

life is too near to our own to have this cultivating influence to the same extent, and does not teach us to see things in a true perspective; they may be said to broaden our lives, but they do not lengthen them. Neither the Hindu nor the Chinese languages and life could do this, because these are not *our* past. The ancient life, by thus stimulating the historical imagination and carrying it out of the present, tends to give balance of mind, checks sciolism of opinion and crudeness of judgment based on a narrow induction of things, which, as being close at hand, are apt to assume undue importance. The true humanity of the growing boy is thus deepened and strengthened.

I do not here speak of the large culture which Latin, as literature and as the embodiment of the attitude of the Roman mind to life and social order, gives to the university scholar who has mastered these. The education of the people is not to be regulated in the interests of either literary or linguistic or historical experts. I have to think of boys and the school only. All else can take care of itself.

It might be said, and has been said by certain arid utilitarians, that the study of the history of Rome would do much that I attribute to the study of the language of Rome. But this,

I think, is a mistake. The true history of a country is the thought and literature and art of that country; and I know very little of any people if I know it merely in its annals of events, even if I also exhibit in bold and effective relief its great characters (which is not always done). I *know* a people only by living contact of mind with mind, of humanity with humanity, and this is alone possible by contact with its language. This is to know its true history, its true significance as a factor in the world's progress, because this alone is to know its inner life.

The reasons for the study of Latin which I have given might be very much amplified and elaborated; but I am not here defending against opponents the importance of this special kind of linguistic instruction. My sole object is, by bringing before you the reasons *why* we learn Latin, to introduce you in a *rational* way to the question *how* we should teach and learn Latin. Each one of the reasons which I have above assigned has a direct bearing on *method*, because method is a *way*, a road to certain ends. Think, then, of these ends, and try to inquire the road to them for yourselves, and you will, so far as these ends at least are concerned, have constructed for yourselves a *method of teaching Latin*.

## THE ORDER OF ENGLISH STUDIES IN THE SECONDARY SCHOOLS.

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I WISH to preface this paper with a personal explanation. In the first place, I have no pet theories upon this subject; second, I have never studied theoretic pedagogy, unfortunately, and so know nothing of theories of methods in any kind of teaching. All that I shall say is gathered from experience and obser-

vation. My experience and my observation, however, may differ from that of some one else, but this does not make either of us right to the exclusion of the other. As in all experiments, the personal equation must be deducted and the residue compared with other results until an approximately true conclusion is reached.