

managed. But the Cosmi are worse than the Ephors. The Cretan constitution is a narrow and factious oligarchy; the cities are saved from destruction only by their inaccessibility (c. 10).

The Carthaginian polity is highly praised, and not without reason. It may be compared with the Spartan; it is an oligarchy with some democratic features. It lays stress upon wealth; in Carthage all offices are bought and sold. Also, one man may hold several offices together. These are bad features. But the discontent of the people is soothed by schemes of emigration (c. 11).

Of lawgivers, Solon was the best; conservative when possible, and a moderate democrat. About Philolaus, Charondas, Phaleas, Draco, Pittacus, and Androdamas there is little to be said (c. 12).

BOOK III.

cc. 1-5. *The Citizen, civic virtue, and the civic body.*

How are we to define a citizen? He is more than a mere denizen; private rights do not make a citizen. He is ordinarily one who possesses political power; who sits on juries and in the assembly. But it is hard to find a definition which applies to all so-called citizens. To define him as the son of citizen parents is futile (c. 1). Some say that his civic rights must have been justly acquired. But he is a citizen who has political power, however acquired (c. 2). Similarly the state is defined by reference to the distribution of political power; when the mode of distribution is changed a new state comes into existence (c. 3).

The good citizen may not be a good man; the good citizen is one who does good service to his state, and this state may