blood, &c. so that in our times, it would be esteemed a very unsavoury soup. If they were moderate in their eating, they were likewise so in their drinking; of which thirst was the sole measure ; for never any true Lacedaemonian thought of drinking for pleasure. As for drunkenness, it was both infamous and severely punished ; and slaves were compelled to drink to excess, that young men might be disgusted by the beastliness of this vice. When they retired from the public meal, they were not allowed any torches or lights, be cause it was expected, that men who were perfectly sober should be able to find their way in the dark ; and besides, it gave them a facility of marching without light.

VI. As the poor were fed as well as the rich, so the rich could wear nothing better than the poor. They neither changed the fashion nor the materials of their garments, which were made for warmth and strength, not for gallantry and show, and to this custom even their kings con formed ; for they were not entitled to mark their dignity by splendid apparel, but were contented that their virtue should distinguish them rather than their clothes. The youths wore a tunic till they were twelve years old; they were afterwards furnished with a cloak, which was to serve them for a year; and their clothing was in general so thin, that a Lacedaemonian vest became proverbial. Boys were accustomed to go without shoes: when they grew up, they were indulged with them, if the manner of life which they led required it; but they were always inured to run without them, as also to climb up and slide down steep places with bare feet. The very shoe they used was of a particular form, plain and strong. Boys were not permitted to wear their hair ; but when they arrived at the age of twenty, they suffered their hair and beard to grow. Baths and anointing were not in much use among the Lacedæmonians; the river Eu rotas supplied the former, and exercise the latter. In the field, however, their sumptuary laws did not take place so strictly as in the city; for when they went to war, they wore purple habits; they put on crowns when they were about to engage the enemy ; they also wore rings, but only of iron. Young women wore their vests or jerkins only to their knees, or, as some think, not quite so low; a custom which both Greek and Roman authors censure as indecent. Gold, precious stones, and other costly ornaments, were permitted only to common women ; which permission was the strong est prohibition to women of virtue, or to those who affected to be thought virtuous. Virgins went abroad without veils, with which married women were always covered. In cer tain public exercises, in which girls were admitted as well as boys, they were both obliged to perform naked. Plutarch apologises for this custom, urging, that there could be no danger from nakedness to the morals of youths whose minds were fortified and habituated to virtue.—One of Lycurgus’s principal views in this institution, was to eradicate the very seeds of civil dissension in his republic. Hence proceeded the equal division of estates enjoined by him; hence the contempt of wealth, and the neglect of other distinctions, as particularly birth ; distinctions which, in other commonwealths, frequently produce tumults and con fusions that shake their very foundation. He considered the people of his whole state as one great family.

VII. Though the Spartans were always free, yet it was with this restriction, that they were subservient to their own laws, which bound them as strictly in the city, as soldiers, in other states, were bound by the rules of war in the camp. In the first place, obedience to their superiors was most rigidly exacted in Sparta. This they regarded as the very basis of government, and without which neither laws nor magistrates could much avail. Here old age conferred an indubitable title to honour: to the old men the youth rose up whenever they came into any public place; they gave way to them when they met them in the streets, and were silent whenever their elders spoke. As all children were

looked upon as the children of the state, βo all the old men had the authority of parents: they reprehended whatever they saw amiss, not only in their own, but in other people’s children; and by this method Lycurgus provided, that as youth are everywhere apt to offend, they might be nowhere without a monitor. The laws proceeded still farther: if an old man was present where a young one committed a fault, and did not reprove him, he was punished equally with the delinquent. Among the youths there was one of their own body, or at most two years older than the rest, who was styled *iren ;* he had authority to question all their actions, to look strictly to their behaviour, and to punish them if they did amiss; neither were their punishments light, but, on the contrary, very severe. Thus the youths were rendered hardy, and accustomed to bear stripes and rough usage. Silence was highly commended at Sparta, where modesty was held to be a most becoming virtue in young people; nor was it restricted only to their words and actions, but extended to their very looks and gestures; Lycurgus having particularly directed, that they should look forward, or on the ground, and that they should always keep their hands within their robes. A stupid inconsiderate person, one who would not listen to instruction, but was careless of whatever the world might say of him, the Lacedæmonians treated as a scandal to human nature: with such a one they would not con verse, but threw him off as a rotten branch, and worthless member of society.

VIII. The plainness of their manners, and their being so much addicted to war, made the Lacedæmonians less fond of the sciences than the rest of the Greeks. That of a soldier was the only reputable profession in Sparta; a mechanic or husbandman was thought a low person. The rea son of this was, that they imagined professions which required much labour, some constant posture, being continually in the house, or always near 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 in time of war. Such occupations as were necessary to be followed for the benefit of the whole, as agriculture and the like, were left to their slaves the Helotes; but for curious arts, and such as serve only to luxury, they would not so much as suffer them to be introduced in their city; rhetoricians, augurs, and dealers in money were consequently excluded. The Spartans admitted none 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 communicated to the public.

Above all things, they affected brevity of 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 concise ness. We have a signal instance in a letter of Archidamus to the Eleans, when he understood they had some thoughts of assisting the Arcadians. It ran thus: “Archidamus to the Eleans. It is good to be quiet.” And therefore Epaminondas though the 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 mas ter 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 en