of comprehensiveness, while a knowledge of all things is absolutely indispensable to
the successful accomplishment of the great end of life. But these moral effects of the
natural sciences are even more important. In contemplating this grand phenomena
of the material world, the laws by which it is regulated and the wonderful
adaptation of things to the circumstances of man, our minds are filled with more
enlarged ideas and more elevated conceptions of the greatness and goodness of God. We are taught to see in them the works of a kind and beneficient
hand, and we are involuntarily to reverence and adore it. Our hearts are purified
our moral natures refined and our minds exalted. Such are the benefits
flowing from the study of the natural sciences. And now I would ask in
all sincerity, Considering the greater importance and the more substantial aims
of other branches of knowledge, what apology can there be for this time and attention
bestowed upon the ancient languages in our schools and colleges? If it can
that they have been handed down to us by our fathers and therefore should be preserved
with all the care of a relic of past ages. Surely such considerations are unworthy
of this age in which we live, unworthy in fact of the human mind. Are we ever likely
to submit to the dictate of an ignorant and superstitious ancestry? Do the human
mind to be forever a slave to the prejudices of a barbarous and ignorant era
merely because they carry with them this mark of stagnation? If so our
civilization is useless and all human progress an absurdity. Then away
with such considerations. Let human natures no longer be burdened by
the shackles by which it has for ages been bound to the earth; let it break
from them and march onward in its glorious career until it attains that
approximation to the Divine Natures to which it is finally destined