be presented to it which are essential to a proper discharge of this
great duty of life? The results we witness certainly justify us in this conclusion.
For look abroad over the world and examine the characters of those who have
devoted their lives to the study of the ancient classics and who set themselves
up as authorities on these subjects. Do you find these characterized by
great powers of mind and not only qualities of heart by depth and compre-
sension of thoughts by strength of understanding and soundness of
judgment, by liberality of sentiments and purity of feeling? Do you find their
manners in the catalogues of the humane society of mankind? You do not. They are narrow
mind and selfish. They have been taught to think in certain contracted channels
and they never rise above it. Their talents have been perverted. Their energies
misapplied. Their lives mispent and their natures degraded. Another branch of
intellectual education is instruction. The business of the mind is the useful knowledge.
Considered in reference to this end the study of the ancient languages is evidently deficient.
The facts recorded by the ancient authors are not at all applicable at the present day. The
customs and modes of life of the ancients were entirely different from ours while they
are far behind us in their ideas of the great subjects which affect the condition of man.

No knowledge of any practical utility in the present age can be derived from the ancient
languages. But it is said that the Latin and Greek are the foundations of the English
and that by the study of these and by comparing them with our own language we are
able more accurately to learn the latter. But it is well known that the constructions of
words and the principles of grammar the ancient languages have no analogy whatever
to the English and that in fact and Greek derivatives in the latter are largely in
minority where compared with the former. Therefore a thorough knowledge of the