are required throughout. The advanced student meets with the same difficulties as
he who is comparatively a beginner. The same constructions appear in nearly every line
and the same rules are to be applied. And it is obvious that after a certain joint
in the course is reached the study of the language ceased to offer a useful exercise to the
mind calling into action none of its faculties except its memory. It becomes
after this one, continued succession of recollection. There are the intellectual
also which cannot but be noticed. Philanthropists have adopted it as a principle of
education that when the mind is engaged in the study of a single subject for
a long time and especially when it is employed in the consideration of minutiae
of facts and ideas it is narrowed and contracted and rendered incapable of enlarge
views and great ideas. A higher degree of cultivation of particular faculties of the
mind than of others is productive of more injury than if it were left perfectly to its
own natural bent and inclinations. In order to a proper discharge of its various functions
some comprehensiveness of study to must be devised which will give to each
of its faculties its due proportion of exercises and which will not balance and
liberalize the mind. What are the claims of the ancient languages in this respect?
Here the mind is chained down to the study of a subject which involves no
important principles or great ideas and which does not call for great
enlargement. Can it then be reasonably expected that after being directed to this
subject for so long a time the mind will be enlarged liberalized and fitted
for health, action and sound judgement. May we not on the contrary expect
that it will be narrowed and contracted and incapacitated for that
comprehensiveness of view and liberality of ideas on every subject that may