

to extremes; we should educate the citizens in the spirit of a constitution (c. 9).

(d) The causes which destroy and the means which preserve a Monarchy must be considered separately. Let us first distinguish between Tyranny and Kingship. Tyranny combines the vices of Democracy and Oligarchy. Kingship is exposed to the same defects as Aristocracy. But both these kinds of Monarchy are especially endangered by the insolence of their representatives and by the fear or contempt which they inspire in others. Tyranny is weak against both external and domestic foes; Kingship is strong against invasion, weak against sedition (c. 10). Moderation is the best preservative of Kingship. Tyranny may rely on the traditional expedients of demoralizing and dividing its subjects, or it may imitate Kingship by showing moderation in expenditure, and courtesy and temperance in social relations, by the wise use of ministers, by holding the balance evenly between the rich and poor (c. 11). But the Tyrannies of the past have been short-lived.

Plato's discussion of revolutions in the *Republic* is inadequate; e.g. he does not explain the results of a revolution against a tyranny, and could not do so on his theory; nor is he correct about the cause of revolution in an Oligarchy; nor does he distinguish between the different varieties of Oligarchy and Democracy (c. 12).

BOOK VI (VII).

cc. 1-8. *Concerning the proper organization of Democracies and Oligarchies.*

(A) Democracies differ *inter se* (1) according to the character of the citizen body, (2) according to the mode in which the