

Demetrius

By Plutarch

(legendary, died 283 B.C.E.)

Translated by John Dryden

INGENIOUS men have long observed a resemblance between the arts and the bodily senses. And they were first led to do so, I think, by noticing the way in which, both in the arts and with our senses, we examine opposites. Judgment once obtained, the use to which we put it differs in the two cases. Our senses are not meant to pick out black rather than white, to prefer sweet to bitter, or soft and yielding to hard and resisting objects; all they have to do is to receive impressions as they occur, and report to the understanding the impressions as received. The arts, on the other hand, which reason institutes expressly to choose and obtain some suitable, and to refuse and get rid of some unsuitable object, have their proper concern in the consideration

of the former; though, in a casual and contingent way, they must also, for the very rejection of them, pay attention to the latter. Medicine, to produce health, has to examine disease, and music, to create harmony, must investigate discord; and the supreme arts, of temperance, of justice, and of wisdom, as they are acts of judgment and selection, exercised not on good and just and expedient only, but also on wicked, unjust, and inexpedient objects, do not give their commendations to the mere innocence whose boast is its inexperience of evil, and whose truer name is, by their award, simpleness and ignorance of what all men who live aright should know. The ancient Spartans, at their festivals, used to force their Helots to swallow large quantities of raw wine, and then expose them at the public tables, to let the young men see what it is to be drunk. And, though I do not think it consistent with humanity or with civil justice to correct one man's morals by corrupting those of another, yet we may, I think, avail ourselves of the cases of those who have fallen into indiscretions, and have, in high stations, made themselves conspicuous for misconduct; and I shall not do ill to introduce a pair or two of such examples among these biographies, not, assuredly, to amuse and divert my readers, or give variety to my theme, but as Ismenias, the Theban, used to show his scholars good and bad performers on the flute, and to tell them, "You should play

like this man," and, "You should not play like that," and as Antigenidas used to say, Young people would take greater pleasure in hearing good playing, if first they were set to hear bad, so, in the same manner, it seems to me likely enough that we shall be all the more zealous and more emulous to read, observe, and imitate the better lives, if we are not left in ignorance of the blameworthy and the bad.

For this reason, the following book contains the lives of Demetrius Poliorcetes and Antonius the Triumvir; two persons who have abundantly justified the words of Plato, that great natures produce great vices as well as virtues. Both alike were amorous and intemperate, warlike and munificent, sumptuous in their way of living and overbearing in their manners. And the likeness of their fortunes carried out the resemblance in their characters. Not only were their lives each a series of great successes and great disasters, mighty acquisitions and tremendous losses of power, sudden overthrows followed by unexpected recoveries, but they died, also, Demetrius in actual captivity to his enemies and Antony on the verge of it.

Antigonus had by his wife, Stratonice, the daughter of Corrhæus, two sons; the one of whom, after the name of his uncle, he called

Demetrius, the other had that of his grandfather Philip, and died young. This is the most general account, although some have related that Demetrius was not the son of Antigonus, but of his brother; and that his own father dying young, and his mother being afterwards married to Antigonus, he was accounted to be his son.

Demetrius had not the height of his father Antigonus, though he was a tall man. But his countenance was one of such singular beauty and expression that no painter or sculptor ever produced a good likeness of him. It combined grace and strength, dignity with boyish bloom, and, in the midst of youthful heat and passion, what was hardest of all to represent was a certain heroic look and air of kingly greatness. Nor did his character belie his looks, as no one was better able to render himself both loved and feared. For as he was the most easy and agreeable of companions, and the most luxurious and delicate of princes in his drinking and banqueting and daily pleasures, so in action there was never any one that showed a more vehement persistence, or a more passionate energy. Bacchus, skilled in the conduct of war, and after war in giving peace its pleasures and joys, seems to have been his pattern among the gods.

He was wonderfully fond of his father Antigonus; and the tenderness he had for his mother led him, for her sake, to redouble attentions, which it was evident were not so much owing to fear or duty as to the more powerful motives of inclination. It is reported that, returning one day from hunting, he went immediately into the apartment of Antigonus, who was conversing with some ambassadors, and after stepping up and kissing his father, he sat down by him, just as he was, still holding in his hand the javelins which he had brought with him. Whereupon Antigonus, who had just dismissed the ambassadors with their answer, called out in a loud voice to them, as they were going, "Mention, also, that this is the way in which we two live together;" as if to imply to them that it was no slender mark of the power and security of his government that there was so perfect good understanding between himself and his son. Such an unsociable, solitary thing is power, and so much of jealousy and distrust in it, that the first and greatest of the successors of Alexander could make it a thing of glory in that he was not so afraid of his son as to forbid his standing beside him with a weapon in his hand. And, in fact, among all the successors of Alexander, that of Antigonus was the only house which, for many descents, was exempted from crime of this kind; or to state it exactly, Philip was the only one of this family who was guilty of a son's death.

All the other families, we may fairly say, afforded frequent examples of fathers who brought their children, husbands their wives, children their mothers, to untimely ends; and that brothers should put brothers to death was assumed, like the postulate of mathematicians as the common and recognized royal first principle of safety.

Let us here record an example in the early life of Demetrius, showing his natural humane and kindly disposition. It was an adventure which passed betwixt him and Mithridates, the son of Ariobarzanes, who was about the same age with Demetrius, and lived with him, in attendance on Antigonus; and although nothing was said or could be said to his reproach, he fell under suspicion, in consequence of a dream which Antigonus had. Antigonus thought himself in a fair and spacious field, where he sowed golden seed, and saw presently a golden crop come up; of which, however, looking presently again, he saw nothing remain but the stubble, without the ears. And as he stood by in anger and vexation, he heard some voices saying Mithridates had cut the golden harvest and carried it off into Pontus. Antigonus, much discomposed with his dream, first bound his son, by an oath not to speak, and then related it to him, adding that he had resolved, in consequence, to lose no time in ridding himself of Mithridates, and making away

with him. Demetrius was extremely distressed; and when the young man came, as usual, to pass his time with him, to keep his oath he forbore from saying a word, but, drawing him aside little by little from the company, as soon as they were by themselves, without opening his lips, with the point of his javelin he traced before him the words "Fly, Mithridates." Mithridates took the hint, and fled by night into Cappadocia, where Antigonus's dream about him was quickly brought to its due fulfillment; for he got possession of a large and fertile territory; and from him descended the line of the kings of Pontus, which, in the eighth generation, was reduced by the Romans. This may serve for a specimen of the early goodness and love of justice that was part of Demetrius's natural character.

But as in the elements of the world, Empedocles tells us, out of liking and dislike, there springs up contention and warfare, and all the more, the closer the contact, or the nearer the approach of the objects, even so the perpetual hostilities among the successors of Alexander were aggravated and inflamed, in particular cases, by juxtaposition of interests and of territories; as, for example, in the case of Antigonus and Ptolemy. News came to Antigonus that Ptolemy had crossed from Cyprus and invaded Syria, and was ravaging the country and reducing

the cities. Remaining, therefore, himself in Phrygia, he sent Demetrius, now twenty-two years old, to make his first essay as sole commander in an important charge. He, whose youthful heat outran his experience, advancing against an adversary trained in Alexander's school, and practised in many encounters, incurred a great defeat near the town of Gaza, in which eight thousand of his men were taken and five thousand killed. His own tent, also his money, and all his private effects and furniture, were captured. These, however, Ptolemy sent back, together with his friends, accompanying them with the humane and courteous message, that they were not fighting for anything else but honour and dominion. Demetrius accepted the gift praying only to the gods not to leave him long in Ptolemy's debt, but to let him have an early chance of doing the like to him. He took his disaster, also, with the temper, not of a boy defeated in his attempt, but of an old and long-tried general familiar with reverse of fortune; he busied himself in collecting his men, replenishing his magazines, watching the allegiance of the cities, and drilling his new recruits.

Antigonus received the news of the battle with the remark that Ptolemy had beaten boys and would now have to fight with men. But not to humble the spirit of his son, he acceded to his request, and left him to

command on the next occasion.

Not long after, Cilles, Ptolemy's lieutenant, with a powerful army, took the field, and looking upon Demetrius as already defeated by the previous battle, he had in his imagination driven him out of Syria before he saw him. But he quickly found himself deceived; for Demetrius came so unexpectedly upon him that he surprised both the general and his army, making him and seven thousand of the soldiers prisoners of war, and possessing himself of a large amount of treasure. But his joy in the victory was not so much for the prizes he should keep, as for those he could restore; and his thankfulness was less for the wealth and glory than for the means it gave him of requiting his enemy's former generosity. He did not, however, take it into his own hands, but wrote to his father. And on receiving leave to do as he liked, he sent back to Ptolemy Cilles and his friends, loaded with presents. This defeat drove Ptolemy out of Syria, and brought Antigonus from Calaeanae to enjoy the victory and the sight of the son who had gained it.

Soon after, Demetrius was sent to bring the Nabathaeans into obedience. And here he got into a district without water, and incurred

considerable danger, but by his resolute and composed demeanour he overawed the barbarians, and returned after receiving from them a large amount of booty and seven hundred camels. Not long after, Seleucus, whom Antigonus had formerly chased out of Babylon, but who had afterwards recovered his dominion by his own efforts and maintained himself in it, went with large forces on an expedition to reduce the tribes on the confines of India and the provinces near Mount Caucasus. And Demetrius, conjecturing that he had left Mesopotamia but slenderly guarded in his absence, suddenly passed the Euphrates with his army and made his way into Babylonia unexpectedly; when he succeeded in capturing one of the two citadels, out of which he expelled the garrison of Seleucus, and placed in it seven thousand men of his own. And after allowing his soldiers to enrich themselves with all the spoil they could carry with them out of the country, he retired to the sea, leaving Seleucus more securely master of his dominions than before, as he seemed by this conduct to abandon every claim to a country which he treated like an enemy's. However, by a rapid advance, he rescued Halicarnassus from Ptolemy, who was besieging it. The glory which this act obtained them inspired both the father and son with a wonderful desire for freeing Greece, which Cassander and Ptolemy had everywhere reduced to slavery. No nobler or juster war was undertaken by any of the kings;

the wealth they had gained while humbling, with Greek assistance, the barbarians, being thus employed, for honour's sake and good repute, in helping the Greeks. When the resolution was taken to begin their attempt with Athens, one of his friends told Antigonus, if they captured Athens, they must keep it safe in their own hands, as by this gangway they might step out from their ships into Greece when they pleased. But Antigonus would not hear of it; he did not want a better or a steadier gangway than people's good-will; and from Athens, the beacon of the world, the news of their conduct would soon be handed on to all the world's inhabitants. So Demetrius, with a sum of five thousand talents, and a fleet of two hundred and fifty ships, set sail for Athens, where Demetrius the Phalerian was governing the city for Cassander, with a garrison lodged in the port of Munychia. By good fortune and skilful management he appeared before Piraeus, on the twenty-sixth of Thargelion, before anything had been heard of him. Indeed, when his ships were seen, they were taken for Ptolemy's and preparations were commenced for receiving them; till at last, the generals discovering their mistake, hurried down, and all was alarm and confusion, and attempts to push forward preparations to oppose the landing of this hostile force. For Demetrius, having found the entrances of the port undefended, stood in directly, and was by this time safely inside,

before the eyes of everybody, and made signals from his ship, requesting a peaceful hearing. And on leave being given, he caused a herald with a loud voice to make proclamation that he was come thither by the command of his father, with no other design than what he prayed the gods to prosper with success, to give the Athenians their liberty, to expel the garrison, and to restore the ancient laws and constitution of the country.

The people, hearing this, at once threw down their shields, and clapping their hands, with loud acclamations entreated Demetrius to land, calling him their deliverer and benefactor. And the Phalerian and his party, who saw that there was nothing for it but to receive the conqueror, whether he should perform his promises or not, sent, however, messengers to beg for his protection; to whom Demetrius gave a kind reception, and sent back with them Aristodemus of Miletus, one of his father's friends. The Phalerian, under the change of government, was more afraid of his fellow-citizens than of the enemy; but Demetrius took precautions for him, and out of respect for his reputation and character, sent him with a safe conduct to Thebes, whither he desired to go. For himself, he declared he would not, in spite of all his curiosity, put his foot in the city till he had completed his deliverance by driving out the

garrison. So blockading Munychia with a palisade and trench, he sailed off to attack Megara, where also there was one of Cassander's garrisons. But, hearing that Cratesipolis, the wife of Alexander, son of Polysperchon, who was famous for her beauty, was well disposed to see him, he left his troops near Megara, and set out with a few light-armed attendants for Patrae, where she was now staying. And, quitting these also, he pitched his tent apart from everybody, that the woman might pay her visit without being seen. This some of the enemy perceived, and suddenly attacked him; and, in his alarm, he was obliged to disguise himself in a shabby cloak, and run for it, narrowly escaping the shame of being made a prisoner, in reward for his foolish passion. And as it was, his tent and money were taken. Megara, however, surrendered, and would have been pillaged by the soldiers, but for the urgent intercession of the Athenians. The garrison was driven out, and the city restored to independence. While he was occupied in this, he remembered that Stilpo, the philosopher, famous for his choice of a life of tranquillity, was residing here. He, therefore, sent for him, and begged to know whether anything belonging to him had been taken. "No," replied Stilpo, "I have not met with any one to take away knowledge." Pretty nearly all the servants in the city had been stolen away; and so, when Demetrius, renewing his courtesies to Stilpo, on taking leave of him, said, "I

leave your city, Stilpo, a city of freemen." "Certainly," replied Stilpo, "there is not one serving man left among us all."

Returning from Megara, he sat down before the citadel of Munychia, which in a few days he took by assault, and caused the fortifications to be demolished; and thus having accomplished his design, upon the request and invitation of the Athenians he made his entrance into the upper city, where, causing the people to be summoned, he publicly announced to them that their ancient constitution was restored, and that they should receive from his father, Antigonus, a present of one hundred and fifty thousand measures of wheat, and such a supply of timber as would enable them to build a hundred galleys. In this manner did the Athenians recover their popular institutions, after the space of fifteen years from the time of the war of Lamia and the battle before Cranon, during which interval of time the government had been administered nominally as an oligarchy, but really by a single man, Demetrius the Phalerian being so powerful. But the excessive honours which the Athenians bestowed, for these noble and generous acts, upon Demetrius, created offence and disgust. The Athenians were the first who gave Antigonus and Demetrius the title of kings, which hitherto they had made it a point of piety to decline, as the one

remaining royal honour still reserved for the lineal descendants of Philip and Alexander, in which none but they could venture to participate. Another name which they received from no people but the Athenians was that of the Tutelar Deities and Deliverers. And to enhance this flattery, by a common vote it was decreed to change the style of the city, and not to have the years named any longer from the annual archon; a priest of the two Tutelary Divinities, who was to be yearly chosen, was to have this honour, and all public acts and instruments were to bear their date by his name. They decreed, also, that the figures of Antigonus and Demetrius should be woven, with those of the gods, into the pattern of the great robe. They consecrated the spot where Demetrius first alighted from his chariot, and built an altar there, with the name of the Altar of the Descent of Demetrius. They created two new tribes, calling them after the names of these princes, the Antigonid and the Demetriad; and to the Council, which consisted of five hundred persons, fifty being chosen out of every tribe, they added one hundred more to represent these new tribes. But the wildest proposal was one made by Stratocles, the great inventor of all these ingenious and exquisite compliments, enacting that the members of any deputation that the city should send to Demetrius or Antigonus should have the same title as those sent to Delphi or Olympia for

the performance of the national sacrifices in behalf of the state at the great Greek festivals. This Stratocles was, in all respects, an audacious and abandoned character, and seemed to have made it his object to copy, by his buffoonery and impertinence, Cleon's old familiarity with the people. His mistress, Phylacion, one day bringing him a dish of brains and neckbones for his dinner, "Oh," said he, "I am to dine upon the things which we statesmen play at ball with." At another time, when the Athenians received their naval defeat near Amorgos, he hastened home before the news could reach the city, and having a chaplet on his head, came riding through the Ceramicus, announcing that they had won a victory, and moved a vote for thanksgivings to the gods, and a distribution of meat among the people in their tribes. Presently after came those who brought home the wrecks from the battle; and when the people exclaimed at what he had done, he came boldly to face the outcry, and asked what harm there had been in giving them two days' pleasure.

Such was Stratocles. And, "adding flame to fire," as Aristophanes says, there was one who, to outdo Stratocles, proposed that it should be decreed that, whensoever Demetrius should honour their city with his presence, they should treat him with the same show of hospitable

entertainment with which Ceres and Bacchus are received; and the citizen who exceeded the rest in the splendour and costliness of his reception should have a sum of money granted him from the public purse to make a sacred offering. Finally, they changed the name of the month of Munychion, and called it Demetrium; they gave the name of the Demetrium to the odd day between the end of the old and the beginning of the new month; and turned the feast of Bacchus, the Dionysia, into the Demetria or feast of Demetrius. Most of these changes were marked by the divine displeasure. The sacred robe, in which, according to their decree, the figures of Demetrius and Antigonus had been woven with those of Jupiter and Minerva, was caught by a violent gust of wind, while the procession was conveying it through the Ceramicus, and was torn from the top to the bottom. A crop of hemlock, a plant which scarcely grew anywhere, even in the country thereabouts, sprang up in abundance round the altars which they had erected to these new divinities. They had to omit the solemn procession at the feast of Bacchus, as upon the very day of its celebration there was such a severe and rigorous frost, coming quite out of its time, that not only the vines and fig-trees were killed, but almost all the wheat was destroyed in the blade. Accordingly, Philippides, an enemy to Stratocles, attacked him in a comedy, in the following verses:-

"He for whom frosts that nipped your vines were sent,
And for whose sins the holy robe was rent,
Who grants to men the gods' own honours, he,
Not the poor stage, is now the people's enemy." Philpides was a
great favourite with King Lysimachus, from whom the Athenians received,
for his sake, a variety of kindnesses. Lysimachus went so far as to
think it a happy omen to meet or see Philpides at the outset of
any enterprise or expedition. And, in general, he was well thought
of for his own character, as a plain, uninterfering person, with none
of the officious, self-important habits of a court. Once, when Lysimachus
was solicitous to show him kindness, and asked what he had that he
could make him a present of, "Anything," replied Philpides, "but
your state secrets." The stage-player, we thought, deserved a place
in our narrative quite as well as the public speaker.

But that which exceeded all the former follies and flatteries was
the proposal of Dromoclides of Sphettus; who, when there was a debate
about sending to the Delphic Oracle to inquire the proper course for
the consecration of certain bucklers, moved in the assembly that they
should rather send to receive an oracle from Demetrius. I will transcribe

the very words of the order, which was in these terms: "May it be happy and propitious. The people of Athens have decreed, that a fit person shall be chosen among the Athenian citizens, who shall be deputed to be sent to the Deliverer; and after he hath duly performed the sacrifices, shall inquire of the Deliverer, in what most religious and decent manner he will please to direct, at the earliest possible time, the consecration of the bucklers; and according to the answer the people shall act." With this befooling they completed the perversion of a mind which even before was not so strong or sound as it should have been.

During his present leisure in Athens, he took to wife Eurydice, a descendant of the ancient Miltiades, who had been married to Opheltas, the ruler of Cyrene, and after his death had come back to Athens. The Athenians took the marriage as a compliment and favour to the city. But Demetrius was very free in these matters, and was the husband of several wives at once; the highest place and honour among all being retained by Phila, who was Antipater's daughter, and had been the wife of Craterus, the one of all the successors of Alexander who left behind him the strongest feelings of attachment among the Macedonians. And for these reasons Antigonus had obliged him to marry her, notwithstanding

the disparity of their years, Demetrius being quite a youth, and she much older; and when upon that account he made some difficulty in complying, Antigonus whispered in his ear the maxim from Euripides, broadly substituting a new word for the original, serve-

"Natural or not,

A man must wed where profit will be got." Any respect, however, which he showed either to Phila or to his other wives did not go so far as to prevent him from consorting with any number of mistresses, and bearing, in this respect, the worst character of all the princes of his time.

A summons now arrived from his father, ordering him to go and fight with Ptolemy in Cyprus, which he was obliged to obey, sorry as he was to abandon Greece. And in quitting this nobler and more glorious enterprise, he sent to Cleonides, Ptolemy's general, who was holding garrisons in Sicyon and Corinth, offering him money to let the cities be independent. But on his refusal, he set sail hastily, taking additional forces with him, and made for Cyprus; where, immediately upon his arrival, he fell upon Menelaus, the brother of Ptolemy, and gave him a defeat. But when Ptolemy himself came in person, with large forces

both on land and sea, for some little time nothing took place beyond an interchange of menaces and lofty talk. Ptolemy bade Demetrius sail off before the whole armament came up, if he did not wish to be trampled under foot; and Demetrius offered to let him retire, on condition of his withdrawing his garrisons from Sicyon and Corinth. And not they alone, but all the other potentates and princes of the time, were in anxiety for the uncertain impending issue of the conflict; as it seemed evident that the conqueror's prize would be, not Cyprus or Syria, but the absolute supremacy.

Ptolemy had brought a hundred and fifty galleys with him, and gave orders to Menelaus to sally, in the heat of the battle, out of the harbour of Salamis, and attack with sixty ships the rear of Demetrius. Demetrius, however, opposing to these sixty ten of his galleys, which were a sufficient number to block up the narrow entrance of the harbour, and drawing out his land forces along all the headlands running out into sea, went into action with a hundred and eighty galleys, and, attacking with the utmost boldness and impetuosity, utterly routed Ptolemy, who fled with eight ships, the sole remnant of his fleet, seventy having been taken with all their men, and the rest destroyed in the battle; while the whole multitude of attendants, friends, and

women, that had followed in the ships of burden, all the arms, treasure, and military engines fell, without exception, into the hands of Demetrius, and were by him collected and brought into the camp. Among the prisoners was the celebrated Lamia, famed at one time for her skill on the flute, and afterwards renowned as a mistress. And although now upon the wane of her youthful beauty, and though Demetrius was much her junior, she exercised over him so great a charm that all other women seemed to be amorous of Demetrius, but Demetrius amorous only of Lamia. After this signal victory, Demetrius came before Salamis; and Menelaus, unable to make any resistance, surrendered himself and all his fleet, twelve hundred horse, and twelve thousand foot, together with the place. But that which added more than all to the glory and splendour of the success was the humane and generous conduct of Demetrius to the vanquished. For, after he had given honourable funerals to the dead, he bestowed liberty upon the living; and that he might not forget the Athenians, he sent them, as a present, complete arms for twelve hundred men.

To carry this happy news, Aristodemus of Miletus, the most perfect flatterer belonging to the court, was despatched to Antigonus; and he, to enhance the welcome message, was resolved, it would appear,

to make his most successful effort. When he crossed from Cyprus, he bade the galley which conveyed him to come to anchor off the land; and, having ordered all the ship's crew to remain aboard, he took the boat, and was set ashore alone. Thus he proceeded to Antigonus, who, one may well imagine, was in suspense enough about the issue, and suffered all the anxieties natural to men engaged in so perilous a struggle. And when he heard that Aristodemus was coming alone, it put him into yet greater trouble; he could scarcely forbear from going out to meet him himself; he sent messenger on messenger, and friend after friend, to inquire what news. But Aristodemus, walking gravely and with a settled countenance, without making any answer, still proceeded quietly onward; until Antigonus, quite alarmed and no longer able to refrain, got up and met him at the gate, whither he came with a crowd of anxious followers now collected and running after him. As soon as he saw Antigonus within hearing stretching out his hands, he accosted him with the loud exclamation, "Hail, King Antigonus! we have defeated Ptolemy by sea, and have taken Cyprus and sixteen thousand eight hundred prisoners." "Welcome, Aristodemus," replied Antigonus, "but, as you chose to torture us so long for your good news, you may wait awhile for the reward of it."

Upon this the people around gave Antigonus and Demetrius, for the first time, the title of kings. His friends at once set a diadem on the head of Antigonus; and he sent one presently to his son, with a letter addressed to him as King Demetrius. And when this news was told in Egypt, that they might not seem to be dejected with the late defeat, Ptolemy's followers also took occasion to bestow the style of king upon him; and the rest of the successors of Alexander were quick to follow the example. Lysimachus began to wear the diadem, and Seleucus, who had before received the name in all addresses from the barbarians, now also took it upon him in all business with the Greeks, Cassander still retained his usual superscription in his letters, but others, both in writing and speaking, gave him the royal title. Nor was this the mere accession of a name, or introduction of a new fashion. The men's own sentiments about themselves were disturbed, and their feelings elevated; a spirit of pomp and arrogance passed into their habits of life and conversation, as a tragic actor on the stage modifies, with a change of dress, his steps, his voice, his motions in sitting down, his manner in addressing another. The punishments they inflicted were more violent after they had thus laid aside that modest style under which they formerly dissembled their power, and the influence of which had often made them gentler and less exacting

to their subjects. A single flattering voice effected a revolution in the world.

Antigonus, extremely elevated with the success of his arms in Cyprus, under the conduct of Demetrius, resolved to push on his good fortune, and to lead his forces in person against Ptolemy by land whilst Demetrius should coast with a great fleet along the shore, to assist him by sea. The issue of the contest was intimated in a dream which Medius, a friend of Antigonus, had at this time in his sleep. He thought he saw Antigonus and his whole army running, as if it had been a race; that, in the first part of the course, he went off showing great strength and speed; gradually, however, his pace slackened, and at the end he saw him come lagging up, tired and almost breathless and quite spent. Antigonus himself met with many difficulties by land; and Demetrius, encountering a great storm at sea, was driven, with the loss of many of his ships, upon a dangerous coast without a harbour. So the expedition returned without effecting anything. Antigonus, now nearly eighty years old, was no longer well able to go through the fatigues of a marching campaign, though rather on account of his great size and corpulence than from loss of strength; and for this reason he left things to his son, whose fortune and experience appeared sufficient

for all undertakings, and whose luxury and expense and revelry gave him no concern. For though in peace he vented himself in pleasures, and, when there was nothing to do, ran headlong into any excesses, in war he was as sober and abstemious as the most temperate character. The story is told that once, after Lamia had gained open supremacy over him, the old man, when Demetrius coming home from abroad began to kiss him with unusual warmth, asked him if he took him for Lamia. At another time, Demetrius, after spending several days in a debauch, excused himself for his absence, by saying he had had a violent flux. "So I heard," replied Antigonus; "was it of Thasian wine, or Chian?" Once he was told his son was ill, and went to see him. At the door he met some young beauty. Going in, he sat down by the bed and took his pulse. "The fever," said Demetrius, "has just left me." "Oh yes," replied the father, "I met it going out at the door." Demetrius's great actions made Antigonus treat him thus easily. The Scythians in their drinking-bouts twang their bows, to keep their courage awake amidst the dreams of indulgence; but he would resign his whole being, now to pleasure, and now to action; and though he never let thoughts of the one intrude upon the pursuit of the other, yet when the time came for preparing for war, he showed as much capacity as any man.

And indeed his ability displayed itself even more in preparing for than in conducting a war. He thought he could never be too well supplied for every possible occasion, and took a pleasure, not to be satiated, in great improvements in ship-building and machines. He did not waste his natural genius and power of mechanical research on toys and idle fancies, turning, painting, and playing on the flute, like some kings, Aeropus, for example, King of Macedon, who spent his days in making small lamps and tables; or Attalus Philometor, whose amusement was to cultivate poisons henbane and bellebore, and even hemlock, aconite, and dorycnium, which he used to sow himself in the royal gardens, and made it his business to gather the fruits and collect the juices in their season. The Parthian kings took a pride in whetting and sharpening with their own hands the points of their arrows and javelins. But when Demetrius played the workman, it was like a king, and there was magnificence in his handicraft. The articles he produced bore marks upon the face of them not of ingenuity only, but of a great mind and a lofty purpose. They were such as a king might not only design and pay for, but use his own hands to make; and while friends might be terrified with their greatness, enemies could be charmed with their beauty; a phrase which is not so pretty to the ear as it is true to the fact. The very people against whom they were to be employed could

not forbear running to gaze with admiration upon his galleys of five and six ranges of oars, as they passed along their coasts; and the inhabitants of besieged cities came on their walls to see the spectacles of his famous City-takers. Even Lysmachus, of all the kings of his time the greatest enemy of Demetrius, coming to raise the siege of Soli in Cilicia, sent first to desire permission to see his galleys and engines, and, having had his curiosity gratified by a view of them, expressed his admiration and quitted the place. The Rhodians, also, whom he long besieged, begged him, when they concluded a peace, to let them have some of his engines, which they might preserve as a memorial at once of his power and of their own brave resistance.

The quarrel between him and the Rhodians was on account of their being allies to Ptolemy, and in the siege the greatest of all the engines was planted against their walls. The base of it was exactly square, each side containing twenty-four cubits; it rose to a height of thirty-three cubits, growing narrower from the base to the top. Within were several apartments or chambers, which were to be filled with armed men, and in every story the front towards the enemy had windows for discharging missiles of all sorts, the whole being filled with soldiers for every description of fighting. And what was most wonderful was that, notwithstanding

its size, when it was moved it never tottered or inclined to one side, but went forward on its base in perfect equilibrium, with a loud noise and great impetus, astounding the minds, and yet at the same time charming the eyes of all the beholders.

Whilst Demetrius was at this same siege, there were brought to him two iron cuirasses from Cyprus, weighing each of them on more than forty pounds, and Zoilus, who had forged them, to show the excellence of their temper, desired that one of them might be tried with a catapult missile, shot out of one of the engines at no greater distance than six-and-twenty paces; and, upon the experiment, it was found that though the dart exactly hit the cuirass, yet it made no greater impression than such a slight scratch as might be made with the point of a style or graver. Demetrius took this for his own wearing, and gave the other to Alcimus the Epirot, the best soldier and strongest man of all his captains, the only one who used to wear armour to the weight of two talents, one talent being the weight which others thought sufficient. He fell during this siege in a battle near the theatre.

The Rhodians made a brave defence, insomuch that Demetrius saw he was making but little progress, and only persisted out of obstinacy

and passion; and the rather because the Rhodians, having captured a ship in which some clothes and furniture, with letters from herself, were coming to him from Phila his wife, had sent on everything to Ptolemy, and had not copied the honourable example of the Athenians, who, having surprised an express sent from King Philip, their enemy, opened all the letters he was charged with, excepting only those directed to Queen Olympias, which they returned with the seal unbroken. Yet, although greatly provoked, Demetrius, into whose power it shortly after came to repay the affront, would not suffer himself to retaliate. Protogenes the Caunian had been making them a painting of the story of Ialysus, which was all but completed, when it was taken by Demetrius in one of the suburbs. The Rhodians sent a herald begging him to be pleased to spare the work and not let it be destroyed; Demetrius's answer to which was that he would rather burn the pictures of his father than a piece of art which had cost so much labour. It is said to have taken Protogenes seven years to paint, and they tell us that Apelles, when he first saw it, was struck dumb with wonder, and called it, on recovering his speech, "a great labour and a wonderful success," adding, however, that it had not the graces which carried his own paintings as it were up to the heavens. This picture, which came with the rest in the general mass to Rome, there perished by fire.

While the Rhodians were thus defending their city to the utmost, Demetrius, who was not sorry for an excuse to retire, found one in the arrival of ambassadors from Athens, by whose mediation terms were made that the Rhodians should bind themselves to aid Antigonus and Demetrius against all enemies, Ptolemy excepted.

The Athenians entreated his help against Cassander, who was besieging the city. So he went thither with a fleet of three hundred and thirty ships, and many soldiers; and not only drove Cassander out of Attica, but pursued him as far as Thermopylae, routed him and became master of Heraclea, which came over to him voluntarily, and of a body of six thousand Macedonians, which also joined him. Returning hence, he gave their liberty to all the Greeks on this side Thermopylae, and made alliance with the Boeotians, took Cenchreae, and reducing the fortresses of Phyle and Panactum, in which were garrisons of Cassander, restored them to the Athenians. They, in requital, though they had before been so profuse in bestowing honours upon him that one would have thought they had exhausted all the capacities of invention, showed they had still new refinements of adulation to devise for him. They gave him, as his lodging, the back temple in the Parthenon, and here

he lived, under the immediate roof as they meant it to imply, of his hostess, Minerva- no reputable or well-conducted guest to be quartered upon a maiden goddess! When his brother Philip was once put into a house where three young women were living, Antigonus, saying nothing to him, sent for his quartermaster, and told him, in the young man's presence, to find some less crowded lodgings for him.

Demetrius, however, who should, to say the least, have paid the goddess the respect due to an elder sister, for that was the purport of the city's compliment, filled the temple with such pollutions that the place seemed least profaned when his licence confined itself to common women like Chrysis, Lamia, Demo, and Anticyra.

The fair name of the city forbids any further plain particulars; let us only record the severe virtue of the young Damocles, surnamed, and by that surname pointed out to Demetrius, the beautiful; who, to escape importunities, avoided every place of resort, and when at last followed into a private bathing room by Demetrius, seeing none at hand to help or deliver, seized the lid from the cauldron, and, plunging into the boiling water, sought a death untimely and unmerited, but worthy of the country and of the beauty that occasioned it. Not

so Cleaenetus, the son of Cleomedon, who, to obtain from Demetrius a letter of intercession to the people in behalf of his father, lately condemned in a fine of fifty talents, disgraced himself, and got the city into trouble. In deference to the letter, they remitted the fine, yet they made an edict prohibiting any citizen for the future to bring letters from Demetrius. But being informed that Demetrius resented this as a great indignity, they not only rescinded in alarm the former order, but put some of the proposers and advisers of it to death and banished others, and furthermore enacted and decreed, that whatsoever King Demetrius should in time to come ordain, should be accounted right towards the gods and just towards men; and when one of the better class of citizens said Stratocles must be mad to use such words, Demochares of Leuconoe observed he would be a fool not to be mad. For Stratocles was well rewarded for his flatteries; and the saying was remembered against Demochares, who was soon after sent into banishment. So fared the Athenians, after being relieved of the foreign garrison, and recovering what was called their liberty.

After this Demetrius marched with his forces into Peloponnesus, where he met with none to oppose him, his enemies flying before him, and allowing the cities to join him. He received into friendship all Acte,

as it is called, and all Arcadia except Mantinea. He bought the liberty of Argos, Corinth, and Sicyon, by paying a hundred talents to their garrisons to evacuate them. At Argos, during the feast of Juno, which happened at the time, he presided at the games, and, joining in the festivities with the of the Greeks assembled there, he celebrated his marriage with Deidamia, daughter of Aeacides, King of the Molossians, and sister of Pyrrhus. At Sicyon he told the people they had put the city just outside of the city, and, persuading them to remove to where they now live, gave their town not only a new site but a new name, Demetrias, after himself. A general assembly met on the Isthmus, where he was proclaimed, by a great concourse of the people, the Commander of Greece, like Philip and Alexander of old; whose superior he, in the present height of his prosperity and power, was willing enough to consider himself; and certainly, in one respect, he outdid Alexander, who never refused their title to other kings, or took on himself the style of king of kings, though many kings received both their title and their authority as such from him; whereas Demetrius used to ridicule those who gave the name of king to any except himself and his father; and in his entertainments was well pleased when his followers, after drinking to him and his father as kings, went on to drink the healths of Seleucus, with the title of Master of the Elephants; of Ptolemy,

by the name of High Admiral; of Lysimachus, with the addition of Treasurer; and of Agathocles, with the style of Governor of the Island of Sicily. The other kings merely laughed when they were told of this vanity; Lysimachus alone expressed some indignation at being considered a eunuch, such being usually then selected for the office of treasurer. And, in general, there was a more bitter enmity between him and Lysimachus than with any of the others. Once, as a scoff at his passion for Lamia, Lysimachus said he had never before seen a courtesan act a queen's part; to which Demetrius rejoined that his mistress was quite as honest as Lysimachus's own Penelope.

But to proceed. Demetrius being about to return to Athens, signified by letter to the city that he desired immediate admission to the rites of initiation into the Mysteries, and wished to go through all the stages of the ceremony, from first to last, without delay. This was absolutely contrary to the rules, and a thing which had never been allowed before; for the lesser mysteries were celebrated in the month of Anthesterion, and the great solemnity in Boedromion, and none of the novices were finally admitted till they had completed a year after this latter. Yet all this notwithstanding, when in the public assembly these letters of Demetrius were produced and read, there was not one

single person who had the courage to oppose them, except Pythodorus, the torch-bearer. But it signified nothing, for Stratocles at once proposed that the month of Munychion, then current, should by edict be reputed to be the month of Anthesterion; which being voted and done, and Demetrius thereby admitted to the lesser ceremonies, by another vote they turned the same month of Munychion into the other month of Boedromion; the celebration of the greater mysteries ensued, and Demetrius was fully admitted. These proceedings gave the comedian, Philippides, a new occasion to exercise his wit upon Stratocles-

" -whose flattering fear
Into one month hath crowded all the year." And on the vote that Demetrius should lodge in the Parthenon-

"Who turns the temple to a common inn,
And makes the Virgin's house a house of sin."

Of all the disreputable and flagitious acts of which he was guilty in this visit, one that particularly hurt the feelings of the Athenians was that, having given command that they should forthwith raise for his service two hundred and fifty talents, and they to comply with

his demands being forced to levy it upon the people with the utmost rigour and severity, when they presented him with the money which they had with such difficulty raised, as if it were a trifling sum, he ordered it to be given to Lamia and the rest of his women, to buy soap. The loss, which was bad enough, was less galling than the shame, and the words more intolerable than the act which they accompanied. Though, indeed, the story is variously reported; and some say it was the Thessalians, and not the Athenians, who were thus treated. Lamia, however, exacted contributions herself to pay for an entertainment she gave to the king, and her banquet was so renowned for its sumptuousness that a description of it was drawn up by the Samian writer, Lynceus. Upon this occasion, one of the comic writers gave Lamia the name of the real Helepolis; and Demochares of Soli called Demetrius Mythus, because the fable always has its Lamia, and so had he.

And, in truth, his passion for this woman, and the prosperity in which she lived were such as to draw upon him not only the envy and jealousy of all his wives, but the animosity even of his friends. For example, on Lysimachus's showing to some ambassadors from Demetrius the scars of the wounds which he had received upon his thighs and arms by the paws of the lion with which Alexander had shut him up, after hearing

his account of the combat, they smiled and answered, that their king, also, was not without his scars, but could show upon his neck the marks of a Lamia, a no less dangerous beast. It was also matter of wonder that, though he had objected so much to Phila on account of her age, he was yet such a slave to Lamia who was so long past her prime. One evening at supper, when she played the flute, Demetrius asked Demo, whom the men called Madness, what she thought of her. Demo answered she thought her an old woman. And when a quantity of sweetmeats were brought in, and the king said again, "See what presents I get from Lamia!" "My old mother," answered Demo, "will send you more, if you will make her your mistress." Another story is told of a criticism passed by Lamia on the famous judgment of Bocchoris. A young Egyptian had long made suit to Thonis, the courtesan, offering a sum of gold for her favour. But before it came to pass, he dreamed one night that he had obtained it, and, satisfied with the shadow, felt no more desire for the substance. Thonis upon this brought an action for the sum. Bocchoris, the judge, on hearing the case, ordered the defendant to bring into court the full amount in a vessel, which he was to move to and fro in his hand, and the shadow of it was to be adjudged to Thonis. The fairness of this sentence Lamia contested, saying the young man's desire might have been satisfied with the dream,

but Thonis's desire for the money could not be relieved by the shadow.
Thus much for Lamia.

And now the story passes from the comic to the tragic stage in pursuit of the acts and fortunes of its subjects. A general league of the kings, who were now gathering and combining their forces to attack Antigonus, recalled Demetrius from Greece. He was encouraged by finding his father full of a spirit and resolution for the combat that belied his years. Yet it would seem to be true, that if Antigonus could only have borne to make some trifling concessions, and if he had shown any moderation in his passion for empire, he might have maintained for himself till his death and left to his son behind him the first place among the kings. But he was of a violent and haughty spirit; and the insulting words as well as actions in which he allowed himself could not be borne by young and powerful princes, and provoked them into combining against him. Though now when he was told of the confederacy, he could not forbear from saying that this flock of birds would soon be scattered by one stone and a single shout. He took the field at the head of more than seventy thousand foot, and of ten thousand horse, and seventy-five elephants. His enemies had sixty-four thousand foot, five hundred more horse than he, elephants to the number of four hundred,

and a hundred and twenty chariots. On their near approach to each other, an alteration began to be observable, not in the purposes, but in the presentiments of Antigonus. For whereas in all former campaigns he had ever shown himself lofty and confident, loud in voice and scornful in speech, often by some joke or mockery on the eve of battle expressing his contempt and displaying his composure, he was now remarked to be thoughtful, silent, and retired. He presented Demetrius to the army and declared him his successor; and what every one thought stranger than all was that he now conferred alone in his tent with Demetrius; whereas in former time he had never entered into any secret consultations even with him; but had always followed his own advice, made his resolutions, and then given out his commands. Once when Demetrius was a boy and asked him how soon the army would move, he is said to have answered him sharply, "Are you afraid lest you, of all the army, should not hear the trumpet?"

There were now, however, inauspicious signs, which affected his spirits. Demetrius, in a dream, had seen Alexander, completely armed, appear and demand of him what word they intended to give in the time of the battle; and Demetrius answering that he intended the word should he "Jupiter and Victory," "Then," said Alexander, "I will go to your

adversaries and find my welcome with them." And on the morning of the combat, as the armies were drawing up, Antigonus, going out of the door of his tent, by some accident or other stumbled and fell flat upon the ground, hurting himself a good deal. And on recovering his feet, lifting up his hands to heaven, he prayed the gods to grant him, "either victory, or death without knowledge of defeat." When the armies engaged, Demetrius, who commanded the greatest and best part of the cavalry, made a charge on Antiochus, the son of Seleucus, and gloriously routing the enemy, followed the pursuit, in the pride and exultation of success, so eagerly, and so unwisely far, that it fatally lost him the day; for when, perceiving his error, he would have come in to the assistance of his own infantry, he was not able, the enemy with their elephants having cut off his retreat. And on the other hand, Seleucus, observing the main battle of Antigonus left naked of their horse, did not charge, but made a show of charging; and keeping them in alarm and wheeling about and still threatening an attack, he gave opportunity for those who wished it to separate and come over to him; which a large body of them did, the rest taking to flight. But the old King Antigonus still kept his post, and when a strong body of the enemies drew up to charge him, and one of those about him cried out to him, "Sir, they are coming upon you," he only

replied, "What else should they do? but Demetrius will come to my rescue." And in this hope he persisted to the last, looking out on every side for his son's approach, until he was borne down by a whole multitude of darts, and fell. His other followers and friends fled, and Thorax of Larissa remained alone by the body.

The battle having been thus decided, the kings who had gained the victory, carving up the whole vast empire that had belonged to Demetrius and Antigonus, like a carcass, into so many portions, added these new gains to their former possessions. As for Demetrius, with five thousand foot and four thousand horse, he fled at his utmost speed to Ephesus, where it was the common opinion he would seize the treasures of the temple to relieve his wants; but he, on the contrary, fearing such an attempt on the part of his soldiers, hastened away, and sailed for Greece, his chief remaining hopes being placed in the fidelity of the Athenians, with whom he had left part of his navy and of his treasures and his wife Deidamia. And in their attachment he had not the least doubt but he should in this his extremity find a safe resource. Accordingly when, upon reaching the Cyclades, he was met by ambassadors from Athens, requesting him not to proceed to the city, as the people had passed a vote to admit no king whatever within their walls, and

had conveyed Deidamia with honourable attendance to Megara, his anger and surprise overpowered him, and the constancy quite failed him which he had hitherto shown in a wonderful degree under his reverses, nothing humiliating or mean-spirited having as yet been seen in him under all his misfortunes. But to be thus disappointed in the Athenians, and to find the friendship he had trusted prove, upon trial, thus empty and unreal, was a great pang to him. And, in truth, an excessive display of outward honour would seem to be the most uncertain attestation of the real affection of a people for any king or potentate. Such shows lose their whole credit as tokens of affection (which has its virtue in the feelings and moral choice), when we reflect that they may equally proceed from fear. The same decrees are voted upon the latter motive as upon the former. And therefore judicious men do not look so much to statues, paintings, or divine honours that are paid them, as to their own actions and conduct, judging hence whether they shall trust these as a genuine, or discredit them as a forced homage. As in fact nothing is less unusual than for a people, even while offering compliments, to be disgusted with those who accept them greedily, or arrogantly, or without respect to the free-will of the givers.

Demetrius, shamefully used as he thought himself, was in no condition

to revenge the affront. He returned a message of gentle expostulation, saying, however, that he expected to have his galleys sent to him, among which was that of thirteen banks of oars. And this being accorded him, he sailed to the Isthmus, and, finding his affairs in very ill condition, his garrisons expelled, and a general secession going on to the enemy, he left Pyrrhus to attend to Greece, and took his course to the Chersonesus, where he ravaged the territories of Lysimachus, and by the booty which he took, maintained and kept together his troops, which were now once more beginning to recover and to show some considerable front. Nor did any of the other princes care to meddle with him on that side; for Lysimachus had quite as little claim to be loved, and was more to be feared for his power. But not long after Seleucus sent to treat with Demetrius for a marriage betwixt himself and Stratonice, daughter of Demetrius by Phila. Seleucus, indeed, had already, by Apama, the Persian, a son named Antiochus, but he was possessed of territories that might well satisfy more than one successor, and he was the rather induced to this alliance with Demetrius, because Lysimachus had just married himself to one daughter of King Ptolemy, and his son Agathocles to another. Demetrius, who looked upon the offer as an unexpected piece of good fortune, presently embarked with his daughter, and with his whole fleet sailed for Syria. Having during his voyage

to touch several times on the coast, among other places he landed in part of Cilicia, which by the apportionment of the kings after the defeat of Antigonus was allotted to Plistarchus, the brother of Cassander. Plistarchus, who took this descent of Demetrius upon his coasts as an infraction of his rights, and was not sorry to have something to complain of, hastened to expostulate in person with Seleucus for entering separately into relations with Demetrius, the common enemy, without consulting the other kings.

Demetrius, receiving information of this, seized the opportunity, and fell upon the city of Quinda, which he surprised, and took in it twelve hundred talents still remaining of the treasure. With this prize, he hastened back to his galleys, embarked, and set sail. At Rhodus, where his wife Phila was now with him, he was met by Seleucus, and their communications with each other at once were put on a frank, unsuspecting, and kingly footing. First, Seleucus gave a banquet to Demetrius in his tent in the camp; then Demetrius' received him in the ship of thirteen banks of oars. Meetings for amusements, conferences, and long visits for general intercourse succeeded, all without attendants or arms; until at length Seleucus took his leave, and in great state conducted Stratonice to Antioch. Demetrius meantime possessed himself

of Cilicia, and sent Phila to her brother Cassander, to answer the complaints of Plistarchus. And here his wife Deidamia came by sea out of Greece to meet him, but not long after contracted an illness, of which she died. After her death, Demetrius, by the mediation of Seleucus, became reconciled to Ptolemy, and an agreement was made that he should marry his daughter Ptolemais. Thus far all was handsomely done on the part of Seleucus. But, shortly after, desiring to have the province of Cilicia from Demetrius for a sum of money, and being refused it, he then angrily demanded of him the cities of Tyre and Sidon, which seemed a mere piece of arbitrary dealing, and, indeed, an outrageous thing that he, who was possessed of all the vast provinces between India and the Syrian sea, should think himself so poorly off as, for the sake of two cities which he coveted, to disturb the peace of his dear connection, already a sufferer under a severe reverse of fortune. However, he did but justify the saying of Plato, that the only certain way to be truly rich is not to have more property, but fewer desires. For whoever is always grasping at more avows that he is still in want, and must be poor in the midst of affluence.

But Demetrius, whose courage did not sink, resolutely sent him answer, that, though he were to lose ten thousand battles like that of Ipsus,

he would pay no price for the good-will of such a son-in-law as Seleucus. He reinforced these cities with sufficient garrisons to enable them to make a defence against Seleucus; and, receiving information that Lachares, taking the opportunity of their civil dissensions, had set up himself as a usurper over the Athenians, he imagined that if he made a sudden attempt upon the city, he might now without difficulty get possession of it. He crossed the sea in safety with a large fleet; but passing along the coast of Attica, was met by a violent storm, and lost the greater number of his ships, and a very considerable body of men on board of them. As for him, he escaped, and began to make war in a petty manner with the Athenians, but, finding himself unable to effect his design, he sent back orders for raising another fleet, and, with the troops which he had, marched into Peloponnesus and laid siege to the city of Messena. In attacking which place he was in danger of death; for a missile from an engine struck him in the face, and passed through the cheek into his mouth. He recovered, however, and, as soon as he was in a condition to take the field, won over divers cities which had revolted from him, and made an incursion into Attica, where he took Eleusis and Rhamnus, and wasted the country thereabout. And that he might straiten the Athenians by cutting off all manner of provision, a vessel laden with corn bound thither falling

into his hands, he ordered the master and the supercargo to be immediately hanged, thereby to strike a terror into others, that so they might not venture to supply the city with provisions. By which means they were reduced to such extremities that a bushel of salt sold for forty drachmas, and a peck of wheat for three hundred. Ptolemy had sent to their relief a hundred and fifty galleys, which came so near as to be seen off Aegina; but this brief hope was soon extinguished by the arrival of three hundred ships, which came to reinforce Demetrius from Cyprus, Peloponnesus, and other places; upon which Ptolemy's fleet took to flight, and Lachares, the tyrant, ran away, leaving the city to its fate.

And now the Athenians, who before had made it capital for any person to propose a treaty or accommodation with Demetrius, immediately opened the nearest gates to send ambassadors to him, not so much out of hopes of obtaining any honourable conditions from his clemency as out of necessity, to avoid death by famine. For among many frightful instances of the distress they were reduced to, it is said that a father and son were sitting in a room together, having abandoned every hope, when a dead mouse fell from the ceiling; and for this prize they leaped up and came to blows. In this famine, it is also related, the philosopher

Epicurus saved his own life, and the lives of his scholars, by a small quantity of beans, which he distributed to them daily by number.

In this condition was the city when Demetrius made his entrance and issued a proclamation that all the inhabitants should assemble in the theatre; which being done, he drew up his soldiers at the back of the stage, occupied the stage itself with his guards, and, presently coming in himself by the actors' passages, when the people's consternation had risen to its height, with his first words he put an end to it.

Without any harshness of tone or bitterness of words, he reprehended them in a gentle and friendly way, and declared himself reconciled, adding a present of a hundred thousand bushels of wheat, and appointing as magistrates persons acceptable to the people. So Dromoclides, the orator, seeing the people at a loss how to express their gratitude by any words or acclamations, and ready for anything that would outdo the verbal encomiums of the public speakers, came forward, and moved a decree for delivering Piraeus and Munychia into the hands of King Demetrius. This was passed accordingly, and Demetrius, of his own motion, added a third garrison, which he placed in the Museum, as a precaution against any new restiveness on the part of the people, which might give him the trouble of quitting his other enterprises.

He had not long been master of Athens before he had formed designs against Lacedaemon; of which Archidamus, the king, being advertised, came out and met him, but he was overthrown in a battle near Mantinea; after which Demetrius entered Laconia, and, in a second battle near Sparta itself, defeated him again with the loss of two hundred Lacedaemonians slain, and five hundred taken prisoners. And now it was almost impossible for the city, which hitherto had never been captured, to escape his arms. But certainly there never was any king upon whom fortune made such short turns, nor any other life or story so filled with her swift and surprising changes, over and over again, from small things to great, from splendour back to humiliation and from utter weakness once more to power and might. They say in his sadder vicissitudes he used sometimes to apostrophize fortune in the words of Aeschylus-

"Thou liftest up, to cast us down again." And so at this moment, when all things seemed to conspire together to give him his heart's desire of dominion and power, news arrived that Lysimachus had taken all his cities in Asia, that Ptolemy had reduced all Cyprus with the exception of Salamis, and that in Salamis his mother and children were shut up and close besieged; and yet, like the woman in Archilochus-

"Water in one deceitful hand she shows,
While burning fire within her other glows." The same fortune that drew him off with these disastrous tidings from Sparta, in a moment after opened upon him a new and wonderful prospect, of the following kind. Cassander, King of Macedon, dying, and his eldest son Philip, who succeeded him, not long surviving his father, the two younger brothers fell at variance concerning the succession. And Antipater having murdered his mother Thessalonica, Alexander, the younger brother, called in to his assistance Pyrrhus out of Epirus, and Demetrius out of the Peloponnese. Pyrrhus arrived first, and, taking in recompense for his succour a large slice of Macedonia, had made Alexander begin to be aware that he had brought upon himself a dangerous neighbour. And, that he might not run a yet worse hazard from Demetrius, whose power and reputation were so great, the young man hurried away to meet him at Dium, whither he, who on receiving his letter had set out on his march, was now come. And, offering his greetings and grateful acknowledgments, he at the same time informed him that his affairs no longer required the presence of his ally, thereupon he invited him to supper. There were not wanting some feelings of suspicion on either side already; and when Demetrius was now on his way to the

banquet, some one came and told him that in the midst of the drinking he would be killed. Demetrius showed little concern, but, making only a little less haste, he sent to the principal officers of his army commanding them to draw out the soldiers, and make them stand to their arms, and ordered his retinue (more numerous a good deal than that of Alexander) to attend him into the very room of the entertainment, and not to stir from thence till they saw him rise from the table. Thus Alexander's servants, finding themselves overpowered, had not courage to attempt anything. And, indeed, Demetrius gave them no opportunity, for he made a very short visit, and pretending to Alexander that he was not at present in health for drinking wine, left early. And the next day he occupied himself in preparations for departing, telling Alexander he had received intelligence that obliged him to leave, begging him to excuse so sudden a parting; he would hope to see him further when his affairs allowed him leisure. Alexander was only too glad, not only that he was going, but that he was doing so of his own motion, without any offence, and proposed to accompany him into Thessaly. But when they came to Larissa, new invitations passed between them, new professions of good-will, covering new conspiracies; by which Alexander put himself into the power of Demetrius. For as he did not like to use precautions on his own part, for fear Demetrius

should take the hint to use them on his, the very thing he meant to use was first done to him. He accepted an invitation, and came to Demetrius's quarters; and when Demetrius, while they were still supping, rose from the table and went forth, the young man rose also, and followed him to the door, where Demetrius, as he passed through, only said to the guards, "Kill him that follows me," and went on; and Alexander was at once despatched by them, together with such of his friends as endeavoured to come to his rescue, one of whom, before he died, said, "You have been one day too quick for us."

The night following was one, as may be supposed, of disorder and confusion. And with the morning, the Macedonians, still in alarm, and fearful of the forces of Demetrius, on finding no violence offered, but only a message sent from Demetrius desiring an interview and opportunity for explanation of his actions, at last began to feel pretty confident again, and prepared to receive him favourably. And when he came, there was no need of much being said; their hatred of Antipater for his murder of his mother, and the absence of any one better to govern them, soon decided them to proclaim Demetrius King of Macedon. And into Macedonia they at once started and took him. And the Macedonians at home, who had not forgotten or forgiven the wicked deeds committed

by Cassander on the family of Alexander, were far from sorry at the change. Any kind recollections that still might subsist of the plain and simple rule of the first Antipater went also to the benefit of Demetrius, whose wife was Phila, his daughter, and his son by her, a boy already old enough to be serving in the army with his father, was the natural successor to the government.

To add to this unexpected good fortune, news arrived that Ptolemy had dismissed his mother and children, bestowing upon them presents and honours; and also that his daughter Stratonice, whom he had married to Seleucus, was remarried to Antiochus, the son of Seleucus, and proclaimed Queen of Upper Asia.

For Antiochus, it appears, had fallen passionately in love with Stratonice, the young queen, who had already made Seleucus the father of a son. He struggled very hard with the beginning of this passion, and at last, resolving with himself that his desires were wholly unlawful, his malady past all cure, and his powers of reason too feeble to act, he determined on death, and thought to bring his life slowly to extinction by neglecting his person and refusing nourishment, under the pretence of being ill. Erasistratus, the physician who attended him, quickly

perceived that love was his distemper, but the difficulty was to discover the object. He therefore waited continually in his chamber, and when any of the beauties of the court made their visit to the sick prince, he observed the emotions and alterations in the countenance of Antiochus, and watched for the changes which he knew to be indicative of the inward passions and inclinations of the soul. He took notice that the presence of other women produced no effect upon him; but when Stratonice came, as she often did, alone, or in company with Seleucus, to see him, he observed in him all Sappho's famous symptoms,- his voice faltered, his face flushed up, his eyes glanced stealthily, a sudden sweat broke out on his skin, the beatings of his heart were irregular and violent, and, unable to support the excess of his passion, he would sink into a state of faintness, prostration, and pallor.

Erasistratus, reasoning upon these symptoms, and, upon the probabilities of things, considering that the king's son would hardly, if the object of his passion had been any other, have persisted to death rather than reveal it, felt, however, the difficulty of making a discovery of this nature to Seleucus. But, trusting to the tenderness of Seleucus for the young man, he put on all the assurances he could, and at last, on some opportunity, spoke out and told him the malady was love, a

love impossible to gratify or relieve. The king was extremely surprised, and asked, "Why impossible to relieve?" "The fact is," replied Erasistratus, "he is in love with my wife." "How!" said Seleucus, "and will our friend Erasistratus refuse to bestow his wife upon my son and only successor, when there is no other way to save his life?" "You," replied Erasistratus, "who are his father, would not do so, if he were in love with Stratonice." "Ah, my friend," answered Seleucus, "would to heaven any means, human or divine, could but convert his present passion to that; it would be well for me to part not only with Stratonice, but with my empire, to save Antiochus." This he said with the greatest passion, shedding tears as he spoke; upon which Erasistratus, taking him by the hand, replied, "In that case, you have no need of Erasistratus; for you, who are the husband, the father, and the king, are the proper physician for your own family." Seleucus, accordingly, summoning a general assembly of his people, declared to them, that he had resolved to make Antiochus king, and Stratonice queen, of all the provinces of Upper Asia, uniting them in marriage; telling them, that he thought he had sufficient power over the prince's will that he should find in him no repugnance to obey his commands; and for Stratonice, he hoped all his friends would endeavour to make her sensible, if she should manifest any reluctance to such a marriage, that she ought

to esteem those things just and honourable which had been determined upon by the king as necessary to the general good. In this manner, we are told, was brought about the marriage of Antiochus and Stratonice.

To return to the affairs of Demetrius. Having obtained the crown of Macedon, he presently became master of Thessaly also. And holding the greatest part of Peloponnesus, and, on this side of the Isthmus, the cities of Megara and Athens, he now turned his arms against the Boeotians. They at first made overtures for an accommodation; but Cleonymus of Sparta having ventured with some troops to their assistance, and having made his way into Thebes, and Pisis, the Thespian, who was their first man in power and reputation, animating them to make a brave resistance, they broke off the treaty. No sooner, however, had Demetrius begun to approach the walls with his engines, but Cleonymus in affright secretly withdrew; and the Boeotians, finding themselves abandoned, made their submission. Demetrius placed a garrison in charge of their towns, and, having raised a large sum of money from them, he placed Hieronymus, the historian, in the office of governor and military commander over them, and was thought on the whole to have shown great clemency, more particularly to Pisis, to whom he did no hurt, but spoke with him courteously and kindly, and made him chief

magistrate of Thespieae. Not long after, Lysimachus was taken prisoner by Dromichaetes, and Demetrius went off instantly in the hopes of possessing himself of Thrace, thus left without a king. Upon this, the Boeotians revolted again, and news also came that Lysimachus had regained his liberty. So Demetrius, turning back quickly and in anger, found on coming up that his son Antigonus had already defeated the Boeotians in battle, and therefore proceeded to lay siege again to Thebes.

But understanding that Pyrrhus had made an incursion into Thessaly, and that he was advanced as far as Thermopylae, leaving Antigonus to continue the siege, he marched with the rest of his army to oppose this enemy. Pyrrhus, however, made a quick retreat. So, leaving ten thousand foot and a thousand horse for the protection of Thessaly, he returned to the siege of Thebes, and there brought up his famous City-taker to the attack, which, however, was so laboriously and so slowly moved on account of its bulk and heaviness, that in two months it did not advance two furlongs. In the meantime the citizens made a stout defence, and Demetrius, out of heat and contentiousness very often, more than upon any necessity, sent his soldiers into danger; until at last Antigonus, observing how many men were losing their

lives, said to him, "Why, my father, do we go on letting the men be wasted in this way without any need of it?" But Demetrius, in a great passion, interrupted him: "And you, good sir, why do you afflict yourself for the matter? will dead men come to you for rations?" But that the soldiers might see that he valued his own life at no dearer rate than theirs, he exposed himself freely, and was wounded with a javelin through his neck, which put him into great hazard of his life. But, notwithstanding, he continued the siege, and in conclusion took the town again. And after his entrance, when the citizens were in fear and trembling, and expected all the severities which an incensed conqueror could inflict, he only put to death thirteen and banished some few others, pardoning all the rest. Thus the city of Thebes, which had not yet been ten years restored, in that short space was twice besieged and taken.

Shortly after, the festival of the Pythian Apollo was to be celebrated, and the Aetolians having blocked up all the passages to Delphi, Demetrius held the games and celebrated the feast at Athens, alleging it was great reason those honours should be paid in that place, Apollo being the paternal god of the Athenian people, and the reputed first founder of their race.

From thence Demetrius returned to Macedon, and as he not only was of a restless temper himself, but saw also that the Macedonians were ever the best subjects when employed in military expeditions, but turbulent and desirous of change in the idleness of peace, he led them against the Aetolians, and, having wasted their country, he left Pantauchus with a great part of his army to complete the conquest, and with the rest he marched in person to find out Pyrrhus, who in like manner was advancing to encounter him. But so it fell out, that by taking different ways the two armies did not meet; but whilst Demetrius entered Epirus, and laid all waste before him, Pyrrhus fell upon Pantauchus, and in a battle in which the two commanders met in person and wounded each other he gained the victory, and took five thousand prisoners, besides great numbers slain in the field. The worst thing, however, for Demetrius was that Pyrrhus had excited less animosity as an enemy than admiration as a brave man. His taking so large a part with his own hand in the battle had gained him the greatest name and glory among the Macedonians. Many among them began to say that this was the only king in whom there was any likeness to be seen of the great Alexander's courage; the other kings, and particularly Demetrius, did nothing but personate him, like actors on a stage, in his pomp

and outward majesty. And Demetrius truly was a perfect play and pageant, with his robes and diadems, his gold-edged purple and his hats with double streamers, his very shoes being of the richest purple felt, embroidered over in gold. One robe in particular, a most superb piece of work, was long in the loom in preparation for him, in which was to be wrought the representation of the universe and the celestial bodies. This, left unfinished when his reverse overtook him, not any one of the kings of Macedon, his successors, though divers of them haughty enough, ever presumed to use.

But it was not this theatric pomp alone which disgusted the Macedonians, but his profuse and luxurious way of living; and, above all, the difficulty of speaking with him or of obtaining access to his presence. For either he would not be seen at all, or, if he did give audience, he was violent and overbearing. Thus he made the envoys of the Athenians, to whom yet he was more attentive than to all the other Grecians, wait two whole years before they could obtain a hearing. And when the Lacedaemonians sent a single person on an embassy to him, he held himself insulted, and asked angrily whether it was the fact that the Lacedaemonians had sent but one ambassador. "Yes," was the happy reply he received, "one ambassador to one king."

Once when in some apparent fit of a more popular and acceptable temper he was riding abroad, a number of people came up and presented their written petitions. He courteously received all these, and put them up in the skirt of his cloak, while the poor people were overjoyed, and followed him close. But when he came upon the bridge of the river Axios, shaking out his cloak, he threw all into the river. This excited very bitter resentment among the Macedonians, who felt themselves to be not governed, but insulted. They called to mind what some of them had seen, and others had heard related of King Philip's unambitious and open, accessible manners. One day when an old woman had assailed him several times in the road, and importuned him to hear her after he had told her he had no time, "If so," cried she, "you have no time to be a king." And this reprimand so stung the king that, after thinking of it a while, he went back into the house, and setting all other matters apart, for several days together he did nothing else but receive, beginning with the old woman, the complaints of all that would come. And to do justice, truly enough, might well be called a king's first business. "Mars," as says Timotheus, "is the tyrant; but Law, in Pindar's words, the king of all. Homer does not say that kings received at the hands of Jove besieging engines or ships of war, but sentences

of justice, to keep and observe; nor is it the most warlike, unjust, and murderous, but the most righteous of kings, that has from him the name of Jupiter's "familiar friend" and scholar. Demetrius's delight was the title most unlike the choice of the king of gods. The divine names were those of the Defender and Keeper, his was that of the Besieger of Cities. The place of virtue was given by him to that which, had he not been as ignorant as he was powerful, he would have known to be vice, and honour by his act was associated with crime. While he lay dangerously ill at Pella, Pyrrhus pretty nearly overran all Macedon, and advanced as far as the city of Edessa. On recovering his health, he quickly drove him out, and came to terms with him, being desirous not to employ his time in a string of petty local conflicts with a neighbour, when all his thoughts were fixed upon another design. This was no less than to endeavour the recovery of the whole empire which his father had possessed; and his preparations were suitable to his hopes and the greatness of the enterprise. He had arranged for the levying of ninety-eight thousand foot and nearly twelve thousand horse; and he had a fleet of five hundred galleys on the stocks, some building at Athens, others at Corinth and Chalcis, and in the neighbourhood of Pella. And he himself was passing evermore from one to another of these places, to give his directions and his assistance to the

plans, while all that saw were amazed, not so much at the number, as at the magnitude of the works. Hitherto, there had never been seen a galley with fifteen or sixteen ranges of oars. At a later time, Ptolemy Philopator built one of forty rows, which was two hundred and eighty cubits in length and the height of her to the top of her stern, forty-eight cubits; she had four hundred sailors and four thousand rowers, and afforded room besides for very near three thousand soldiers to fight on her decks. But this, after all, was for show, and not for service, scarcely differing from a fixed edifice ashore, and was not to be moved without extreme toil and peril; whereas these galleys of Demetrius were meant quite as much for fighting as for looking at, were not the less serviceable for their magnificence, and were as wonderful for their speed and general performance as for their size.

These mighty preparations against Asia, the like of which had not been made since Alexander first invaded it, united Seleucus, Ptolemy, and Lysimachus in a confederacy for their defence. They also despatched ambassadors to Pyrrhus, to persuade him to make a diversion by attacking Macedonia; he need not think there was any validity in a treaty which Demetrius had concluded, not as an engagement to be at peace with

him, but as a means of enabling himself to make war first upon the enemy of his choice. So when Pyrrhus accepted their proposals, Demetrius, still in the midst of his preparations, was encompassed with war on all sides. Ptolemy, with a mighty navy, invaded Greece; Lysimachus entered Macedonia upon the side of Thrace, and Pyrrhus, from the Epirot border, both of them spoiling and wasting the country. Demetrius, leaving his son to look after Greece, marched to the relief of Macedon, and first of all to oppose Lysimachus. On his way, he received the news that Pyrrhus had taken the city Beroea; and the report quickly getting out among the soldiers, all discipline at once was lost, and the camp was filled with lamentations and tears, anger and execrations on Demetrius; they would stay no longer, they would march off, as they said, to take care of their country, friends, and families; but in reality the intention was to revolt to Lysimachus. Demetrius, therefore, thought it his business to keep them as far away as he could from Lysimachus, who was their own countryman, and for Alexander's sake kindly looked upon by many; they would be ready to fight with Pyrrhus, a new comer and a foreigner, whom they could hardly prefer to himself. But he found himself under a great mistake in these conjectures. For when he advanced and pitched his camp near, the old admiration for Pyrrhus's gallantry in arms revived again; and as they had been used

from time immemorial to suppose that the best king was he that was the bravest soldier, so now they were also told of his generous usage of his prisoners, and, in short, they were eager to have any one in the place of Demetrius, and well pleased that the man should be Pyrrhus.

At first, some straggling parties only deserted, but in a little time the whole army broke out into a universal mutiny, insomuch that at last some of them went up and told him openly that if he consulted his own safety he were best to make haste to be gone, for that the Macedonians were resolved no longer to hazard their lives for the satisfaction of his luxury and pleasure. And this was thought fair and moderate language, compared with the fierceness of the rest. So, withdrawing into his tent, and, like an actor rather than a real king, laying aside his stage-robes of royalty, he put on some common clothes and stole away. He was no sooner gone but the mutinous army were fighting and quarrelling for the plunder of his tent, but Pyrrhus, coming immediately, took possession of the camp without a blow, after which he, with Lysimachus, parted the realm of Macedon betwixt them, after Demetrius had securely held it just seven years.

As for Demetrius, being thus suddenly despoiled of everything, he retired to Cassandrea. His wife Phila, in the passion of her grief,

could not endure to see her hapless husband reduced to the condition of a private and banished man. She refused to entertain any further hope, and resolving to quit a fortune which was never permanent except for calamity, took poison and died. Demetrius, determining still to hold on by the wreck, went off to Greece, and collected his friends and officers there. Menelaus, in the play of Sophocles, to give an image of his vicissitudes of estate, says-

"For me, my destiny, alas, is found
Whirling upon the gods' swift wheel around,
And changing still, and as the moon's fair frame
Cannot continue for two nights the same,
But out of shadow first a crescent shows,
Thence into beauty and perfection grows,
And when the form of plenitude it wears,
Dwindles again, and wholly disappears."

The simile is yet truer of Demetrius and the phases of his fortunes, now on the increase, presently on the wane, now filling up and now falling away. And so, at this time of apparent entire obscurity and extinction, his light again shone out, and accessions of strength,

little by little, came in to fulfil once more the measure of his hope. At first he showed himself in the garb of a private man, and went about the cities without any of the badges of a king. One who saw him at Thebes applied to him, not inaptly, the lines of Euripides-

"Humbled to man, laid by the godhead's pride,
He comes to Dirce and Ismenus's side." But ere long his expectations had re-entered the royal track, and he began once more to have about him the body and form of empire. The Thebans received back, as his gift, their ancient constitution. The Athenians had deserted him. They displaced Diphilus, who was that year the priest of the two Tutelar Deities, and restored the archons, as of old, to mark the year; and on hearing that Demetrius was not so weak as they had expected, they sent into Macedonia to beg the protection of Pyrrhus. Demetrius, in anger, marched to Athens, and laid close siege to the city. In this distress, they sent out to him Crates the philosopher, a person of authority and reputation, who succeeded so far, that what with his entreaties and the solid reasons which he offered, Demetrius was persuaded to raise the siege; and, collecting all his ships, he embarked a force of eleven thousand men with cavalry, and sailed away to Asia, to Caria and Lydia, to take those provinces from Lysimachus. Arriving at Miletus,

he was met there by Eurydice, the sister of Phila, who brought along with her Ptolemais, one of her daughters by King Ptolemy, who had before been affianced to Demetrius, and with whom he now consummated his marriage. Immediately after, he proceeded to carry out his project, and was so fortunate in the beginning that many cities revolted to him; others, as particularly Sardis, he took by force; and some generals of Lysimachus, also, came over to him with troops and money. But when Agathocles, the son of Lysimachus, arrived with an army, he retreated into Phrygia, with an intention to pass into Armenia, believing that, if he could once plant his foot in Armenia, he might set Media in revolt, and gain a position in Upper Asia, where a fugitive commander might find a hundred ways of evasion and escape. Agathocles pressed hard upon him, and many skirmishes and conflicts occurred, in which Demetrius had still the advantage; but Agathocles straitened him much in his forage, and his men showed a great dislike to his purpose, which they suspected, of carrying them far away into Armenia and Media. Famine also pressed upon them, and some mistake occurred in their passage of the river Lycus, in consequence of which a large number were swept away and drowned. Still, however, they could pass their jests, and one of them fixed upon Demetrius's tent-door a paper with the first verse, slightly altered, of the Oedipus:-

"Child of the blind old man, Antigonus,
Into what country are you bringing us?"

But at last, pestilence, as is usual when armies are driven to such necessities as to subsist upon any food they can get, began to assail them as well as famine. So that, having lost eight thousand of his men, with the rest he retreated and came to Tarsus, and because that city was within the dominions of Seleucus, he was anxious to prevent any plundering, and wished to give no sort of offence to Seleucus. But when he perceived it was impossible to restrain the soldiers in their extreme necessity, Agathocles also having blocked up all the avenues of Mount Taurus, he wrote a letter to Seleucus, bewailing first all his own sad fortunes, and proceeding with entreaties and supplications for some compassion on his part towards one nearly connected with him, who was fallen into such calamities as might extort tenderness and pity from his very enemies.

These letters so far moved Seleucus, that he gave orders to the governors of those provinces that they should furnish Demetrius with all things suitable to his royal rank, and with sufficient provisions for his

troops. But Patrocles, a person whose judgment was greatly valued, and who was a friend highly trusted by Seleucus, pointed out to him that the expense of maintaining such a body of soldiers was the least important consideration, but that it was contrary to all policy to let Demetrius stay in the country, since he, of all the kings of his time, was the most violent, and most addicted to daring enterprises; and he was now in a condition which might tempt persons of the greatest temper and moderation to unlawful and desperate attempts. Seleucus, excited by this advice, moved with a powerful army towards Cilicia; and Demetrius, astonished at this sudden alteration, betook himself for safety to the most inaccessible places of Mount Taurus; from whence he sent envoys to Seleucus, to request from him that he would permit him the liberty to settle with his army somewhere among the independent barbarian tribes, where he might be able to make himself a petty king, and end his life without further travel and hardship; or, if he refused him this, at any rate to give his troops food during the winter, and not expose him in this distressed and naked condition to the fury of his enemies.

But Seleucus, whose jealousy made him put an ill-construction on all he said, sent him answer, that he would permit him to stay two months

and no longer in Cataonia, provided he presently sent him the principal of his friends as hostages for his departure then; and, in the meantime, he fortified all the passages into Syria. So that Demetrius, who saw himself thus, like a wild beast, in the way to be encompassed on all sides in the toils, was driven in desperation to his defence, overran the country, and in several engagements in which Seleucus attacked him, had the advantage of him. Particularly, when he was once assailed by the scythed chariots, he successfully avoided the charge and routed his assailants, and then, expelling the troops that were in guard of the passes, made himself master of the roads leading into Syria. And now, elated himself, and finding his soldiers also animated by these successes, he was resolved to push at all, and to have one deciding blow for the empire with Seleucus; who indeed was in considerable anxiety and distress, being averse to any assistance from Lysimachus, whom he both mistrusted and feared, and shrinking from a battle with Demetrius, whose desperation he knew, and whose fortune he had so often seen suddenly pass from the lowest to the highest.

But Demetrius, in the meanwhile, was taken with a violent sickness, from which he suffered extremely himself, and which ruined all his prospects. His men deserted to the enemy, or dispersed. At last, after

forty days, he began to be so far recovered as to be able to rally his remaining forces, and marched as if he directly designed for Cilicia; but in the night, raising his camp without sound of trumpet, he took a countermarch, and, passing the mountain Amanus, he ravaged all the lower country as far as Cyrrhestica.

Upon this, Seleucus advancing towards him and encamping at no great distance, Demetrius set his troops in motion to surprise him by night. And almost to the last moment Seleucus knew nothing, and was lying asleep. Some deserter came with the tidings just so soon that he had time to leap, in great consternation, out of bed, and give the alarm to his men. And as he was putting on his boots to mount his horse, he bade the officers about him look well to it, for they had to meet a furious and terrible wild beast. But Demetrius, by the noise he heard in the camp, finding they had taken the alarm, drew off his troops in haste. With the morning's return he found Seleucus pressing hard upon him; so, sending one of his officers against the other wing, he defeated those that were opposed to himself. But Seleucus, lighting from his horse, pulling off his helmet, and taking a target, advanced to the foremost ranks of the mercenary soldiers, and, showing them who he was, bade them come over and join him, telling them that it

was for their sakes only that he had so long forborne coming to extremities. And thereupon, without a blow more, they saluted Seleucus as their king and passed over.

Demetrius, who felt that this was his last change of fortune, and that he had no more vicissitudes to expect, fled to the passes of Amanus, where, with a very few friends and followers, he threw himself into a dense forest, and there waited for the night, purposing, if possible, to make his escape towards Caunus, where he hoped to find his shipping ready to transport him. But upon inquiry, finding that they had not provisions even for that one day, he began to think of some other project. Whilst he was yet in doubt, his friend Sosigenes arrived, who had four hundred pieces of gold about him, and, with this relief, he again entertained hopes of being able to reach the coast, and, as soon as it began to be dark, set forward towards the passes. But, perceiving by the fires that the enemies had occupied them, he gave up all thought of that road, and retreated to his old station in the wood, but not with all his men; for some had deserted, nor were those that remained as willing as they had been. One of them, in fine, ventured to speak out, and say that Demetrius had better give himself up to Seleucus; which Demetrius overhearing, drew out

his sword, and would have passed it through his body, but that some of his friends interposed and prevented the attempt, persuading him to do as had been said. So at last he gave way, and sent to Seleucus, to surrender himself at discretion.

Seleucus, when he was told of it, said it was not Demetrius's good fortune that had found out this means for his safety, but his own, which had added to his other honours the opportunity of showing his clemency and generosity. And forthwith he gave order to his domestic officers to prepare a royal pavilion, and all things suitable to give him a splendid reception and entertainment. There was in the attendance of Seleucus one Apollonides, who formerly had been intimate with Demetrius. He was, therefore, as the fittest person, despatched from the king to meet Demetrius, that he might feel himself more at his ease, and might come with the confidence of being received as a friend and relative. No sooner was this message known, but the courtiers and officers, some few at first, and afterwards almost the whole of them, thinking Demetrius would presently become of great power with the king, hurried off, vying who should be foremost to pay him their respects. The effect of which was that compassion was converted into jealousy, and ill-natured, malicious people could the more easily insinuate to Seleucus that

he was giving way to an unwise humanity, the very first sight of Demetrius having been the occasion of a dangerous excitement in the army. So, whilst Apollonides, in great delight, and after him many others, were relating to Demetrius the kind expressions of Seleucus, and he, after so many troubles and calamities, if indeed he had still any sense of his surrender of himself being a disgrace, had now, in confidence on the good hopes held out to him, entirely forgotten all such thoughts, Pausanias with a guard of a thousand horse and foot came and surrounded him; and, dispersing the rest that were with him, carried him not to the presence of Seleucus, but to the Syrian Chersonese, where he was committed to the safe custody of a strong guard. Sufficient attendance and liberal provisions were here allowed him, space for riding and walking, a park with game for hunting, those of his friends and companions in exile who wished it had permission to see him, and messages of kindness, also, from time to time, were brought him from Seleucus, bidding him fear nothing, and intimating that, as soon as Antiochus and Stratonice should arrive, he would receive his liberty.

Demetrius, however, finding himself in this condition, sent letters to those