

of life and the multitude of things demanding our efforts and pressing on our attention, whether a study of the dead languages ought to form a prominent part of academic discipline. Had Europe, after the darker ages, advanced to civilization without the aid of ancient learning, this question might not have been so readily answered in the affirmative. But, without troubling ourselves with imaginary difficulties, we may reply—that the best literature of modern Europe, is drawn more or less from the classic source, and cast in the classic mould; and can neither be felt nor valued as it ought without ascending to the fountain head—that our superstructure must suffer if we allow its foundations to decay—If this answer be not thought sufficient, there is another which admits of no reply, and the force of which no time can take away. Our classical studies help us to interpret the oracles of God, and enable us to read the book wherein man's moral destinies are written, and the means of eternal life are placed before him.

Assuming then that our fathers have done well in making classical studies an early and prominent part of liberal education; there still remains a question whether they are wisely followed up in the system of our University. Those who are best acquainted with our studies will confess with what delight they have witnessed the extent and accuracy of erudition displayed, of late years, by many of our younger members. Whatever is taught in this place ought to be taught profoundly: for superficial information is not merely of little value, but is a sure proof of bad training. Hence, that critical skill which teaches men to dissect the ancient languages—to unravel all the subtleties of their struc-