

or any other field), are most effective as training when it is a foreign tongue that we are teaching; and, above all, when that foreign tongue is Latin. This because, in order to give the English translation, a pupil is forced, whether he will or not, deliberately and of set purpose to consider the mutual relations of the parts of a complete sentence; and, secondly, because of the exactness and precision with which these logical relations are brought into prominence in a highly synthetic language.

(4) The working out of a translation from a foreign tongue is a training of the imagination, which has to bring itself into play in order to unite into a whole, in their true signification, the parts of a sentence. Latin in a special sense gives this training. The imagination, moreover, is checked and kept within the wholesome bounds of truthfulness by comparing the result achieved with the original.

(5) Latin is, to a very great extent (to the extent of two-thirds at least), our own tongue. In studying Latin, therefore, we are studying our own tongue in its sources, and getting all the discipline and nutrition of mind which flows from the study of the origin and *history* of words. Latin enables us to revivify our own tongue for ourselves. Nay, we are studying our own language in much of its syntactical mould also, as may be seen by reading our early prose writers, and even those of the eighteenth century.

(6) It follows from the preceding reason that, in studying Latin, we are brought face to face with modern conceptions as to moral duties, social relations, and legal obligations *in their origins*, and that we thus undergo a kind of unconscious philosophical training suited to the, as yet, immature mind, and moulding its conceptions from the foundation. My friend, Dr. W. T. Harris, Education Commissioner for the United States, may

perhaps be held to exaggerate when he says:—

"One may say that of a hundred boys, fifty of whom had studied Latin for a period of six months, while the other fifty had not studied Latin at all, the fifty with a smattering of Latin would possess some slight impulse towards analysing the legal and political view of human life, and surpass the other fifty in this direction. Placed on a distant frontier with the task of building a new civilization, the fifty with the smattering of Latin would furnish law-makers and political rulers, legislators, and builders of the State."

(7) In studying Latin we are taking possession of the key of the Romance languages, shortening the time needed for acquiring these by at least one-half.

(8) The study of Latin introduces the pupil in its later stages to a conscious discernment of Art in language—the artistic or beautiful in expression. And this to a degree which no modern tongue can do, because, first, of its chaste severity of form; and secondly, because being so far removed from our own time we can look at it as a fresh and alien object. Thus, by contrast, our implicit feelings regarding literary form in our own tongue are brought into explicit consciousness—raised, in short, from mere feeling into knowledge.

(9) The study of Latin, as a dead tongue, especially in its later stages, when it is accompanied by the study of the life, art, and literature of the Roman, has a remarkable influence on the tone of thought and character. It has this influence by connecting us in a living way with what seems, but truly is not, a dead past, and thereby expanding our intellectual and moral sympathies so as to embrace that past as part of our own life. It makes us members of a larger human society. Modern coteremporary language and