Moreover, thinking it his duty to make still further provision for the weakness of the multitude, he gave every citizen the privilege of entering suit in behalf of one who had suffered wrong. If a man was assaulted, and suffered violence or injury, it was the privilege of any one who had the ability and the inclination, to indict the wrong-doer and prosecute him. The law-giver in this way rightly accustomed the citizens, as members of one body, to feel and sympathize with one another's wrongs. And we are told of a saying of his which is consonant with this law. Being asked, namely, what city was best to live in, ‘That city’ he replied, ‘in which those who are not wronged, no less than those who are wronged, exert themselves to punish the wrongdoers.’