Language is either arbitrarily assumed or it is the result of circumstances and accident. It is not founded on any fixed natural principles nor is it the result of natural causes. That certain words should express certain ideas and that certain ideas should require certain constructions of words is purely accidental.

Arbitrary language does not imply the present a field for original thought nor can it be arrived at by a course of logical reasoning founded on fixed and known principles. But is in the nature of operations of thought, reason, and judgment that the exercises of the mind consist by which exercise, its faculties are cultivated and disciplined. The student cannot depend upon original efforts of his own mind for a knowledge of the ancient language but is compelled to refer to collateral works. It is principal business is research. As an illustration we will suppose a student in this state to be presented to him for translation. He cannot arrive at a knowledge of the idea through contained by any effort of his own mind. He has first to refer to the lexicon for the definitions of the words, then to the grammar for their different cases and tenses, and for the grammatical rules to be applied to the constructions. Hence the study of language becomes an exercise of attention and memory rather than of the verbal faculties of the mind. It is thus that the proper application of the grammatical to the construction of words and requires some skill on his part of the student and this in this respect that the study of language exercises this mind. But it is obvious that this exercise is limited and altogether insufficient to justify the great length of time which is at present devoted to the study of the ancient languages. For we well know that in the study of these languages the same efforts of this mind