

only contribute to its richness, explicitness, fulness, and fitness.

Now, fortunately, it is impossible to learn any foreign tongue whatsoever without the constant discrimination of difference and recognition of likeness as between that tongue and the vernacular, thus forcing the latter into clear consciousness. The result is that native words, phrases, syntactical forms, metaphorical expressions are no longer known and used by the student in a merely rote or imitative way, but with due regard to their true significance. And although to be conscious of language is not to be conscious of thinking as such, it is the next thing to it; and thus a great step is made towards a thinking life of intelligence, as opposed to a rote and imitative life. Consciousness becomes self-consciousness. In brief, it is just because the conscious exercise of thought on the necessary vehicle of thought is the nearest approach to the exercising of thought on thought itself that it is so highly educative, both as a training and as a discipline.

I select Latin as type of foreign tongues for many reasons unnecessary to detail here. Our first question must always be, *Why* do we teach this or that?"

(a) *Reasons for teaching Latin.*—

Other reasons than those which influenced the fourteenth, fifteenth and sixteenth centuries must be sought for. And there must be valid reasons of another kind which have operated powerfully on the side of natural conservatism; for mere conservatism itself could scarcely have done all that some attribute to it. Other reasons, and, as I think sufficient reasons, there are.

I have not time here to discuss the question whether a foreign language should be approached from the imitative or grammatical side. I must content myself with giving, dogmatically, my own conclusions, reached in

the light of the objects we have in view in teaching a foreign tongue. That conclusion is, that every foreign tongue should be approached from the *grammatical*, or formal, side. The question remains, *How* is the grammar of the foreign tongue to be taught? The general answer must be, Just as English grammar is taught. The method which I explained and illustrated in the teaching of English grammar can be applied by any one, without extraneous help, to Latin or French or German, if he will only think it out. There are certain differences, it is true, but these generally arise out of the *reasons* for teaching this or that foreign tongue. Accordingly, I ask you to go with me into the reasons for teaching Latin in these modern times. I would only further premise that, as we have to approach a foreign tongue formally or grammatically, it is impossible to separate the real from the formal in our instruction. These advance *pari passu*.

We teach Latin—

(1) Because as a formal and grammatical study it has peculiar advantages, and, more effectual than any other language (except Greek)\* gives discipline to the intelligence, and the result of discipline, viz., intellectual power.

(2) The study of Latin gives (to an Englishman at least) more than any other language can do, a training in words—the relative values and the functions of words, and, consequently, training in the thought things they denote. The shades of meaning in vocables are brought into high relief.

(3) The analysis and subsequent synthesis whereby we truly comprehend an English sentence, and which is a direct training of the processes of mind in knowing (in the scientific

\* For boys, Greek is inferior to Latin, in my opinion, especially for British boys.