

and marked improvements that had taken place in teaching the Classics since his Collegiate days, spent in one of the leading Universities of Europe.

To increased acquaintance with the Eastern languages, of which we have spoken, may be attributed the rise of Comparative Mythology as well. In this department, however, the decided progress that has marked Comparative Grammar has not been made. Still we have a foretaste of what may be accomplished in this very interesting and important region of research. From a careful examination of the various Mythological legends which obtained credence among the Asiatic tribes of antiquity, light is being reflected on those that now enter so largely into our Classical Dictionaries; and we doubt not it will be clearly found that the same ideas and influences, which corrupt and debase the human mind as it wanders farther and farther from the light of the knowledge of the true God—as it descends more and more deeply into the dark caverns of idolatry and superstition, operate among all nations and in all ages. Hence we may obtain a clue by which to unravel our way through the chief ramifications of these labyrinthine systems, and ascertain the leading motions of the human mind which tended to form these elaborate and complicated structures of religious belief. Thus a gleam of insight is afforded you into the value of these methods of Classical instruction as a *mental training*. As in Natural Philosophy or the Natural Sciences we investigate nature, search out her mysteries, bring to light facts, compare these one with another, and from these data deduce what we call laws; so in Comparative Philology we trace out roots and inflections of similar sound and cognate form, bring them to the test of a close and comparative examination, discover them to be symbolic representatives of identically the same perceptions and conceptions; and therein find scope for the