

themselves of the vital importance and sincerity of their policy. Thus the knave gradually grows into the enthusiast, and the line of demarcation between the conscious seeking of profit by other peoples' folly and the belief in a mission is hardly to be determined.

"Such was the game played with the words liberty and autonomy in the days when great Hellenic empires were taking the place of the independent states of former days.

"But the evils were increased by the apathy and indifference of the better

classes," (as in the U. S. at present.)

"What wonder is it, if in any age, the ignorant and needy are misled, when those who have the means and leisure and the education to discern the truth, stand aloof in contempt, emigrate in disgust, or squander, as idle absentees, or still idler residents, their time and means? The cultivated people of Athens had long lost all interest in politics, and perhaps, the loss of imperial powers (likened to machine despotism in U. S.) made them feel how poor the duties of Greek citizens had become. Most certainly the total want of public spirit (intelligent self-interest) in the better classes was one of the worst signs of the future. They had even lost all taste for serious literature and high thinking—the Americans are fast going that way.) Idleness, frivolity, luxury, self-indulgence, are the attributes of the society which went to see its own reflection on the stage—as Americans now do.) These people cared little whether Casander, Polyperchon, Demetrius or Demochares ruled the Argo, provided plenty of salt-fish came from Pontus, fine wheat from Egypt and the demi-monde kept them amused with their forms, beauty and wit. Accordingly, the so-called mob, the ignorant and poorer classes, did not profit by that inestimable influence for good which can always be exercised upon them by the earnest and intellectual citizens."

The public life in Athens caused another kind of loss very similar to that occurring in the United States. It had no place for its best intellects, for, as Mahaffy says: "The serious men retired into the schools, we might fairly say into the cloister," for such was the Stoa and other gatherings of the ablest thinkers of Greece.

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