

We may briefly and truly say that whatever we have in literature noblest and most perfect we owe to Greece. And those Greeks have yet something to say which we need to hear. The greatest and most pressing problems of our time are perhaps these, the labour question, and the true function of the State. However obscure may be the solution of this "conflict between capital and labour," no man can shut his eyes to the fact that the day of the people has come. Half the world has toiled too long that the other half may dream. Instead of fear we should feel a great delight that men do anywhere desire that leisure without which the highest part of man's nature cannot awake. It is a welcome sign that Samson, begrimed with centuries of toil, has begun to stand erect, though the spectators may feel uneasy. "That in a State which is to be well ordered the citizens should have leisure, and be exempted from providing for their daily wants is admitted on all hands. But how to secure this leisure it is difficult to see," says Aristotle. It is difficult to see, and we seem no nearer the solution of the difficulty. The higher and more widely spread the general culture the more perplexing the query. The Greeks settled it by slavery, and we may often fear to ask ourselves if we are not doing the same without acknowledging it. Their experience both teaches and warns us, and we do well to heed it.

With regard to the other question the Greeks have a positive lesson to teach. They answered it to their satisfaction and we to-day in our struggle between the genius of western liberty and interference by the State cannot refuse to listen to them. Prohibition Bills, Blair Bills, Interstate Commerce Bills, Health Acts, albeit they may seem to many "modern slavery," are a return to the Greek ideal. Aristotle, the father

of modern comparative study, investigated one hundred and fifty polities before he wrote his great work, "The Politics." Without a knowledge of that famous book a modern statesman may indeed be great—Mr. Dicey assures us that past history goes for nothing, seeing that we never look back further than fifty years—but *with* a knowledge of it, he would be greater, especially with the problems that we have to solve. And nearly all the great questions of politics, religion and social science, State intervention, education, destiny, virtue as the mean, retribution, freedom of the will, were discussed by them in their freshness. For the student of social science such an equipment as this is absolutely necessary.

But some one at once says, "This is all very plausible, and may be true. Yet why not save all this immense outlay of labour and time by using translations and histories?" And this is an objection urged by educated men. The reply is, Use them by all means if you must, as an historical student, but from a literary and humanistic point of view, in order to obtain the same real and living knowledge, this course would take more time. From a term's study of the "Cedipus Tyrannus" we should come nearer to the Greeks than by a year's study of Sophocles in a translation. What classical scholar *knows* Shakespeare and his world as well—he may love him more—as he knows the Greek drama? Dr. Arnold states the case exquisitely: "My delight in going over Homer and Virgil with the boys makes me think what a treat it must be to teach Shakespeare to a good class of young Greeks in regenerate Athens; to dwell upon him line by line and word by word, in the way that nothing but a translation lesson ever will enable one to do; and so to get all his pictures and thoughts