

its development and conditions. It is to Sociology, the science of man, as the grand and appropriate study of man, that every special line of work should tend; and it is the glory of Classics that they lead to that goal not by one path, but by many. The highway of history is one of the surest. All that hope finally to reach the end of the course must tread therein; but it is to those who traverse the road where it winds along the Ilissus and the Tiber that the gods have granted the widest and clearest view of the regions man has already passed, and the surest and farthest outlook over the land which still lies before him.

No essay on the advantages of Classics ever failed to leave the Classical man with the feeling that the half had not been told him. It might well seem, however, a Hamlet with the Prince left out, should it contain no reference to the crowning glory of classical culture, the training it affords in the philosophy of man and of human life.

"We are not born of stocks and stones," says Socrates; and with all deference to the noble study of science, it is not merely, or chiefly, of stocks and stones that we wish to learn.

And further, as the same philosopher in effect remarks, it is not of so much importance to our culture and our usefulness in life to know what kind of beast the hippalektryon, or the ichthyosaurus was, as to know what kind of beasts we ourselves are; for, he continues, to find out how to train these beasts aright is a subject of study which may not unprofitably claim a very considerable share of our attention.

Few arts nowadays are studied less, in proportion to their importance, than the art of living, an art which, in America especially, is little understood or practised.

A European professor remarked of American students that they lived as though there were only sixteen hours in their day, and as though they were in a continual state of excitement about it.

The typical American is in a hurry, in business, at table, in amusement. He has written his literature in a hurry, and is surprised that it is ephemeral. He insists on becoming rich in a hurry, and is indignant when his business enterprises end in ruin.

It is this undignified haste in life which ruins health, encourages superficiality in work and character, and prevents the rational enjoyment and the noble and unselfish conduct of life.

Now the ancients knew a more excellent way. "The endeavour of nature," says Aristotle, "is that men may not only be able to engage in business rightly, but also to spend their leisure nobly;" and this was the ideal of Greek and Roman.

They knew that as the Creator has given us faculties for enjoyment as well as for money getting, He probably intended us to use the one set with seemliness and decorum as well as the other; they have told in precept and shown in practice that the secret of comfort is, not to be over-careful of the things of this life; that happiness lies in the mean.

It would be as easy as it is superfluous to multiply similar maxims; or to dilate upon the gentlemanly leisure of the much abused Cyrenaic or Epicurean, or the dignified calm of the Stoic.

But it is their walk still more than their conversation that teaches how in life enjoyment and usefulness may be combined. Socrates and Sophocles, Horace and Cicero have shown us this so fully and so truly that subsequent writers have served up whole state dinners, composed solely of the crumbs which fell from these rich