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These objections operate on many minds in the community, and damp the ardor of pursuit which many a generous youth would manifest, were he fully satisfied in regard to their utility.

The question of the utility of any branch of study depends upon the decision of the questions, What is the object of education? and by what means is that object effected? If it be true that language lies at the basis of intellectual culture, it will be granted by every one not under the influence of prejudice, that the Latin and Greek have as just a claim as any other to be employed for the discipline of the mind in the department of philology.

It is not irrelevant, therefore, to inquire, at the beginning of our discussion, into the nature and object of education.

The word education is of Latin origin. The verb from which it is derived signifies, in that language, *to foster, maintain, bring up, nurture; hence, to instruct, train, form.** We use the term in the secondary sense of instructing, training, forming. The word instruction is generally used to signify the imparting of knowledge, which is only a condition and means of education. The latter consists in training, forming. It is the harmonious development of the intellectual, moral, and physical powers of man. Its end is to fit him for the performance of the duties arising out of his various relations, to perfect his whole being.

The mention of man as an intellectual, moral, and physical being, presents to us a complex idea; and we can have no adequate conception of what education ought to be, unless we have some correct apprehension of that complex creature. What, then, is man, his constitution, his relations, and destiny?

Man is composed of soul and body. By means of his soul he is allied to the world of spirits; by means of his body, to the world of matter. The mind is endowed with faculties, which, in their exercise, obey certain laws: the body possesses functions, some of which perform the parts allotted to them without any volition

* It is a mistake to derive the word education, as many do, from *educō, educere*, of the third conjugation. It comes from *educō, educare*, at the first.

Study of the Greek and Latin Classics

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The tendency in the minds of some to exalt the present by depreciating the past, has led to false views on many subjects. Among these may be included the study of the Ancient Classics. Carried away by some favorite pursuit, enthusiasts have advocated their removal from the course of a liberal education, and the substitution of some department of science which they conceive to be more in accordance with the advancement and spirit of the age. Others have found in them lessons dangerous to morality, and have expressed themselves as though they dreaded, from their use, the return of the ancient polytheism. Others, again, who look at the useful, have urged that their study has no tendency to fit a man for the practical duties of life; and have advocated not only the exclusion of the Greek and Latin Classics from a course of mental training, but every thing else, which does not have a direct practical bearing. *Practical* with such men, means the conversion of every thing that they touch into gold; and because the Greek and Roman Classics do not point the way to wealth, they are doomed to oblivion.