education, and notwithstanding the enormous advances which society has made in civilization in everything which refining and ennobles the human soul, notwithstanding that sciences of that kind, unknown have been developed and are now shedding their lights into every department of life, notwithstanding that the field for thought and study has been almost indefinitely extended and the sources of knowledge indefinitely multiplied, and notwithstanding that the modern languages some of them at least have been brought to a degree of perfection unattained by any of the ancient, the Latin and Greek have been retained and now two thirds of the time spent at school is devoted to the study of these languages. Has at least a debatable question whether they promote the objects of education sufficiently to justify the attention they receive and the spirit of improvement which so eminently characterizes the present age, demands that it should be investigated. The great objects of education are the cultivation and discipline of the intellectual faculties, the storing of the mind with useful knowledge and the development and refinement of the moral qualities. And such studies are to be preferred as are in the highest degree calculated to promote these several objects. The argument most often advanced by the advocates of the present system of education in favor of the ancient languages is that the study of them offers a useful exercise to the mind and merely accomplishes the first and most important object of education. The cultivation and discipline of the mental faculties. But I have seriously doubted to doubt that the study of language is at all so beneficial in this respect as is claimed. Every virtue seems to me a complete refutation of this argument.