

by these scholars, supplied the necessary basis for the reasonings which led to the discovery of America. The Anglo-Saxon race are preponderant in America. Why? Because the religious movement begun by the Reformation—which in its turn owed its origin in great part to Luther's study of the Epistle to the Galatians in the original Greek—developed in England into Puritanism, and the Puritans were compelled to sail in the *Mayflower* and seek in the New World that freedom of worship which was denied them in the Old. And the ships by which we or our fathers crossed the sea, sailed in faith of the properties of the ellipse expounded by an old Greek mathematician indispensable to Sir Isaac Newton in his great discovery of the law of universal gravitation—that law which is the hinge of the science of astronomy, and of the art of navigation, which chiefly depends upon it.

To say that Greek is useless in this sense is nothing. For my part I glory in this uselessness of it, at least in the present modest place which it occupies in this college, if for no other reason than as a protest against that Philistine utilitarianism which recognizes nothing as valuable but what can be turned to the immediate purposes of livelihood and creature comfort. A livelihood is not a life. There is one thing of value, and ultimately only one thing: the development of the mind and heart. "To be always hunting after the useful," says Aristotle, "is abhorrent to the ingenuous and magnanimous spirit." And again, he says, more solemnly: "Let it be admitted by us absolutely and finally, with Heaven for our witness, that he who is happy and blessed is so through none of the goods which are external, but on his own individual account, and by virtue of his being in his nature of a certain quality." And a greater than Aris-

totle says: "What shall it profit a man, if he gain the whole world and lose his own inward life." The practical uselessness of Greek has proved itself a splendid uselessness, the fertile source of far-reaching practical consequences. It may be so now, and here in America. It has been so already. Who has proved himself the most stimulating force among American thinkers? Emerson, without doubt. There is scarcely a literary man or a clergyman of this generation in the States untouched by his influence, and everybody imbibes the views of life insinuated in novels and sermons, and acts upon them every day. Now the father of Emerson is Plato.

The fact is we can't get away from the Greeks. Follow back any broad stream of human achievement to its source and you will reach Hellas. Sir Henry Maine says, that "except the blind forces of nature, nothing moves in the world which is not Greek in its origin." This is true, if we are allowed to include the Bible, the most important part of which is written in Greek; while even the other half is probably more trustworthy and nearer the original in the Greek translation than in the Hebrew manuscripts which have come down to us. It is a fallacy to think of these men long since dead as ancients. Though dead they speak. They are still in the van of time beckoning us on. Once pierce below the surface and accustom yourself to some differences in the mere external trappings of their life, you will find yourself quite at home with them. We cannot get away from them. We are continually being referred back to them. If we pick up a volume of modern poems, Tennyson, say, or Browning, it may well be that the first piece that meets our eye will need a laborious reference to the classical dictionary if we don't know Greek. And even then