

**THE TWO ORATIONS ON  
THE CROWN: AESCHINES  
AND DEMOSTHENES**

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The Two Orations on the Crown: Aeschines and Demosthenes by Demosthenes & Aeschines  
& George W. Biddle

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**DEMOSTHENES & AESCHINES & GEORGE W. BIDDLE**

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THE TWO ORATIONS ON THE CROWN.

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ÆSCHINES

AND

DEMOSTHENES.

A NEW TRANSLATION.

BY

GEORGE W. BIDDLE.

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J. B. LIPPINCOTT & CO.  
1881.

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## ADVERTISEMENT.

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ANOTHER translation of the Orations on the Crown is here presented. Many English translations already exist, but an attempt is now made to unite sufficient literal adherence to the original with what may be called the forensic tone of the occasion.

This version is not incumbered with notes, nor prefaced with an elaborate introduction. Attention is simply called to the political condition of Greece, and to the principal circumstances of the trial, and a slight comparison of the two orations is made. The reader who desires more will find all needed information in the introduction to Kennedy's translation of the Oration of Demosthenes, and in the editions of the Greek text of that oration of T. K. Arnold and Arthur Holmes.

## INTRODUCTION.

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FROM the time that Demosthenes first entered public life he regarded Philip with distrust. He recognized his wonderful abilities, and foresaw that unless his policy was counteracted, the Grecian States would one by one be swallowed up by him, and that instead of free, autonomous, independent States, they would all become members of a great empire under the Macedonian hegemony. Athens, which from the battle of Salamis had been the leader of Greece, and which though now shorn of much of her ancient power and authority was still foremost among the leading States, would be compelled to descend from her pre-eminence as guardian of the Hellenic liberties, and subside into a subordinate position. His patriotism shrank from such a view, and he may be said to have been for many years the leader of the anti-Macedonian party, ever on the alert to watch, proclaim, and oppose the designs of Philip, and to stir up the



Athenians to take active measures against him. Probably a majority of the Athenians were on his side; but the people were unwilling to undergo the labors and to submit to the sacrifices which the duty of opposing Philip's ambitious views demanded. They were moreover sustained in their feelings of apathy by a considerable number of respectable leaders. Among these the most prominent were the virtuous Phocion, and Æschines. The former honestly believed his fellow-citizens were incapable of resisting the Macedonian power; the latter had perhaps become a member of the pro-Macedonian party from interested motives. The battle of Chæronea, which took place in August of the year 338 B.C., and which was probably precipitated by Demosthenes, put an end forever to all hopes of successfully resisting Philip.

After this fatal battle Athens took hastily some measures of defence, which the peace, concluded a few days later, made unnecessary. One of these measures, however, was not abandoned, namely, the repair of the walls of Athens and of Piræus, a considerable work, which involved an expenditure of one hundred talents, or about \$120,000 of our money.

This was resolved upon early in the year 337,

upon the motion of Demosthenes, and a commission of ten citizens, one drawn from each tribe, was appointed in the summer of the same year to carry the resolution into effect. Demosthenes, representing the tribe Pandion, was on this commission, and took charge of a section of the work forming about a tenth of the whole.

He added out of his own funds the sum of three talents to the amount drawn from the public treasury for this service, and moreover contributed liberally from his private resources to the Theoric Fund for the maintenance of public spectacles, of which he was administrator.

The work was completed and the commission executed in the year following, 336. Ctesiphon, a member of the Council of Five Hundred, and a friend of Demosthenes, then introduced a decree that a crown of gold should be publicly bestowed upon him in the theatre, at the celebration of the great Dionysiac festivals, the usual reward of public services and functions honorably performed. It was in the form of similar decrees, and provided that proclamation should be made by the herald that Demosthenes was crowned by the Athenian people for the virtue and good-will always shewn by him both in speech and action in his country's

behalf. Brief and simple as this formula was, it appeared to imply, under the circumstances, an approval of Demosthenes's whole political course, and to be a protest against the Macedonian hegemony.

When, therefore, this decree, after its passage by the Five Hundred, was presented to the Assembly for concurrence, it was opposed by Æschines on the ground of illegality both in form and substance, and a prosecution was in consequence instituted against Ctesiphon, styled the *Graphe Paranomon*. The formal objections were that no such decree could be passed while the accounts of a public officer remained unsettled, and as Demosthenes had not yet had his accounts audited as a member of the Wall Commission and as Administrator of the Theoric Fund, the proposed coronation was illegal. Furthermore, the coronation as proposed could not be made in the theatre at all, but must be done at the Pnyx during the holding of an Assembly. The objection of substance struck at the orator's whole political life. It was contended that as nothing untrue could be introduced into a public record, and as it was false that Demosthenes had always by speech and action done what was best for the