Historians licentious and their military heroes barbarous and cruel. The characters delineated in the writings of the best ancient authors and the models held up for the imitation of their readers are immoral in the extreme, and yet this student is taught to see in them the very personification of intellectual and moral excellence. Had impressions as such studies calculated to open the minds? Can it be expected that after being familiarized with the licentious sentiments of a Horace or an Ovid, the highest order will come off uncontaminated by their moral impurities?

Most assuredly not. The power of association is too strong and human nature too weak and too prone to evil to resist successfully their corrupting influences. They tend most directly to render abortive the efforts of the great philanthropists of this age to moralize the world. I have thus briefly and imperfectly sketched some of the objections to the study of the ancient languages and I candidly think they are of sufficient importance if not to determine this branchment from our schools and colleges at least the withdrawal of the almost exclusive attention at present bestowed upon them. It may however be asked what branch of learning may be substituted for the Ancient languages? I answer the natural sciences. They are in the highest degree calculated to point all the objects of education. Truly it has been said that language is a fabric built by the human mind for its habitation. But the universe is a fabric built by Him who is greater than man. The plan is infinitely beyond the conception of the human mind and the adaptation of all its parts, its beauty, and its grandeur are such as characterize no creation of man. It was build for man to live in. Its elements, its phenomena, and its applications were intended to supply his wants and serve his purposes. The study of its laws and of its intimate relations between cause and effect is justly conducted as the foundation of phenomena on fixed natural principles call into action all the great power of the human mind and gives to its strength and vigor a depth of thought and enlargement.