

**Chapter 1 : The Baldwin Project: Plutarch's Lives for Boys and Girls by W.H. Weston**

*Pelopidas setting out for Thebes He was a member of a distinguished family, and possessed great wealth which he expended on his friends, while content to lead the life of an athlete. In BC he served in a Theban contingent sent to the support of the Spartans at Mantinea, where he was saved, when dangerously wounded, by the Arcadians.*

But Epaminondas was not yet content. He wished to invade Sparta. In November B. Here he was joined by all those who wished to throw off the Spartan yoke. His army soon numbered forty thousand, some even say it was seventy thousand strong. Sparta could hardly believe that any one had dared to invade her territory. She was used to fighting in other states of Greece or in other countries, but it would be a new experience if she was forced to fight for her own homes. Yet there was Epaminondas and his army encamped within sight of the city. But the Theban general was too wise to attack the city. He knew that the Spartans had gathered together a large army, and that they would fight to the death for their homes. So, satisfied that he had encamped in sight of Sparta, he turned away, destroying the land through which he passed. The Spartans were eager to follow and fight with the enemy who had defied them, but their king refused to lead them to battle. Epaminondas was not yet ready to leave Spartan territory. He led his army to the country of Messenia, which the [] Spartans had conquered many centuries before, banishing or making slaves of the people. While the first stones of the new city were being laid, the sound of flutes was heard. When it was finished it was named Messenia. A large piece of ground which belonged to Sparta was given by Epaminondas to the citizens of the new town. Those who had been slaves or Helots were now free men. The army then marched back to Thebes, which it reached four months after the time for which Epaminondas had been appointed commander. In spite of all that he had done for his country, his enemies wished him to be punished, because he had not laid down his command on the proper day. But he appealed to the people, and they gladly made him, along with Pelopidas, general for another year. When the year had passed, Epaminondas was treated coldly, not only by his enemies but by the people also, because he had failed to surprise and take the city of Corinth. In Thessaly at this time there was a cruel king named Alexander. So badly did he treat his subjects, that they begged the Thebans to come to their help. Pelopidas was sent to Thessaly to punish Alexander, unless he promised to treat his people less harshly. The king was forced to listen to the Theban general, but he was angry because Pelopidas had dared to interfere with him and he resolved to punish him. For some time the king found no opportunity to reach his enemy, but at length Pelopidas was foolish enough to go through Thessaly with only a few followers. Alexander was overjoyed to have the general in his [] power, and he at once sent a band of men to capture him and throw him into prison. But the Thebans were very angry when they heard that their favourite general was a prisoner, and they determined to set him free. So they sent a large army into Thessaly to rescue Pelopidas. Epaminondas went with the army as an ordinary soldier, and you can imagine how he must have longed to be at its head, so that he might himself deliver his friend. The Theban generals were not clever, and though they did all they could to conquer the army that Alexander sent against them, they soon saw that the battle was going against them. Then they showed that if they were not clever they were wise, for they went to Epaminondas, and begged him to take command of the army. But it was too late for even a clever general to rescue Pelopidas, and all Epaminondas could do was to save the Theban army from being destroyed. The Thebans were so grateful to Epaminondas for his help that they made him general once more, and sent him back to Thessaly with a larger army that he might save his friend. Alexander knew that he need not hope to conquer the great Theban general, and a few days after Epaminondas entered Thessaly, the king set Pelopidas free. He then asked the Thebans to make peace with him. Three years later, in B. As he was ready to leave Thebes, the sun was eclipsed and the soothsayers did not hesitate to say that this was a bad omen. Many of the soldiers were afraid to march, and Pelopidas was too angry to wait to force them to go with him, so he set out with only a few men. When he reached Thessaly he bade all those who hated the tyrant to join him. Pelopidas led his men well, and himself fought so bravely that the battle was all but won in spite of the greater strength of the enemy. Suddenly Pelopidas caught sight of Alexander, and forgetting everything save his desire to avenge his imprisonment, he sprang forward to slay the tyrant. Ere his followers could reach him, he himself was struck

down and killed. Alexander was defeated and his kingdom was taken from him. But the Thessalians could not rejoice, because Pelopidas, to whom they owed their deliverance, had been slain. They buried him with great pomp on the field where he had fallen. Epaminondas was filled with grief at the loss of his dear friend. He tried to forget his sorrow in serving his country. He fell, and his men carried him off the field to a little hill, from which the battle could be seen. For a short time the great general lay unconscious, but at length he opened his eyes and asked if his shield was safe. He was told that it was safe and that the battle was won. Then he begged to see his two chief officers. They had fallen on the field, and when the news was broken to him, the dying man said, [] "Then you had better make peace. As it was withdrawn he breathed his last. It was Epaminondas who had made Thebes great. After his death she slowly slipped back into her old insignificant position. Hundreds of additional titles available for online reading when you join Gateway to the Classics.

**Chapter 2 : Montaigne's Essays**

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For a daring soldier in the army of Antigonus, but of broken and ill health, being asked by the king the reason of his paleness, confessed that he was suffering from some secret disorder. When then the king, anxious for him, charged his physicians to use the greatest care in their treatment, if a cure were possible, at length this brave fellow, being restored to health, was no longer fond of peril and furious in battle, so that Antigonus reproved him, and expressed surprise at the change. The man made no secret of his reason, but answered: Wherefore Kallikratidas, although otherwise a great man, yet did not make a good answer to the soothsayer; for when he begged him to beware of death, which was presaged by the sacrifices, he replied that Sparta had more men besides himself. No doubt, in fighting either by sea or land[1] Kallikratidas only counted for one, but as a general, he combined in his own person the strength of all the rest, so that he by whose death so many perished, was indeed more than one. So Timotheus said well, when Chares was displaying to the Athenians the wounds on his body, and his shield pierced by a dart. These prefatory remarks occurred to me in writing the Lives of Pelopidas and Marcellus, great men who fell in a manner scarce worthy of themselves: And on this account I have drawn a parallel between their lives, tracing out the points of resemblance between them. The family of Pelopidas, the son of Hippokles, was an honourable one at Thebes, as likewise was that of Epameinondas. Bred in great affluence, and having early succeeded to a splendid inheritance, he showed eagerness to relieve the deserving poor, that he might prove that he had become the master, not the servant of his riches. In most cases, Aristotle observes, men either do not use their wealth through narrow-mindedness, or else abuse it through extravagance, and the one class are always the slaves of their pleasures, the other of their gains. Epameinondas, whose poverty was hereditary, made it lighter and more easily borne by the practice of philosophy, and by choosing from the beginning a single life; while Pelopidas made a brilliant marriage and had children born to him, yet, in spite of this, diminished his fortune by disregard of money-making and by giving up all his time to the service of his country. And when his friends blamed him, and said that he was treating lightly a necessary of life, the possession of money, "Necessary, indeed," he answered, "for Nikodemus here," pointing to a man who was a cripple and blind. They were both alike in nobleness of spirit, save that Pelopidas took more pleasure in bodily exercise, and Epameinondas in learning, and that the one in his leisure time frequented the palaestra and the hunting field, while the other would listen to and discuss philosophy. And though they have both many titles to glory, yet judicious persons think nothing so much to their credit as that their friendship should have remained from beginning to end unimpaired through so many important crises, campaigns, and administrations. For any one who considers the administrations of Aristeides and Themistokles, and Kimon and Perikles, and Nikias and Alkibiades, how full they were of mutual enmity, distrust, and jealousy, and then contrasts them with the kindness and respect shown by Pelopidas to Epameinondas, will pronounce with truth these men to have really been colleagues in government and war rather than those who were constantly struggling to get the better of one another instead of the enemy. Not but what most people think that their closest friendship arose from the campaign of Mantinea, which they made with a contingent sent from Thebes to serve with the Lacedaemonians, who were then their friends and allies. Stationed together in the ranks,[2] and fighting against the Arcadians, when the wing of the Lacedaemonian army in which they were gave way, and many took to flight, they closed up together and beat off their assailants. Pelopidas, having received seven wounds in front, fell down upon a heap of slain, friends and enemies together; but Epameinondas, though he thought him desperately[3] hurt, ran forward and stood in defence of his body and arms, risking his life alone against a multitude, determined to die rather than leave Pelopidas lying there. He too was in evil plight, with a spear wound in the breast, and a sword-cut on the arm, when Agesipolis, the Spartan king, came to the rescue from the other wing, and most unexpectedly saved the lives of both. After this, the Spartans behaved towards Thebes outwardly as friends and allies, but really

viewed with suspicion the spirit and strength of that state. They especially disliked the club presided over by Ismenias and Androkleides, of which Pelopidas was a member, as being of democratic and revolutionary principles. Consequently Archias and Leontidas[4] and Philippus, men of the aristocratic party, wealthy and unscrupulous, persuaded Phbidas, a Laconian who was passing through the town with an armed force, to seize the Kadmeia[5] by surprise, and, banishing the party that opposed them, establish an aristocratic oligarchy which would be subservient to Sparta. He was persuaded to do this, and attacked the unsuspecting Thebans during the feast of Thesmophoria. When he gained possession of the height, Ismenias was seized and conveyed to Lacedaemon, and there not long afterwards made away with. Pelopidas, Pherenikus, and Androkleides, with many others, went into exile and were outlawed by proclamation. Epameinondas stayed at home disregarded, not being thought to be a man of action, because of his philosophical habits, nor a man of any power, because of his poverty. When the Lacedaemonians removed Phbidas from his command and fined him a hundred thousand drachmas, but nevertheless held the Kadmeia with a garrison, all the other Greeks wondered at their inconsistency, in punishing the doer but approving of the deed; but the Thebans, who had lost their old constitution and were now held in bondage by the party of Archias and Leontidas, had lost all hope of release from their tyrants, who they perceived were merely acting as a guard to the Spartan supremacy in Greece, and therefore could not be put a stop to, unless their enterprise by sea and land could also be checked. However, Leontidas and his party, learning that the exiles were living at Athens, and were popular with the people there, and respected by the upper classes, began to plot against them, and by sending thither men who were unknown to the exiles, they killed Androkleides by stratagem, but failed with the others. There came also despatches from Lacedaemon to the Athenians, ordering them not to take them in nor to meddle in the matter, but to banish the exiles, on the ground that they had been proclaimed to be public enemies by their allies. But the Athenians, who besides their natural and innate kindness were returning a debt of gratitude to the Thebans, who had been main instruments in the re-establishment of their government, and had decreed that if an Athenian should march in arms against the tyrants through Botia, no Botian should see or hear him, did the Theban exiles no harm. Now Pelopidas, although one of the youngest of the exiles, yet used to encourage each of them separately, and would make speeches to them all, pointing out that it was both dishonourable and wicked for them to endure to see their country enslaved and garrisoned by foreigners, and, caring only to save their own lives, to shelter themselves behind decrees of the Athenians, and to pay servile court to the orators who had influence with the people. Rather was it, he urged, their duty to run the greatest risk, taking pattern by the courage and patriotism of Thrasybulus, so that, as he once, starting from Thebes, drove out the thirty tyrants from Athens, they also in their turn, starting from Athens, might set Thebes free. When then he prevailed with these arguments, they sent secretly to Thebes to communicate their determination to such of their friends as were left there. They agreed, and Charon, who was the leading man among them, offered his house for their reception, and Phillidas proceeded to act as secretary to the polemarchs, Archias and Philippus. Epameinondas had long been instilling feelings of patriotism into the youth of Thebes; for in the gymnasium he would bid them lay hold of the Lacedaemonians and wrestle with them, and then seeing them pluming themselves on their success, he would upbraid them, telling them that they ought rather to feel ashamed at being, through their own cowardice, in bondage to men whom they so greatly excelled in strength. When a day was fixed on for the attempt, the exiles determined that Pherenikus, with the main body, should remain in the Thriasian[6] plain, while a few of the youngest men ran the risk of entering the city; and if anything were to befall these men, the others would take care that neither their parents nor their children should want for necessaries. First Pelopidas volunteered for the attempt, then Mellon and Damokleides and Theopompus, men of the first families, faithful friends to one another, and ever rivals in glory and bravery. Having made up a party of twelve in all, and embraced those who were to stay, and sent a messenger before them to Charon, they set out, dressed in short cloaks, with hounds and carrying stakes for hunting nets, so that no one whom they met on the road might suspect them, but that they might seem to be merely ranging about the country and hunting. When their messenger reached Charon, and told him that they were on their way, Charon did not, even now that the danger was close to him, falter in his determination, but acted like an honourable man, and received them into his house. But one Hipposthenides, not a bad man, but one who loved his country and

favoured the exiles, yet proved wanting in that audacity which this emergency, a hazardous one indeed, and the attempt they had in hand, required. Apparently the importance of the issue with which he was dealing turned him dizzy; he with difficulty grasped the idea that, trusting in the desperate hopes of exiles, these men were in some fashion about to attempt to overthrow the Lacedaemonian government in Thebes, and the power of Sparta. He went quietly home, and sent one of his friends to Mellon and Pelopidas, bidding them put off their design for the present, to go back to Athens, and await a better opportunity. Chlidon was the name of the messenger, and he hurriedly went to his own house, and, leading out his horse, asked for his bridle. Hereupon there was a quarrel, and words of ill omen were used, for his wife said that she wished it might be a bad journey for him, and for those that sent him; so that Chlidon, having wasted a great part of the day in this squabble, and also drawing a bad augury from what had happened, gave up his journey altogether, and betook himself to something else. So near was this greatest and most glorious of his adventures of missing its opportunity at its very outset. Now Pelopidas and his party changed their clothes with country people, and separating, came into the city by different ways while it was still daylight. With the exiles, they amounted to forty-eight in all. As to their oppressors, Phillidas the secretary, who had been working with the exiles and knew all their plans, having long before invited Archias and his friends to a wine party to meet certain courtesans, intended to endeavour to hand them over to their assailants in as enervated and intoxicated a condition as possible. However before they were very far gone in liquor a rumour was brought to their ears, which, although true, was without confirmation and very vague, to the effect that the exiles were concealed in the city. Though Phillidas endeavoured to change the subject, still Archias sent one of his servants to Charon, ordering him to come instantly. Now it was evening, and Pelopidas and his party were preparing themselves, in the house, and had already got their corslets on, and had girt on their swords. Suddenly, a knock was heard at the door. One of them ran out, and hearing the servant say that Charon had been sent for by the polemarchs, he in great trepidation brought the news to the rest. At once it occurred to all that the plot had been betrayed, and that they all were lost, without even having done anything worthy of their courage. Yet they agreed that Charon should comply with the summons and that he should unsuspectingly present himself before the Spartan chiefs. He was a man of courage, and slow to lose heart, but now he was panic-stricken and terrified lest when so many brave citizens lost their lives, some suspicion of treachery might rest on himself. Many of them shed tears at the feeling shown by Charon, and his noble spirit, and all felt shame, that he should think any of them so base and so affected by their present danger, as to suspect him or even to blame him, and they begged him not to mix up his son with them, but put him out of the way of the coming stroke, that he might be saved and escape from the tyrants, and some day return and avenge his father and his friends. But Charon refused to take away his son, for what life, he asked, or what place of safety could be more honourable to him than an easy death with his father and so many friends? After praying and embracing them all, and bidding them be of good cheer, he went away, taking great pains to adopt a look and tone of voice as different as possible to that of a conspirator. When he came to the door, Archias and Philippus met him and said, "Charon, I have heard that some people have come here, and are concealed in the city, and that some of the citizens are in league with them. Seeing then that Archias knew nothing for certain, he perceived that the news did not come from any one who knew the truth. However, I will make due enquiries; for we ought not to disregard anything. Now when Charon returned to his house, he found the conspirators there prepared to fight, not expecting to survive or to win the day, but to die gloriously and kill as many of their enemies as possible. This storm was just blown over when Fortune sent a second upon them. A messenger came from Athens, from Archias the hierophant[7] to his namesake Archias the Spartan, whose guest and friend he was, bearing a letter which contained no vague and conjectural suspicion, but a detailed account of all that was being done, as was afterwards discovered. Now the messenger, when brought before Archias who was drunk, gave him the letter, and said, "He who sent you this letter bade you read it instantly, for he said it was written about most serious matters. This story, handed down in the form of a proverb, is current among the Greeks even now. As the hour for the attempt seemed now to have arrived, they sallied forth, in two bodies: They looked carefully round the party, and having ascertained who each of the guests were, they drew their swords, and made for Archias and Philippus. When they thus betrayed themselves, Phillidas persuaded some few of the guests to remain quiet,

but the rest, who rose and tried to assist the polemarchs, were easily disposed of on account of their drunken condition. The task of Pelopidas and his party was a harder one; for they went to attack Leontidas, a sober and brave man, and, finding his house shut up, for he was already asleep, they knocked for some time without rousing any one. At length the servant heard them and came and drew back the bolt of the door; then, as soon as the leaves of the door yielded they burst in in a body, and upsetting the servant made for the bedchamber. Leontidas, guessing from the noise and confusion what was going on, started up and seized his dagger, but he forgot to put out the light, and make the men fall upon each other in the darkness. In full view of them, in a blaze of light, he met them at his chamber door, and with a blow of his dagger struck down Kephisodorus, the first man who entered. As he fell dead Leontidas grappled with the next, Pelopidas. The struggle was a fierce one and rendered difficult by the narrow passage and the corpse of Kephisodorus lying in it, but at length Pelopidas gained the upper hand, and having despatched him, immediately went with his party to attack Hypates. And in the same way they broke into his house, but he heard them sooner, and fled away to the neighbours, but was pursued and slain. And Epameinondas and Gorgidas, with their party, came to help them, armed; for they had collected together no small number of the younger men and the strongest of the elder ones. And here the generals of the Lacedaemonian garrison seem to have missed an opportunity in not at once sallying out and attacking them, for the garrison itself consisted of men, and many people kept running to them for refuge from the city; however, alarmed at the shouts and fires and mass of people assembling from all parts, they remained quiet, holding the Kadmeia only. At daybreak arrived the exiles from Attica, fully armed, and the public assembly met. Epameinondas and Gorgidas led forward the band of Pelopidas, surrounded by the priests, who crowned them with wreaths, and called upon the citizens to fight for their country and their gods. The whole assembly, with shouts and applause, rose at the sight, and received them as their benefactors and saviours. After this, Pelopidas, who was chosen Botarch,[8] with Mellon and Charon as colleagues, at once blockaded the citadel, and made assaults upon it on all sides, being eager to drive out the Lacedaemonians and recover the Kadmeia before an army should come upon them from Sparta. And so little time had he to spare, that the garrison, when going home after their capitulation, met at Megara Kleombrotus, marching with a great force against Thebes. Of the three men who had been governors of Thebes, the Spartans condemned two, Herippidas and Arkissus, to death, and the third, Lysanorides, was heavily fined and banished. This adventure was called by the Greeks the "sister" of that of Thrasybulus, as it resembled it in the bravery and personal risk of its chief actors, and was, like the other, favoured by fortune. It is difficult to mention any other persons, who with fewer numbers and scantier means than these, conquered men more numerous and powerful than themselves, by sheer daring and ability, or who conferred greater blessings on their own countries; and that which made this more remarkable was the change which it effected. The war which destroyed the prestige of Sparta, and put an end to her empire by sea and land, began in that night, in which Pelopidas, without having made himself master of any fort, stronghold, or citadel, but merely coming to a private house with eleven others, loosed and broke to pieces, if we may use a true metaphor, the chains of Lacedaemonian supremacy, which seemed fixed and immovable. Now when a great Lacedaemonian army invaded Botia, the Athenians manifested great alarm. They repudiated their alliance with the Thebans, and impeached those who had shown Botian sympathies; some of these men were put to death, others fined and banished. The case of the Thebans seemed desperate, as no one offered to help them; but Pelopidas, who with Gorgidas was Botarch, contrived to alienate the Athenians from Sparta by the following plot. Sphodrias, a Spartan, of great renown in the wars, but somewhat flighty and prone to wild enterprises and reckless ambition, had been left near Thespieae with an army, to receive and assist those Thebans[9] who were now sent into exile because they favoured the Lacedaemonians. Pelopidas sent secretly to this man a merchant, a friend of his own, who gave him a bribe, and also made proposals which fascinated him more than the money, that he should attempt some enterprise on a great scale, and surprise Peiraeus by a sudden attack when the Athenians were off their guard: At length Sphodrias was prevailed upon to agree to this, and, with his soldiery, invaded Attica by night. He got as far as Eleusis, but there the soldiers lost heart, and the attempt was detected. So, having involved the Spartans in a war of no slight importance, he retired to Thespieae. Upon this the Athenians again most eagerly allied themselves with the Thebans, and, aspiring to supremacy at sea, sent

embassies round to the other maritime states, and brought over to their own side those who were willing to revolt from the Spartans. Meanwhile the Thebans, alone in their country of Botia, constantly skirmishing with the Lacedaemonians, and not fighting any great battles with them, but organising themselves with the greatest care and discipline, began to pluck up spirit, gaining skill from practice, and becoming confident from the result of these encounters.

**Chapter 3 : Pelopidas ; Or, The Deliverance of Thebes. . A Play In FiveActs. - CORE**

*Pelopidas (c. - BCE) was a gifted Theban general and leader of the elite Sacred Band who, along with Epaminondas, is credited with helping Thebes rise to its greatest power.*

Note on the e-text: Schneider, Lawrence University, Wisconsin. It is in the public domain. For nonprofit and educational uses only. The one is Homer: I leave that to their judgements that know them both. I who know but one of them, according to my skill may only say this, that I cannot be persuaded the Muses themselves did ever go beyond the Roman. He on his learned lute such verse doth play As Phoebus should thereto his fingers lay. My meaning is not to account so: I entermix divers other circumstances which yeeld this man most admirable unto me, and as it were beyond humane condition. Being blind and indigent, having lived before ever the sciences were redacted into strict rules and certaine observations, he had so perfect knowledge of them, that all those which since his time have labored to establish pollicies or commonwealths, to manage warres, and to write either of religion or philosophy, in which sect soever or of all artes, have made use of him as of an absolutely perfect master in the knowledge of all things; and of his books, as of a seminary, a spring-garden or store-house of all kinds of sufficiency and learning. Qui quid sit pulchrum, quid turpe, quid utile, quid non, Plenius ac melius, Chrysippo, ac Crantore dicit. What is faire, what is foule, what profit may, what not, Better than Crantor or Chrysippus, Homer wrot. And as another saith: Omnis posteritas latices in carmina duxit, Amnemque in tenues, ausa est deducere rivos: He hath reduced the infancy of poesie and divers other sciences to be ripe, perfect, and compleate. By which reason he may be termed the first and last of poets, following the noble testimony antiquity hath left us of him, that having had no man before him whom he might imitate, so bath hee had none after him could imitate him. His wordes according to Aristotle are the onely words that have motion and action: Alexander the Great, having lighted upon a rich casket amongst Darius his spoils, appoynted the same to be safely kept for himselfe to keepe his Homer in, saying he was the best adviser and faithfullest counselor he had in his military affaires. By the same reason said Cliomenes, sonne to Anaxandridas, that hee was the Lacedemonians poet, for he was an excellent good teacher or master of warrelike discipline. This singular praise and particular commendation hath also been given him by Plutarke, where he saith that he is the only author in the world who yet never distasted reader, or glutted man, ever showing himself other and different to the readers, and ever flourishing with a new grace. That wagge Alcibiades, demanding one of Homers bookes of one who professed letters, because he had it not, gave him a whirrit on the eare, as if a man should finde one of our Priests without a breviarie. Xenophanes one day made his moane to Hieron, the tyrant of Siracusa, that he was so poore as he had not wherewithall to finde two servants. How commeth that to passe? Homer, who was much poorer than thou art, dead as he is, findeth more than tenne thousand. Besides, what glory may be compared to his? There is nothing liveth so in mens mouthes as his name and his workes; nothing so knowne and received as Troy, as Helen and her warres, which peradventure never were. Our children are yet called by the names he invented three thousand years since and more. Who knoweth not Hector? Who hath not heard of Achilles? Not onely some particular races, but most nations, seeke to derive themselves from his inventions. Machomet, the second of that name, Emperour of Turkes, writing to Pope Pius the second: Is it not a worthy comedie, whereof kings, commonwealths, principalities, and emperours have for many ages together played their parts, and to which this great universe serveth as a theatre? Seven cities of Greece strived amongst themselves about the places of his birth, so much honour his very obscuritie procured him. The other is Alexander the great. For who shall consider his age, wherein hee beganne his enterprises; the small meanes he had to ground so glorious a desseigne upon, the authoritie he attained unto in his infancie amongst the greatest commanders and most experienced captaines in the world, by whom he was followed: So infinite, rare, and excellent vertues that were in him, as justice, temperance, liberalitie, integritie in words, love toward his, and humanitie toward the conquered. For in truth his maners seeme to admit he no just cause of reproach: For it is impossible to conduct so great and direct so violent motion with the strict rules of justice. Such men ought to be judged in gross by the mistris end of their actions. For concerning Clitus, the fault was expiated beyond its merit; and that action, as much as any other,

witnesseth the integritie and cheerfulness of his complexion, and that it was a complexion in it selfe exceedingly formed to goodnesse. And it was wittily said of one that he had vertues by nature and vices by accident. Concerning the point that he was somewhat too lavish a boaster, and over-impatient to heare himselfe ill spoken of; and touching those mangers, armes and bits, which he caused to be scattered in India, respecting his age and the prosperitie of his fortune, they are in my conceit pardonable in him. He that shall also consider his many vertues, as diligence, foresight, patience, discipline, policie, magnanimitie, resolution and good fortune, wherein though Haniballs authority had not taught it us, he hath beene the first and chiefe of men: As when the day-starre washt in ocean streames, Which Venus most of all the starres esteemes, Showes sacred light, shakes darkenesse off with beames. The excellencie of his wit, knowledge and capacity; the continuance and greatnesse of his glory unspotted, untainted, pure and free from all blame or envie: And that more Kings and Princes have written his gests and actions then any other historians of what a quality soever, have registered the gests or collected the actions of any other King or Prince that ever was: They were two quicke and devouring fires, or two swift and surrounding streames, able to ravage the world by sundry wayes. Et velut immissi diversis partibus ignes Arentem in silvam, et virgulta sonantia lauro: As when on divers sides fire is applied To cracking bay-shrubs, or to woods sunne dried Or as when flaming streames from mountaines hie, With downe-fall swift resound, and to sea flie Each one doth havocke-out his way thereby. The third, and in my judgement most excellent man, is Epaminondas. Of glorie he hath not so much as some, and is farre shorte of divers which well considered is no substantiall part of the thing in resolution and true valour, not of that which is set on by ambition, but of that which wisdom and reason may settle in a well-disposed minde, hee had as much as maybe imagined or wished for. The Greacians, without any contradiction, afforded him the honour to entitle him the chiefe and first man among themselves: Touching his knowledge and worth, this ancient judgement doth yet remaine amongst us, that never was man who knew so much, nor never man that spake lesse than he. For he was by sect a Pythagorean, and what he spake no man ever spake better. An excellent and most perswasive orator was hee. And concerning his maners and conscience therein be farre outwent all that ever medled with managing affaires: In him innocencie is a qualities proper, chiefe, constant, uniforme, and incorruptible; in comparison of which, it seemeth in Alexander subalternall, uncertaine, variable, effeminate and accidentall. Antiquitie judged that precisely to sift out, and curiously to prie into all other famous captaines, there is in every one severally some speciall quality which makes him renowned and famous. In this man alone it is a vertue and sufficiencie, every where compleate and alike, which in all offices of humane life leaveth nothing more to be wished for. Be it in publike or private, in peaceable negociations or warlike occupations, be it to live or die, greatly or gloriously, I know no forme or fortune of man that I admire or regard with so much honour, with so much love. True it is, I finde this obstinacie in povertie somewhat scrupulous, and so have his best friends pourtrayed it. And this onely action high notwithstanding and very worthy admiration I finde or deeme somewhat sharpen so as I would not wish nor desire the imitation thereof in me, according to the forme it was in him. Oh what a displeasure hath swift-gliding Time done me, even in the nick, to deprive our eyes of the chiefest paire of lives, directly the noblest that ever were in Plutarke, of these two truly worthy personages: What a matter, what a workeman! But touching Epaminondas, for a patterne of excessive goodness I will here insert certaine of his opinions. The sweetest contentment he had in all his life he witnesseth to have beene the pleasure he gave his father and mother of his victory upon Leuctra: Hee thought it unlawfull, yea were it to recover the libertie of his countrey, for any one to kill a man except he knew a just cause. And therefore was he so backward in the enterprise of Pelopidas his companion, for the deliverance of Thebes. He was also of opinion that in a battell a man should avoid to encounter his friend, being on the contrary part, and if he met him to spare him. And his humanitie or gentleness even towards his very enemies, having made him to be suspected of the Boeotians, forsomuch as after he had miraculously forced the Lacedemonians to open him a passage, which at the entrance of Morea, neere Corinth, they had undertaken to make good, he was contented, without further pursuing them in furie, to have marched over their bellies, was the cause he was deposed of his office of Captaine Generall. Most honourable for such a cause, and for the shame it was to them, soone after to be forced by necessitie to advance him to his first place, and to acknowledge how their glorie, and confesse that their safetie, did onely depend on him:

*Pelopidas, (died bc, Cynoscephalae, Thessaly [now in Greece]), Theban statesman and general responsible, with his friend Epaminondas, for the brief period () of Theban hegemony in mainland Greece.*

BC Cebes, 5th cent. He is introduced by Plato as one of the interlocutors in the *Phaedo*, and as having been present at the death of Socrates. He is said on the advice of Socrates to have purchased Phaedo, who had been a slave, and to have instructed him in philosophy. The last two of these works are lost, and we do not know what they treated of, but the *Pinax* is still extant, and is referred to by several ancient writers. Lucian, *Apolog.* This *Pinax* is a philosophical explanation of a table on which the whole of human life with its dangers and temptations was symbolically represented, and which is said to have been dedicated by some one in the temple of Cronos at Athens or Thebes. The author introduces some youths contemplating the table, and an old man who steps among them undertakes to explain its meaning. The whole drift of the little book is to shew, that only the proper development of our mind and the possession of real virtues can make us truly happy. Suidas calls this *pinax* a *diegesis ton en Haidou*, an explanation which is not applicable to the work now extant, and some have therefore thought, that the *pinax* to which Suidas refers was a different work from the one we possess. This and other circumstances have led some critics to doubt whether our *pinax* is the work of the Theban Cebes, and to ascribe it to a later Cebes of Cyzicus, a Stoic philosopher of the time of Marcus Aurelius. But the *pinax* which is now extant is manifestly written in a Socratic spirit and on Socratic principles, so that at any rate its author is much more likely to have been a Socratic than a Stoic philosopher. There are, it is true, some few passages e. For, owing to its ethical character, it was formerly extremely popular, and the editions and translations of it are very numerous. It has been translated into all the languages of Europe, and even into Russian, modern Greek, and Arabic. The first edition of it was in a Latin translation by L. In this edition, as in nearly all the subsequent ones, it is printed together with the *Enchiridion* of Epictetus. The first edition of the Greek text with a Latin translation is that of Aldus Venice, without date, who printed it together with the "*Institutiones et alia Opuscula*" of C. This was followed by a great number of other editions, among which we need notice only those of H. Gronovius Amsterdam, J. Schulze Hamburg, T. Hemsterhuis Amsterdam, together with some dialogues of Lucian, M. Reland Utrecht, and Th. London. The best editions are those of Schweighauser in his edition of Epictetus, and also separately printed Strassburg, and of A. Coraes in his edition of Epictetus Paris. This text is from: *A dictionary of Greek and Roman biography and mythology*, ed. Crates. Crates of Thebes, the son of Ascondus, repaired to Athens, where he became a scholar of the Cynic Diogenes, and subsequently one of the most distinguished of the Cynic philosophers. He flourished, according to Diogenes Laertius vi. Crates was one of the most singular phenomena of a time which abounded in all sorts of strange characters. Though heir to a large fortune, he renounced it all and bestowed it upon his native city, since a philosopher had no need of money; or, according to another account, he placed it in the hands of a banker, with the charge, that he should deliver it to his sons, in case they were simpletons, but that, if they became philosophers, he should distribute it among the poor. Diogenes Laertius has preserved a number of curious tales about Crates, which prove that he lived and died as a true Cynic, disregarding all external pleasures, restricting himself to the most absolute necessities, and retaining in every situation of life the most perfect mastery over his desires, complete equanimity of temper, and a constant flow of good spirits. While exercising this self-control, he was equally severe against the vices of others; the female sex in particular was severely lashed by him; and he received the surname of the "Door-opener", because it was his practice to visit every house at Athens, and rebuke its inmates. In spite of the poverty to which he had reduced himself, and notwithstanding his ugly and deformed figure, he inspired Hipparchia, the daughter of a family of distinction, with such an ardent affection for him, that she refused many wealthy suitors, and threatened to commit suicide unless her parents would give their consent to her union with the philosopher. Crates wrote a book of letters on philosophical subjects, the style of which is compared by Laertius vi. Paris, and which are likewise ascribed to Crates, are, like the greater number of such letters, the composition of later rhetoricians. Crates was also the author of tragedies of an earnest philosophical

character, which are praised by Laertius, and likewise of some smaller poems, which seem to have been called Paignia, and to which the Phakes enkomion quoted by Athenaeus iv. Plutarch wrote a detailed biography of Crates, which unfortunately is lost Diog. A Pythagorean, contemporary with Lysis, the teacher of Epaminondas, about B. There is a letter from Lysis to Hipparchus, remonstrating with him for teaching in public, which was contrary to the injunctions of Pythagoras Diog. Clemens Alexandrinus tells us, that on the ground of his teaching in public, Hipparchus was expelled from the society of the Pythagoreans, who erected a monument to him, as if he had been dead Strom. An eminent Pythagorean philosopher, who, driven out of Italy in the persecution of his sect, betook himself to Thebes, and became the teacher of Epaminondas, by whom he was held in the highest esteem. He died and was buried at Thebes. There was attributed to him a work on Pythagoras and his doctrines, and a letter to Hipparchus, of which the latter is undoubtedly spurious; and Diogenes says that some of the works ascribed to Pythagoras were really written by Lysis. There is a chronological difficulty respecting him, in as much as he is stated to have been the disciple of Pythagoras, and also the teacher of Epaminondas. BC The most important figure is now Aristeides, Thebanus. The facts which Pliny gives point to two masters of this name, of whom the one is the father formerly read as Aristiaeus, the other the son, of Nicomachus. The statements in Pliny concerning these two Aristeidae are so hopelessly confused that it is impossible to distinguish between them with any certainty. If the grandfather can be identified with the pupil of Polycleitus, we may take about B. It is possible that the epithet Thebanus is intended to distinguish the older Aristeides; but, even here Pliny is confused, for he sometimes calls one and the same person Thebanus and contemporary with Apelles. The same confusion is probably traceable in his estimate of style: Perhaps we should assign to the elder the quality of ethos, to the younger that of pathos and of being durior paulo in coloribus; and according to these qualities we may assign some of the pictures. The Dionysus was probably painted by the older and more famous of the two; its great estimation is shown by the fact that Attalus is said to have paid talents for it, and Mummius afterwards sent it to Rome: To the younger may be assigned the Battle with Persians, the Leontion Epicuri and the anapauomene see Arch. This extract is from: A Dictionary of Greek and Roman Antiquities eds. Aristeides of Thebes, was one of the most celebrated Greek painters. His father was Aristodemus, his teachers were Euxenidas and his brother Nicomachus Plin. He was a somewhat older contemporary of Apelles Plin. The point in which he most excelled is thus described by Pliny: One of his finest pictures was that of a babe approaching the breast of its mother, who was mortally wounded, and whose fear could be plainly seen lest the child should suck blood instead of milk. Fuseli has shewn how admirably in this picture the artist drew the line between pity and disgust. Alexander admired the picture so much, that he removed it to Pella. Another of his pictures was a suppliant, whose voice you seemed almost to hear. Several other pictures of his are mentioned by Pliny, and among them an Iris ib. As examples of the high price set upon his works, Pliny ib. In another passage xxxv. The commentators are in doubt whether these two passages refer to the same picture See also Strab. Aristeides was celebrated for his pictures of courtezans, and hence he was called pornographos Athen. He was somewhat harsh in his colouring Plin. According to some authorities, the invention of encaustic painting in wax was ascribed to Aristeides, and its perfection to Praxiteles; but Pliny observes, that there were extant encaustic pictures of Polygnotus, Nicanor, and Arcesilaus xxxv. Aristeides left two sons, Nicerus and Ariston, to whom he taught his art. Another Aristeides is mentioned as his disciple Plin. Euxenidas Euxenidas, a painter, who instructed the celebrated Aristeides, of Thebes. He flourished about the 95th or th Olympiad, B. He was celebrated as an artist who could paint with equal rapidity and excellence, and was regarded as rivalling the best painters of his day. A famous painting of his was "The Rape of Persephone" Perseus: An artist from Thebes, one of the foremost of the school called Attic-Theban. He was the son and pupil of the painter Aristides, and teacher of Aristides the Younger, his son. It is said that he also taught his brother Ariston, as well as Philoxenos of Eretria and a certain Koroibos. Mention is made that he used the four basic colours black, white, red and yellow, as did his contemporary, Apelles. Pliny the Elder praises the artist for the rapidity and facility with which he worked, while Plutarch mentions him, together with Apelles and Zeuxis, with regard to their treatment of the female form. His following works are mentioned among others: Macedonian Heritage WebPage [http: Aristodemus](http://Aristodemus) Aristodemus, a painter, the father and instructor of Nicomachus, flourished probably in the early

part of the fourth century B. Nothing further is known of him Plin.

**Chapter 5 : Plutarch's Lives Volume II Part 1, Plutarch's Lives Volume II Part 1 english novels online**

*Abstract. Pelopidas; or, The deliverance of Thebes Philip Love, poetry, philosophy and calendrierdelascience.com of access: Internet.*

But Epaminondas was not yet content. He wished to invade Sparta. In November B. Here he was joined by all those who wished to throw off the Spartan yoke. His army soon numbered forty thousand, some even say it was seventy thousand strong. Sparta could hardly believe that any one had dared to invade her territory. She was used to fighting in other states of Greece or in other countries, but it would be a new experience if she was forced to fight for her own homes. Yet there was Epaminondas and his army encamped within sight of the city. But the Theban general was too wise to attack the city. He knew that the Spartans had gathered together a large army, and that they would fight to the death for their homes. So, satisfied that he had encamped in sight of Sparta, he turned away, destroying the land through which he passed. The Spartans were eager to follow and fight with the enemy who had defied them, but their king refused to lead them to battle. Epaminondas was not yet ready to leave Spartan territory. He led his army to the country of Messenia, which the Spartans had conquered many centuries before, banishing or making slaves of the people. While the first stones of the new city were being laid, the sound of flutes was heard. When it was finished it was named Messenia. A large piece of ground which belonged to Sparta was given by Epaminondas to the citizens of the new town. Those who had been slaves or Helots were now free men. The army then marched back to Thebes, which it reached four months after the time for which Epaminondas had been appointed commander. In spite of all that he had done for his country, his enemies wished him to be punished, because he had not laid down his command on the proper day. But he appealed to the people, and they gladly made him, along with Pelopidas, general for another year. When the year had passed, Epaminondas was treated coldly, not only by his enemies but by the people also, because he had failed to surprise and take the city of Corinth. In Thessaly at this time there was a cruel king named Alexander. So badly did he treat his subjects, that they begged the Thebans to come to their help. Pelopidas was sent to Thessaly to punish Alexander, unless he promised to treat his people less harshly. The king was forced to listen to the Theban general, but he was angry because Pelopidas had dared to interfere with him and he resolved to punish him. For some time the king found no opportunity to reach his enemy, but at length Pelopidas was foolish enough to go through Thessaly with only a few followers. Alexander was overjoyed to have the general in his power, and he at once sent a band of men to capture him and throw him into prison. But the Thebans were very angry when they heard that their favourite general was a prisoner, and they determined to set him free. So they sent a large army into Thessaly to rescue Pelopidas. Epaminondas went with the army as an ordinary soldier, and you can imagine how he must have longed to be at its head, so that he might himself deliver his friend. The Theban generals were not clever, and though they did all they could to conquer the army that Alexander sent against them, they soon saw that the battle was going against them. Then they showed that if they were not clever they were wise, for they went to Epaminondas, and begged him to take command of the army. But it was too late for even a clever general to rescue Pelopidas, and all Epaminondas could do was to save the Theban army from being destroyed. The Thebans were so grateful to Epaminondas for his help that they made him general once more, and sent him back to Thessaly with a larger army that he might save his friend. Alexander knew that he need not hope to conquer the great Theban general, and a few days after Epaminondas entered Thessaly, the king set Pelopidas free. He then asked the Thebans to make peace with him. Three years later, in B. As he was ready to leave Thebes, the sun was eclipsed and the soothsayers did not hesitate to say that this was a bad omen. Many of the soldiers were afraid to march, and Pelopidas was too angry to wait to force them to go with him, so he set out with only a few men. When he reached Thessaly he bade all those who hated the tyrant to join him. Thousands who had groaned under the cruelty of the king flocked to his side, but even then the army of Alexander was twice as large as his. Pelopidas led his men well, and himself fought so bravely that the battle was all but won in spite of the greater strength of the enemy. Suddenly Pelopidas caught sight of Alexander, and forgetting everything save his desire to avenge his imprisonment, he sprang forward to slay the tyrant. Ere his followers could reach

him, he himself was struck down and killed. Alexander was defeated and his kingdom was taken from him. But the Thessalians could not rejoice, because Pelopidas, to whom they owed their deliverance, had been slain. They buried him with great pomp on the field where he had fallen. Epaminondas was filled with grief at the loss of his dear friend. He tried to forget his sorrow in serving his country. He fell, and his men carried him off the field to a little hill, from which the battle could be seen. For a short time the great general lay unconscious, but at length he opened his eyes and asked if his shield was safe. He was told that it was safe and that the battle was won. Then he begged to see his two chief officers. As it was withdrawn he breathed his last. It was Epaminondas who had made Thebes great. After his death she slowly slipped back into her old insignificant position.

**Chapter 6 : Leontiades | Revolvv**

*This is a dual biography of the two brilliant leaders who enabled Thebes to end the supremacy of a once-invincible Sparta and briefly replace her as the preeminent city of Greece. In BC both men were pivotal in the Theban revolt, Pelopidas personally killing one of the Spartan garrison commanders in a daring coup.*

Events treated at length are here indicated in large type; the numerals following give volume and page. Separate chronologies of the various nations, and of the careers of famous persons, will be found in the INDEX VOLUME, with volume and page references showing where the several events are fully treated. The decemvirate instituted at Rome; the Twelve Tables of law framed. The decemvirate abolished at Rome. Athens is now the principal seat of Greek philosophy, literature, and art. The Boeotians defeat the Athenians at Coronea; the conflict was brought about by Athens breaking the truce arranged between the Greek states to endure for five years, in order to combine against Persia. The result was the loss to Athens of Boeotia, Phocis, and Locris. Peace of Callias between the Greeks and Persians. Birth of Xenophon, general and historian. Ascendency of Pericles at Athens. The military tribunes instituted at Rome. The consulship was in no sense abolished; until the passage of the Licinian Rogations when it reappeared as a permanent annual magistracy it alternated irregularly with the military tribunes. Samos resists the Athenian sway; is besieged by Pericles and Sophocles; Melissus defends the city, but surrenders after a siege of nine months. Comedies prohibited performance at Athens. Great famine in Rome; Sp. Spartacus becomes king of Bosphorus. Ahala impeached and exiled Rome. The prohibition of comedy repealed at Athens. Syracuse, the predominant state in Sicily, reaches the height of its prosperity. Commencement of the dispute between Corinth and Corcyra regarding the city of Epidamnus, in which Athens supported the latter; this led to the Peloponnesian War. Ambassadors from Corcyra implore the aid of Athens, which sends a fleet to defend the island against the Corinthian attack. Beginning of the Peloponnesian War. Sparta declares on the side of Corinth and makes war on Athens. The real cause of the war—“which was to be so disastrous to Greece”—was that Sparta and its allies were jealous of the great power Athens had attained. Sparta was an oligarchy and a friend of the nobles everywhere; Athens was a democracy and the friend of the common people; so that the war was to some extent a struggle between these classes all over Greece. The physician Hippocrates distinguishes himself by extraordinary cures of the sick. Second invasion of Attica by the Spartans. Death of Pericles, during the plague, at Athens. Attica invaded the third time. Lesbos revolts from the Athenian confederacy; on this the Athenians besiege Mitylene. Mitylene reduced; Athens becomes master of Lesbos. Agis begins the fifth invasion of Attica; he retires on learning that the Athenians under Cleon had taken Pylos and Sphacteria. On the death of Artaxerxes I, his son, Xerxes II, succeeds him as ruler of Persia; he reigns only forty-five days, being slain by his brother Sogdianus, who usurps the throne. The island of Cythera taken by the Athenians. Brasidas, the Spartan general, captures Amphipolis, defeating Thucydides. Ochus Darius Nothus rids himself of Sogdianus and succeeds him on the Persian throne. The Athenians banish Thucydides for having suffered Amphipolis to be taken. The Athenians send Cleon to recover Amphipolis; he is defeated by Brasidas; both fall in the battle. Peace of Nicias between Sparta and Athens. End of the first period of the Peloponnesian War. Alcibiades negotiates an alliance between Athens and Argos. Amphipolis retained by the Spartans. An Athenian expedition is led into the Peloponnesus by Alcibiades. Victory of the Spartans at Mantinea. The league between Athens and Argos dissolved. The island of Melos, which had remained neutral, is conquered by the Athenians; its inhabitants are treated with extreme cruelty. The Athenians send an expedition against Syracuse under Nicias, Lamachus, and Alcibiades; the latter is recalled to answer an accusation of having broken some statues of Mercury in Athens; he takes refuge in Sparta. Andocides, the orator, implicated in the same charge, is imprisoned and exiled. Syracuse is invested by the Athenians under Nicias; being hard pressed, Syracuse appeals to the other Greek states; Cylippus, the Spartan commander, comes with a fleet to the aid of the city. Alcibiades visits the Persian satrap Tissaphernes, with whose aid he negotiates an alliance between Persia and Sparta. Owing to the machinations of Alcibiades a revolt is organized in Athens, by the aid of the clubs of the nobles and rich men; its object being to overthrow the democracy and establish an oligarchy. The rising is

successful and the "Reign of the Four Hundred" ensues; it lasts four months; its framer, Antipho, is put to death. The Spartans are defeated by Alcibiades in a naval encounter at Cyzicus. Sparta makes overtures for peace. The Carthaginians invade Sicily; they reduce Silenus and Himera. Alcibiades takes Selymbria and Byzantium. Psammeticus is king of Egypt. Roman plebs first admitted to the quaestorship. Lysander, the Spartan admiral, defeats the Athenian fleet at Notium; in consequence of this defeat, Alcibiades, who had been received with great honor, is banished, and ten generals are nominated to succeed him. The Athenians vanquish the Spartan fleet under Callicratidas, at Arginusae. The Athenian generals are executed at Athens for not saving the shattered vessels and the bodies of the slain. Dionysius the Elder becomes ruler of Syracuse. Anxur and other towns captured by the Romans, who now first give their soldiers a regular pay. The Spartan under Lysander, who had been restored to command, annihilate the Athenian navy at Aegospotami. Successful revolt of the Egyptians against the Persians; the independence of Egypt secured. Athens taken by Lysander and dismantled; thirty tyrants appointed by him. Lysias and other orators banished. End of the Peloponnesian War. Democracy is restored in Athens by Thrasybulus; he publishes an act of amnesty. The Ionian alphabet adopted at Athens. Cyrus rebels against his brother Artaxerxes, of Persia; he is defeated and slain at the battle of Cunaxa. The Ten Thousand Greek auxiliaries of Cyrus effect their retreat to the sea. Sparta and Persia engage in war. Agesilaus, the Spartan general, begins his victorious campaigns against the Persians. The Athenian admiral Conon, in charge of the Persian fleet, crushingly defeats that of the Spartans, under Pisander, off Cnidus. Agesilaus is recalled from Asia; commanding the Spartans, he gains a victory over the confederate Greeks at Coronea. Conon undertakes the rebuilding of the walls in Athens and restores the fortifications. Conon excites the jealousy of the Persians; he retires into Cyprus, where he dies. Camillus banished from Rome, charged with misappropriating the booty secured at Veii, but really on account of his patrician haughtiness; he dies at Ardea, whither he had withdrawn. Aeschines born; he was accounted in Athens second only to Demosthenes as an orator. Brennus, commanding the Gauls, burns Rome. Through the mediation of Persia, Sparta compels the Greek states to accept the peace of Antalcidas, which leaves the Ionian cities and Cyprus at his mercy; this enables Sparta to maintain her supremacy in Greece. War of Syracuse with Carthage. Thebes is betrayed to Sparta, during her war against Olynthus. The Olynthians are forced to submission by the Spartans. Pelopidas and his associates drive the Spartans from Thebes. Athens declares in favor of Thebes against Sparta. Congress of Sparta, Thebes being excluded from the treaty of peace; Pelopidas and Epaminondas gain the great victory of Leuctra, in which Cleombrotus, King of Sparta, is slain. Thebes becomes the dominant power in Greece. The Arcadian union formed. One of the first effects of the battle of Leuctra was to emancipate the Arcadians, and a plan was formed to raise them in the political affairs of Greece. Epaminondas, the Theban general, heads his first expedition into the Peloponnesus; he threatens Sparta, which Agesilaus saves. The Thebans advance into Laconia; they restore the independence of the Messenians. Epaminondas and Pelopidas are condemned for having retained their command beyond the term allowed by the laws of Thebes; they are pardoned and reappointed. The Arcadians found Megalopolis, which they make the capital of the Arcadian confederacy. The Thebans again enter the Peloponnesus, but retreat before the arrival of succor sent by Dionysius to the Lacedaemonians. Pelopidas, treacherously made prisoner by Alexander of Pherae, is rescued by Epaminondas. A congress, under the mediation of Persia, is held at Delphi; it fails, because the Thebans will not abandon the Messenians. The Carthaginians at war with Dionysius; but, after losing Selinus and other towns, they make peace.

**Chapter 7 : Ancient History - The Republic Of Thebes**

*Pelopidas, or, The deliverance of Thebes -- Philip -- Love, poetry, philosophy, and gout Skip to main content Search the history of over billion web pages on the Internet.*

For a daring soldier in the army of Antigonus, but of broken and ill health, being asked by the king the reason of his paleness, confessed that he was suffering from some secret disorder. When then the king, anxious for him, charged his physicians to use the greatest care in their treatment, if a cure were possible, at length this brave fellow, being restored to health, was no longer fond of peril and furious in battle, so that Antigonus reproved him, and expressed surprise at the change. The man made no secret of his reason, but answered: Wherefore Kallikratidas, although otherwise a great man, yet did not make a good answer to the soothsayer; for when he begged him to beware of death, which was presaged by the sacrifices, he replied that Sparta had more men besides himself. No doubt, in fighting either by sea or land [1] Kallikratidas only counted for one, but as a general, he combined in his own person the strength of all the rest, so that he by whose death so many perished, was indeed more than one. So Timotheus said well, when Chares was displaying to the Athenians the wounds on his body, and his shield pierced by a dart. These prefatory remarks occurred to me in writing the Lives of Pelopidas and Marcellus, great men who fell in a manner scarce worthy of themselves: And on this account I have drawn a parallel between their lives, tracing out the points of resemblance between them. The family of Pelopidas, the son of Hippokles, was an honourable one at Thebes, as likewise was that of Epameinondas. Bred in great affluence, and having early succeeded to a splendid inheritance, he showed eagerness to relieve the deserving poor, that he might prove that he had become the master, not the servant of his riches. In most cases, Aristotle observes, men either do not use their wealth through narrow-mindedness, or else abuse it through extravagance, and the one class are always the slaves of their pleasures, the other of their gains. Epameinondas, whose poverty [Pg 4] was hereditary, made it lighter and more easily borne by the practice of philosophy, and by choosing from the beginning a single life; while Pelopidas made a brilliant marriage and had children born to him, yet, in spite of this, diminished his fortune by disregard of money-making and by giving up all his time to the service of his country. And when his friends blamed him, and said that he was treating lightly a necessary of life, the possession of money, "Necessary, indeed," he answered, "for Nikodemus here," pointing to a man who was a cripple and blind. And though they have both many titles to glory, yet judicious persons think nothing so much to their credit as that their friendship should have remained from beginning to end unimpaired through so many important crises, campaigns, and administrations. For any one who considers the administrations of Aristeides and Themistokles, and Kimon and Perikles, and Nikias and Alkibiades, how full they were of mutual enmity, distrust, and jealousy, and then contrasts them with the kindness and respect shown by Pelopidas to Epameinondas, will pronounce with truth these men to have really been colleagues in government and war rather than those who were constantly struggling to get the better of one another instead of the enemy. Pelopidas, having received seven wounds in front, fell down upon a heap of slain, friends and enemies together; but Epameinondas, though he thought him desperately [3] hurt, ran forward and stood in defence of his body and arms, risking his life alone against a multitude, determined to die rather than leave Pelopidas lying there. He too was in evil plight, with a spear wound in the breast, and a sword-cut on the arm, when Agesipolis, the Spartan king, came to the rescue from the other wing, and most unexpectedly saved the lives of both. After this, the Spartans behaved towards Thebes outwardly as friends and allies, but really viewed with suspicion the spirit and strength of that state. They especially disliked the club presided over by Ismenias and Androkleides, of which Pelopidas was a member, as being of democratic and revolutionary principles. He was persuaded to do this, and attacked the unsuspecting Thebans during the feast of Thesmophoria. Pelopidas, Pherenikus, and Androkleides, with many others, went into exile and were outlawed by proclamation. Epameinondas stayed at home disregarded, not being thought to be a man of action, because of his philosophical habits, nor a man of any power, because of his poverty. However, Leontidas and his party, learning that the exiles were living at Athens, and were popular with the people there, and respected by the upper classes, began to plot against them, and by sending thither

men who were unknown to the exiles, they killed Androkleides by stratagem, but failed with the others. Now Pelopidas, although one of the youngest of the exiles, yet used to encourage each of them separately, and would make speeches to them all, pointing out that it was both dishonourable and wicked for them to endure to see their country enslaved and garrisoned by foreigners, and, caring only to save their own lives, to shelter themselves behind decrees of the Athenians, and to pay servile court to the orators who had influence with the people. Rather was it, he urged, their duty to run the greatest risk, taking pattern by the courage and patriotism of Thrasybulus, so that, as he once, starting from Thebes, drove out the thirty tyrants from Athens, they also in their turn, starting from Athens, might set Thebes free. When then he prevailed with these arguments, they sent secretly to Thebes to communicate their determination to [Pg 7] such of their friends as were left there. They agreed, and Charon, who was the leading man among them, offered his house for their reception, and Phillidas proceeded to act as secretary to the polemarchs, Archias and Philippus. When a day was fixed on for the attempt, the exiles determined that Pherenikus, with the main body, should remain in the Thriasian [6] plain, while a few of the youngest men ran the risk of entering the city; and if anything were to befall these men, the others would take care that neither their parents nor their children should want for necessaries. First Pelopidas volunteered for the attempt, then Mellon and Damokleides and Theopompus, men of the first families, faithful friends to one another, and ever rivals in glory and bravery. Having made up a party of twelve in all, and embraced those who were to stay, and sent a messenger before them to Charon, they set out, dressed in short cloaks, with hounds and carrying stakes for hunting nets, so that no one whom they met on the road might suspect them, but that they might seem to be merely ranging about the country and hunting. When their messenger reached Charon, and told him that they were on their way, Charon did not, even now that the danger was close to him, falter in his determination, but acted like an honourable man, and received them into his house. But one Hipposthenides, not a bad man, but one who loved his country and favoured the exiles, yet proved wanting in that audacity which this emergency, a hazardous one indeed, and the attempt they had in hand, required. He went quietly home, and sent one of his friends to Mellon and Pelopidas, bidding them put off their design for the present, to go back to Athens, and await a better opportunity. Chlidon was the name of the messenger, and he hurriedly went to his own house, and, leading out his horse, asked for his bridle. Hereupon there was a quarrel, and words of ill omen were used, for his wife said that she wished it might be a bad journey for him, and for those that sent him; so that Chlidon, having wasted a great part of the day in this squabble, and also drawing a bad augury from what had happened, gave up his journey altogether, and betook himself to something else. So near was this greatest and most glorious of his adventures of missing its opportunity at its very outset. Now Pelopidas and his party changed their clothes with country people, and separating, came into the city by different ways while it was still daylight. With the exiles, they amounted to forty-eight in all. As to their oppressors, Phillidas the secretary, who had been working with the exiles and knew all their plans, having long before invited Archias and his friends to a wine party to meet certain courtesans, intended to endeavour to hand them over to their assailants in as enervated and intoxicated a condition as possible. However before they were very far gone in liquor a rumour was brought to their ears, which, although true, was without confirmation and very vague, to the effect that the exiles were concealed in the city. Though Phillidas endeavoured to change the subject, still Archias sent one of his servants to Charon, ordering him to come instantly. Now it was evening, and Pelopidas and his party were preparing themselves, in the house, and [Pg 9] had already got their corslets on, and had girt on their swords. Suddenly, a knock was heard at the door. One of them ran out, and hearing the servant say that Charon had been sent for by the polemarchs, he in great trepidation brought the news to the rest. At once it occurred to all that the plot had been betrayed, and that they all were lost, without even having done anything worthy of their courage. Yet they agreed that Charon should comply with the summons and that he should unsuspectingly present himself before the Spartan chiefs. He was a man of courage, and slow to lose heart, but now he was panic-stricken and terrified lest when so many brave citizens lost their lives, some suspicion of treachery might rest on himself. Many of them shed tears at the feeling shown by Charon, and his noble spirit, and all felt shame, that he should think any of them so base and so affected by their present danger, as to suspect him or even to blame him, and they begged him not to mix up his son with them, but put him out of the way of the coming stroke,

that he might be saved and escape from the tyrants, and some day return and avenge his father and his friends. But Charon refused to take away his son, for what life, he asked, or what place of safety could be more honourable to him than an easy death with his father and so many friends? After praying and embracing them all, and bidding them be of good cheer, he went away, taking great pains to adopt a look and tone of voice as different as possible to that of a conspirator. When he came to the door, Archias and Philippus met him and said, "Charon, I have heard that some people have come here, and are concealed in the city, and that some of the citizens are in league with them. Seeing then that Archias knew nothing for certain, he perceived that the news did not come from [Pg 10] any one who knew the truth. However, I will make due enquiries; for we ought not to disregard anything. Now when Charon returned to his house, he found the conspirators there prepared to fight, not expecting to survive or to win the day, but to die gloriously and kill as many of their enemies as possible. This storm was just blown over when Fortune sent a second upon them. A messenger came from Athens, from Archias the hierophant [7] to his namesake Archias the Spartan, whose guest and friend he was, bearing a letter which contained no vague and conjectural suspicion, but a detailed account of all that was being done, as was afterwards discovered. Now the messenger, when brought before Archias who was drunk, gave him the letter, and said, "He who sent you this letter bade you read it instantly, for he said it was written about most serious matters. This story, handed down in the form of a proverb, is current among the Greeks even now. As the hour for the attempt seemed now to have arrived, they sallied forth, in two bodies: They looked carefully round the party, and having ascertained who each of the guests were, they drew their [Pg 11] swords, and made for Archias and Philippus. When they thus betrayed themselves, Phillidas persuaded some few of the guests to remain quiet, but the rest, who rose and tried to assist the polemarchs, were easily disposed of on account of their drunken condition. The task of Pelopidas and his party was a harder one; for they went to attack Leontidas, a sober and brave man, and, finding his house shut up, for he was already asleep, they knocked for some time without rousing any one. At length the servant heard them and came and drew back the bolt of the door; then, as soon as the leaves of the door yielded they burst in in a body, and upsetting the servant made for the bedchamber. Leontidas, guessing from the noise and confusion what was going on, started up and seized his dagger, but he forgot to put out the light, and make the men fall upon each other in the darkness. In full view of them, in a blaze of light, he met them at his chamber door, and with a blow of his dagger struck down Kephisodorus, the first man who entered. As he fell dead Leontidas grappled with the next, Pelopidas. The struggle was a fierce one and rendered difficult by the narrow passage and the corpse of Kephisodorus lying in it, but at length Pelopidas gained the upper hand, and having despatched him, immediately went with his party to attack Hypates. And in the same way they broke into his house, but he heard them sooner, and fled away to the neighbours, but was pursued and slain. And Epameinondas and Gorgidas, with their party, came to help them, armed; for they had collected together no small number of the younger men and the strongest of the elder ones. At daybreak arrived the exiles from Attica, fully armed, and the public assembly met. Epameinondas and Gorgidas led forward the band of Pelopidas, surrounded by the priests, who crowned them with wreaths, and called upon the citizens to fight for their country and their gods. The whole assembly, with shouts and applause, rose at the sight, and received them as their benefactors and saviours. And so little time had he to spare, that the garrison, when going home after their capitulation, met at Megara Kleombrotus, marching with a great force against Thebes. Of the three men who had been governors of Thebes, the Spartans condemned two, Herippidas and Arkissus, to death, and the third, Lysanorides, was heavily fined and banished. This adventure was called by the Greeks the "sister" of that of Thrasybulus, as it resembled it in the bravery and personal risk of its chief actors, and was, like the other, favoured by fortune. It is difficult to mention any other persons, who with fewer numbers and scantier means than these, conquered men more numerous and powerful than themselves, by sheer daring and ability, or who conferred greater blessings on their own countries; and that which made this more remarkable was the change which it effected. At length Sphodrias was prevailed upon to agree to this, and, with his soldiery, invaded Attica by night. He got as far as Eleusis, but there the soldiers lost heart, and the attempt was detected. Upon this the Athenians again most eagerly allied themselves with the Thebans, and, aspiring to supremacy at sea, sent embassies round to the other maritime states, [Pg 14] and brought over to their own side those who

were willing to revolt from the Spartans. Of these leaders Pelopidas received the chief credit. Still, although these skirmishes raised the spirits and confidence of the victors, yet they did not cast down the pride of the vanquished; for they were not regular battles, but the Thebans won their successes by well-timed charges and harassing the enemy by alternate retreat and advance. However, the affair at Tegyra, which in a manner was preliminary to that at Leuktra, won Pelopidas a great reputation; for there was no question of any other general having assisted in the design of the battle, nor of the enemy being thoroughly routed. The city of Orchomenus had taken the Spartan side, and had received two moras [10] of Spartan troops for its protection. He always had his eye upon this place, and watched his opportunity. Hearing that the garrison had made an expedition into Lokris, he [Pg 15] marched, hoping to catch Orchomenus defenceless, taking with him the Sacred Band and a few cavalry. When he came to the city he found that the garrison had been relieved by fresh troops from Sparta, and so he led off his men homewards through Tegyra, the only way that he could, by a circuitous route at the foot of the mountains; for the river Melas, which from its very source spreads into morasses and quagmires, made the direct way impassable. Near the marshes stands a temple of Apollo of Tegyra and an oracle, which is now forsaken; it has not been long so, but flourished up to the Persian War, when Echekrates was priest. There the myths say that the god was born; and the neighbouring mountain is called Delos, and there the overflowings of the river Melas cease, while behind the temple there flow two springs remarkable for the sweetness, coldness, and volume of their waters, which we up to this day call, the one "The Palm," and the other "The Olive," as though the goddess had not been delivered between two trees, but two fountains. I omit the greater part of these proofs, for our ancestral religion tells us that this god is not to be ranked among those divinities who were born as men, like Herakles and Dionysus, and by their merits were translated from this earthly and suffering body, but he is one of the eternal ones who know no birth, if one may form any conjecture upon such matters from the writings of our wisest and most ancient writers. When they were first descried coming out from the narrow gorges of the hills, some one ran to Pelopidas, and cried out, "We have fallen into the midst of the enemy! Gorgoleon and Theopompus, the polemarchs in command of the Spartans, moved confidently to the attack of the Thebans; and the onset was directed on both sides, with great fury, specially at the persons of the leaders. The two polemarchs dashed against Pelopidas, and both fell; then the slaughter of their immediate followers produced a panic in the whole force, and it gave way to the Thebans, opening a lane through the centre as if for them to pass through. But when Pelopidas led his men into the passage thus offered, and assailed those who stood their ground, passing through it with great slaughter, then all fled in hopeless rout. The pursuit was not pressed far, for the Thebans feared the vicinity of Orchomenus and of the Spartan reinforcement there; but as far as winning the victory, and forcing their way through the beaten enemy, they were completely successful; so after setting up a trophy and spoiling the dead they returned home in high spirits. Wherefore they were invincible in their own estimation, and established an ascendant over the minds of their opponents, for they were wont to engage with men who did not themselves think that with equal force they could be a match for the same number of Spartans. But this battle first proved to the rest of Greece that it is not only the Eurotas, and the country between Babuke and Knacion [11] that nurtures brave and warlike men, but that wherever the youth of a nation fears disgrace and is willing to risk life for honour, and shrinks from shame more than from danger, these form the troops most terrible to their foes. The Sacred Band, they say, was first formed by Gorgidas, of picked men, whom the city drilled and [Pg 17] lodged in the Kadmeia when on service, wherefore they were called the "city" regiment; for people then generally called the citadel the "city. Nor is this to be wondered at, seeing that men stand more in awe of the objects of their love when they are absent than they do of others when present, as was the case with that man who begged and entreated one of the enemy to stab him in the breast as he lay wounded, "in order," said he, "that my friend may not see me lying dead with a wound in the back, and be ashamed of me. It is probable, therefore, that the Sacred Band was so named, because Plato also speaks of a lover as a friend inspired from Heaven.

**Chapter 8 : The Baldwin Project: The Story of Greece by Mary Macgregor**

*Pelopidas, or, The deliverance of Thebes Pelopidas Deliverance of Thebes Philip Love, poetry, philosophy, and gout schema:name " The dramatic works of Edwin.*

Athlete and warrior[ edit ] Pelopidas setting out for Thebes He was a member of a distinguished family, and possessed great wealth which he expended on his friends, while content to lead the life of an athlete. In BC he served in a Theban contingent sent to the support of the Spartans at Mantinea , where he was saved, when dangerously wounded, by the Arcadians. People said that he was ashamed to spend more on himself than the lowest of the Thebans spent on himself. Once, when friends argued that he needed to care for his finances since he had a wife and children, and that money was a necessary thing, Pelopidas pointed to a blind, crippled pauper named Nicodemus and said, "Yes, necessary for Nicodemus. Spartans had kingship in their home and were supportive of oligarchic governments in other cities, and vice versa, cities with oligarchic and not democratic political system supported Sparta. In BC his party the democratic surprised and killed their chief political opponents in Thebes members of the aristocratic party that supported the Spartans , and roused the people against the Spartan garrison, which surrendered to an army gathered by Pelopidas. Boeotarch[ edit ] Charon placed his only son in the arms of Pelopidas In this and subsequent years he was elected boeotarch , and about BC he routed a much larger Spartan force at the battle of Tegyra near Orchomenus. This victory he owed mainly to the valour of the Sacred Band , an elite corps of seasoned soldiers. Epaminondas, an intuitive and genius general, used at Leuctra for the first time the oblique order in which a local superiority of numbers can be used to defeat a superior force. Then, by winning in detail, one can hope to win in the whole. After the battle at Leuctra Thebes became the strongest city of Greece and Sparta withdrew as a leading city. In BC he accompanied his close friend Epaminondas as boeotarch into Peloponnesus in order to humiliate Sparta even more. On their return, both generals were accused, unsuccessfully, of having retained their command beyond the legal term. In fact, the democrats and some aristocrats of Thebes acknowledged that Pelopidas and Epaminondas were the two most capable and important personalities of their city. Both were trying to establish a state that would unite Greece under the Theban hegemony. Thessalian campaign and death[ edit ] In BC, in response to a petition of the Thessalians , Pelopidas was sent with an army against Alexander of Pherae. After driving Alexander out, he passed into Macedon and arbitrated between two claimants to the throne. Philip learned there many tactics of the southern Greeks, both in politics and in war. Next year Pelopidas was again called upon to interfere in Macedonia, but, being deserted by his mercenaries, was compelled to make an agreement with Ptolemy of Aloros. On his return through Thessaly he was seized by Alexander of Pherae, and two expeditions from Thebes were needed to secure his release. In BC Pelopidas went on an embassy to the Persian king and induced him to prescribe a settlement of Greece according to the wishes of the Thebans.

**Chapter 9 : Pelopidas - Wikipedia**

*PELOPIDAS. Introduction to Pelopidas [c. BC]The career of the Theban general Pelopidas coincides with the period of Thebes' greatest influence and success, and correspondingly with the collapse of Spartan power.*

In the youth of Pelopidas, Sparta exercised a selfish ascendancy over the whole of Greece. It was the life-work of Pelopidas and of his friend Epaminondas to break down that supremacy and to make their city of Thebes for a time the greatest power in Greece. Unfortunately the life which Plutarch wrote of the noble Epaminondas has been lost. The friendship of that great general and statesman with Pelopidas forms one of the most beautiful stories in Greek history. Their deeds made them the two most famous men in Greece, but no shadow of distrust or unworthy rivalry ever disturbed their friendship. Epaminondas was the greater general, Pelopidas the more impetuous and daring officer. Plutarch indeed, rightly enough no doubt, blames Pelopidas for the too reckless exposure of himself by which he lost his life. But it was this very quality of almost desperate courage, which remained uncooled even when Pelopidas had become a famous and experienced general, which alone made his early exploits successful. Seldom or never in the history of the world has a more apparently hopeless adventure than the retaking of Thebes by the handful of exiles, and their defiance of the [46] crushing power of Sparta, been undertaken and carried through to a successful issue. CATO the elder, when he heard a man praised for foolish and reckless daring in war, justly observed that there is a great difference between a reasonable valour and a contempt for life. And, bearing upon this matter, there is a story of a soldier who was astonishingly brave, but unhealthy in appearance and of a bad habit of body. The king, his commander, questioned him as to the cause of his pallor, and the soldier confessed that he was secretly suffering from a dire disease. Thereupon the king commanded that his physicians should attend to the soldier, and he was cured. It was then noticed that he no longer courted danger, and did not risk his life as before. The king questioned him to find out why his character was thus changed. A commander, above all other soldiers, should be careful not to expose himself to needless hazards, since upon his safety, if he be a man of experience and valour, depends the safety of the whole army. Therefore the general spoke wisely who, when another officer [47] exhibited his wounds and his shield pierced with a spear, said: But when the advantage to be gained by his personal bravery is small and his death likely to ruin everything, the general must not be endangered by playing the part of the private soldier. Pelopidas sprang from a distinguished family in the city of Thebes, and his friend Epaminondas was also of noble descent. Early in life Pelopidas, who had been brought up in affluence, succeeded to a great estate. He showed, however, that he was a master of his riches and not their slave. He freely gave to such needy persons as deserved his bounty, and the Thebans rejoiced in his liberality. He had been brought up in poverty, and he made its burden light by a cheerful spirit and the utmost simplicity of life. Indeed, as regards his manner of living, Pelopidas shared the poverty of his friend. He gloried in plainness of dress, frugality in food, and tireless industry in labour. While he occupied the highest posts, his life and conduct were simple and open. The little store which Pelopidas set upon money, and the time he devoted to the affairs of the state, impaired his great estate. His friends remonstrated with him, and reminded him that money is a very necessary thing. Many things reflected honour on both, but nothing was more admirable than the close and firm friendship which existed between them from first to last, and in all the high offices which they held. Often enough the welfare of the state is injured by the envy and jealousy which great men bear towards one another. Pelopidas and Epaminondas, however, sought not how one might get the better of the other, but how they might best help one another in the service of the state. Some are of opinion that the extraordinary friendship between the two men had its origin in a campaign in which they fought. They served together in a Theban force which had been sent to help the Spartans, with whom the Thebans were, as yet, in alliance. In a battle which took place during this campaign, the wing in which the Thebans were stationed gave way and was broken. Thereupon Pelopidas and Epaminondas locked their shields together and drove back the enemies who attacked them. But, at last, Pelopidas, bleeding from seven great wounds, sank exhausted upon a heap of friends and enemies who lay dead together. Epaminondas believed his friend to be dead, but nevertheless stood forward to defend his body and his arms, being determined to die himself rather than allow

the armour of Pelopidas to be taken as spoil by the enemy. As he fought with many foes at [49] once, he was in extreme danger, and was wounded in the breast with a spear and in the arm with a sword. But just when it seemed that he must be overpowered by numbers, help came unexpectedly from the other wing of the army, and both the friends were, at the last moment, rescued from the enemy. In reality, however, they were suspicious of the spirit and the power of Thebes. Moreover, they hated the party to which Pelopidas belonged, because it favoured government by the people. Now there were in Thebes certain rich men who were also opposed to popular government, and sought to get the rule of the city into their own hands. These men proposed to a Spartan general, who came with troops to Thebes as an ally, that he should seize the citadel of the town and drive out the leaders of the popular party. The Spartan listened to the proposal, seized the citadel called Cadmea, and drove Pelopidas and others into exile. Epaminondas, however, was allowed to remain in the town, for he was looked upon as a man who, from his poverty and quiet disposition, was unlikely to give trouble. All Greece was astonished at the action of Sparta in regard to this treacherous seizure. The government, indeed, degraded and fined the officer who had carried it out, but kept the fruits of his treachery and maintained a Spartan garrison in the citadel. Thebes was now ruled, not according to its ancient form of government, but by tyrants, from whom there seemed to be little hope of deliverance, since they were supported by the great power of Sparta. Nevertheless, those who had seized upon the rule of Thebes, learning that the [50] exiles had taken shelter in Athens, sent assassins thither to murder them. One of the Theban patriots was slain by these murderers, but the others fortunately escaped. Letters were also sent to Athens from Sparta, demanding that no shelter should be given to the exiled Thebans. The Athenians, however, mindful of help they had received from Thebes in their own struggles, would by no means suffer any injury to be done to them. In this state of affairs Pelopidas busied himself continually in persuading his comrades to attempt the desperate adventure of freeing their city from the rule of the tyrants and their Spartan allies. We ought, in a cause so glorious as ours, to be ready to face any danger. These men entered eagerly into the project. One of them, named Charon, offered his house as a hiding-place for the exiles when they should succeed in reentering the city. Another, Philidas, contrived to get himself made secretary to two of the tyrants. As for Epaminondas, he had all along been seeking to stir up the youth of the city against their masters. He used to incite them to try their strength in wrestling against the Spartans at the public games. The [51] exiles agreed that most of them should wait behind at a certain place, While a few of the youngest should first attempt to enter the city. Pelopidas was the first to volunteer to be of this party, and he was joined by eleven others. All were men of noble blood, all were united in the closest friendship, and the only contest among them was as to which should be first in the race for honour and glory. The twelve adventurers, having sent on a message in advance to Charon, set out. They went without armour, and in their hands they carried hunting-poles, While their dogs ran beside them, so that they might seem to be merely a hunting party beating about for game. Meanwhile, their messenger came to Charon, and he, being a man of courage and resolution, made ready to receive them. But another who was in the secret was made dizzy, as it were, by the nearness of the danger. He sent one of his friends to beg the exiles to desist from the enterprise for a time, and to await a more favourable opportunity. The friend went off in haste, took his horse out of the stable, and called for the bridle. His wife was unable to find it, and at last said that she had lent it to a friend. Thereupon a quarrel arose between husband and wife, and finally the man went out of the house in a huff, and gave up all thought of taking the message. Such was the trivial matter by which the carrying of the message, which might have stopped the glorious enterprise of Pelopidas and his companions, was prevented. Towards the close of the day the exiles, now disguised as peasants, entered the city at different places. Fortunately the cold weather was setting in at the time. There happened to be a bitter wind and a fall of snow, so [52] that few people were abroad in the city. Meanwhile Philidas, the secretary, who was a party to the plot, had invited two of the tyrants to his house that very night, intending to ply them freely with wine. But before they had drunk at all deeply, a confused and uncertain rumour reached them that the exiles had entered the city. Philidas endeavoured to put the matter aside as of no importance. Nevertheless, an officer was sent to Charon commanding him to attend upon the tyrants immediately. By this time it had become dark and Pelopidas and his friends were preparing for action. They had put on their breast-plates and girt on their swords, when there came a sudden knocking at the door. All

believed that the plot was discovered, and that every man of them was lost without having had the chance to strike a blow. Nevertheless, they thought it well that Charon should obey the order and go boldly to the tyrants. Charon was a man of great courage in dangers which threatened only himself, but he was now greatly concerned for the safety of his friends. Moreover, he feared that if harm befell them some suspicion of treachery would rest upon him. Therefore, when he was ready to depart, he brought out his son, who was but a child, but of a strength beyond his years, and placed him in the hands of Pelopidas. They therefore besought him to take his son away to some place of safety. But Charon refused to do so. When he reached the door of the house the tyrants came forth and questioned him. At first Charon was somewhat confused, but he soon found that his questioners had no certain information. So Charon returned home, While the tyrants resumed their carouse and the secretary plied them freely with wine. The first storm which threatened the exiles had scarcely blown over before fortune raised a second. There arrived a messenger, who had travelled in haste from Athens, bearing a letter from the high priest at that city to one of the tyrants. This letter, as it was afterwards found, contained not mere idle rumours, but an exact account of the whole affair. However, by this time, the tyrant was almost intoxicated. The friends of liberty now took the opportunity of carrying out their project. They divided their little party into two bands. One, in which was Charon, went against the two tyrants who were revelling in the house of Philidas. The other, in which was Pelopidas, went against the two other tyrants, who happened to dwell near one another. Thus attired, the pretended women came into the guest-chamber.