Name: Source:

Lysias on social policy and public service (24, Speech on the refusal of a disabled citizen's pension, 4, 9, adapted)

My accuser says that I have no right to receive my civil pension, because I am able-bodied and not classed as disabled, and because I am skilled in a trade which would enable me to live without this grant.

The depth of my poverty, I believe, can be revealed more clearly by my accuser than by anyone else on earth. For if I were charged with the duty of producing tragic drama, and should challenge him to an exchange of property, he would prefer being the producer ten times over to making the exchange once. Surely it is monstrous that he should now accuse me of having such great wealth that I can join on equal terms the wealthiest people, while, in the event of such a thing as I have suggested, he should make that choice. Why, what could be more evil?

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0154%3Aspee ch%3D24

Question : How the Athenian Democracy protected the poor and weak citizens? Wh	
value of the democratic institution is presented?	
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¹ A wealthy citizen, such as the speaker here, had to undertake certain public services, which he could only avoid by challenging some other citizen, whom he considered wealthier than himself, either to exchange his property with him, or to undertake the service.