycurgus, made of no value in Sparta; He was ſo well apprized of the danger of riches, that he made the very poſſeſſion of them venal ; but as there was no li­ving without ſome sort of money, that is, ſome common meaſure or ſtandard of the worth of things he direct­ed an iron coinage, whereby the Spartans were ſup­plied with the useful money, and at the same time had no temptation to covetouſneſs afforded them ; for a very ſmall ſum was ſufficient to load a couple of horſes, and