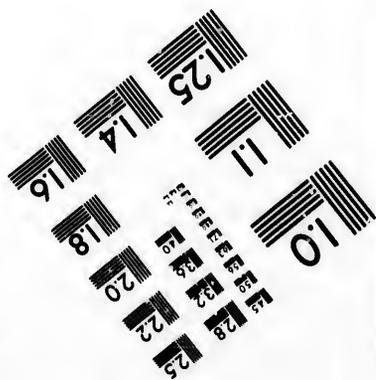
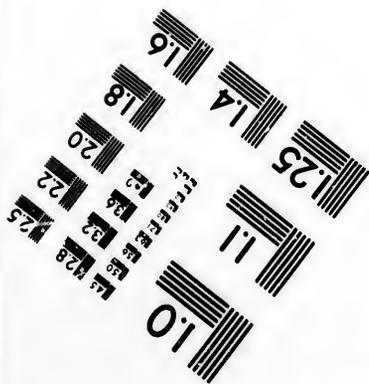
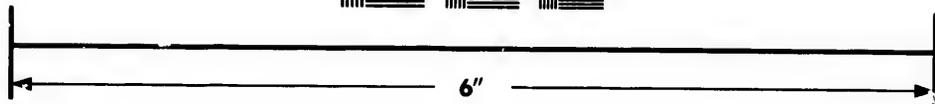
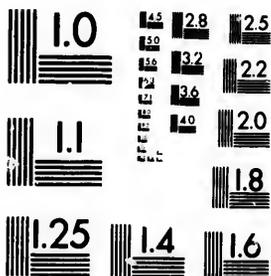


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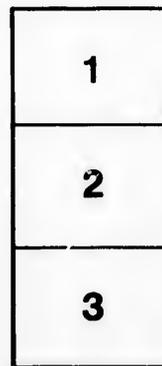
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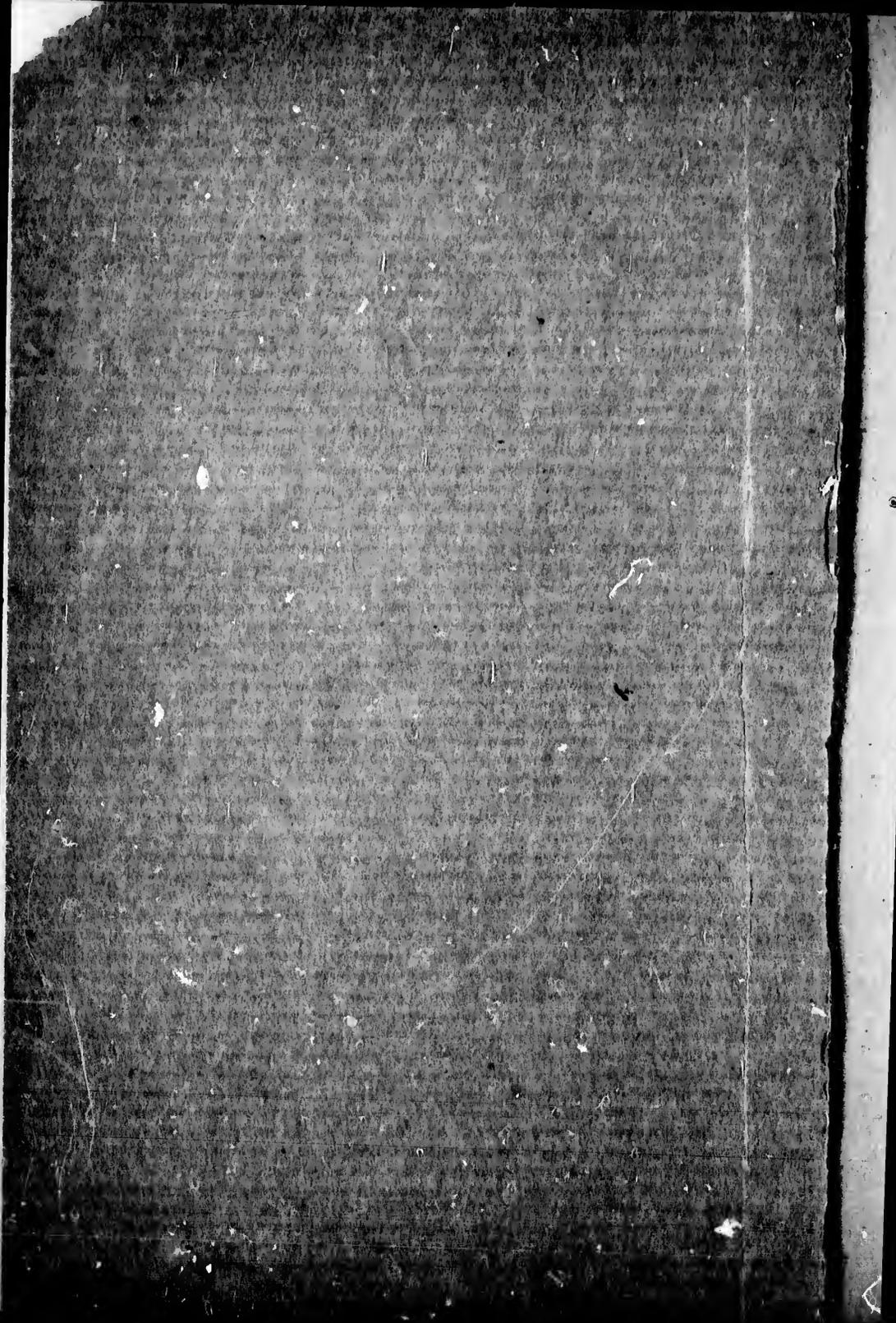
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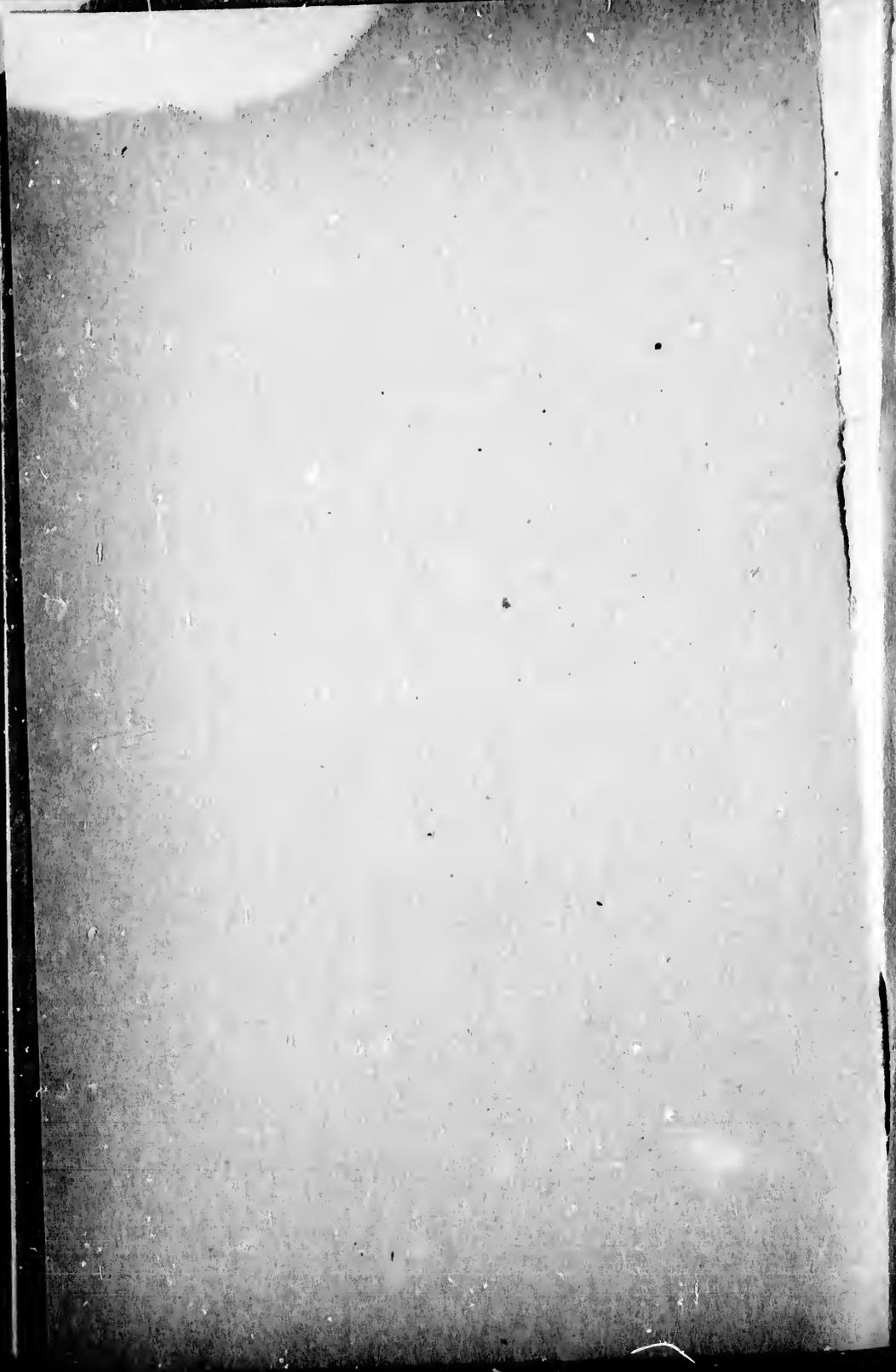
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LATIN MASTERED IN SIX WEEKS.

CHAP. I.

HOW LATIN IS TAUGHT IN SCHOOLS.

IT is often said that there is no easy method of learning a difficult thing. Authors of Latin grammars are exceedingly fond of insisting upon this in the prefaces to their works, thinking, probably, that it serves as an excuse for the huge mass of bewildering material which they offer to the student. What the student requires to bear in mind, however, when entering upon any undertaking, such as learning a language, is not that *there is no easy method of learning a difficult thing*, but that *there are many difficult methods of learning an easy thing*.

Now, it may shock a few readers at first to hear that to learn Latin is an "easy thing"; nevertheless, after the "shock" shall have passed off, they may perhaps be prepared to listen to the reasons which I will bring forward as accountable for the many difficulties hitherto encountered in attempting to master the language of the Romans. After hearing these reasons, they will, I think, admit that if learning Latin has in the past proved a difficult task, the fault lies not with the language itself, but with the awkward means employed in teaching it.

But first let us see what amount of time and labour is usually required in order to make one at all familiar with Latin.

One would think, if Latin can be learned at all, that four years at any School where it is taught, should give a boy a fair insight into the language.

But what are the facts? These four years suffice only to give a boy, however bright he may be, a very vague and theoretical view of Latin. If we question him, we will find that he knows a smattering of grammar, that he has at least a small vocabulary of Latin words, and when a short simple Latin sentence is shown him, he can frequently make some attempt at translating it. We cannot stick him at declining nouns or adjectives, and as to conjugating verbs, he can do this sleeping or waking.

But how much real Latin does he know? Give him an extract from Caesar or Cicero—I mean something he has not already learned by heart—and what can he make of it? Nothing more than he could of hieroglyphics. To take up a piece of Latin and translate it as he might a piece of French or German, is something which we need not expect of the youth who has just graduated from a High School. Four years at a High School may enable him to talk learnedly about declensions and conjugations and to go through certain rigmardes, which, to one unacquainted with Latin, may sound like wisdom, but four such years rarely suffice to give him any real knowledge of the Latin language.

Let us allow this boy, therefore, four more years—not at School this time, but at College—and see how much Latin he will know at the end of his course. Eight years' study of any language, we think, should be sufficient to make the dullest student quite familiar with it. But we are

mistaken. Our young man graduates from College with apparently little more knowledge of Latin than when he entered four years before. It is true he has read Virgil, Horace and several other Latin authors, and if examined on them, will read Latin almost like a Roman; but take him on a passage from an author he has not read; or even on a passage from an author he has read, but not recently, and his utter ignorance of Latin will be immediately evident. Of course, if given time, a dictionary and a grammar, after puzzling over the passage, as though it were a mathematical problem, he may manage to make some sense of it—but he will consider himself clever if he even can do this.

I do not mean to say that an occasional student cannot be found to make more progress than that just described; but speaking generally, the knowledge of Latin possessed by a young man on leaving College is a very insignificant matter, when we take into consideration the years of toil and study spent in order to obtain that knowledge. Indeed, there is no other subject—excepting, perhaps, Greek (1)—upon which so much time and labor are placed by the student, with such discouraging results, and it is but natural that parents should come to the conclusion that their boys and girls in studying Latin are wasting time.

Now, why is it that so little progress is made with this language? Either the language itself must be very difficult, or else the method of teaching it must be unsound.

There are many reasons why we should suppose Latin—for English speaking persons at least—to be an easy

(1) Much that has been said and will be said here about Latin applies equally to Greek.

language to learn; such as the fact that a large number of Latin words resemble closely the English words derived from them, and are therefore easily remembered; (2) that Latin, unlike most modern languages, is very free from idioms; and that the principles of Latin grammar are simple and reasonable. Altogether there does not seem to be anything about the language to cause a student any serious difficulty.

But let us examine the method by which the language is taught.

As every one knows, the system of teaching languages in our Schools and Colleges, until quite recently, has been to grind into the student all the grammar possible before allowing him to hear or see anything of the languages themselves, save a few fragments illustrating principles of grammar. This system, though still largely in vogue, is being superseded in some Schools by Conversational Methods,—the only methods of any value in teaching a spoken language. The old Method is still used, however, in teaching Latin, chiefly, no doubt, because Latin being a dead language does not admit of being taught by the Conversational Method. Now, however important a knowledge of grammar may be to the student who wishes to write and translate Latin correctly, a knowledge of abstract principles is of

(2) Take for instances the names of a few parts of the body: CAPUT, *the head* (likeness to *capital*); OCULUS, *the eye* (OCULIST); DENS, *tooth* (dentist); LINGUA, *tongue* (language); NASUS, *nose* (nasal); AURIS, *ear* (aural); COLLUM, *the neck* (collar); PECTUS,

very little value. Yet abstract grammar is what the student of Latin in our Schools spends his time and energy on. Of course he reads Virgil, Cæsar, and other Latin authors, but this is done by means of a key, and gives no difficulty: the most of his time is given to the grammar.

Now, not only is the Latin grammar presented to the student in the form of abstract, and to some extent, meaningless rules, but these rules are given to him in such a way, that unless he be endowed with a most marvellous memory, he must fail to remember the greater part of them. If we examine any of the text-books in common use we will at once see this.

The more elementary text-books, of course, contain only those principles of grammar which would be found in the most simple sentences; but let us look at the more advanced text-book, which, though containing a great deal that is superfluous, contains also those principles which every student must be familiar with, who would read and write Latin with any degree of correctness and ease.

the breast (pectoral); *COR*, *the heart* (core); *MANUS*, *the hand* (manual); *PES*, *foot* (pedal); etc. Anyone with an ordinary English education and the least faculty of observation, after reading these words over, would not fail to know their meaning on meeting them again. So too he might guess the meaning of words like *JUSITIA*, *GLORIA*, *ELOQUENTIA*, *CAUSA*, *AVARITIA*, *NATURA*, *SCIENTIA*, *IMPRUDENTIA*, *FAMILIA*, and a host of other Latin words which, almost unmodified, have found their way into the English language.

On examining such a book we find that it is divided into "Lessons" (or "Sections"), each "Lesson" dealing with one or more principles of grammar, and containing a short exercise involving the principles set forth in that "Lesson" *only*.

The Latin syntax being thus given to the student piece by piece, and apparently with the little regard to the order in which the "pieces" are given, (much that is important being reserved till the last), the whole book must be studied by the student before he will find an explanation of many constructions, which in any ordinary piece of Latin he would be apt to meet with; and as a complete grammar of the language is dealt with (the important and unimportant alike), one hundred or more "Lessons" are necessary in order to administer the matter in anything like reasonable doses. The time required, therefore, to get through such a book, to say nothing of the time which must previously have been spent on a more elementary grammar, is necessarily very great. Indeed, it is often only in his final year at College, after the student has done most of his reading, that he is taught the principles which he should have known long before, but which he passed over in his reading, without understanding or even noticing.

But this is not all. If the student, after passing through these books, could say that he knew their contents thoroughly, he might have reason to feel satisfied with his work. But how much of what he has learned does he remember? (It is a singular thing that memories are seldom taken into account by teachers). As we have already seen, each "Lesson" contains nothing but new matter, the same principles being rarely noticed a second

time. The result is that the student on reaching the third "Lesson" has forgotten the principles contained in "Lesson" I. Thus does the process of learning and forgetting go on, until, when the last lesson is reached, nothing but a vague recollection of what has been learned remains in the mind of the student. Can we wonder, therefore, that with such a method as this he fails to learn Latin? We will wonder still less, when we shall have seen the other evil features of this method.

CHAP. II.

PLEASURE IN STUDY.

IF one is to succeed in learning a language, he must take pleasure in studying it. If he has to apply himself to his work, with the feeling that he is taking so much medicine, the chances are he will waste his time.

But, what is studying Latin, to most students, but taking medicine? I have yet to meet the boy or girl who takes delight in doing the Latin exercises in our school text-books. Who, indeed, can find any pleasure in studying dry rules, or in hunting a Latin dictionary or vocabulary for words? Not only is there no pleasure in such work, but it becomes so distasteful to the average student, that nothing but the fear of failing at his examination makes it possible for him to continue his labors. What patience and perseverance is required in order to translate a few English sentences into Latin, when one has to refer to a dictionary or indexed

vocabulary for every second word, and to guide himself in framing his sentences, by means of abstract rules,—only he who has attempted it will know.

Teachers of Latin seem to think that the only way in which to make a student remember the meaning of a word, is to have him hunt it up in a dictionary. More time is wasted by the student in doing exercises in what is called "Latin Prose Composition," than on any other subject in his course. Everyone dreads "Latin Prose Composition," *first*, because it is slow, tedious work, *second*, because he finds that after toiling away for so long, his exercises are full of mistakes. There is some satisfaction in working hard, even though the work be tedious, if, when it is ended, we are rewarded with success; but no one ever learned to write Latin by studying a book on Latin prose.

Another useless and painful task to which the student is generally put, is *parsing*. This is generally done in connection with his reading—which otherwise might be pleasant work—and necessitates a constant recurrence to the dictionary.

I could never see that parsing was of any practical value, but great stress is laid upon it by teachers, who do not consider an hour to much time for the beginner to put upon a dozen lines of Latin.

The effect of all this tedious work is to disgust the student entirely with the language. He may keep on plodding away, but he does so with a sick heart, supported only by the assurance that some day he will be able to bid farewell to College, and bury his Latin books where the sight of them will not disturb him. What does he learn about Latin at College? He only learns to hate it.

CHAP. III.

THE LATIN SENTENCE—MOTOR MEMORY.

THE defects which have been pointed out in the prevailing method of teaching Latin, are also common to the Old Method of teaching French, German, etc. This being so, the question will perhaps be asked: "How is it that one can learn to write and translate French in one or two years by the Old Method, while the same time spent at Latin with a similar method would not give one an equal knowledge of this language? Is it not because Latin is much more difficult than French?"

The answer is that one cannot learn to write French in two years by the Old Method. He may learn to write a few simple sentences, but more than this he cannot do. Indeed, students often give it as their opinion that Latin is easier to write than French. As to translation, however, that is a different matter. Much less than two years—a few months study—often suffices to enable one to translate ordinary French prose without much hesitation. The reasons why a similar progress is not made with Latin are two. We will deal with these reasons separately.

As the reader will probably know, the Latin sentence is constructed on a plan very different from that of the English or French sentence, so that a student, though familiar with all

the words before him, might fail to draw any sense from them on account of their peculiar combination. Now though it is a very simple matter to learn to understand the Roman sentence, there are few persons who do so, owing to the misleading instructions which they blindly follow.

The school text-book teaches that a Latin sentence must be carved up and picked to pieces, first, by extracting the subject, then the predicate; with its direct object (if any), next the modifiers of the subject, then the modifiers of the predicate, until the whole sentence is disposed of. With a complex sentence, the principal subject, we are told, must be sought for first, then the verb, etc., leaving the subordinate clauses to be worked out last. Let us take a sentence to illustrate this.

Orationem ducis secutus est militum ardor.

Here then is a very short, simple Latin sentence. Yet if we wish to translate such a sentence as this, (and at the same time follow the orthodox rule), we will first read it through in search of the subject. This we find it to be **ardor**, *the ardour*. Looking next for the predicate, we find it to be **secutus est**, *followed*. The object is soon seen to be **orationem**, *the oration*. **Militum**, *of the soldiers*, appears to be a modifier of the subject and **ducis**, *of the general*, a modifier of the object. Putting this together we have: THE ARDOUR OF THE SOLDIERS FOLLOWED THE SPEECH OF THE GENERAL.

Now, no one will deny that by this method we can get at the meaning of a Latin sentence, and if the sentence be very short, as in the above example, the meaning can be got at without a great deal of time; but it must be equally evident that it is a bungling process, where the sentences are long and

when the subject or predicate cannot be readily found. How ridiculous, too, it would appear to any Roman could he see us treating his writings as though his sentences were framed to test our ability at solving puzzles.

Latin sentences are not puzzles. The Romans spoke their language much in the same way as they wrote it. The orations of Cicero had not first to be written out and subjected to a grammatical analysis in order to be intelligible to the Roman people. The order in which he uttered his words may be different to the order in which they would be uttered by a nineteenth-century orator, and at first may seem unnatural to the modern mind, but there is no one who cannot, with a little practice, accustom himself to the Latin sentence, so as to be able to read it right straight along, and feel that the Latin order is quite as natural as that of English.

The inability of the college student to do this is due partly, no doubt, to his following the misleading instructions just referred to, but largely also to another cause not yet mentioned. I refer to a certain habit, forced upon him when beginning the study of Latin—the habit of substituting the *motor* for the *psychical* memory. And now a word or two about memory will be necessary in order to understand this.

Memory is generally understood to be an intellectual faculty. Our dictionaries define the word as, "that faculty of the mind by which it retains and can recall previous ideas and impressions," and indeed the word is rarely, if ever, used with any other meaning than that implied in this definition.

Yet if we consider a little, it must be apparent that all memory does not belong to consciousness. There is the unconscious as well as the conscious memory. Consciousness is little concerned with those numerous bodily movements which we daily execute with such ease. The intellect of the skilled musician does not guide—or even follow—his fingers in the execution of a piece of music. The mind knows little of those complex movements which take place in walking, running or dancing. Still less in speaking has the intellect to remember how to adjust each little fibre and muscle in order to produce a desired word. That which makes possible all these complex and varied movements, is the memory of the muscles and of the *motor nerves*. Memory is not confined to consciousness; the whole nervous system remembers.

But the memory of the *motor nerves*—or, as it has been very appropriately called by some psychologists, *motor memory*—differs from the *intellectual* or *psychical* memory in some very marked respects. For instance, a juggler who has practised a series of movements, would be unable to perform them in a different order to that in which he has practised them, nor could he commence anywhere in the series and continue them on. Let him be disturbed but for one moment while performing, let him miss but one link in his chain of movements, and he is obliged to begin again at some point further back.

It is not necessary, however, to have seen a juggler performing in order to understand the peculiarities of *motor memory* just referred to. All who have heard the amateur at the piano, know that his playing consists chiefly in stop-

ping short and beginning over again. Each one's personal experience too will furnish him with other examples which will fully illustrate this point.

But *motor* memory, though in one sense distinct from *psychical* memory, yet is so associated and related to the latter, that we are liable to confound the two. A poem, when learned for the first time, is learned by means of *psychical* memory. The meaning of the words—the thoughts or ideas which they represent—is seized hold of by the mind and retained by it. By constantly reciting the poem, however, the words become, as it were, incarnate in us. The nervous elements which bring about the movements resulting in speech, become so modified by the repetition of the lines, that we not only remember the ideas in the poem, but we preserve in our very nervous system a copy—if I may so call it—of the words, in the order in which we have been repeating them. When, therefore, the poem shall have been *intellectually* forgotten—that is to say, when all the ideas which we had gathered from it shall have passed from our mind—the motor elements in moments of restlessness will place upon our lips the words of the poem, while all the time our intellect may be occupied with some widely different matters.

Now, whether it be a poem we unconsciously recite, or a series of remembered movements we unconsciously go through with the fingers or limbs, in either case the movements will be performed in a fixed order, viz., in the order in which they have been practised. Never without the interference of the intellect do we recite a line backwards which has not been learned in that way. Words when

learned in rotation or succession are remembered as ordinary barren movements. If any one word in the series is left out, we require to begin anew in order to remember what follows. As in humming an air, a false note may put us all astray. Those who have never learned to recite the letters of the alphabet backwards can only do so by an utmost effort of the attention.

We see then, that *motor* memory has its disadvantages. It is true that it is more stable and persistent than *psychical* memory. It is rare that one forgets how to swim or how to skate after he has once learned. A poem thoroughly learned "by heart" is learned for good; and indeed the most meaningless rhymes or combination of words are often the most perfectly remembered. Nevertheless, *motor* memory should never be substituted for *psychical* memory, when ideas, not mere movements, are to be remembered. For intellectual impressions, though tending to fade more quickly than motor impressions, are not like the latter, chained together in any fixed order. An *idea* has a thousand different roads by which it may usher itself into consciousness.

Nearly every one is familiar with the rhyme, "Thirty days hath September, etc.," yet how many of those who depend on this rhyme can tell instantly the number of days in any particular month? The number of days in each month is not learned on learning the rhyme, but must be found out on each occasion, by a long indirect process. It is just as though it were necessary to watch a screen, as it is drawn past us, for the printed information, and if by chance the eye failed to catch sight of the desired notice

from among the other numerous notices, the screen had to be made pass in the same way again, not admitting of being drawn backwards.

Let no one therefore deceive himself into thinking that he is loading his mind with information when he intrusts to his motor nerves the keeping of knowledge; he is no more doing so than is he who writes in his note-book matters which he thinks he cannot remember. Indeed, in the latter case, the matters, if occasionally reviewed, are soon assimilated by the intellect, and the necessity for memoranda is done away with; but that which is written in the motor system is very slowly—often never—*intellectually* learned.

It is difficult to explain the exact reason for this; but we know nevertheless that it is so. Many business men, though having to deal constantly with months and days can never remember the number of days in any particular month, simply because they have depended on the little rhyme already mentioned. A French gentleman with whom I am acquainted, always confounded, till lately, the days *Mardi* and *Mercredi*, owing to having learned the days of the week in rotation when a child. Other cases might be cited, but these will be sufficient to show the folly of allowing the motor nerves to usurp the place of the intellect.

So much for the distinction between *psychical* and *motor* memory. Let us now return to our subject.

The habit of substituting the motor for the psychical memory, we were saying, was forced upon the student when beginning the study of Latin. It is the practice of many teachers to make their pupils learn to conjugate by rote the verbs of modern languages; but the pernicious

practice of rote-learning has nowhere found such favor as with teachers of Latin. Not only is the student taught to conjugate the verbs of this language by rote, but he is made to decline its nouns and adjectives in the same way. Propositions, too, are run together and similarly learned, and in many grammars the rules are even put into rhyme. In schools, in colleges, and in fact wherever the Latin language is taught, students are made to decline a noun somewhat after the following fashion: "Mensa, mensæ, mensæ, mensam, etc." When, therefore, they require any particular case, they must repeat to themselves the case-table, just as some people are obliged to repeat a rhyme in order to tell the number of days in any month. Adjectives are similarly learned, and their forms being more numerous, give the student more difficulty, for he is obliged to sing a longer song in order to find the form he may want. A song too has to be sung to determine whether a preposition governs the accusative or ablative, and thus the whole language, instead of being mastered by the intellect, is only written in the motor nerves, to be read on each new occasion by the intellect as from an ordinary book, with the slight difference that the leaves of the motor records may perhaps be a little more easily turned than those of a clumsy grammar.

The evil effects of this method of teaching can hardly be over-estimated. The student, finding himself unable to get at anything he has learned without some round-about process, thinks that his mind works in a strange, fixed order, different from that of the rest of mankind. If he continues the study of Latin, it is with little hope of ever being able to read or write it to any extent. Years of study and such

familiarity with the language as results from extensive reading, serves somewhat to undo the evil effects of early training, and the necessity for *motor* recitation is partly done away with, but not a few students, on leaving college, if asked for any part of a verb, would require to go through a process of humming before giving an answer. (3).

(3) It must not be thought for a moment that *motor* memory should be discouraged altogether in learning a language. It is on the *motor* memory that we must rely for all phrases, idioms and invariable constructions. As the idioms, phrases, etc., have to be used just as they are learned, no round-about process is necessary in order to get at them.

But, as the Old Latin Method enforces the exercise of *motor* memory when the *psychical* memory should be employed, so it compels the use of *psychical* memory when the *motor* memory should be used. The school-boy instead of learning "by heart" the Latin idioms and phrases, learns the rules by which these idioms, etc., may be constructed, and thus the writing of a few short sentences oftentimes requires him to exercise the greatest attention and thought; whereas if the constructions were for him ready made, the sentences would come almost spontaneously from his pen. It is always well to understand the grammar involved in peculiar constructions, but the constructions themselves should also be memorized. It is quite an easy matter for instance to forget that verbs of *asking, commanding, advising, etc.*, are followed by *ut* with the Subjunctive. It is at least quite possible for this rule to slip one's mind when it is wanted. But the sentence "*Imperavit ut hoc faceret*" once thoroughly assimilated by the motor nerves, will be a safeguard against writing "*Imperavit eum hoc facere.*"

The reasons why students spend so much time over Latin with so little to show for their work must now be apparent. Our only wonder is that they make even what progress they do. When we consider that in spite of the awkward means they have of getting at the language, or rather the effective means employed to keep them from the language, they do sometimes make considerable progress, there is only one conclusion open to us, viz., *that Latin is not a difficult language to learn.* If the eight years which the young man spends in a vain endeavor to master the contents of the text-books on Latin Grammar and Latin Composition, were spent in a study of Latin, (for the text-books contain little Latin) not only would he be able to translate and write the language with the greatest ease, but I firmly believe he would be able to speak it.

Of course no one longs very much, in this age, to be able to speak Latin. Still less does he care to spend eight years in learning to speak it. But there are many who feel that they would like to read and write the language and who would willingly begin to study it, if they thought that in any reasonable time their efforts would be rewarded with success. From what we have already seen, we are justified in believing that with a method free from the objections pointed out, to learn to read and write Latin would not be a very difficult matter. But we have more than theory to rely on. We have tangible proof. In the next chapter the results of the experiments made with a new method, will be given.

CHAP. IV.

A NEW METHOD.—ITS TRIAL.

SOME two years ago, struck with the great disproportion between the time spent by students over the study of Latin and the amount of Latin learned by them, I set myself to inquire into the causes of this discrepancy. Remembering my own difficulties with the language at College; as well as those of my fellow-students, I was greatly aided in my investigations. The conclusion at which I arrived was that already stated; viz., that the whole difficulty lay in the system of teaching the language.

To test the correctness of my conviction, however, I decided to formulate a method which would be as free as possible from what I regarded as the evil features of the old system. To carry out this determination, required considerable thought and patience, and oftentimes it seemed as though there were no way over the obstacles which seemed to render the Latin language so difficult to master. I recognized the fact that a large amount of grammar had to be learned somehow, and at first there appeared to be only two ways in which this could be done, viz., by learning to speak the language, or else by learning rules in the usual manner. To learn to speak Latin was out of the question; to grapple with abstract rules was to return to the old Method.

This question, however, solved itself in time; for it became evident that there was still another way in which Latin grammar could be learned—and learned without difficulty.

Here then was a triumph. One of the main obstacles to acquiring a knowledge of Latin had suddenly been overcome: the foundation of a new Method had been laid.

It is not necessary to trace for the reader the various stages through which this method passed in the course of its development, nor to point out in what manner the evil features of the old system were done away with. Sufficient to say that these difficulties were finally overcome, and the road to learning Latin, in theory at least, was smoothly paved. All that remained was to give the New Method a fair trial, and thus prove by actual experiment what already seemed self-evident.

That the test might be as fair as possible, a person was chosen, who knew nothing whatever about the Latin language, and who was neither remarkable for fondness of work, nor yet for laziness. Daily lessons, each of which was of one hour's duration, were begun and kept up for three months, the first lesson being given on the 12th of September, and the last on the 12th of December. Apart from these lessons, the student devoted to the language a half-hour or more each day in private study.

The progress made by the student each month being carefully noted, proved to be equal to my most sanguine expectations.

The first month saw the student well through the worst part of Latin—the part that requires so much memorizing. The second month proved that it was possible to learn, in a very short time, to read Latin in its natural order. Before the last lesson was given, it was evident that three months were sufficient for the average student to acquire a thorough knowledge of Latin grammar, a large vocabulary, and the art of reading and writing Latin with comparative ease.

Thus was proved the soundness of my original conviction, viz., that Latin was difficult to master, only because it was made so by the unsound methods of the teacher.

The matter might have rested here, for in setting out to work on this New Method, I had not the slightest intention of making it public, nor even immediately after its completion and its trial, had I any such intention. The numerous requests for instruction, however, which I received from friends, and others who by chance heard of the Method, induced me to revise the original Lessons and so modify them as to render them easily intelligible to all, without the assistance of a tutor.

It is not over a year since I commenced to give this Method to the public, and on all sides it has been received with the greatest favor. In teaching all classes of students, I have been enabled to see more of the points which give difficulty to students and to discover many weaknesses in the Method which otherwise would have escaped my notice. A second, and even a third, revision of the Lessons, therefore, within the past year have been made (1).

The result of these alterations and improvements has been to reduce greatly the time required to master the Latin language; and already not a few have succeeded in doing in *six weeks* the work, which two years ago my first pupil required three months to perform, and which, in our schools and colleges, the heart-sick toiler, in eight years, still fails to accomplish.

TORONTO, Sept. 12th, 1893.

(1) Since the above was written the Lessons have been still further revised, and are now published in 4 Parts.

THE DE BRISAY

ANALYTICAL LATIN METHOD.

A New System of Teaching the Latin Language.

BY C. T. DE BRISAY, B.A.

This method makes it possible for any industrious student of average education and intelligence to acquire a thorough knowledge of the Latin language in the short period of six or eight weeks. By this it is not meant that in six or eight weeks he can become as familiar with Latin as was Virgil or Horace, but that he can, in this short time, acquire—

I. A thorough knowledge of the principles of Latin grammar.

II. A ready vocabulary of several thousand Latin words.

III. The art of reading Latin with moderate speed, and without the necessity of reducing the Latin words to the English order.

IV. The ability to write Latin prose with a very fair degree of correctness.

This course, in itself, does not make the student a Latin scholar, but it enables him to master the language to the extent that he has no further need of a teacher or text book, and can, by simply continuing his reading, become, within a few months, what may legitimately be called, "familiar with Latin."

AN OBT-RECURRING QUESTION ANSWERED.

The question is often asked—"Would the Analytical Method be of service to a student preparing for a College examination? This question can be best answered by pointing to certain facts.

(1) For the year 1894, in every College claiming students of the Analytical Method, a large number of these students stood among the first ranks in Latin, and none lower than second-class.

(2) Of those who tried the Matriculation Examinations for the same year, while not a very large percentage passed first-class, the number of those who failed outright, was exceedingly small.

These facts can only be accounted for as follows:

(a) A student attending College, and who also takes our Latin course, is given an advantage over his fellow students: (1) In the matter of sight translation. (2) In the matter of writing Latin Prose. (3) In a hundred different ways arising from his superior knowledge of and greater familiarity with Latin.

(b) Students attempting their Matriculation Examinations after taking our course, have also the same advantages; but there is this further fact to be reckoned with: The majority of our students who try the Matriculation Examinations, are persons, who at the eleventh hour, have made up their minds to try the examinations, and who after rushing through our course, have hardly time to more than glance at the special work on which they are to be examined. *

* Thus a student in May will write: "I have decided to try my examinations in July, have I time to get up the work?"

Their practical knowledge of Latin saves them from failing outright, but they do not rank as high as students who have had two or three years in which to prepare their work. The student who begins in time with the *Analytical Method* need fear no Latin examination.

COLLEGE CLASSES.

Classes for the study of Latin by the De Brisy Analytical Method have been formed this year (1894) among the students of the following Colleges :

McGILL UNIVERSITY.
TORONTO UNIVERSITY.
McMASTER UNIVERSITY, TORONTO.
UNIVERSITY OF NEW BRUNSWICK.
ETC., ETC., ETC.

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THE DE BRISAY

“LATIN SCHOOL.”

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[N]otwithstanding that one may require the assistance of a private tutor, in employing the De Brisay Latin Method, the author has established in connection therewith a School, to which students may send their exercises for correction, and from which they may receive all the assistance necessary to enable them to fully understand the Analytical Lessons.

Persons residing in any part of the world to which the mail is carried, may become members of the School, DESIRING TO BE SENT THE ADVANTAGE.

The exercises of every student are reviewed and corrected, and then forwarded to him by return post, free of charge.

The Course comprises in all 16 Lessons (4 parts); the time over which it extends being determined by the student himself.

The membership fee for one pupil is \$5.00. (Two or more persons forming a class, or sending in their fees together) will receive a lion for \$5.00 each.

Anyone desiring to test the Method before beginning the course, will be sent Part I. (4 Lessons), on forwarding 25 Cents.

Annals—

C. T. DE BRISAY, B.A.

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