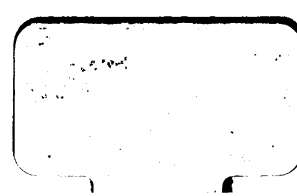

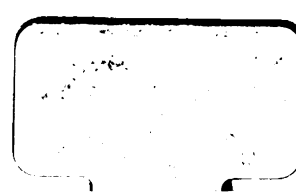

A LETTER

TO THE RIGHT HONORABLE THE

EARL OF SHREWSBURY,

ON

A NEW METHOD OF TEACHING AND LEARNING LANGUAGES:

TO WHICH IS ADDED,

A SPECIMEN OF AN INTRODUCTION TO THE LATIN LANGUAGE.

BY

ARTHUR CLIFFORD, ESQ.

Quod si nemo reprehendit patrem qui hæc non negligenda in suo filio putat, cur improbetur, si quis ea quæ domi suæ recte faceret, in publicum promit?

Quint. Inst. l. iv.

If no one finds fault with a father for thinking that these things are not to be neglected with his own child, why should he be blamed for communicating to the public what he has found to do well in his own family?

OXFORD,

FOR THE AUTHOR.

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1827.


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A LETTER,

&c. &c.

DEAR LORD SHREWSBURY,

I MENTIONED to you some time ago, that I had invented a new method of teaching and learning languages, both ancient and modern. Since that time I have been constantly occupied in trying to improve this method, by every means in my power; and I have so far completed it, according to my own views of the subject, that I now feel anxious to give you a further explanation of it. After having considered the subject a great deal, I think I cannot adopt any better way of explaining this new method to you, than by informing you how I first came to think of it, and by what steps I have gradually enlarged and improved it.

Having taught my three children, a girl and two boys, one after the other, to speak, to spell, and to read their native tongue, I perceived, upon reflection, that the only true and natural way to teach a child a language, is to repeat to it frequently, and over and over again, the

words which you wish it to learn. This, of course, must be done at first without a book, and *vivâ voce;* and, if you can, by pointing out the objects at the same time, either real objects or pictures: for all our knowledge comes by the senses.

When the child is a little more advanced, between two and three years old, you can make it say after you the letters of the alphabet, all through, and perhaps the numbers, as far as twenty. I mention these little details in order to show how necessary it is to go on gradually, *sensim et pedetentim,* step by step, with the infant mind, and particularly in so difficult a subject as learning a language. But such details are far from being trifling. *Non sunt contemnenda quasi parva sine quibus magna constare non possunt.* Whatever is fundamental, is of the highest importance. *Ex elementis constant, ex principiis oriuntur omnia.* The most trifling things become great when they can be rendered subservient to those of a higher order.

A little later, you may lay before the child a spelling-book, which has many pictures of animals, etc. and which begins with the letters, large and small; and this is followed by the letters, both vowels and consonants, put together; as, *ba, be, bi, bo, bu.*

After this, come easy words of one syllable, arranged in little *vocabularies,* which are followed by short and corresponding reading les-

sons, entirely composed of monosyllables, such as the child has already read separate, and has, probably, often heard repeated.

This is natural, gradual, insensible progress, like the growth of a plant, or animal; but which is sure to attain the end proposed in due time.

To these first lessons succeed words of two syllables, with corresponding reading lessons, and so on; till the child at length is able to spell and pronounce at sight words of six and seven syllables, and to read with tolerable fluency short phrases and sentences, and then at last any easy book that is shown to it. But this is a process which, though the easiest and most natural possible, yet still, after almost innumerable repetitions, can only be accomplished in two or three years, or more; for, generally speaking, I believe that children, with the greatest care and attention, can seldom be brought to read distinctly and fluently till they are about six years old, if even so soon. Nor would it be at all to their permanent advantage to be pushed on more rapidly. Nobody can teach a child faster than he can learn.

Having thus taught my children to read their native language, without ever having thought of saying a word to them about grammar, or grammatical rules, or the parts of speech, which indeed, I suppose, nobody thinks of mention-

ing to children at that tender age; and my youngest boy being now past five years old, and I very well satisfied with his proficiency, I began to think that, as he had learned his mother tongue in the natural, easy way above mentioned, there was no reason in the world why he should not begin to learn any other language, whether a dead or living one, in the same manner.

I considered that all languages must be composed very nearly of the same sorts of words, or parts of speech, as the grammarians call them; and that there can be no good reason for supposing that any one language is much more difficult to learn than another. I even persuaded myself that a new language would be an easier task for the child than his mother tongue had been; for, in the first place, he was not now to learn to spell, nor to read, which are very difficult for children; he had only to repeat what he heard pronounced, and, by frequent repetition, to fix it in his memory: and, in the second place, being already familiarised with a great number of English words, long and short, rough and smooth, the first difficulties in his further progress seemed entirely removed.

Why should it be more difficult, said I to myself, for a child to say *Deus* in Latin than *God* in English? Why could he not say *domus* or *ager*, as easily as *house* or *field*? Why not

amo and *lego, hic, ibi,* as well as *I love, I read, here, there?* And why should he not go on gradually in the same way to read and understand Latin phrases and sentences, and at last books, just as he learnt to read and understand English ones?

Moreover, I said: I wish my children to be able hereafter not only to *read* English, but to *speak* and to *write* it with correctness and elegance. But I do not think they will ever find it necessary either to speak or to write Latin; and, therefore, two-thirds of the difficulties they must encounter in mastering their own language, seem here to be abridged, or even cut off at once. I know that the classical Latin authors contain treasures of wisdom and eloquence, which I should be very sorry if my children could not make use of for their own benefit; I know that the language itself is so majestic, so full and comprehensive, that every one who knows it is delighted merely that he knows it. All the best works in the modern languages of Europe are so full of quotations from Latin authors, and of allusions to them, that the reader of them, if ignorant of Latin, loses half their value. The whole system of modern literature is so interwoven with that of ancient Rome, that the one cannot be appreciated nor enjoyed without the other. Besides, who would be ignorant of the language of the masters of the world? Much, therefore, do I

wish that my children should learn Latin; but let them learn it in the same natural, easy, agreeable way in which they learnt English. Such were my reflections; and, thinking no time was to be lost, I proceeded immediately to act upon them.

But here I must pause a moment from the further consideration of the Latin language, in order to inform your Lordship that, not having at that time the same views on the subject of learning languages in general which I have at present, I was anxious, for particular reasons, that my children should first learn French. I have mentioned above, that I had hitherto said nothing to them about grammar, or grammatical rules. I did not know in the least how other people teach their children to spell and read, nor how they are taught in what are called preparatory schools; I had no means of making inquiries on the subject, nor had I the least recollection of how I had been taught myself. I had never turned my thoughts to the subject of education in general, nor of learning languages in particular; and I was quite unacquainted with grammars. Instructed, however, by the simple instincts of nature, and guided by parental affection, I had hitherto gone on with my children in the way above mentioned.

About this time, however, my wife happened to inform me, that some acquaintances of hers had asked her one day if I did not teach my

children; and that, on her telling them that she had never heard either me or the children say any thing of grammar, they expressed the utmost surprise, and said they never heard of children who did not learn grammar. Soon after this, having observed at the end of Lindley Murray's excellent spelling-book, which I used for my children, a few chapters containing rules for spelling and pronunciation, which the author says it would have been *culpable* to omit, and which, moreover, are intended to introduce the learner to his English grammar, I carefully examined those chapters, and also looked into his grammar; but the final result was a firm conviction that all such rules, and all grammars whatever, are perfectly unsuitable to the capacity of children, and not in the least calculated to advance them in the acquisition of their own language, nor of any other. On the contrary, by puzzling and tiring them, it must necessarily retard their progress. I then recollected, that a few years before, I happened to be at a house in the country, where there was a little girl, seven or eight years old, who had a governess that used to give her lessons every day. One morning I requested to be present at one of these lessons; and on asking to see the book which the governess was going to use, I found it was Murray's Grammar, which, till then, I had never seen. I said, "Why, Mrs. X. the child can never understand this." "O dear!

yes, she can," replied the governess; "she has got through a great deal of it already." "Well," said I, "but I think I could hardly understand it myself, unless I read it with very great attention; and it seems to me so dry and uninteresting, that I cannot think it can do the child any good. What good do you think it can do her?" "Why," replied the governess, "it sharpens her mind, and improves her understanding." I would not argue on the subject any longer; but I could not help thinking, that to improve the understanding by learning what one cannot understand, was an extraordinary proceeding.

The French Language.

But to return to the study of the French language, it was necessary for me to find some elementary work to begin with; and I had the good luck to meet with one, intended for beginners, and entitled, Elements of French Conversation, by John Perrin, which is by far the best work for beginning to learn French that I have ever seen, though I think it might be considerably improved. This work begins with little short vocabularies of the most common words; as, *des plumes*, pens; *des oranges*, oranges; *des poires*, pears: and then these same words are repeated in the next lesson with the tenses of the verb *avoir;* as, *j'ai des plumes*, I have pens; *tu as des oranges*, thou

hast oranges; *il a des poires,* he has pears: and so through all the tenses of the indicative mood *only*. Next are lessons *interrogatively;* as, *une épée,* a sword; *un congé,* a holiday; *a-t-il une épée,* has he a sword? *avons nous congé,* have we a holiday? Then, in the same way, *negatively;* as, *mouchoir,* a handkerchief; *des jarretières,* garters; *je n'ai pas de mouchoir; il n'a pas de jarretières.* After this, negatively and interrogatively together; as, *plus d'assiettes,* more plates; *d'autres couteaux,* more knives; *n'a-t-il pas plus d'assiettes? n'avons nous pas d'autres couteaux?* When the verb *avoir* is done in this way, but *only* in the indicative mood, then the verb *être* comes on with lessons in the same manner, only that adjectives are substituted for nouns; as, *bien aise,* very glad; *occupé,* busy; *je suis bien aise; il est occupé:* and so on. The next series of lessons is a vocabulary of *verbs* in the infinitive and imperative moods; as, *chanter,* to sing; *chantez,* sing: then a vocabulary of nouns; as, *chanson,* a song: after which, the same nouns are joined with the same verbs in the imperative mood; as, *chantez une chanson,* sing a song. After this, *the same* nouns and verbs are repeated again in affirmative and negative sentences, with or without interrogation; as, *vous n'avez pas chanté de chanson; il a emporté ses livres; avez-vous fermé la porte?* The next vocabularies consist of adverbs and prepositions; and these in like manner are

done up with nouns and verbs: after which come easy dialogues. Such is the plan of Perrin's work; and the great merit of it, I think, after the easiness of it, is, that it is constructed on a plan of perpetual repetition. This work, therefore, I *began* with, and I made it a rule never to make the children say above *six* words at a time; so that the lesson was always done in *less than a minute.*

Here it is proper to observe, that, in teaching the children French, I was immediately struck with the difference that ought to be made in teaching a dead or a living language. In learning a dead language, all that you want is to be able to read the good authors in that language; but a living language you wish to speak: and, therefore, your first attention must be directed to acquire a good pronunciation, and to learn the words and phrases most frequently used in common conversation. But what would be the use of learning the Latin for oranges and pears, handkerchiefs and garters, knives and plates? And yet many Latin vocabularies for children are stuffed with such words; as, for example, the Janua Comenii, a work well known to Latin scholars, and which was composed above two hundred years ago, I believe, expressly, as the author says, to afford some help in learning Latin, the common method being so ineffectual and so insufferably long and tedious both to masters and

scholars. And yet this common method is persisted in still! Such is the force of habit, and of attachment to established modes, whether reasonable or not! And here I will just say, *en passant*, that for the same reasons, I could not approve of teaching Latin by means of Cordery's Colloquies, or any such books. Erasmus and Ludovicus Vives, tutor to Philip the second of Spain; wrote elegant dialogues in Latin, which are very amusing to a scholar, and were very useful in their time, when the modern languages of Europe being little cultivated, and no good books yet written in them, almost all well-educated persons learnt to speak Latin. But we must bow to the greatest of all innovators, Time. Youth is too short, and has too many things to learn, to think of learning any thing useless.

When I had gone on for some time with Perrin's Elements of French Conversation, I added to it, for a change, the Manuel du Voyageur, published by Galignani; which contains, moreover, a more copious vocabulary of common words, and a larger variety of useful phrases and dialogues. Children get tired of the same books, as they do of the same toys. Going on with these elementary works, I also occasionally made the boys read aloud a French verb, through all its moods and tenses, in Perrin's French Grammar; another work, in which the conjugations of the verbs, both regular and

irregular, are exhibited in a very clear and easy manner. But I took good care not to say any thing to them *about* the moods and tenses. After following this method for some time, they were able to begin reading a French book, which was Chambaud's Fables. A better might be found, perhaps; but I had a particular reason for using that, which I will mention hereafter.

The Latin Language.

When the boys had learned French in this manner for a year, I began to think there was no reason why they should not attempt the Latin language in the same way, making a proper allowance for the differences between them. I therefore now began a search for elementary Latin books. I wished to find something to begin with in the way of a vocabulary of Latin and English words, but being totally unacquainted with any works of that sort, I was much at a loss. Happening to have by me a copy of the Latin and English Grammar of Dr. Adam, rector of the high school of Edinburgh, I looked into it; and finding that, at the end of each declension of nouns, there was an ample list of words belonging to it, and that the same plan was followed with the adjectives, and the conjugations of the verbs; and that, moreover, there was a copious collection of the indeclinable words, adverbs, prepositions, and conjunctions, all arranged in proper classes, I thought

this so much to my purpose, that I determined to make use of this grammar in teaching my children Latin. Not because it was an excellent Latin or English grammar, which it undoubtedly is, (for I have an abhorrence of all grammars for beginners,) but because it contained the above-mentioned vocabularies. I proceeded, therefore, in teaching my boys Latin, much in the same way as I had taught them French; and, in three months' time, I found them capable of entering on the explanation of a Latin book. The one I chose for that purpose was the Selectæ è Veteri Testamento Historiæ; because it was made on purpose for children—a most important consideration; and by a learned master in the university of Paris, according to the advice and direction of Rollin, who, as your Lordship knows, spent his whole life in the education of youth. I had also another reason for selecting this Latin work, which I will mention presently.

Having advanced thus far in teaching my children the elements of the French and Latin languages, and bearing the subject constantly in mind, I was now led to enter upon some researches respecting the best method of learning languages. For this purpose, I began to make inquiries where I could, and I visited some schools and colleges; I wished I could have seen more, and have staid longer at them. I looked into many books, ancient and modern;

into grammars, dictionaries, and vocabularies of various languages, with their prefaces, introductions, and advertisements; into encyclopædias, and every work on education that I could lay my hands on. In doing this, I was much surprised to find, that I could not take up a single author who had treated these subjects in English, French, or Latin, from the days of Erasmus, or, in other words, from the period of the revival of letters in Europe, down to the present time, who did not condemn the method of teaching Latin pursued in schools and colleges; and bitterly lament that unfortunate children should be doomed in the first bloom of life to such cruel, and useless, and *ineffectual* drudgery. Some sighs and groans, too, I occasionally found for the unhappy teachers; and, indeed, perhaps it might be hard to determine which are to be pitied most, the scholars or the masters. The latter, indeed, are not liable to be scolded or flogged for not explaining what they cannot understand, or for not remembering what they cannot learn; but the toil and vexation they suffer often injure their health and temper for the remainder of their lives. I was perfectly astonished at these remarks on the vulgar method of teaching the Latin language, and still more at the unanimity of so many eminent authors of different ages and countries against it; while, on the other hand, I could not find a single writer of any note who de-

fended it. I could easily transcribe whole pages from some of the greatest names in modern literature on this subject; but my business is not with schools or colleges. I am not acquainted with them; and I have no reason, nor any inclination, to meddle with them.

I cannot refrain, however, from informing your Lordship how I chuckled and rubbed my hands with joy, and what a degree of self-complacency I felt within me, when I found that, by the mere force of natural instinct, I had followed with my own children a method which was approved, and, at the same time, had avoided a method which was condemned, by every great genius, and every author of any note who had mentioned the subject for the last three or four centuries.

The result of the state of mind to which I had now brought myself on this subject was, that I could not be at rest till I had tried to devise some new and certain method of teaching my children languages. I felt convinced that I was in the right track, as far as I had gone; but I thought, at the same time, that, by further research, labour, and perseverance, I could both widen and improve it. The king's highway to Latin seemed to me a very bad one, as well from the materials of which it is composed, as from the way in which they are laid down, and also from the style in which young travellers are driven over it. I call it

they had themselves already taken from the Latin: indeed, the two nations seem to have rivalled each other in borrowing from that language. I considered, moreover, that some of the other European languages are as much, or even more, indebted to the Latin, than the French and English; and that, therefore, the first foundations of grammatical and philological learning had best be laid in a wide and deep acquaintance with the Latin tongue.

Introduction to the Latin Language.

Having thus determined that the first language to be learnt was Latin, I set about forming my Introduction to the Latin Language, which is the first application of my new method of teaching and learning languages, and which I am now to explain.

This Introduction is divided into four parts, of which you can form an idea directly, by looking at the title and the table of contents.

The first part is composed of five vocabularies of Latin words. The second and third parts consist of WORDS taken out of the *pars prima* of the Selectæ è Veteri, and PHRASES taken out of the *pars secunda* of the same work. The fourth part is entitled, Rudiments of Latin Grammar. To the whole is added an appendix.

Vocabularies.

First Part.—The first vocabulary is com-

posed of two thousand five hundred Latin words, arranged in twenty-five classes, which I call *decads*, because there are ten times ten, or one hundred words in each, and each decad is divided into ten Nos. each No. containing ten Latin and ten English words.

This you will understand directly by casting your eye over the table of contents, and on the first decad, which I have placed at the end of this letter.

The second vocabulary is composed of promiscuous Latin words, taken from all the different parts of speech. These words are arranged in nine sections, according to the following plan.

In the Latin language there are four conjugations of regular verbs. Each conjugation has two voices, the active and passive. The four conjugations, therefore, each having two voices, are made to form eight sections: and the irregular verb *sum*, without which the passive voice cannot be conjugated, makes the *ninth* section. Each voice has four moods, and each mood has a certain number of tenses. These tenses, together with the participles, gerunds, and supines, being mixed alternately with words from the other parts of speech, compose and determine the Nos. in each section.

I think you may form a pretty clear notion of this second vocabulary by looking at the table of contents, and the specimen of it.

The third vocabulary consists of common Latin *nouns*, according to the five declensions, with their proper signification in English.

The fourth vocabulary contains Latin *adjectives*, arranged in two classes: 1. Adjectives that end in *us*, which are the most numerous; 2. Adjectives with other terminations.

The fifth and last vocabulary contains common Latin *verbs*, according to the four conjugations. To these are added the deponent verbs.

In forming these vocabularies, which constitute the first part of my Introduction to the Latin Language, I was guided by the following considerations. I need not say any thing more of the first vocabulary; but with respect to the second, I found, on making the boys repeat Latin words out of Adam's Grammar, as I have mentioned above, that when I gradually extended their lessons to the different parts of speech, when I made them decline pronouns, read over the numbers, both cardinal and ordinal, look at the adverbs, prepositions, and conjunctions; and, still more, if I attempted the declensions of nouns, and conjugations of verbs, that their little brains were puzzled with all this variety, and they began to get tired with it. The words, too, in all these parts of speech not being divided, or classed into regular lessons for children, I was often puzzled myself to decide how much I should give them for one lesson, how much for another; while, at the

same time, I thought it desirable that the foundations of their study of the Latin language should be made as wide as possible from the very first, as I have said before. On the other hand, there were some things in the grammar which the boys liked. They liked the numbers, *unus, duo, tres, quatuor, quinque,* etc.; *primus, secundus, tertius,* etc.: and it amused them to compare the Latin numbers, of their own accord, with the same in English and French. They also liked the adjectives, *bonus, bona, bonum;* and particularly the genitive case plural, *bonorum, bonarum, bonorum,* which has a kind of roaring sound. Some of the adverbs, too, seemed to please them; as, *ubi?* where? *hic,* here; *quò?* whither? *huc,* hither; *unde?* whence? *hinc,* hence: and the adverbs of time; as, *hodie,* to-day; *cras,* to-morrow; *heri,* yesterday, etc. But as to the prepositions and conjunctions, and, above all, the declensions and conjugations, where the words are changing their form every moment, this I found very up-hill work with them. Combining all these particulars, I thought it would be a good thing to break up all these parts of speech, (if I may say so,) and mixing the easy with the difficult, to form the whole into little short lessons. In doing this, I was guided by the moods and tenses of the verbs, from beginning to end, as I have explained already. No. 1, in this second vocabulary, is pronouns; No. 2, verbs; then numbers,

then verbs again, and so on; always some tense, or part of a verb, alternately with some other part of speech. But when I get into the third conjugation of verbs, my other parts of speech, pronouns, etc. are exhausted, so numerous are the tenses of the verbs; and therefore, in order to get through with the third and fourth conjugation, I am obliged to have recourse to the declensions of nouns and adjectives, which I combine together, along with *hic, hæc, hoc;* a very useful practice for beginners, and not tiresome, if properly managed. All this I think you may understand pretty clearly by looking at the table of contents, second vocabulary.

Of the third, fourth, and fifth vocabularies, I need not say much. I will, therefore, only observe, that the words of which they are composed were not set down at random, nor without a due regard to the other parts of the Introduction. In the first place, I avoided *repeating* any of the words of the first vocabulary, and did not insert any that occur in the second part of the Introduction, which is formed of words taken out of the Selectæ è Veteri. Throughout this Introduction, I have carefully avoided any unnecessary repetition of words; for, though the child is made frequently to repeat his lessons, yet they always consist of fresh words, as he goes on; so that he is continually advancing in his knowledge of the lan-

guage. Like the bee, which, passing from flower to flower, converts all that it gets into honey and wax, and carefully lays them up for future use; so the child, continually adding to its stock of words, will by degrees assimilate them *in succum et sanguinem*, and store them up in the cells of his memory. In the second place, I have excluded all strange and out-of-the-way words, such as, perhaps, never occur in Latin authors that are generally read; but with which common vocabularies, as well as school dictionaries, are generally crammed. Adam's Grammar is not quite free from this useless redundance; and it was this which partly induced me to form these new vocabularies. Now that I think of it, I will just mention that the common school dictionaries, Ainsworth, and the abridgments of it, Entick, etc. are full of vile, obscene words, with a constant reference to the authors where they are to be found.

Finally, the words in these vocabularies are mostly in alphabetical order; so that, on this account, as well as from the arrangement itself, they may serve along with the first vocabulary, as little dictionaries.

As the scholar is now supposed to be pretty familiar with Latin words, and to find no difficulty in pronouncing them, the lessons in the third and fourth vocabularies are made *a little* longer. There are twelve Latin words in each No. instead of ten; an increase, however, which is hardly perceptible.

But in the fifth vocabulary, which consists of verbs, the number of words in each No. is again reduced to ten; because, in saying them, the scholar pronounces not only the first person of the present tense of the indicative, but also the infinitive; as, *æstimo, æstimare,* to value; *ambulo, ambulare,* to walk, etc.: which of course makes the lesson a little longer.

SECOND PART.—I now come to the second part of the Introduction, which is composed of WORDS taken out of the *pars prima* of the Selectæ è Veteri Testamento Historiæ.

I have mentioned above, that all that I wish in teaching a child Latin is, to enable him to read the Latin authors. Keeping this *single* object in view, I endeavour to bring him as soon as possible to read a Latin book.

Whoever undertakes to read a book in a language which he does not understand, must necessarily take some steps to find out the meaning of the words and phrases of which the book is composed. There seem to be only three ways of effecting this. The *first way,* and which is the best of all, is to have a LIVING INSTRUCTOR, who will read the book with you, show you how to construe the phrases and sentences, and explain every word and every difficulty as you go on. And then, if you are old enough to study alone, you can repeat the lesson over by yourself. The *second way,* and the one most commonly adopted in schools and

colleges, is to use a dictionary; and with this the first way is partially combined, as the master generally explains the lesson first of all to the scholars collected together, who are to catch and keep what they can of the meaning, and then look for the words they may have forgot in the dictionary. There are these objections to a dictionary for beginners, that first, as not only the words in the book you are reading, but all the words of the language are contained in it, you are obliged, every time you look for a word, to turn over almost every leaf in the dictionary, and look up and down several columns of words, before you can find the one you are seeking; which of course occasions a great waste of precious time, and is, besides, tedious and tiresome: and, moreover, you are so long in finding your word, being but a raw beginner, that, in the mean time, you have probably forgot the word you looked for a little before; the connection of the author's meaning is lost, and the Sisyphean labour is to be begun again. Besides this, as a great many words in every language have various meanings, some from ten up to twenty significations, and more, the young beginner, when he has found the Latin word he wants, is still as much at a loss as ever to know which of these meanings will do for him. Not knowing any of the words in his author, and therefore quite unable to guess at the sense from the words that come before or after in the

sentence, and perhaps even being too young, and therefore too weak in intellect, to perform such an operation of the mind, there he sticks. It is in vain for him to pray to Hercules to help him, or for Hercules to tell him to put his shoulder to the wheel; it is beyond his strength; he is in the mud, and in the mud must he stick. It is easy to conceive what a perplexity of the brain, and what a despondency of heart, must be the consequence of such a situation, when no ray of hope appears, and the only prospect in the distance is the application of the rod. Most school dictionaries are double, that is to say, there is an English-Latin and a Latin-English part; and though you have only to look in one part at once, still the trouble of turning over so many leaves, and consequently the loss of time, is much increased. At the end of these dictionaries there is commonly a large indigested collection of proper names of gods and goddesses, demi-gods and heroes, authors of all kinds, countries and states, mountains, rivers, etc. Here it was that sir Roger de Coverley, when a schoolboy, read the history of Hector; and here many a schoolboy still amuses his fancy, instead of looking out for what he cannot find, till the clock strikes, and the time for study is over. It often happens, I think, to a person who is looking for a word in a dictionary, that, as he turns over the leaves, some other word strikes his eye that he wishes to know.

He looks at that; perhaps there is a collection of phrases under it from different authors; he reads them; many dictionaries are stuffed with proverbs and vulgar sayings, to say no worse; one distraction leads to another; a great deal of time is lost, and nothing gained.

It seems to me that a remedy might be found for these defects in dictionaries, which would be by having little dictionaries on purpose for the first books that a schoolboy studies, containing no words whatever but such as are in the particular author he is studying, and the exact meaning they bear in such a place. Such a dictionary, for example, is the *Clavis Homerica*, and a most useful one it is, containing not a single Greek word but what is in Homer's Iliad, and divided into twenty-four parts, corresponding with the twenty-four books of the poem; each part containing only the words in the corresponding book. Here you have all you want, and nothing you do not want. But as books for beginners are generally short, perhaps it would be still better to have a little dictionary at the end bound up with them, as you may see in Dalzel's Collectanea Minora, and Chambaud's Fables. I think it is said in the preface to Todd's Johnson's Dictionary, that there are in the English language about thirty-five thousand words. Now, in the little book you are studying, Dalzel, or Chambaud, for instance, there are not probably above two or

three thousand words at most. Is it not better to have these all by themselves, and with their precise meaning in the very book you are studying, than to have them mixed up with above thirty thousand other words, which you have no business with, and with all the perplexing uncertainties and dissipating distractions above mentioned?

I now come to the *third way* of finding out the sense of an author, which is by the use of translations. Here great outcries have been raised, and high disputes have taken place among schoolmasters and teachers. I join with those who condemn translations entirely for beginners; but I do not think I condemn them exactly on the same grounds. It is said, that translations make the lesson too easy, and consequently make the student idle. He has only to glance his eye to the bottom of the page, or to the opposite side, and his work is done. Being done so soon and so easily, he never thinks of making any exertion, soon forgets what he has learnt, and gets a habit of indolence. But in reply to this objection, I observe, that the point in question is, how a beginner can get the sense of his author in the easiest and most expeditious manner; for on that his further progress depends. I think I have shown that a twofold bulky dictionary is not much calculated for this purpose; and therefore, of the two, I would really prefer a translation.

And as to forgetfulness and indolence, if they are to be prevented by turning over the leaves of a dictionary as quick as possible for an hour or two, in order to explain about ten lines, it puts me in mind of the German scholar mentioned by madame de Stael, who used to jump in and out of his window for an hour together. Being asked what he did that for, he said, in French, *Je me rends vif*, I am making myself lively.

The objection which I have to translations is, that, in the first place, they disfigure the original author. If you are learning a new language, and are beginning to read a book in it, read the work in its own language, take it as the author really made it and left it, but do not disfigure and spoil it, by intermixing the words and phrases of another language. By doing so, you run the risk of never getting a proper idea of what a Latin author really is as long as you live; and as almost every Latin classic has been published with a translation, if you continue reading them, you will probably always get the translation along with the original, and never be able to do without. A consequence, too, of this method, is, that your eyes and intellects being constantly distracted between two languages, you are unable to give that entire undivided attention to the one you are learning, which is absolutely necessary if you would master it well.

In the second place, if you adopt a translation, what kind of one will you have? There are two kinds: one literal and verbal; the other free and paraphrastical. If you take the first, so different is the idiom and the arrangement of words in Latin, that the English translation becomes nonsense; if you take the free translation, it can be of no use to the learner. I will give an example from the very beginning of the *pars secunda* of the Selectæ è Veteri.

Leges patrias ac divinas religiosè servari curabat Onias, summus pontifex.

1. Laws of the country and divine religiously to be kept took care Onias, the high priest.

2. Onias the high priest took care that the laws of God and of the country should be religiously observed.

In the first case, you see you make nonsense of your own language, which could do no good to the learner; and in the second case, your translation could hardly be of any use to him. He must look out for almost every word in the dictionary all the same. In both cases you prevent him from observing the particular genius of the Latin language, which consists in the inversion of words, and is one of the first things to which his attention should be drawn. In some books both the literal and free translation are adopted. The literal translation is made interlineary, and sometimes the meaning only is put under each word of the original.

This is learnt first, and the free translation is then read on the opposite page. But these and all other translations, whether free or literal, on the side of the page, or at the bottom of it; at the end of the book, or in a separate volume; for the reasons above mentioned, I reject them all. And here I think I coincide in opinion with some of the greatest scholars that have ever lived, particularly those who have been concerned in education: of whom I will instance Rollin and Dalzel.

But I must now return to the second part of the Introduction. It consists of WORDS taken out of the *pars prima* of the Selectæ è Veteri Testamento Historiæ. In order to understand my reasons in forming this second part of the Introduction, I must request you to look back for a moment on the second vocabulary. It is composed chiefly of pronouns, adverbs, prepositions, and conjunctions, intermixed with the tenses of four verbs only. Nouns, adjectives, and verbs, are purposely excluded from it, because they are included in three other vocabularies. When the pupil comes, therefore, to begin his first Latin book, he has learnt all the pronouns, almost all the adverbs, all the prepositions, and all the conjunctions, in the Latin language. Wherever he meets with them again in his Latin book, he will know them directly. *They* will always be the same in every Latin book. But with respect to nouns, adjectives,

and verbs, though he has learnt an ample quantity in the four other vocabularies, he has not met with *any of those* which he will find in his first Latin book. They have been omitted, on purpose that he may find them all collected together in this second part. The WORDS, therefore, taken out of the *pars prima* of the Selectæ è Veteri, consist only of nouns, adjectives, and verbs. They are distributed into "twenty-five lessons," each lesson containing twenty nouns, twenty adjectives, and twenty verbs, with their proper meaning in English; to which also is added those same verbs in the third person singular of the perfect tense. To understand this clearly, you must look at the specimen of part the second.

The schoolbook entitled, Selectæ è Veteri Testamento Historiæ, is composed of two parts, of which the first is made easier, on purpose for beginners. It is from this first part that I have collected every noun, adjective, and verb which it contains; and have arranged them in the twenty-five lessons above mentioned. I thought this necessary, in the first place, on account of the tender age of the child, he being now only six years old; and secondly, because I do not approve of dictionaries and translations, which, indeed, the child at that age could not make use of. He has, of course, a LIVING INSTRUCTOR, who explains every difficulty to him: but at the same time it seemed desirable that he

should be put in the way of reading his first Latin book as much by his own exertions as is possible. And what further assistance can he want? He knows every one of the words in the book he is going to read; and therefore all he wants is to be taught how to construe the phrases and sentences, and take the words in their natural order, out of which they are removed by the particular genius of the Latin tongue.

This leads me to observe, that though I have said above there are only *three ways* by which a person ignorant of the language of a book can come to the knowledge of it, namely, by means of a teacher, a dictionary, and a translation; yet there seems to be a *fourth way*, which consists in learning beforehand the meaning of all the words which the book contains. But this can only be done by a person who has been trained to the knowledge of the language, more or less, according to my new method.

But I give the beginner still further assistance in his first Latin book. I have said above that I entirely disapprove of all kinds of translations as helps to beginners in a new language; but I mean by that, when the translation is used at the same time as the original, and constantly referred to for the explanation of difficulties. But there is another way of using a translation, before you begin to read the original, which I approve of as much as I

condemn the other. Thinking it absurd for a child to begin to read a book not only in a strange language, but without knowing any thing of the subject of it, or having heard a word about it, I prepare him for it beforehand by giving him a translation of the work to read, as a kind of story-book, whenever he is disposed to take it up. This translation is not a literal one, but as exact, easy, and elegant as it can be made. In short, it is a proper translation, fitted at the same time to improve the child in his native tongue. With respect to the translation of the Selectæ è Veteri, I put it into his hands as soon as he is able to read. I even make use of it as a book for teaching him to read; and as I also use for the same purpose Reeve's excellent History of the Bible, so, when the child comes to read the Selectæ è Veteri in Latin, he meets immediately with all his old friends, Adam and Eve, Noah and his sons, Joseph and his brethren, Tobias, Judas Maccabeus, etc. to the very end of the work. You cannot think how this pleases a child, and with what alacrity he sets to, to find out how all these things that he knows already are expressed in Latin. This is the additional reason which I said above I would give presently for taking the Selectæ è Veteri as the first Latin book: the child being already well acquainted with its contents. It was for a similar reason I first used Chambaud's Fables for French; one

of the child's most favourite books having been Æsop's Fables in English.

But this is not all. Fully aware of the absolute necessity of assiduous inculcation and unceasing repetition in teaching children, I not only make the beginner learn the twenty-five lessons of words taken out of the Selectæ è Veteri, but I make him repeat *the particular words contained in each lesson*, before he begins it. Of this I have given a specimen after the appendix; and I should like to see a new edition of the Selectæ è Veteri printed, divided into lessons, with the words of each lesson prefixed, as in the specimen. You will observe, however, that the English of these words is not affixed to them; the scholar being supposed to know that they are only put here to refresh his memory just before he begins his lesson.

THIRD PART.—The third part of the Introduction is formed on the same principles as the second part.

Though I profess to make every thing as easy as possible for a beginner, yet things must not be made too easy. Before the scholar entered on the *pars prima* of the Selectæ è Veteri, his first Latin book, he was made acquainted with all the WORDS that occur in it: but now, having advanced so far, I think it sufficient to give him merely some PHRASES out of the *pars secunda*. In the specimen of this third part, I

have given No. I. and No. II. of the phrases, in order to show both what the extent of this selection of phrases is, and how they gradually increase from short and easy ones to longer and more difficult. You will also observe, that the translation of them is by no means verbal or literal; they are made easy, but not too easy: and the child's improvement in his native language, one of the principal objects in every good education, is kept constantly in view.

FOURTH PART.—The fourth part of the Introduction is entitled, Rudiments of Latin Grammar. This part, as you may suppose, is very concise. It is divided into two sections, called etymology and syntax. In the first section, after an enumeration and short explanation of the parts of speech, and of the terms used in grammar, such as numbers, genders, cases, moods, tenses, etc. it proceeds immediately to the declension of nouns and pronouns, and to the conjugations of verbs. In short, it is nothing but a kind of repetition of the second vocabulary; only that, instead of the different parts of speech being broken into short lessons, and intermingled with each other, they are here exhibited in full length, and each in its proper form. In the second vocabulary, there was no mention of the nominative case, etc. either for nouns, or adjectives, or pronouns; and though the moods and tenses of the verbs are set down

in it, yet the child was not required to learn them. They were only put there for his eyes to get gradually accustomed to the sight of them, and for him to pronounce aloud now and then as he liked himself, or as his teacher might judge proper. But in this fourth part, or, Rudiments of Grammar, he is made to decline the nouns, and conjugate the verbs, in a full, exact, and proper manner; and he sees the adverbs, prepositions, and conjunctions, each collected together under its proper head, and arranged in classes. Here, too, he will find the *irregular verbs* of the Latin language, which, in order not to puzzle him, have hitherto been omitted. But then he is not teased with any rules either in this section or the next, which is called syntax. Of the manner in which this latter section is treated, you can form an idea directly from the specimen I have given of it. If there are no rules, there are plenty of examples. And I bear in mind the old saying, *Longum est iter per præcepta, breve et efficax per exempla.*

APPENDIX.—Besides the four parts of which the Introduction is composed, there is also an appendix.

The principal object of this appendix is to collect together, but in separate Nos. several subjects belonging to the Latin language, some of which are frequently inserted in Latin grammars, but which I omitted in the Rudiments,

that they might not puzzle and perplex the young scholar.

No. I. is a collection of *irregular nouns*, of which it is not necessary to give any specimen. No. II. containing *nouns from which adjectives have been formed*, I have collected together chiefly as a different way of enticing the child to learn. For the same purpose I have added the Latin monosyllables, and the diminutives, and also the names of trees and shrubs.

No. III. the formation of the perfect and supine, I consider as one of the most useful parts of the whole Introduction. Nothing in the Latin language is more difficult for a beginner than the great variety of ways in which the perfect tense and the supine of verbs are formed, and particularly those of the third conjugation. To collect them, therefore, together in tables and short lessons, as I have done in this No. is of itself a considerable help; but this is not the only benefit of this arrangement. By this means, the scholar not only learns the primitive, simple, or radical verb, but all its compounds and derivatives; which here lie before him at one view, together with all their different significations, often very remote from the primitive meaning of the parent root. It might also be an amusing and profitable exercise for the child to make him occasionally form the compounds himself, by adding the prepositions, or *prefixes*, to the primitive verb, and then find-

ing the perfect and supine. In order to show how this may be done, I have left some of the Nos. unfinished on purpose. Thus might the child gradually acquire a general notion of compound and derivative words, and perceive how Latin words are formed from each other, and how the sense of the primitive word is preserved and modified in its derivatives. No. II. containing nouns from which adjectives are derived, might also be useful for this purpose; for we are not to keep a child blundering about words for five or six years: we ought to teach him things, and accustom him to think for himself as soon as possible.

Of the remaining Nos. of the appendix, I do not think it necessary to give any particular explanation. Their utility is sufficiently apparent.

Having now given a pretty full explanation of my Introduction to the Latin Language, which is the first application of my NEW METHOD OF TEACHING AND LEARNING LANGUAGES, I will proceed to give your Lordship some account of the way of making use of it, or of the manner in which I teach it; which I look upon as equal to the invention of the method itself.

THE MANNER OF USING THE INTRODUCTION TO THE LATIN LANGUAGE.

I must request you to recollect, and to bear

in mind, that I begin with a child just five years old, and that the course is supposed to last exactly two years. I first make him learn the twenty Nos. of the first two *decads* of the first vocabulary. This is completed in twenty-six lessons; and, as he says two lessons a-day, the two decads are finished in thirteen days; or in about a fortnight. Each lesson takes up *two or three minutes*, and no more. Every No. is repeated over five times, but in a particular way.

For the sake of variety, and in order to introduce the learner as soon as possible to some idea of the full extent and all the different parts of the Latin language, I next take up the second vocabulary. The *first section* contains twenty-seven Nos. which form so many lessons; and therefore are short enough. These, at the rate of two lessons a-day, are also finished in about a fortnight, because the same system of repetition as in the first vocabulary is not kept up. I now return to the first vocabulary, and say two decads more, the third and fourth; and then again to the second vocabulary, section II.; and so on, till the latter is finished.

As the second vocabulary contains only *nine* sections, and the first vocabulary *twenty-five* decads; and as only *one* section is taken along with *two* decads, it is clear that, when the second vocabulary is exhausted, twice nine, or eighteen decads only of the first vocabulary are

done. There will remain seven decads, which are finished in the same way as the preceding, along with the three remaining vocabularies, the third, fourth, and fifth. So that, in this way, all the five vocabularies are done together, and finished much about the same time.

These five vocabularies, which constitute the first part of the Introduction, taking two lessons a-day, will be finished in eleven months.

The second part of the Introduction consists only of twenty-five lessons; which, at the rate of two a-day, are got over in about twelve days: and, being repeated a second time, are finished in about a month. This, added to the eleven months required for the five vocabularies, as above, completes the twelvemonth, or first year of the Introduction to the Latin Language.

Recapitulation.

I now request your Lordship to pause a moment, to consider what the child, now six years of age, has learnt of the Latin language in a twelvemonth.

1. He has learnt to pronounce two thousand five hundred common Latin words, from which the same number of words in his mother tongue are derived; and so like the Latin, that it is impossible that as long as he remembers the English words, he can ever forget the Latin ones, which so exactly correspond with them.

When you consider how easily the words of a language are forgot, especially by children, which is the great difficulty in teaching them, I am persuaded you will be convinced that this method of initiating a child in the knowledge of the Latin language, were it merely confined to that facility and certainty of recollection which it gives, would possess a very striking advantage. But the child has not only learned to pronounce all these Latin words correctly—a matter of no small moment—but he has become quite familiar with them, and knows their meaning perfectly; so that, whenever he meets with them again in an author, he will understand them directly.

I may observe, moreover, that during the time he has been learning this first vocabulary, he has also been learning two thousand five hundred English words, of which, perhaps, he would not have seen the half, by any other mode of instruction. So that he has been making a great progress at the same time in his own language.

2. By means of the second vocabulary, he will have become acquainted with *all the sorts of words* used in the Latin language: and he will know *all* the pronouns, numbers, adverbs, prepositions, and conjunctions, so as to recognise them again, and tell their meaning whenever he meets them. And here I wish to make a curious observation respecting this sort of

words. If you would look over a page in any printed book, in any language, (one of these pages, if you like,) and mark how often this sort of words occurs, you would probably find that they occupy at least three fourths of it. I make this observation, to show how great a help it must be to a beginner to be well acquainted with these words, which constitute so large a part of the language; and at the same time are so numerous and multifarious, that it is only by gradual and frequent repetition, long continued, that it is possible to get familiar with them. Do you not think it must be infinitely better to know all these endless vexatious little words, or particles, before you begin to read an author, than to have to look for them over and over again in a great dictionary? And to get well acquainted with them, imperceptibly, as it were, than to have to learn ten or twenty by heart, at a time, in a grammar; forgetting them almost as fast as you learn them?

But to return to the second vocabulary, the child, by means of it, will be also familiar with the four regular conjugations, and all their moods and tenses; and will have learnt how to decline a noun *along with* an adjective—a point of great importance to a beginner—through all the five declensions.

3. In learning the three remaining vocabularies, which consist of nouns, adjectives, and verbs, he will have impressed upon his memory

above one thousand five hundred more Latin words, with their proper meaning, being such as commonly occur in the best authors.

4. By means of the WORDS taken out of the Selectæ è Veteri, which form the second part of the Introduction, he will have made a fresh addition to his stock of above one thousand two hundred words more: so that he will now be familiar with between five and six thousand common Latin words; certainly more than half of what he will probably meet with in any author he ever reads as long as he lives. All these words, too, are independent of those in the second vocabulary, which, as I have just mentioned, constitute so large a portion of the language.

This is what the child has learnt in a year: and I can hardly think that your Lordship and I, and all our cotemporaries, both those who came before us, who were with us, or have come after us, in grammar schools and colleges, knew as much at the age of twelve, after having been toiling at it for two or three years, with the joint drudgery of ourselves and masters, as this child has learnt, *while he was at play,* at the age of six.

SECOND YEAR.

We now come to the second year of the Introduction to the Latin Language, of which we have now got over two parts, namely: "the five

vocabularies of Latin words," and the " words taken out of the *pars prima* of the Selectæ è Veteri."

The third part of the Introduction is composed of PHRASES taken out of the Selectæ è Veteri. But though it is called the third part of the Introduction, for the sake of joining it with the second part, with which it is so closely connected, yet I make the child learn the fourth part first. This fourth part is entitled, Rudiments of Grammar; and I have explained the nature of it above. That it will be very easy for the child, you may be convinced when you consider, that the first section of it is hardly any thing but an amplification and explanation of the second vocabulary; or rather, it is an exhibition of all the parts of speech in their proper form and proper places, which, in the second vocabulary, he had seen all broken up and mixed together in little lessons. This is what I conceive a grammar for children, or even for grown up persons, who are learning a language, ought to be; and to such a grammar, when the learner is gradually introduced to it, I can have no objection: on the contrary, I think it absolutely necessary. But when a grammar is stuffed with frivolous, unintelligible, false, and useless rules, as most grammars are, I consider it to be perfectly indigestible: and I think an indigestion in the brain must be fully as bad as one in the stomach.

I begin the second year, therefore, with the Rudiments of Grammar, and dividing it into easy lessons, one a day, I get through the two sections, etymology and syntax, in two months. In studying the Rudiments of Grammar, the pupil must now learn to decline nouns of the five declensions, and pronouns, in all the six cases, nominative, genitive, etc. both singular and plural; also to conjugate verbs, and mark their different moods and tenses. Considering how he has been prepared for this by the lessons in the second vocabulary, it will be no difficult task; particularly as it will go on slowly and gradually. He must now study the irregular verbs, and get still better acquainted with the indeclinable parts of speech.

The examples in the syntax, or second section of the Rudiments, will be a very proper preparation for the reading of a Latin book.

But as I only give one lesson a-day out of the Rudiments, which will be finished in two months; so for a second lesson during that time I make two more repetitions of the second part, that is to say, of the "words from the Selectæ è Veteri."

We have now, therefore, got over the first two months of the second year, and I consider the child to be ready for his first *ovation:* he is ready to begin to read a Latin book. He has not, to be sure, *conquered* much, nor has he obtained any signal victories; for he met with no

enemy, nor with any obstacles. But he has gradually advanced very far into the enemy's country; he has made so wide a survey of it, and has taken up all his positions so strongly, that it is impossible he can ever be driven out of it again. He therefore deserves the *lesser triumph*, and he will find it in being now able to begin to read a Latin book; in the consciousness that he is now able to do in Latin what a year or two ago he began to do in his mother tongue; and that, in a year or two more, he will be able to take up any book in Latin, prose or verse, and understand it just as easily as an English one. All this happiness will be heightened by the reflection, that the one has been learnt as easily as the other, without any useless trouble or vexation; and that there will be no more difficulty in what is to come hereafter, than in what has been already done.

We therefore now take up the Selectæ è Veteri Testamento Historiæ. I first desire the child to say the meaning in English of the nouns, adjectives, and verbs, which the first lesson contains, and which are printed at the head of it. Of course he has the meaning at his fingers' ends; and the words are put there chiefly for the sake of repetition, and to prevent his forgetting them; and also that his lesson may be so easy, that he may now be able to attend to another point, more important than mere words—the genius of the Latin language.

One of the greatest peculiarities of this language, and the one which makes it so different from our own, and consequently so hard to beginners, is the manner in which words are arranged in a sentence. This by grammarians is called *inversion;* and I have given an example of it above, in the passage from the *pars secunda* of the Selectæ è Veteri, about Onias, the high priest. Though this inversion has been avoided as much as possible in the beginning of the *pars prima*, on purpose to make the book easy for learners, yet it soon makes its appearance; and the sooner a scholar can get acquainted with it, and accustomed to it, the better. I therefore begin immediately by reading a sentence in Latin in a loud and distinct tone. The child does the same in his book. I then proceed to construe the sentence for him; that is, I take the words that are to be taken first. The child follows me, and explains them in English. I do not always take single words; that would be slow and tedious; but I say at once, *Deus omnipotens; cœlum et terram; et omnia quæ in eis sunt.* The child repeats them off, and gives the English directly. You would be surprised at the facility with which this is done, after the preparatory but easy discipline above mentioned. In a very short time he can construe by himself: and, in fact, what should hinder him? He knows the subject of the Latin book he is reading, having read the translation pro-

badly two or three times over, besides Reeves's History of the Bible; he knows the meaning of all the words in it; he is acquainted with the variations which nouns, adjectives, and verbs undergo; and not being distracted in the least by a dictionary, or a translation mixed up with the Latin, the very order of ideas, and the mere terminations of the declinable words, lead him almost directly to the sense.

For the first eight or ten days after the child has begun the Selectæ è Veteri, he has only one Latin lesson a-day, as his lessons are now necessarily longer than when he was merely learning words in the vocabularies. For he does not construe and explain his Latin book superficially and in a hurry, but is frequently questioned as he goes on, and as occasion prompts, and is referred back for every difficulty to his vocabularies and rudiments. Besides, he is now past six years old, and has been gradually disciplined into his Latin studies for above a twelvemonth.

When the child has got over eight or ten pages of the Selectæ è Veteri, he is made to begin it again, for the sake of repetition; though he still goes on with a straight-forward lesson every day. The repetition forms his second Latin lesson each day; and it is now that we begin to make use of the PHRASES from the *pars secunda*, which I call the third part of the Introduction to the Latin Language; merely,

as I have explained above, in order to connect it with the second part, which consists of WORDS from the Selectæ è Veteri.

At present, therefore, our Latin studies are as follows: in the morning, a lesson from the Selectæ è Veteri, construed and explained; in the afternoon, one No. of the PHRASES, and a repetition from the Selectæ è Veteri. Each lesson at this time will take up about half an hour, being one hour for Latin in the day.

The *pars prima* of the Selectæ è Veteri consists of about seventy pages. At the rate of about a page a-day, it will be done in seventy days, or two months and a half. In the same time the PHRASES will have been got over once, and near half of them twice; so that the young Latinist will now be very fit to begin the *pars secunda*.

The *pars secunda* of the Selectæ è Veteri will take the same time as the *pars prima*, namely, two months and a half. As the repetition of both, always going on, may be completed about the same time, the whole of the Selectæ è Veteri, or first Latin book, consisting of about one hundred and forty pages, will be finished by the end of the *seventh* month of the second year.

We have, therefore, now *five months* left for the completion of the second year, which finishes the course, or the Introduction to the Latin Language.

These five months we employ in the study of

the different articles which form the appendix; we take a review of all we have hitherto learnt; we have frequent repetitions of different parts of the course; and, above all, as the scholar is now master of a Latin book, I open it every day at random, and make him construe, explain, and parse a paragraph or two, here and there, *proprio marte*, and almost without any assistance.

It is at this time also that I introduce the child to the use of a Latin and English dictionary, but in a very different way from what is commonly employed. The dictionary I use is that of Entick, revised by Crakelt. It is intended on purpose for beginners; I therefore first show it to the child, and then explain to him what a dictionary is. I show him that there is both an English and a Latin part; that all the words are in alphabetical order; that each page is divided into three columns; and that there are three letters at the top of each column, in order to direct him how to find the word he wants. In the Latin part, moreover, all the words are arranged according to the first syllable with which they begin, which is a great help in looking for a word. Having given him these preliminary explanations, I next take up the third vocabulary, which is composed of Latin nouns, according to the five declensions. The first noun in it is *ala*, a wing. I make him look for it, and show him how to run his finger

down the column. We come to AL, and directly under it is, ala, æ. f. *a wing, a feather, a wing of an army, an arm, an armpit, a turret, a hollow.* Alæ velorum, *sails.* Virg. I show him that one word may have several different meanings: that *æ.* signifies the genitive case singular, and that of course the word belongs to the first declension. *f.* means that it is of the feminine gender. With respect to the quotation from Virgil, I tell him how the sails of a ship may very aptly be compared to wings.

This being done in the Latin part, I make him look for *wing* in the English part. There he finds, *a wing,* ala, 1. f. penna, 1. f. *(of an army,)* ala, 1. f. cornu, n. *(of a building,)* ala, 1. f. latus, 3. n.

Here I make similar explanations again.

I next go to the fourth vocabulary, which consists of adjectives. The first adjective is acerbus, *bitter.* We look for that in the same way in both parts, with suitable explanations. Then to the fifth vocabulary, which contains verbs. The first is æstimo, *to esteem* or *value.* Having looked for this in like manner, our lesson is done.

All this is rather an amusement to the child; it opens his mind, and gives him fresh ideas; and while he is thus imperceptibly increasing his knowledge of Latin, he is making a repetition of what he has already learnt in a new way.

The next day, I begin with a noun of the second declension, go on to an adjective of a different termination, and finish with a verb of the second conjugation. Thus I go on regularly through the three vocabularies, with which the child is already well acquainted. I never give him above *three* words in that way at a time; but it is very clear that such an exercise, continued for some months, must be of vast advantage.

Conclusion.

I have thus given your Lordship a pretty full explanation of my ideas respecting a New Method of teaching and learning Languages; I have explained how it first sprung up in my mind, and how I gradually enlarged it; and I have given you a specimen of an application of it, in an Introduction to the Latin Language. It now remains for me to show how I propose to render this method useful to the public.

If this method should meet with approbation, I would propose to publish the Introduction to the Latin Language in *four small volumes.* "Parvum parva decent;" and as my method is chiefly intended for children, the elementary works they are to use should be little, like themselves. According to this plan, the five vocabularies would be contained in the first volume; the second and third parts of the Introduction, in the second volume; the Rudi-

ments of Grammar, in the third; and the appendix, in the fourth volume. (See title, and table of contents.)

Thus each part of the Introduction, as they are separate in themselves, would be also in separate volumes, which would be very convenient, and very suitable for children. Little children like little things; χάρις μικροῖσι; and, moreover, they are very fond of change and variety. This disposition may be used as an incentive to learning. You may say to the child, "Now, you see, you have got through this little book; only think what a deal you have learnt! Well, the next little book is no bigger, and you will very soon be through that; and then think what a scholar you will be!" Whereas, if they are confined to one book, and that a large one, they are very soon tired of it.

These four little volumes would contain a complete Introduction to the Latin Language; and, as far as grammar or rudiments are concerned, nothing further would be wanting during the whole course of education. When a man has left college for good, but is still engaged in literary pursuits, or applies to them again at any time after, he may study, if he pleases, Vossius and Sanctius, the Port-Royal Latin and Greek Grammars, or any other; or he may read Harris and Horne Tooke, etc. on the Principles of Universal Grammar; and may investigate the theory and structure of language

in general, or of any language in particular, just like any other branch of philosophical science. This is the true use of grammar, and the only way in which it can ever be profitable. But to attempt to teach or learn a language by grammatical rules, is to put the cart before the horse, to invert the order of nature, and to murder precious time to no purpose.

This New Method of teaching and learning Languages is chiefly intended for children from five to ten years of age; and the Introduction to the Latin Language is intended for them from the age of five to seven. But children at that age are never sent to school; and it is seldom, I believe, even in the highest classes, that a master, tutor, or governess, is provided for them at so early a period. My principal object, therefore, in publishing this new method to the world, is to induce parents, and principally mothers, to teach Latin to their children. I wish to convince them, that it would be just as easy as to teach them to spell and read their native tongue. But when I say just as easy, I do not say near enough. It would be a great deal easier. For I have shown in the beginning of this letter, that though nature herself seems to point out the only way in which children can be taught to read, yet it is still a task of very great difficulty and great length of time. Every body who has tried it, knows it well. But when once a child can spell and read, you

may teach it Latin *without any difficulty whatever*. You can make it one of its amusements. Provided you merely know how to *pronounce* the Latin words in my Introduction, and in the first part of the Selectæ è Veteri, you can carry a child on as far as that, without knowing any thing further of the language whatever. Supposing, therefore, a lady was desirous to teach a child Latin herself, according to my method, she would only have to request some gentleman to say the words over to her, and then repeat them again to him. Doing this for a quarter of an hour a-day, she would be mistress of the whole Introduction in a few weeks; and would then be capable of teaching Latin to a child only five years old, not only as well, but a great deal better, than any schoolmaster can teach a boy who is nine or ten. But here I suppose the lady to go on in a mere mechanical way, pronouncing and repeating words like the child itself. That would not be the case. It would be absolutely necessary, indeed, for her to learn how the Latin words are pronounced, which is a very easy matter, a vast deal easier than to pronounce French, or Italian; but then she would also take up of her own accord all the four volumes of the Introduction, frequently look over them, examine their different contents, soon make herself mistress of them, and see in a very little time the nature of the Latin language. Being then convinced that there is

no need whatever to learn any grammatical rules, or parts of speech, by heart, no need of dictionaries, grammars, themes, or exercises, and all such fooleries, either for herself or her child, she would sit down quietly with her four little volumes, read over a *decad*, or any other part, at her leisure; fully persuaded that in a few weeks, without any further trouble, she would be able to begin to teach her child Latin; and *feeling to a certainty* that, in the course of two years, by the time he was seven, they would both have been playing and talking very nicely together for five minutes every day; and that, at the same time, the child would know thoroughly all that is contained in the Introduction, and the Selectæ è Veteri besides: a great deal more than great boys ever know at the age of twelve, notwithstanding all their flogging.

The celebrated philosopher Locke had an idea of this kind, as appears from the following curious passage in his work on education:

"Whatever stir there is made about getting "of Latin, as the great and difficult business, "his mother may teach it him herself, if she "will but spend two or three hours in a day "with him, and make him read the evangelists "in Latin to her. For she need but buy a "Latin testament, and having got somebody "to mark the last syllable but one, where it is "long, in words above two syllables, which is

" enough to regulate her pronunciation and " accenting the words, read daily in the gos- " pels; and then let her avoid understanding " them if she can. And when she understands " the evangelists in Latin, let her, in the same " manner, read Æsop's Fables; and so proceed " on to Eutropius, Justin, and other such books. " I do not mention this as an imagination of " what I fancy might do, but as of a thing I " have known done, and the Latin tongue got " with ease this way."

You see that Locke's plan of learning Latin imposes a much heavier task, both on the mother and the child, than mine, which requires only *five minutes* a-day, and is merely an amusement to both. No lady could be expected to adopt such a method; and who would make a child sit and read the evangelists in Latin, before he understood the language, for two or three hours a-day? Nor would it always be easy for a lady to get somebody to mark the syllables; and even were it done, the task would still be far from pleasant. Locke was vexed to see so many years thrown away at schools in useless and tedious attempts to learn Latin; and was, therefore, ready to catch at any other plan.

But though I say, that for a mother to teach her child Latin, it would only be necessary to learn how to pronounce the words in the Introduction, and to be acquainted with the manner

of using it, yet I am very far from wishing to confine the fair sex to the knowledge of that Introduction alone. Having gone through that, they would be perfectly capable of continuing their Latin studies by themselves, so as to read any of the immortal writers in that language, either in prose or verse. And if they had any inclination or genius for such pursuits, I can see no reason in the world why they should be debarred from them.

My New Method, therefore, and my Introduction to the Latin Language, are chiefly intended for ladies and for children; because, in the first place, it is clear, that if all children of both sexes learnt Latin in this way from the age of five to seven, it would not be wanted at any other period of life. In the second place, I particularly wish that children should begin by learning Latin at that early age, because they could then begin French at seven, and Greek at eight years of age: so that by the time they were ten years old, they would be very well acquainted with all those three languages; be able to read French with ease, and speak it fluently; and be capable of continuing their Latin and Greek studies by themselves, with very little further assistance. I have not yet made an application of my new method to the French and Greek, but it could easily be done, as it would be merely a repetition of my Introduction to the Latin Language, with such alter-

ations as the difference of language might require.

But supposing it were thought advisable to teach Latin in this way to children of either sex who are *past the age of seven;* of course it would be done exactly in the same manner as with a child of five, only that the lessons might be longer, and the whole might be got over in a much shorter time. A sharp boy or girl, nine or ten years of age, might get through the whole Introduction, and the Selectæ è Veteri, in six months. A grown-up person, by following a proper method, and applying about an hour and a half a-day, or three half hours at different times of the day, would easily master it, and get through the Selectæ è Veteri in three months. Or if he chose merely to go through the Introduction with the assistance of a master, and then begin the Selectæ è Veteri by himself, (which he would be very well able to do,) he might easily accomplish this task in six weeks.

As to the Latin poets, the prosody of the language, or the nature of its versification, as far as is necessary to read them, might be learnt by any grown-up person in an hour.

There may be some gentlemen who, though they went through a complete course of education at school and college, and studied Latin and Greek all day long for eight or nine years, have, notwithstanding, almost entirely forgot them; because, as I have already observed, it

is one thing to be taught, and another thing to learn; one thing to learn, and another not to forget. Such persons, at a future period of life, may feel very sorry that they have forgot all their Latin and Greek, and may be very anxious, for various reasons, to recover them, or at least their Latin: but they have no idea how to set about it. The very idea of a grammar, like Lily's, for example, to be learnt by heart; a dictionary, like Ainsworth's, to be tumbled and tossed over for hours together, and with hardly any benefit; and endless themes and exercises, all to no purpose, are enough to drive him to despair, and make the attempt appear hopeless. If scolding and flogging could not do it at that early age, when it is supposed languages are most easily learnt, how can he hope to compass it now? To such a person, I hold out the consolation that, by a very moderate application of less than two hours a-day, for three months, without any tedious grammar, bulky dictionary, or patience-wearing theme of any kind, he may not only recover all the Latin he has lost, but acquire a great deal more than, when he was at school, he had any idea of.

But it is time to draw this letter to a close. I have said in the title, that this New Method of teaching and learning Languages is founded in nature, reason, and experience. It is founded in nature, because it professes to teach a child a new language, as nearly as possible, in the

way in which nature shows it should be taught and should learn its own: and, moreover, because it follows the ordinary process of nature, which never begins any thing abruptly, never hurries any thing on, nor is at all anxious for the progress of its productions at any particular period of their growth; but, having sown the seed of a plant, for example, leaves it to itself, only giving it those constant and regular, but almost insensible helps, which she is sure will, in the proper time, produce both blossoms and fruit.

Mulcent auræ, firmat sol, educat imber.

This method is founded in reason, because it proceeds gradually, gently, and methodically, from what is easy, to what is more difficult; from what is known already, to what is less known. It does not throw a child at once upon what is strange, new, and difficult, but prepares him, and leads him on slowly, but progressively, combining the new language he is to learn as much as possible with his mother tongue, which he knows already: neither does it employ him merely about words, nor perplex him with rules above his understanding, but brings reason directly to his aid; shows him how the words of one language are derived from those of another, and how the compounds and derivatives of the same language are derived from its roots and primitives. It thus accustoms him, by degrees,

to accuracy, both in his thoughts and expressions; and by showing him that there is something more in a language than mere words, it enlivens all his faculties, prompts him to exert them, and gives him—what should be the object of every mode of education—a desire of knowledge, a spirit of inquiry, a love of learning.

Lastly, this method is founded on experience, because it can be shown, that the wisest nations of antiquity studied languages in this way, more or less; and that even our own ancestors, four or five hundred years ago, followed no other. It has been recommended and adopted to a certain degree, and with great success, by the principal scholars, and most eminent teachers, during the three last centuries; while they have almost unanimously reprobated and deplored the methods which are contrary to it, or at variance with it. Finally, it is founded on experience, because what is really founded on nature and reason, will always be found to succeed, on experiment, when properly tried.

Nunquam aliud natura, aliud sapientia dixit.

Believe me,

Dear Lord Shrewsbury,

With the greatest regard,

Your most obliged and affectionate cousin,

ARTHUR CLIFFORD.

A NEW METHOD

OF

TEACHING AND LEARNING LANGUAGES,

BOTH ANCIENT AND MODERN;

FOUNDED ON NATURE, REASON, AND EXPERIENCE:

CHIEFLY INTENDED FOR CHILDREN FROM FIVE TO TEN YEARS OF AGE,

BUT EQUALLY SUITED TO PERSONS OF ALL AGES AND BOTH SEXES.

Souvent la coutume exerce sur les esprits une espèce de tyrannie qui les tient dans la servitude, et les empêche de faire usage de la raison, qui dans ces sortes de matières est un guide plus sur que l'exemple seul, quelque autorisé qu'il soit par le tems.

ROLLIN.

Custom often maintains over the minds of men a sort of tyranny, which keeps them in slavery, and hinders them from making use of reason, which in this sort of things is a surer guide than example alone, however much it may be authorised by length of time.

AN INTRODUCTION

TO THE LATIN LANGUAGE;

INTENDED AS A

SPECIMEN OF A NEW METHOD OF TEACHING

AND LEARNING LANGUAGES.

AN INTRODUCTION

TO THE LATIN LANGUAGE.

IN FOUR PARTS.

PART THE FIRST:

Various Vocabularies of Latin Words.

PART THE SECOND:

Nouns, Adjectives, and Verbs, taken out of the *pars prima* of the Selectæ è Veteri Testamento Historiæ.

PART THE THIRD:

A Collection of Phrases, taken out of the *pars altera* of the Selectæ è Veteri.

PART THE FOURTH:

Rudiments of Latin Grammar.

APPENDIX.

CONTENTS.

SPECIMEN
OF AN INTRODUCTION TO THE LATIN LANGUAGE.

PART THE FIRST.

VARIOUS VOCABULARIES OF LATIN WORDS.

FIRST VOCABULARY.

LATIN WORDS FROM WHICH CORRESPONDING ENGLISH WORDS ARE DERIVED.

ON THE DERIVATION OF ENGLISH WORDS FROM THE LATIN.

ENGLISH words are derived from Latin words in a variety of ways.

I. VERBS.—English verbs are derived from Latin verbs, whether simple or compound; as,

Moveo, *I move;* admīror, *I admire;* sedeo, *I sit;* invĕho, *I inveigh.*

Verbs thus derived have often *sh* annexed to them; as,

Admoneo, *I admonish;* relinquo, *I relinquish;* vinco, *I vanquish;* langueo, *I languish;* ruo, *I rush;* publico, *I publish.*

But verbs are more commonly formed, in English, from the *perfect participle* of the Latin ; as, creo, creatus, ***I** create ;* transfero, translatus, ***I** translate ;* convinco, convictus, ***I** convict ;* imitor, imitatus, ***I** imitate.*

All the regular verbs in Latin end in the infinitive mood in *are, ere,* or *ire.* English verbs derived from them generally lose that termination, or, at least, the final *re ;* as, accusāre, *to accuse ;* adorāre, *to adore ;* acquirĕre, *to acquire ;* alludĕre, *to allude ;* assistĕre, *to assist ;* applaudĕre, *to applaud ;* concurrĕre, *to concur ;* apparēre, *to appear ;* consentīre, *to consent ;* obedīre, *to obey.*

II. Adjectives.—English adjectives in *ous* are derived from Latin adjectives in *us,* or *osus ;* as, pius, *pious ;* gloriosus, *glorious.*

Those in *ive* are from the same in *ivus ;* as, activus, *active ;* passivus, *passive.*

Adjectives in *cious* are derived from those in *ax ;* as, capax, *capacious ;* tenax, *tenacious ;* fallax, *fallacious.*

Adjectives in *id* are derived from those in *dus ;* as, timidus, *timid ;* splendidus, *splendid ;* floridus, *florid.*

Other adjectives may be said merely to lose the termination *us ;* as, longus, *long ;* honestus, *honest ;* justus, *just.*

Adjectives in *ile,* or *ble,* are derived from those in *lis ;* as, docilis, *docile ;* futilis, *futile ;* æquabilis, *equable ;* admirabilis, *admirable.*

Adjectives in *ant*, or *ent*, are derived from those in *ans*, or *ens*; as, diligens, *diligent*; constans, *constant*.

Some adjectives in *al* are derived from those in *us*; as, æternus, *eternal*; corporeus, *corporeal*.

English participles in *ing*, answer to Latin participles in *ans*, or *ens*; as, affirmans, *affirming*; intrudens, *intruding*.

English participles in *ed*, answer to Latin participles in *us*; as, detestatus, *detested*; illuminatus, *illuminated*.

III. Nouns.—English nouns in *or*, or *er*, are derived from those of the same ending in Latin; as, doctor, *doctor*; præceptor, *preceptor*; magister, *master*.

Nouns in *nce*, or *ncy*, are derived from the Latin in *tia*; as, scientia, *science*; diligentia, *diligence*; excellentia, *excellence*.

Nouns in *ment* are derived from the Latin *mentum*; as, documentum, *document*; monumentum, *monument*.

Nouns in *ion* are derived from those in *tio*, or *sio*; as, creatio, *creation*; divisio, *division*.

Nouns in *ty* from those in *tas*; as, pietas, *piety*; adversitas, *adversity*.

Nouns in *tude* from those in *tudo*; as, magnitudo, *magnitude*; longitudo, *longitude*.

Nouns in *ice* from those in *tium*, or *tia*; as, servitium, *service*; pretium, *price*; notitia, *notice*; justitia, *justice*.

Many English nouns only change the final letter; as, pictura, *picture;* structura, *structure.*

IV. ADVERBS.—English adverbs in *ly* are derived from those in *è*, or *èr*, *ò*, and *ùs;* as, abruptè, *abruptly;* abundantèr, *abundantly;* secretò, *secretly;* divinitùs, *divinely.*

It is worth observing, that of the seven sorts of words of which the English, like other languages, is composed, namely: nouns, adjectives, pronouns, verbs, adverbs, prepositions, and conjunctions; the two last, and the pronouns, are scarcely at all derived from the Latin. They are formed, together with many of the adverbs, from the Saxon. It is, therefore, only nouns, adjectives, verbs, and adverbs, that will be found in this first vocabulary.

The beginner may also observe, that when you say in English, *I accuse, I admonish,* etc. the verb answering to this in Latin always ends in *o;* as, accuso, admoneo. But if you say, I *am* accused, I *am* admonished, etc. the Latin verb always ends in *or;* as, accusor, admoneor. A particular sort of verbs, however, called DEPONENT VERBS, are an exception to this rule; as, abutor, *I abuse;* admiror, *I admire.* The pronoun *I*, in Latin *ego*, is generally omitted, being unnecessary in Latin.

SPECIMEN

OF THE FIRST VOCABULARY.

FIRST VOCABULARY.

FIRST DECAD.

No. I.

1 Absens, absent
2 Absentia, absence
3 Absurdus, absurd
4 Abundans, abundant
5 Abundantèr, abundantly
6 Abundantia, abundance
7 Abundo, I abound
8 Abusus, an abuse
9 Abutens, abusing
10 Abutor, I abuse.

No. II.

Accommodatio, accommodation
Accuratus, accurate
Accuratè, accurately
Accuso, I accuse
15 Accusans, accusing
Accusatio, an accusation
Accusator, an accuser
Accusatus, accused
Acquiro, I acquire
20 Actio, action.

No. III.

Addictus, addicted
Addo, I add
Addĭtus, added
Admirabilis, admirable
25 Admirans, admiring
Admiratio, admiration
Admiror, I admire
Admirabilitèr, admirably
Admoneo, I admonish
30 Admonitio, an admonition.

No. IV.

Admonĭtus, admonished
Adoratio, adoration
Adorātus, adored
Adōro, I adore
Adornatus, adorned
Adorno, I adorn
Adventus, an arrival
Adversa, adversity
Æquālis, equal
Aer, the air.

No. V.

Æternitas, eternity
Æternùm, eternally
Æternus, eternal
Æthereus, ethereal
Affabĭlis, affable
Affabilitas, affability
Affectatio, affectation
Affectatus, affected
Affectio, affection
Affectus, affected.

No. VI.

Affirmo, I affirm
Afflictio, affliction
Afflictus, afflicted
Afflīgo, I afflict
Affluens, affluent
Affluentia, affluence
Aggressio, aggression
Agilitas, agility
Agitatio, agitation
Agitatus, agitated.

No. VII.

Alacritas, alacrity
Alimentum, aliment
Allūdo, I allude
Altāre, an altar
Amabilis, amiable
Amabilitèr, amiably
Ambiguus, ambiguous
Ambiguitas, ambiguity
Ambitio, ambition
Ambitiosus, ambitious.

No. VIII.

Angŭlus, an angle
Animal, an animal
Animatio, animation
Anniversarius, anniversary
Annuntio, I announce
Annuus, annual
Antiquitas, antiquity
Antiquus, antique
Anxietas, anxiety
Anxius, anxious.

No. IX.

Appareo, I appear
Appāret, it appears
Appellatio, an appellation
Appendix, an appendix
Applaudo, I applaud
Applausus, applause
Applicatio, an application
Approbo, I approve
Approbatio, approbation
Approbātus, approved.

No. X.

Aquæductus, an aqueduct
Area, an area
Architectura, architecture
Architectus, an architect
Ardens, ardent
Ardentèr, ardently
Ardor, ardor
Arduus, arduous
Argumentum, an argument
Arma, arms.

There are twenty-five decads like this, each containing one hundred Latin words; in all two thousand five hundred.

SECOND VOCABULARY.

PROMISCUOUS LATIN WORDS,

TAKEN FROM ALL THE DIFFERENT PARTS OF SPEECH, AND CLASSED IN NINE SECTIONS.

SPECIMEN OF THE SECOND VOCABULARY.

SECOND VOCABULARY.

SECTION I.

No. I.—Pronouns.

Ego,	I	Nos,	we
Tu,	thou	Vos,	you
Ille,	he	Illi,	they
Illa,	she	Illæ,	they.

No. II.—Verbs.

Infinitive Mood.

Amāre,	to love	Habēre,	to have
Docēre,	to teach	Habuisse,	to have had
Legĕre,	to read	Esse,	to be
Audīre,	to hear	Fuisse,	to have been.

No. III.—Numbers.

Cardinal Numbers.

1	Unus,	one	7	Septem,	seven
2	Duo,	two	8	Octo,	eight
3	Tres,	three	9	Novem,	nine
4	Quatuor,	four	10	Decem,	ten
5	Quinque,	five	11	Undecim,	eleven
6	Sex,	six	12	Duodecim,	twelve.

No. IV.—Verb.

First Conjugation. *Amāre,* to love.

Active voice. *Amo,* I love. *Amāvi,* I have loved.

Indicative Mood.

PRESENT TENSE.

Persons.	Singular.	Persons.	Plural.
1	Ego amo, I love	1	Nos amāmus, we love
2	Tu amas, thou lovest	2	Vos amātis, you love
3	Ille amat, he loves	3	Illi amant, they love.

No. V.—Adjective.

Bonus, good.

Singular.			Plural.		
Masculine.	Feminine.	Neuter.	Masculine.	Feminine.	Neuter.
Bonus,	bona,	bonum	Boni,	bonæ,	bona
Boni,	bonæ,	boni	Bonorum,	bonarum,	bonorum
Bono,	bonæ,	bono	Bonis,	bonis,	bonis
Bonum,	bonam,	bonum	Bonos,	bonas,	bona
Bone,	bona,	bonum	Boni,	bonæ,	bona
Bono,	bonâ,	bono	Bonis,	bonis,	bonis.

No. VI.—Verb.

IMPERFECT TENSE.

Amabam, I did love.

Singular.	Plural.
1 Ego amābam, I did love	1 Nos amabāmus, we did love
2 Tu amābas, thou didst love	2 Vos amabātis, you did love
3 Ille amābat, he did love.	3 Illi amābant, they did love.

No. VII.—Degrees of Comparison.

Positive.	Comparative.	Superlative.	Positive.	Comparative.	Superlative.
Bonus,	melior,	optĭmus,	good,	better,	best
Malus,	pejor,	pessĭmus,	bad,	worse,	worst
Magnus,	major,	maxĭmus,	great,	greater,	greatest
Parvus,	minor,	minĭmus,	little,	less,	least
Multus,	plus,	plurĭmus,	much,	more,	most.

No. VIII.—Verb.

PERFECT TENSE.

Amavi, I have loved.

Singular.	Plural.
1 Ego amāvi, I have loved	1 Nos amavĭmus, we have loved
2 Tu amavisti, thou hast loved	2 Vos amavistis, you have loved
3 Ille amāvit, he has loved.	3 Illi amavērunt, they have loved.

No. IX.—Adverbs.

Ubi?	where?	Alicūbi,	somewhere
Hic,	here	Ubĭvis,	anywhere
Illic, Isthic, Ibi,	there	Alĭbi,	elsewhere
		Nusquam,	nowhere
		Ibĭdem,	in the same place.
Intus,	within		
Foris,	without		

No. X.—Verb.

PLUPERFECT TENSE.

Amaveram, I had loved.

Singular.	Plural.
1 Ego amavĕram, I had loved	1 Nos amaverāmus, we had loved
2 Tu amavĕras, thou hadst loved	2 Vos amaverātis, you had loved
3 Ille amavĕrat, he had loved.	3 Illi amavĕrant, they had loved.

No. XI.—Prepositions.

Ad,	to	Cis, Citra,	on this side
Apud,	at		
Ante,	before	Trans,	on the other side
Post,	after	Supra,	above
Pone,	behind	Infra,	below.
Prope,	near		

No. XII.—Verb.

FUTURE TENSE.

Amabo, I shall love.

Singular.	Plural.
1 Ego amābo, I shall love	1 Nos amabĭmus, we shall love
2 Tu amābis, thou shalt love	2 Vos amabĭtis, you shall love
3 Ille amābit, he shall love.	3 Illi amābunt, they shall love.

No. XIII.—Conjunctions.

Et, Ac, Atque, Que,	and	Nec, Neque, Neu, Neve,	neither, nor
Etiam, Quoque, Ĭtem,	also	Aut, Ve, Vel, Seu, Sive,	either, or.

No. XIV.—Verb.

Subjunctive Mood.

PRESENT TENSE.

Amem, I may love.

Singular.	Plural.
1 Ego amem, I may love	1 Nos amemus, we may love
2 Tu ames, thou mayest love	2 Vos ametis, you may love
3 Ille amet, he may love.	3 Illi ament, they may love.

No. XV.—Pronoun.

Ego, I.

Ego, I	Nos, we
Mei, of me	Nostrûm, of us
Mihi, to me	Nobis, to us
Me, me.	Nos, us.

No. XVI.—Verb.

IMPERFECT TENSE.

Amarem, I might love.

Singular.	Plural.
1 Ego amarem, I might love	1 Nos amaremus, we might love
2 Tu amares, thou mightst love	2 Vos amaretis, you might love
3 Ille amaret, he might love.	3 Illi amarent, they might love.

No. XVII.—Numbers.

Ordinal Numbers.

Primus,	first	septimus,	seventh
Secundus,	second	octavus,	eighth
Tertius,	third	nonus,	ninth
Quartus,	fourth	decimus,	tenth
Quintus,	fifth	undecimus,	eleventh
Sextus,	sixth	duodecimus,	twelfth.

No. XVIII.—Verb.

PERFECT TENSE.

Amaverim, I may have loved.

Singular.	Plural.
1 Ego amaverim, I may have loved	1 Nos amaverimus, we may have loved
2 Tu amaveris, thou mayest have loved	2 Vos amaveritis, you may have loved
3 Ille amaverit, he may have loved.	3 Illi amaverint, they may have loved.

No. XIX.—Adjective.

Tener, tenĕra, tenĕrum, tender.

Singular.			Plural.		
Masculine.	Feminine.	Neuter.	Masculine.	Feminine.	Neuter.
Tener,	tenera,	tenerum	Teneri,	teneræ,	tenera
Teneri,	teneræ,	teneri	Tenerorum,	tenerarum,	tenerorum
Tenero,	teneræ,	tenero			
Tenerum,	teneram,	tenerum	Teneris,	teneris,	teneris
Tener,	tenera,	tenerum	Teneros,	teneras,	tenera
Tenero,	tenerâ,	tenero.	Teneri,	teneræ,	tenera
			Teneris,	teneris,	teneris.

No. XX.—Verb.

PLUPERFECT TENSE.

Amavissem, I might have loved.

Singular.	Plural.
1 Ego amavissem, I might have loved	1 Nos amavissemus, we might have loved
2 Tu amavisses, thou mightst have loved	2 Vos amavissetis, you might have loved
3 Ille amavisset, he might have loved.	3 Illi amavissent, they might have loved.

No. XXI.—Degrees of Comparison.

Positive.	Comparative.	Superlative.	Positive.	Comparative.	Superlative.
Durus,	durior,	durissimus	hard,	harder,	hardest
Mollis,	mollior,	mollissimus	soft,	softer,	softest
Altus,	altior,	altissimus	high,	higher,	highest
Pauper,	pauperior,	pauperrimus	poor,	poorer,	poorest
Pulcher,	pulchrior,	pulcherrimus	pretty,	prettier,	prettiest
Facilis,	facilior,	facillimus	easy,	easier,	easiest
Similis,	similior,	simillimus	like,	more like,	most like.

No. XXII.—Verb.

FUTURE TENSE.

Amavero, I shall have loved.

Singular.	Plural.
1 Ego amavero, I shall have loved	1 Nos amaverimus, we shall have loved
2 Tu amaveris, thou shalt have loved	2 Vos amaveritis, you shall have loved
3 Ille amaverit, he shall have loved.	3 Illi amaverint, they shall have loved.

No. XXIII.—Adverbs.

Quo? whither?		Eò, to that place
Huc, hither		Aliò, to another place
Illuc, Isthuc,	thither	Aliquò, to some place
Intro, in		Eōdem, to the same place.
Foras, out		

No. XXIV.—Verb.

Imperative and Infinitive Moods.

2 Ama, love thou
3 Amato, let him love
2 Amate, love ye
3 Amanto, let them love

Amare, to love
Amavisse, to have loved.

PARTICIPLE.

Amans, loving
Amaturus, about to love.

No. XXV.—Prepositions.

Adversus, Adversum, against
Contra, against
Circa, Circum, about
Erga, towards
Inter, between.

No. XXVI.—Verb.

Gerunds and Supines.

Amandum, loving
Amandi, of loving
Amando, to loving
Amandum, loving
Amando, with loving
Amatum, to love
Amatu, to be loved.

No. XXVII.—Conjunctions.

Cùm, when
Tum, then
Etsi, Etiamsi, Tametsi, Licet, Quanquam, Quamvis, though
Sed, Verum, Autem, At, Ast, Atqui, but.

There are nine sections like this, and the Nos. amount, in all, to two hundred and eight.

SECTION II.

No. I.

Irregular Verb. *Sum*, I am.

THIRD VOCABULARY.

COMMON LATIN NOUNS,

ACCORDING TO THE FIVE DECLENSIONS.

SPECIMEN
OF THE THIRD VOCABULARY.

FIRST DECLENSION.

Nouns of the First Declension end in *a*.

No. I.

Ala,	a wing	Ancilla,	a maid-servant
Alapa,	a blow	Ansa,	a handle
Alga,	sea-weed	Anguilla,	an eel
Amĭta,	an aunt	Antlia,	a pump
Amphŏra,	a cask	Aquĭla,	an eagle
Ampulla,	a jug	Ara,	an altar.

No. II.

XVII. (last.)

Two hundred and four words.

SECOND DECLENSION.

Nouns of the Second Declension end in *er*, *us*, and *um*.

No. I.—Nouns in *er*.

Puer,	a boy	Aper,	a wild boar
Vesper,	the evening	Arbĭter,	a judge
Furcĭfer,	a villain	Auster,	the south-wind
Armĭger,	an armour-bearer	Caper,	a he-goat
Lucĭfer,	the morning star	Colŭber,	a serpent
Socer,	a father-in-law	Culter,	a knife
Gener,	a son-in-law	Faber,	a workman.

No. II.—Nouns in *us*.

Acervus,	a heap	Aculeus,	a sting, etc.

No. XII.—Nouns in *um*.

Acētum,	vinegar	Adagium,	a proverb, etc.

XXII. (last.)

Two hundred and sixty-seven words.

THIRD DECLENSION.

Nouns of the Third Declension end in a great many ways.

No. I.—Nouns in *a*.

Ænigma,	a riddle	Schema,	a scheme
Axiōma,	an axiom	Stemma,	a pedigree
Diplōma,	a charter	Stigma,	a mark
Epigramma,	an epigram	Stratagēma,	a stratagem
Numisma,	a coin	Thema,	a theme.
Poēma,	a poem		

No. II.—Nouns in *e*.

Ancīle, a shield Cubīle, a bed, etc.

No. III.—Nouns in *o*.

No. XXII. (last.)

Nouns in *x*.

Two hundred and fifty words.

FOURTH DECLENSION.

Nouns of the Fourth Declension end in *us* and *u*.

No. I.

Aditus, an entrance Cornu, a horn, etc.
Anfractus, a winding, etc.

FIFTH DECLENSION.

Nouns of the Fifth Declension end in *es*.

No. I.

Dies, a day Species, a kind, etc.

FOURTH VOCABULARY.

COMMON LATIN ADJECTIVES.

1. in *us*; 2. various.

SPECIMEN
OF THE FOURTH VOCABULARY.

Adjectives in *us*.

No. I.

Acerbus,	bitter	Ambiguus,	doubtful
Ăcĭdus,	sour	Amīcus,	friendly
Acūtus,	sharp	Amplus,	large
Adulterīnus,	counterfeit	Angustus,	narrow
Ægrōtus,	sick	Antīquus,	ancient
Albus,	white	Aprīcus,	sunny.

No. II.

Aptus,	fit	Arctus,	strait, etc.

XV. (last.)

One hundred and seventy-seven words.

Adjectives with various terminations.

Asper,	rough	Agilis,	active
Amens,	mad	Celeber,	famous
Atrox,	cruel	Juvĕnis,	young
Ingens,	huge	Vigil,	watchful
Iners,	sluggish	Hebes,	dull
Recens,	fresh	Virĭdis,	green.

No. II.

Segnis,	slow	Tristis,	sad, etc.

VI. (last.)

Seventy-three words.

FIFTH VOCABULARY.

LATIN VERBS,

ACCORDING TO THE FOUR CONJUGATIONS.

SPECIMEN
OF THE FIFTH VOCABULARY.

FIRST CONJUGATION.

Verbs like *amare*, to love.

No. I.

Æstĭmo,	āre,	to value	Apto,	āre,	to fit
Ambŭlo,	—	to walk	Autŭmo,	—	to suppose
Amplio,	—	to enlarge	Bajŭlo,	—	to carry
Anĭmo,	—	to encourage	Bello,	—	to make war
Appello,	—	to call	Cœlo,	—	to carve.

No. II.

Celo, āre, to conceal, etc.

XVI. (last.)

One hundred and sixty words.

SECOND CONJUGATION.

Verbs like *docēre*, to teach.

No. I.

Exhĭbeo, ēre, to show Debeo, ēre, to owe, etc.

Fifty words.

THIRD CONJUGATION.

Verbs like *legĕre*, to read.

No. I.—Verbs in *io*.

Jacio, ĕre, to throw Capio, ĕre, to take, etc.

No. II.—*uo*.

Statuo, ĕre, to place Minuo, ĕre, to lessen, etc.

No. III.—*bo*.

Scribo, ĕre, to write Lambo, ĕre, to lick, etc.

No. IV.—*do*.

XVII. (last.)

One hundred and thirty-eight words.

FOURTH CONJUGATION.

Verbs like *audīre*, to hear.

No. I.

Munio, īre, to fortify Erudio, īre, to instruct, etc.

Nineteen words.

Deponent Verbs.

FIRST CONJUGATION.

No. I.

Adŭlor, āri, to flatter Æmŭlor, āri, to rival, etc.

SECOND CONJUGATION.

No. I.

Mereor, ēri, to deserve Fateor, ēri, to confess, etc.

THIRD CONJUGATION.

No. I.

Labor, i, to slip Ulciscor, i, to revenge, etc.

FOURTH CONJUGATION.

No. I.

Blandior, īri, to soothe Ordior, īri, to begin, etc.

Sixty-two words.

END OF PART THE FIRST.

PART THE SECOND.

LATIN NOUNS, ADJECTIVES, AND VERBS,

Taken out of the *pars prima* of the Selectæ è Veteri Testamento Historiæ.

SPECIMEN OF PART THE SECOND.

Lesson I.—Nouns.

FIRST DECLENSION.

Historia,	a history	Socia,	a companion
Terra,	the earth	Vita,	life
Anima,	the soul	Inimicitia,	hatred
Costa,	a rib	Ærumna,	toil
Fœmĭna,	a woman	Spina,	a thorn
Bestia,	a beast	Agricŏla,	a farmer
Herba,	an herb	Venia,	pardon
Esca,	food	Malitia,	malice
Pœna,	punishment	Gratia,	favor
Scientia,	knowledge	Aqua,	water.

Adjectives.

Selectus,	chosen	Maledictus,	cursed
Bonus,	good	Flammeus,	flaming
Solus,	alone	Irātus,	angry
Universus,	all	Longus,	long
Cunctus,	all	Durus,	hard
Amœnus,	pleasant	Profŭgus,	fugitive
Callĭdus,	cunning	Vagus,	wandering
Medius,	middle	Intentus,	intent
Nudus,	naked	Tactus,	touched
Interdictus,	forbidden	Justus,	just.

Verbs.

FIRST CONJUGATION.

Creo,	āre,	to create	Numĕro,	āre,	to number
Formo,	—	to form	Clamo,	—	to call
Cesso,	—	to cease	Comporto,	—	to convey
Do,	—	to give	Mando,	—	to order
Voco,	—	to call	Elĕvo,	—	to raise
Veto,	—	to forbid	Porto,	—	to carry
Indĭco,	—	to show	Ædifĭco,	—	to build
Germĭno,	—	to grow	Celĕbro,	—	to make famous
Collŏco,	—	to place	Monstro,	—	to show
Verso,	—	to wave	Invŏco,	—	to invoke

The Perfect Tense.

Creavit,	he created	Numeravit,	he numbered
Formavit,	he formed	Clamavit,	he called
Cessavit,	he ceased	Comportavit,	he conveyed
Dedit,	he gave	Mandavit,	he ordered
Vocavit,	he called	Elevavit,	he raised
Vetuit,	he forbid	Portavit,	he carried
Indicavit,	he showed	Ædificavit,	he built
Germinavit,	it grew	Celebravit,	he made famous
Collocavit,	he placed	Monstravit,	he showed
Versavit,	he waved	Invocavit,	he invoked.

There are twenty-five lessons like this.

PART THE THIRD.

LATIN PHRASES,

Taken out of the *pars secunda* of the Selectæ è Veteri Testamento Historiæ.

SPECIMEN OF PART THE THIRD.

No. I.

Summus pontifex,	The high priest
Leges patriæ ac divīnæ,	The laws of God and one's country
Vicīnæ gentes,	Neighbouring nations
Admirationem movēre,	To excite admiration
Deos falsos colĕre,	To worship false gods
Summo honōre dignus,	Worthy of the highest honour
Omnes sumptus suppeditare,	To supply all expenses
Invicta animi vis,	Invincible strength of mind
Consuetæ malis hominĭbus artes,	The customary arts of bad men.

I have given the first and last lesson of the phrases in this specimen, in order to show the extent of them, and how they gradually increase from short and easy ones to longer and more difficult; as I have explained in the Letter, page 36: though I must notice an error of the press in that place, where *No. II.* is printed instead of *No. LII.*

No. LII. (last.)

Res ex animi sententiâ cessisse videbatur.
The thing seemed to happen according to his desire.

Regis pia potius quam tuta suadentis posthabuit consilium.
He neglected the advice of the king, which was more pious than safe.

Suæ in tractandis quæ bellum et pacem spectārent solertiæ tribuit.
He attributed it to his cleverness in managing the affairs of peace and war.

Castris omni opulentiâ refertis potītus est.
He got possession of the camp, which was filled with every kind of wealth.

Visa passim cadĕre fulmĭna.
Thunderbolts were seen to fall in different places.

Sanctas naturæ leges impio facinŏre conculcavit.
By an impious crime, he trod under foot the sacred laws of nature.

Inter sepulchra avōrum regum loco insigniore condĭtus est.
He was laid in a distinguished place among the tombs of the kings his ancestors.

2. Other Adjectives formed from Nouns.

No. I.

Bellum, bellĭcus Rus, rustĭcus Fœmina, fœmineus, etc.

3. Adjectives composed of a Noun and *lentus*.

Somnolentus, sleepy Opulentus, opulent
Fraudulentus, fraudulent, etc.

4. Adjectives composed of a Noun or a Verb, with the Adjective *abundus*.

Ludibundus, playful Errabundus, wandering
Lætabundus, joyful, etc.

5. Verbal Adjectives.

Participles employed as Adjectives.

Præstans, excellent Incultus, uncultivated
Spirans, breathing Eruditus, learned, etc.

Participles in *andus* and *endus*.

Venerandus, venerable Amandus, lovely
Horrendus, horrible, etc.

6. Adjectives in *bilis* and *ilis*.

Amabĭlis, amiable Memorabĭlis, memorable
Docĭlis, docile, etc.

7. Adjectives formed from Nouns by the retrenchment or change of the termination.

Vigil, wakeful Gelĭdus, cold
Noxius, hurtful Fervĭdus, warm, etc.

8. Adjectives in *ax*.

Audax, bold Capax, capacious, etc.
Ferax, fruitful.

9. Various other Adjectives.

Absŏnus,	Bipes,
Altisŏnus,	Tripes,
Consŏnus,	Quadrupes, etc.
Dissŏnus, etc.	
Multimŏdus,	Concors,
Omnimŏdus.	Discors,
	Vecors, etc.
Bicŏlor,	Biformis,
Multicŏlor.	Triformis,
	Multiformis, etc.
Agricŏla,	Magnidĭcus,
Plebicŏla, etc.	Maledĭcus,
	Fatidĭcus, etc.
Magnifĭcus,	
Malefĭcus, etc.	

Compound Words.

Respublica, Jusjurandum, Jurisprudentia, Senatus consultum, etc.

Diminutives.—Nouns.

Saccŭlus, Parvŭlus, Agellus, Libellus, Libellŭlus, etc.

Diminutives.—Adjectives.

Paucŭlus, Mollicŭlus, Languidŭlus, Tenellŭlus, etc.

Monosyllables.

Ren,	the kidney	Mos,	a custom
Splen,	the spleen	Pars,	a part, etc.
Ver,	the spring		

Eighty-six words.

Names of Trees and Shrubs.

Cerasus, a cherry-tree Prunus, a plum-tree
Ficus, a fig-tree, etc.

Places planted with Trees and Shrubs.

Arbustum, Pomarium, Vinetum, etc.

No. III.

FORMATION OF THE PERFECT TENSE AND THE SUPINE.

FIRST CONJUGATION.

Verbs of the First Conjugation have *avi* in the Perfect, and *atum* in the Supine; as,

Creo, creavi, creatum, to create; *paro, paravi, paratum,* to prepare.

EXCEPTIONS.

I.—*Do,* to give.

Do,	dare,	dedi,	datum,	to give.

II.—*Sto,* to stand.

1. Sto,	stare,	steti,	statum,	to stand
2. Asto,	astare,	astiti,	astitum,	to stand by
3. Consto,	——	——	——	to stand together
4. Exsto,	——	——	——	to stand out
5. Insto,	——	——	——	to urge
6. Obsto,	——	——	——	to stand in the way
7. Persto,	——	——	——	to persist
8. Prosto,	——	——	——	to stand forward
9. Resto,	——	——	——	to stay

Many of these compounds have also *statum* in the Supine; as,

10. Præsto, præstare, præstiti, præstitum, and præstatum, to excel.

SECOND CONJUGATION.

Verbs of the Second Conjugation have *ui* and *itum;* as, *habeo, habui, habitum,* to have. So its compounds, as follows;

I.—*Habeo,* to have.

1.	Habeo,	habere,	habui,	habitum,	to have
2.	Adhibeo,	adhibere,	adhibui,	adhibitum,	to admit
3.	Cohibeo,	———	———	———	to restrain
4.	Exhibeo,	———	———	———	to exhibit
5.	Inhibeo,	———	———	———	to hinder
6.	Perhibeo,	———	———	———	to affirm
7.	Prohibeo,	———	———	———	to prohibit
8.	Posthabeo,	posthabere,	posthabui,	posthabitum,	to value less.

II.—*Jaceo,* to lie.

1.	Jaceo,	jacēre,	jacui,	jacitum,	to lie
2.	Adjaceo,	adjacēre,	adjacui,	adjacitum,	to lie near
3.	Circum,	———	———	———	to lie round
4.	Inter,	———	———	———	to lie between
5.	Ob,	———	———	———	to lie against
6.	Præ,	———	———	———	to lie before
7.	Sub,	———	———	———	to lie under
8.	Super,	———	———	———	to lie above.

Exceptions.

I.—*Video,* to see.

1.	Video,	vidēre,	vidi,	visum,	to see
2.	Invideo,	———	——	——	to envy
3.	Pervideo,	———	——	——	to see through
4.	Prævideo,	———	——	——	to foresee
5.	Provideo,	———	——	——	to provide
6.	Revideo,	———	——	——	to see again.

II.—*Sedeo,* to sit.

1. Sedeo,	sedēre,	sessi,	sessum	to sit
2. Assideo,	assidēre,	assessi,	assessum,	to sit by
3. Circum,	———	——	———	to sit round
4. Con,	———	——	———	to sit together
5. De,	———	——	———	to sit still
6. Diss,	———	——	———	to disagree
7. In,	———	——	———	to sit upon
8. Ob,	———	——	———	to sit about
9. Per,	———	——	———	to continue
10. Pos,	———	——	———	to possess
11. Præ,	———	——	———	to preside
12. Re,	———	——	———	to sit down
13. Sub,	———	——	———	to subside
14. Supersedeo,				to supersede.

III.

THIRD CONJUGATION.

Verbs of the Third Conjugation form the Perfect and Supine variously, according to the termination of the Present.

I.—*io.*

Facio, to make.

1. Facio,	facere,	feci,	factum,	to do
2. Lucrifacio,	lucrifacere,	lucrifeci,	lucrifactum,	to gain
3. Magni,	———	———	———	to value much
4. Parvi,	———	———	———	to value little
5. Are,	———	———	———	to dry up
6. Cale,	———	———	———	to make warm
7. Made,	———	———	———	to wet
8. Tepe,	———	———	———	to warm
9. Bene,	———	———	———	to benefit
10. Male,	———	———	———	to injure
11. Satis,	———	———	———	to satisfy

12. Afficio,	afficere,	affeci,	affectum,	to affect
13. Con,	———	———	———	to finish
14. De,	———	———	———	to fail
15. Ef,	———	———	———	to effect
16. In,	———	———	———	to infect
17. Inter,	———	———	———	to kill
18. Of,	———	———	———	to hinder
19. Per,	———	———	———	to perfect
20. Præ,	———	———	———	to set over
21. Pro,	———	———	———	to profit
22. Suf,	———	———	———	to suffice.

X.—*uo.*

Fluo, to flow, etc.

XIV.—*bo.*

Bibo, to drink, etc.

XVII.—*co.*

Dico, to say, etc.

XX.—*sco.*

Nosco, to know, etc.

XXIII.—*do.*

Scando, to climb, etc.

XXXVII.—Compounds of *do,* to give.

1. Do,	dare,	dedi,	datum,	to give
2. Abdo,	abdere,	abdidi,	abditum,	to hide
3. Addo,	———	———	———	to add
4. Condo,	———	———	———	to lay up
5. Dedo,	———	———	———	to give up
6. Dido,	———	———	———	to give out
7. Edo,	———	———	———	to publish

8. Ob,	obdere,	obdidi,	obditum,	to oppose
9. Per,	———	———	———	to lose
10. Pro,	———	———	———	to betray
11. Red,	———	———	———	to return
12. Sub,	———	———	———	to put under
13. Tra,	———	———	———	to deliver

14. Recondo,
15. Superaddo,
16. Deperdo,
17. Disperdo,
18. Credo,
19. Vendo,
20. Abscondo, abscondere, abscondi, absconditum, to hide.

XXXVIII.—*go.*

Jungo, to join, etc.

XLIV.—*ho.*

Traho, to draw, etc.

XLVI.—*lo.*

Pello, to thrust, etc.

XLVIII.—*mo.*

Sumo, to take, etc.

L.—*no.*

Pono, to place, etc.

LI.—*po.*

Rumpo, to break, etc.

LII.—*ro.*

Quæro, to seek, etc.

LIV.—*to.*

Peto, to ask, etc.

LVIII.—*vo.*

Vivo, to live, etc.

FOURTH CONJUGATION.

Verbs of the Fourth Conjugation make the Perfect in *ivi*, and the Supine in *itum*; as,

Munio, munire, munivi, munitum, to fortify.

Exceptions.

I.—*Venio*, to come.

1. Venio,	venīre,	veni,	ventum,	to come.
2. Advenio,				
3. Antevenio,				
4. Circumvenio,				
5. Convenio,				
6. Contravenio,				
7. Devenio,				
8. Evenio,				
9. Invenio,				
10. Intervenio,				
11. Intro,				
12. Ob,				
13. Per,				
14. Post,				
15. Præ,				
16. Re,				
17. Sub,				
18. Super,				

Irregular Verbs.

I.—*Sum*, to be.

1. Sum,	esse,	fui,	to be
2. Absum,	abesse,	abfui,	to be absent.
3. Desum,	deesse,	defui	
4. Insum,	inesse,	infui	
5. Intersum,	interesse,	interfui	
6. Obsum,	obesse,	obfui	
7. Possum,	posse,	potui	
8. Præsum,	præesse,	præfui	
9. Prosum,	prodesse,	profui	
10. Subsum,	subesse,	subfui	
11. Supersum,	superesse,	superfui.	

II.—*Eo,* to go.

1. Eo,	ire,	ivi,		itum,	to go
2. Abeo,	abire,	abivi	(ii),	abitum,	to go away.
3. Adeo,	——	——	—	——	
4. Exeo,					
5. Obeo,					
6. Redeo,					
7. Sub,					
8. Per,					
9. Co,					
10. In,					
11. Præ,					
12. Ante,					
13. Pro,					

III.—*Fero,* to carry.

1. Fero,	ferre,	tuli,	latum,	to bring.
2. Affero,	afferre,	attuli,	allatum,	
3. Aufero,				
4. Circumfero,				
5. Confero,				
6. Defero,				
7. Differo,				
8. Infero,				
9. Offero,				
10. Per,				
11. Præ,				
12. Pro,				
13. Trans,				
14. Ef,				
15. Ante,				

No. IV.

VARIOUS SIGNIFICATION AND CONSTRUCTION OF VERBS.

FIRST CONJUGATION.

I.

ASPIRARE ad gloriam et laudem
Aspirare in curiam
Aspirare equis Achillis
Aspirare labori ejus
Aspirare amorem dictis
DESPERARE sibi, de se
Desperare salutem, saluti, de salute.

II.

SECOND CONJUGATION.

I.

HABERE spem, febrim, finem
Habere bonum exitum
Habere tempus, consuetudinem
Habere voluntatem nocendi
Habere opus in manibus
Habere gratiam
Habere judicium.

II.

THIRD CONJUGATION.

Verbs in *io*.

I.

Facere initium, finem
Facere finem vitæ
Facere pacem, amicitiam
Facere testamentum, nomen, fossam
Facere pontem in flumine
Facere divortium cum uxore
Facere bellum regi.

II.

FOURTH CONJUGATION.

I.

Audire de aliquo
Audivi de patre
Audire benè, vel malè

Venire ad manus
Venire in suspicionem, odium
Venire in jus.

II.

Deponent Verbs.

I.

Profiteri philosophiam
Profiteri se candidatum
Profiteri indicium

Assequi gloriam
Consequi hereditatem
Prosequi aliquem amore, laudibus.

II.

Niti hastâ
Niti in cubitum
Niti ejus consilio, in eo
Niti ad gloriam, ad, vel in summa

Niti in vetitum
Uti aliquo familiariter
Uti ventis adversis.

Irregular Verbs.

I.

Esse magni roboris, magno robore
Esse ejus opinionis, eâ opinione
Esse in maximâ spe
Esse sui juris

Est animus
Bene, vel male est mihi
Nihil est mihi tecum.

II.

No. V.

CONSTRUCTION OF PREPOSITIONS.

Prepositions governing the Accusative.

I.

Ad diem veniam	Ad ultimum
Ad portam	Ad omnia capax
Ad urbem	Ad vivum
Ad summum	Ad judicem agere.

II.

Nihil ad Cæsarem	Omnis ad unum, etc.

SPECIMEN OF A LESSON,

From the Selectæ è Veteri Testamento Historiæ.

FIRST LESSON.

Nouns, Adjectives, and Verbs, in the First Lesson.

I.	II.	III.	IV.	V.
Historia,	Deus,	Pars,	Fructus,	Dies,
Terra,	Dominus,	Homo,		Species.
Anima,	Testamentum,	Mulier,		
Costa,	Mundus,	Opus,		
Fœmina,	Cœlum,	Imago,		
Bestia,	Limus,	Similitudo,		
Herba,	Adjutorium,	Os,		
Esca.	Masculus.	Caro,		
		Pater,		
		Mater,		
		Uxor,		
		Piscis,		
		Mare,		
		Arbor,		
		Semens,		
		Animans,		
		Volucris.		

	I.	II.	III.	IV.
Selectus,	Creo,	Video,	Dico,	Obdormio
Primus,	Formo,	Adhæreo,	Requiesco,	———
Septimus,	Cesso,	Repleo,	Benedico,	Dominor
Bonus,	Do,	Moveo,	Facio,	———
Solus,	Voco,	Habeo.	Immitto,	Fero,
Unus,	Multiplico.		Adduco,	Sum.
Universus,			Relinquo,	
Visus,			Cresco,	
Cunctus,			Subjicio,	
Omnipotens,			Produco.	
Omnis,				
Similis,				
Vetus,				
Vivens.				

SELECTÆ E VETERI TESTAMENTO HISTORIÆ.

Pars Prima.

Creatur Mundus. Homo et mulier formantur.

Deus omnipotens creavit sex diebus cœlum et terram, et omnia quæ in eis sunt. Cessavit ab opere, et requievit die septimo, benedixitque ei, et sanctificavit illum.

Formavit autem Dominus Deus hominem ex limo terræ, dedit illi, animam viventem, et ad imaginem et similitudinem suam fecit eum, vocavitque illum Adamum.

Dixit deinde Dominus Deus: 'Non est bonum hominem esse solum; faciamus ei adjutorium simile sibi.' Immisit ergo soporem in Adamum; cùmque obdormîsset, tulit unam è costis ejus, ex quâ formavit mulierem, adduxitque eam ad Adamum, qui, illâ visâ, dixit: 'Ecce nunc os ex ossibus meis est, et caro è carne meâ! quamobrem relinquet homo patrem suum et matrem, et adhærebit uxori suæ; et erunt duo in carne unâ.'

Itaque Dominus Deus, masculo et fœminâ formatis, benedixit illis, dicens: 'Crescite, et multiplicamini, et replete terram, et subjicite eam; dominamini piscibus maris et volatilibus cœli, et universis bestiis quæ moventur super terram. Omnes herbæ et arbores producentes fructum, et habentes in semetipsis sementem secundùm speciem suam, erunt in escam vobis et cunctis animantibus terræ, omnique volucri cœli.'—*Gen.* 1.

SECOND LESSON.

I.	II.	III.	IV.	V.
Pœna,	Peccatum,	Parens,	Gustus,	———

PLAY-LESSONS.

The Twelve Months of the Year.

Januarius,	January	Julius,	July
Februarius,	February	Augustus,	August
Martius,	March	September,	September
Aprilis,	April	October,	October
Maius,	May	November,	November
Junius,	Junè	December,	December.

The Seven Days of the Week.

Dies Solis, or Dies Dominicus,	Sunday
Dies Lunæ,	Monday
Dies Martis,	Tuesday
Dies Mercurii,	Wednesday
Dies Jovis,	Thursday
Dies Veneris,	Friday
Dies Sabbati, or Dies Saturni,	Saturday.

Names of Men.

Adamus,	Adam	Gualterus,	Walter
Abrahamus,	Abraham	Gulielmus,	William
Antonius,	Antony	Henricus,	Henry
Arthurus,	Arthur	Jacobus,	James
Benjaminus,	Benjamin	Joannes,	John
Carolus,	Charles	Ludovicus,	Lewis
Edvardus,	Edward	Ricardus,	Richard
Georgius,	George	Robertus,	Robert.

Names of Women.

Anna,	Anne	Jana,	Jane
Carolina,	Caroline	Joanna,	Joan
Catharina,	Catherine	Maria,	Mary
Elizabetha,	Elizabeth	Rosamunda,	Rosamond
Eva,	Eve	Sara,	Sarah
Hanna,	Hannah	Susanna,	Susan.

The Four Seasons of the Year.

Ver,	the spring	Autumnus,	the autumn
Æstas,	the summer	Hiems,	the winter.

The Four Elements.

Ignis,	fire	Aqua,	water
Aer,	air	Tellus,	the earth.

The Four Cardinal Points.

Oriens,	the east	Meridies,	the south
Occidens,	the west	Septentrio,	the north.

The Four Winds.

Eurus,	the east wind	Aquilo,	the north wind
Zephyrus,	the west wind	Auster,	the south wind.

The Four Quarters of the World.

Europa, Africa, Asia, America.

The Five Senses.

Visus,	the sight	Gustus,	the taste
Auditus,	the hearing	Odoratus,	the smell
Tactus,	the touch.		

Quoties?	how often?	Quater,	four times
Semel,	once	Sæpe,	often
Bis,	twice	Semper,	always.
Ter,	thrice.		

Pater,	a father	Filius,	a son
Mater,	a mother	Filia,	a daughter
Avus,	a grandfather	Frater,	a brother
Avia,	a grandmother	Soror,	a sister.

Infans,	a baby	Virgo,	a maid
Puer,	a boy	Mulier,	a woman
Adolescens,	a youth	Anus,	an old woman
Vir,	a man	Nepos,	a grandson
Senex,	an old man	Neptis,	a grand-daughter
Avunculus,	an uncle	Gigas,	a giant
Amita,	an aunt	Pumilio,	a dwarf.
Puella,	a girl		

Hora,	an hour	Mensis,	a month
Dies,	a day	Annus,	a year
Hebdomada,	a week	Seculum,	an age.

Diluculum,	day-break	Crepusculum,	twilight
Mane,	the morning	Vesper,	the evening
Meridies,	mid-day	Nox,	the night.

Homo,	a man	Equus,	a horse
Simius,	a monkey	Bos,	an ox
Canis,	a dog	Taurus,	a bull
Felis,	a cat	Vacca,	a cow.

Arbor,	a tree	Fructus,	fruit
Frutex,	a shrub	Nux,	a nut
Planta,	a plant	Bacca,	a berry.
Herba,	an herb		

Malum,	an apple	Uva,	a grape
Pyrum,	a pear	Fraga,	strawberries
Prunum,	a plum	Faba,	a bean
Cerasum,	a cherry	Cucumis,	a cucumber.

Tonitru,	thunder	Nix,	snow
Fulgur,	lightning	Grando,	hail
Gelu,	frost	Pluvia,	rain
Glacies,	ice	Ros,	dew.

Gallus,	a cock	Cornix,	a crow
Gallina,	a hen	Anser,	a goose
Milvus,	a kite	Anas,	a duck
Accipiter,	a hawk	Cygnus,	a swan.

Panis,	bread	Oleum,	oil
Butyrum,	butter	Acetum,	vinegar
Caseus,	cheese	Cerevisia,	beer
Lardum,	bacon	Vinum,	wine
Placenta,	a cake	Cibus,	meat
Jus,	broth	Potus,	drink.

POSTSCRIPT.

In the preceding Letter I have endeavoured to confine myself as closely as possible to a mere exposition of the subject which I had to explain; but there are several points connected with it on which I should wish to expatiate: as they may serve, if not to recommend my particular Method of teaching and learning Languages, at least, to show the expediency of some alteration in the established methods.

The Greeks, to whom we are indebted for all that we know in literature, in science, and the fine arts; without whom we should never have had schools, colleges, or universities; who excelled, in every thing that is excellent, every other nation that has yet appeared on this earth: the Greeks learnt no language but their own; they did not study it grammatically, nor did they acquire it by learning grammar rules by heart. As soon as a Grecian boy or girl could read, they were immediately set to explain the sublime and fanciful poems of Homer: their tender minds were immediately struck and surrounded by all that is grand and beau-

tiful, harmonious and good, in nature, in human life, and in art:

> ———— det primos versibus annos
> Mæoniumque bibat felici pectore fontem.

To this elementary mode of education we must attribute, in great measure, the perfection to which they carried every production of their genius. For as there is an education which necessarily tends to debase and dispirit the mind, so there is also one which can hardly fail to exalt and invigorate it.

The Romans, in the latter period of their commonwealth, certainly learnt the Greek language with great assiduity: but it was an easy task for them. Greece was then a Roman province. Greek was a living language, as French is to us; and the communication between the two countries, particularly for the purposes of literature and science, seems to have been much greater than that which exists between England and France. There was hardly a city of any note in Greece, in the Grecian isles, or in Asia Minor, which had not its public professor of literature, rhetoric, or philosophy, whose lectures were attended by the Roman gentry for months and years together. But I never heard of any public lectures at Amiens, Rouen, or any other great French city near our shores, nor even in Paris itself, which were regularly attended by our English gentry. The class of

persons, too, who taught Greek at Rome, was very superior to those who commonly teach French in our country. They were not needy, ignorant adventurers, who, taking up the first grammar they could buy in a shop, persuaded their pupils to learn it by heart, and then go on scrawling miserable exercises: no, they were men already celebrated for their philological acquisitions in their own country, who were able to explain and point out to their pupils the beauties of Homer and Pindar, of Sophocles and Plato. With these they began, and with these they ended. Not to mention the Greek slaves and servants, there was hardly a family of any note in Rome, at that time, which had not a Greek philosopher as inmate; so that the Roman children were initiated in Greek literature from their very infancy. They learnt both languages together, and even began to study the Greek first. Quintilian, who taught literature and rhetoric at Rome for the best part of his life, during the most brilliant period of the Roman empire, says: "Disciplinis Græcis prius instituendus est, unde et nostræ fluxerunt." And again: "Ita fiet ut quum æquali curâ linguam utramque cæperimus, neutra alteri officiat." But why were the Romans so diligent at that time in learning Greek? They had begun to feel the utility, the ornament, and the dignity of letters; and literature was nowhere to be had but in Grecian authors.

And, in fact, what is almost all the literature of Rome but a close and happy imitation of that of Greece? When you are reading Lucretius or Cicero, Plautus or Terence, Virgil or Horace, you seem to be reading beautiful translations from the Greek. And if all the authors whom they and their contemporaries so faithfully copied were still in existence, the resemblance would be still more striking.

But in learning Greek, the Romans did not torment themselves or their children with grammatical rules, or with writing Greek exercises. When, after hearing Greek constantly spoke from his infancy, and having learnt to explain the Greek authors along with those of his own language, a Roman boy was capable of translating from Greek into Latin, he was set to read with the greatest attention some of the finest orations of the Greek orators, or some of the most brilliant passages of the Greek poets. After having read them attentively two or three times over, he was made to declaim them aloud, in order to enter more fully into all their beauties; and he was then directed not to translate them literally, and word for word into Latin, but putting away the Greek author, whether in prose or verse, to sit down and try to equal or surpass him in his own tongue. This was the regular exercise of the Roman youth in Greek literature, as we learn from Cicero and Quintilian, and other Latin authors.—

Though the Romans applied so diligently to the study of the Greek language, they made it entirely subservient to the cultivation and improvement of their own. They never thought of foolishly wasting their time in trying to write Greek as well as the Greeks themselves, or even in trying to write it at all; but, acquiring from a diligent study of the Greek authors a great abundance of ideas and sentiments, and a taste for the highest beauties of style and elocution, they used all their endeavours to transfer these excellencies into their own language, and make them completely their own.

In modern Europe, and in our days, we think it necessary, in the first place, to neglect almost entirely the cultivation of our own language during the whole course of education; and, secondly, to devote nine or ten years of dry, painful, and laborious drudgery, to the study of Greek and Latin, which to us are completely dead languages, and the practical utility of which it is impossible to show. We might, indeed, derive the greatest advantage from both, as I have shown the Romans did from the study of Greek; but from the preposterous method in which those languages, called the learned languages, are taught, the time of education is gone by, while we are still employed in learning grammatical rules by heart, scanning Greek and Latin verses, and turning over the leaves of a ponderous dictionary.

There were no Greek and Latin lexicons in Rome in the days of Cicero; and, in fact, what would have been the use of them? That great man and his schoolfellows were not set to read Greek books before they knew any of the words of the Greek language; nor to make Greek exercises before they hardly knew a phrase in it, and before they could put even two or three sentences of their own language together with any propriety. As the study of Greek was only becoming fashionable at Rome when Cicero was born, he began it later than was afterwards the practice, and only studied the language superficially, as he tells us himself. "Serò ac leviter Græcas litteras attigi." But I should like to see any modern learner of Greek learn it as that great man did, and learn to make the same use of it. Read his writings, and you will see what use he made of the Greek authors. He sucked out their very marrow, particularly that of Homer and Plato, and converted it into the marrow of his own bones. He was thus enabled to become one of the most eloquent writers that ever lived; and to do away the reproach which was cast on his countrymen, that they had produced no genius equal to those of Greece. "Effecit," says Paterculus, "ne quorum arma viceramus, eorum ingenio vinceremur." Virgil and Horace trod in his footsteps, and by cultivating to the utmost their own language, while they were im-

bibing, at the same time, the spirit of Greek literature, they made their polished poems reflect all the mingled beauties of the Grecian muse.

From the constitution of the states of modern Europe, and also on account of the many excellent authors which some of them have produced, we think it necessary, in the next place, to learn some of the living languages. The preference is given to French; but as the whole period of education is absorbed in the acquisition of a little Latin, and less Greek, French must, of course, be thrown in the back ground, and little proficiency can be made in it. Moreover, the eternal grammar, and dictionary, and exercises, must come on again, the *crambe repetita* must be chewed once more. It is not, therefore, to be wondered at, that when boys come from school and college, and young ladies from convents and boarding schools, they are just as fit to talk French in Paris as Chinese in Pekin.

Besides French, a gentleman is hardly thought a polite and finished scholar, unless he knows Italian, and can read, at least, the great poets of Italy, Dante and Petrarca, Ariosto and Tasso. Since the accession of the house of Hanover to the throne of these realms, and particularly since the middle of the last century, when Germany has made such advances in literature and philosophy, and produced so

many excellent authors, the German language has become very fashionable in England; and to military men, diplomatists, merchants, and some other classes of society, is, perhaps, as useful as French. How can a scholar, or a man of letters, who professes to be acquainted with modern literature, remain ignorant of German?

Our dominions in the east make the knowledge of the oriental languages of the highest consequence to many; and they are a very tempting bait to any linguist. I say the same of modern Greek, which, from the present political aspect of Greece, is likely to become every day of more importance.

What, then, is to be done? If the whole period of youth, from nine to nineteen, is to continue to be completely absorbed in *trying* to learn a little Latin and Greek, with a very superficial knowledge of some other branches of learning, what time is left for the acquisition of modern living languages? At nineteen, the organs of speech begin already to be less flexible; and the age for learning grammar by heart, and for making exercises, is gone by, not to mention the surfeit of them that still weighs on the brain. Pleasure and business now absorb the day. The emperor Charles the fifth, the most brilliant character in modern history, and who lived just at the time when Europe was falling into its present political arrangement, used to say, that by every language a man knew, he

became another man. The remark was perfectly just, and showed the emperor's sagacity and judgment. To an ancient Greek or Roman such a knowledge of living languages would have been useless. But in these times, no man can reasonably hope to make a figure, either in arts or arms, without a knowledge of many languages.

What, then, is to be done? In the literary history of modern Italy we read that an Italian nobleman (Pico di Mirandola) knew twenty-two languages at the age of eighteen. I have no doubt of the fact; but it convinces me of two things: first, that he could not have learnt those languages in the way they are now taught in schools and colleges; and, secondly, that he must have known some of them very superficially. In the life of Themistocles, in Cornelius Nepos, a crabbed Latin author, which is put into the hands of boys before they are capable of understanding it, even if it were all in English, it is said that Themistocles went over to the king of Persia, who received him very favorably, and was very desirous to employ him in the government; but could not do it, as Themistocles was quite unacquainted with the Persian language. The Grecian hero asked the king to give him a twelvemonth to learn the language, and then he would come back to him. The king granted his request; and what was the result? "Ille omne illud tempus lit-

teris sermonique Persarum dedit; quibus adeò eruditus est, ut multò commodiùs dicatur apud regem verba fecisse, quàm hi poterant qui in Perside erant nati." "He gave up all that time to the literature and language of the Persians; in which he became so perfect, that he is said to have conversed with the king more to the purpose than those who were born in Persia." Themistocles did this in one twelvemonth! If any one of my old schoolfellows has read Cornelius Nepos since he left college, (but I dare say none of them has, though they were very numerous,) how surprised he must have been, as I am at this moment, to think that Themistocles, when far advanced in life, learnt the Persian language, of which he was entirely ignorant, so well in one year, as to be able to converse with the king of Persia, on state affairs, better than his ministers; while we, after toiling at the language of Themistocles for five or six years, in the prime of youth, with all the helps that masters, grammars, dictionaries, and exercises could give, yet at the end of that time were so far from being able to converse in Greek, that we could not speak two words of it, could not write a line of it, without some blunder, nor even read without assistance from a teacher or a lexicon, the life of Themistocles, written in Greek by Plutarch! Certainly Themistocles and Pico di Mirandola had some more expeditious and surer method of learning

a language than we possess, or practise at present.

What, then, is to be done? If we have a proper regard for ourselves and our children,—if we really wish to see them well educated,—if we wish to give them every chance of succeeding in life, whether they be born to a fortune, or have to make one,—if we wish them to be satisfied themselves, on reflection, with the education we have given them,—if we wish them to continue through life to have a taste for literature and science, and for real knowledge, which, besides its own reward, is one of the surest promoters and safeguards of virtue,—if we are willing to listen to the voice of Time, who is perpetually shouting out to us that things are not now as they were three hundred years ago, and that the mode of education and of learning languages established even then was essentially faulty,—if we are deeply impressed with the vital importance of these considerations, we shall hasten to do all in our power to adopt a better method, and implore the assistance of nature and reason to point out to us a more expeditious, a more easy, and a more certain path to the temple of knowledge.

Since we are obliged to learn so many languages; as three, at least, besides our own, Latin, Greek, and French, are considered absolutely necessary, one great defect, radical and fundamental, in the present mode of education,

seems to be, that the study of those languages is begun much too late. I have mentioned above, that the Romans, the first civilized people who learnt another language besides their own, used generally to make their children begin to learn Greek from their infancy, as soon as they could pronounce any words at all in their mother tongue. Quintilian informs us, that in his time there were people who doubted of the propriety of beginning to teach children so very soon, and who thought that the age of seven was early enough. But that eminent teacher, who had so much experience, says: "Sed tamen mihi qui id senserunt videntur non tam discentibus in hac parte quam docentibus pepercisse." "Those who are of this opinion, seem to me not to have spared the learners so much as the teachers." And he adds: "Meliùs autem qui nullum tempus vacare curâ volunt." "Those think more judiciously who would have no time lost." "Quid melius alioqui facient *ex quo loqui possunt?* Faciant enim aliquid necesse est. Aut cur hoc quantulumcumque est, usque ad septem annos lucrum fastidiamus?" "What can they do better *as soon as ever they can speak?* They must do something. And why should we despise the knowledge, however small, that may be acquired by the age of seven?" . . . . "Quantum in infantiâ præsumtum est temporis adolescentiæ acquiritur." "Whatever time we

gain in childhood, is so much saved for the period of youth."

But though some of Quintilian's contemporaries might think that seven was soon enough to begin to learn Greek, yet none of them ever thought of deferring it, as we do Latin, till the age of nine or ten. I would earnestly propose, therefore, that we should in this respect imitate the example of the Romans, and begin to teach children of both sexes Latin almost as soon as they begin to learn to spell. For this purpose, I have prepared a vocabulary, of which I have given a specimen, under the title of Play-Lessons. And here I wish to remark, that, during the whole course of this Latin education, I would lay great stress upon what the child would learn by himself, and in play. I have observed that children, if you give them new books suited to their capacity, will turn them over with great eagerness, fix upon what pleases and interests them, repeat it aloud to themselves over and over, or ask somebody to hear them, and are always anxious to ask the meaning of what they do not understand. I have said above, that I would comprehend my Introduction to the Latin Language in four little volumes, which I would always have lying on the table in the child's nursery or play-room. But those volumes are for children from the age of five to seven. There might be still a preliminary volume for children from the age

of three to five, and it might be called Latin Play-Lessons, or the Latin Primer. As the child could not read, it would be necessary to repeat the lessons to him. These lessons might begin with monosyllables, and with words of a similar sound. For example, I would take a child of three years old on my knee, and begin to tickle him, and say to him, Now you can say cat, dog, pig, good, bad, fat, and so now you must begin to say Latin words; so say these after me: nix, nox, nux; snow, night, a nut: os, flos, bos; a bone, a flower, an ox. With a good deal of tickling and laughing, we should get these six Latin words not only said once, but repeated many times; and it is ten to one but the child would make a kind of sing-song of them, and be always lisping them out. Next day we should have five or six more; as, fons, mons, pons; sol, sal, and so on. From these, we should go on to such words as I have put in the play-lessons; the days of the week, the months of the year, the four elements, the four seasons, the names of animals, and of the most common things, with easy adjectives, and verbs all in the infinitive mood.

Now, supposing the Latin primer were to contain two hundred play-lessons of this kind, each lesson, on an average, containing five words, there would be a thousand Latin words; and if you gave the child just one lesson a-day, as above, which would be quite enough, the

whole would be finished in two hundred days. In two years there are seven hundred and thirty days, so that from the age of three to five you might make the child repeat these Latin lessons, containing a thousand words, three times over, and have one hundred and thirty days still remaining over and above. The child would, by this time, be able to read; and therefore I would now, instead of repeating the Latin words to him any more, make him read them to me: and perhaps I would make him read aloud a couple of those lessons every day, so at least as to get them over in the one hundred and thirty days. So that by this tickling, laughing method, I should have got the child, by the time he was five years old, to be quite familiar with at least a thousand Latin words, which I conceive would be a very good preparation for my Introduction to the Latin Language, which is to occupy him for two years more, from five to seven. And here I think I might ask again with Quintilian: "Cur hoc quantulumcumque est usque ad septem annos lucrum fastidiamus?" "Why should we despise this gain, however small, that may be had by the age of seven?"

I should like to make many more observations on this important and interesting subject:

> Sed nos immensum spatiis confecimus æquor,
> Et jam tempus equûm fumantia solvere colla.

NOTES.

ON THE DERIVATION OF FRENCH WORDS FROM THE LATIN.

Note (*a.*)

A great number of French words have been formed from the Latin, by taking away from the termination two or three letters, and sometimes only one. Thus, by taking away the syllable *us*, have been formed: *océan, arc, porc, nid, son, ton;* and a quantity of other nouns: *crud, nud, long, bon, dur, pur;* and a quantity of other adjectives.

By retrenching *um*: *mal, fil, vin, don*, etc.

By retrenching *is*: *final, viril, subtil, civil, commun, fort*, etc.; *canal, triumphal, légal, fatal*, etc.

By changing an *s* into a *t*: *enfant, abondant, arrogant, dent, orient, serpent, torrent, décent, récent, innocent, mont, pont, front, art, part, mort, sort, salut*, etc.

By retrenching three letters: *sac* (cus,) *ami* (cus,) *an* (nus,) *las* (sus,) *mari* (tus,) *fat* (uus,) *mort* (uus,) *sang* (uis,) etc.

By retrenching the letter *n*: *crime, germe, légume*, etc.

From *simplex*, simple; *duplex*, double.

From *nomen, pronomen*, nom, pronom.

Some words, after having lost their Latin termination, have undergone diverse changes: as, *spiritus*, esprit; *stomachus*, estomach; *status*, état; *scriptum*, écrit; *scutum*, écu.

By putting an *i* before *n*, in words terminated in *anus;* from *Vulcanus*, Vulcain, and other proper names; also, *publicanus, manus, humanus, nanus:* publicain, main, humain, nain.

In like manner, from *fames*, faim; *panis*, pain; *plenus*, plein; *serenus*, serein; *frenum*, frein, etc.

By the addition of the letter *h*, from *cantus*, chant; *campus*, champ.

Malignus, benignus, malin, bénin: which resume the *g* in the feminine; maligne, bénigne. Again: from *periculum*, péril; *crudelis*, cruel.

In the adjectives in *osus*, which are very numerous, the *o* has been changed into *eu*, and *s* into *x*.

Thus: *speciosus, odiosus, religiosus*, spécieux, odieux, religieux.

There are about nine hundred Latin verbs, which have become French, some merely by the retrenchment of the final vowel of the infinitive, others by the addition, retrenchment, or change of some letter, besides retrenching the final.

EXAMPLES of VERBS which have undergone no other change but the retrenchment of the final vowel.

OF THE SECOND CONJUGATION.

Prohibere, absorbere, exercere, possidere, abhorrere, etc.; prohiber, absorber, exercer, posséder, abhorrer.

OF THE THIRD CONJUGATION.

Cedere, and its compounds; *eludere, protegere, negligere, submergere, distinguere, opprimere*, etc.; céder, éluder, protéger, négliger, submerger, distinguer, opprimer, etc.

OF THE FOURTH CONJUGATION.

Mugire, rugire, polire, dormire, vestire, venire, sentire, demoliri, mentiri, etc.

EXAMPLES of VERBS which, besides the loss of the final vowel, have undergone some slight alteration.

FIRST CONJUGATION.

There are about five hundred verbs of this conjugation, in which no change has been made but that of the *a*, in the termination *āre*, into *e*: as, *tardare, creare, obligare, interrogare, philosophari, meditari, admirari*, etc.; tarder, créer, obliger, interroger, philosopher, méditer, admirer, etc.

I could easily extend these examples of the derivation of French words from Latin, but this is sufficient for the present; and I shall, therefore, merely observe, that there are more than seven thousand French words, which differ from the Latin only by the change or retrenchment of the termination; and about two thousand more which, after having changed or lost their termination, have undergone successively other alterations; which consist, however, merely in the change, the transposition, the addition, or the retrenchment of one or two letters. The sum total of these words forms about a third of the French language.

When you consider that the same may be affirmed of the English, the Italian, the Spanish, and the Portuguese languages, how is it possible, in teaching those modern tongues, to overlook so great an advantage as is presented by this remarkable affinity between them? An English child, who knows five or six thousand common Latin words, has learnt at the same time, *ipso facto*, the same number of words in his own tongue, and in the Italian, Spanish, and Portuguese. In the three latter tongues he only requires to have them laid before him, and to learn the proper pronunciation of them.

I have not yet made an exact application of my new method to the French language; but it would be very easy. If any one who knows French would look over the first decad of my first vocabulary, substituting French words for the English as he went on, he would find that, with the exception of five or six words, the Latin would do for French just as well as it

does for English. I may say the same for all the other decads.

In teaching an English child French, therefore, I would begin by giving him my first vocabulary of twenty-five decads, or two thousand five hundred Latin words, merely substituting French words for the English ones, and making the few necessary alterations. But now his progress would be much quicker. In the first place, he is not five, but seven years old; and is now disciplined and habituated to the study of languages. In the next place, it would be useless to make him repeat the Latin words along with the French, as he has learnt them so thoroughly already along with the English. All that I would do, therefore, would be to make him repeat the French words aloud, in the order of the decads, so as to get the pronunciation of them, and connect them at the same time, in his memory, with the Latin and English. In this way, perhaps, a child seven years old might get over a decad a-day, divided into two lessons; fifty words to be pronounced at one lesson, and fifty at the other[a]. But when he began these decads in Latin and English at the age of five, it took him thirteen days to get over a decad, as I have explained in the Letter. For in teaching, all must be gradual, and proportioned to the capacity of the learner. It would be necessary, of course, to repeat this pronunciation of French words till the learner was perfect in it.

With respect to my other vocabularies, I should not think it necessary to imitate them exactly in teaching French. I should not, for example, break up all the parts of speech in French into little lessons, as I have done the Latin in my second vocabulary; nor would it be necessary to form three se-

[a] I have found, by repeated experiments, which I made on purpose, that I can repeat aloud, slowly and distinctly, and without the least hurry, two hundred words in three minutes. My lessons of *words* out of the Selectæ è Veteri contain eighty Latin words, and as many English: that is one hundred and sixty words: the verbs being repeated in the infinitive mood, as well as the present tense, I may say there are a hundred and eighty words in each lesson. With my watch before me, I have often repeated one of those lessons in less than three minutes.

parate vocabularies, of French nouns, adjectives, and verbs. Neither would I compose a new French grammar. Perrin's Elements improved, and his Grammar abridged, with Galignani's *Manuel du Voyageur,* would, I think, answer every purpose of my vocabularies and rudiments for the Latin. The business now is to learn to speak a language, not merely to understand it.

With respect to my second and third parts, consisting of words and phrases from the first Latin book, I should not think that requisite for French. The works above mentioned, with Chambaud's Fables, at the end of which is an alphabetical index of all the words contained in the fables, would be quite sufficient.

There might, however, be formed two other vocabularies for the French language, on the following plan. The French and the English have both borrowed many thousand words from the Latin, but they have not taken exactly the same words. For example: *bon, dur,* are derived from bonus, durus; but *good, hard,* are not derived from Latin words. In like manner: *homme, femme,* are derived from *homo, fœmina;* but *man, woman,* are not. I therefore think it might be useful to make a separate vocabulary of such French words derived immediately from the Latin, but for which there are no corresponding English words so derived. It would give a further insight, both into the Latin and French languages, and help the acquisition of both.

As to the other vocabulary, I imagine (for I have not examined into it) that there must be many French words not derived from Latin, but from which English words have been immediately derived. Of these, I think it would be useful to form a separate vocabulary. It would show more clearly the connection between the two languages, independently of Latin.

Supposing these two vocabularies to be formed, I would make the child repeat them directly after the twenty-five decads; and then proceed to Perrin, Galignani, and Chambaud, all of which, I think, might be got over two or three times, without any hurry or trouble, in one year.

This New Method of teaching and learning Languages is chiefly intended for children from the age of five to ten; and in that period of time I propose to teach them four languages, their own, the Latin, French, and Greek. The Latin, which comes first, after their mother tongue, I teach along with it, for two years, from five to seven. From seven to eight, I teach them French; still keeping up the Latin with one lesson of about half an hour a-day. At eight, I begin Greek; still going on with English, Latin, and French.

With respect to the mode of teaching Greek, we are not to expect that we shall find a vocabulary of two thousand five hundred Greek words, from which corresponding English, or French, or even Latin words, have been derived. Here this help will fail us. The Latin language is certainly much indebted to the Greek; and almost all our terms of art and science, from arithmetic up to astronomy, are borrowed from that language. But when we come to examine the body of the language, the different sorts of words that are in common use, we shall find, I believe, that neither the Latin, French, nor English, could derive much assistance from their resemblance to the Greek. My new method, however, would still be applied as much as possible in learning the Greek language. I should first make the child learn the Greek roots or primitives, with their meaning in English, and perhaps in Latin and French also. The author of the Port-Royal Latin and Greek grammars made a collection of these roots, selecting the most common and useful, which, he says, amount to two thousand one hundred and fifty-three. These, therefore, I would make the child learn first. But, not having had time as yet to make a proper application of my method, either to the French or Greek languages, I shall not say any thing more on the subject in this place; but shall merely state, that going on regularly and methodically with the English, Latin, and French languages, each about half an hour a-day, I teach the child Greek at the same time from the age of eight to nine. From the age of seven, a child may be occupied in learning for about four hours a-day, without fatigue; particularly if his studies are varied, and all that he learns be

taught *vivâ voce*. Any other way is useless, even pernicious. Setting a child to study by himself at that age, can do no good, but probably harm. The last year, from nine to ten, I spend in making the child review the languages he has learnt, and in confirming him in every part of them; and I then dismiss him to the regular schools and colleges, capable of reading any easy book, in prose or verse, in Latin, French, and Greek; and able, moreover, to speak the French language with tolerable fluency.

NOTE (*b*.)

About the middle of the last century lived Dr. John Stirling, D.D. vicar of Great Gaddesden in Hertfordshire, and chaplain to his grace the duke of Gordon. This is all that I know of him, except that he seems to have kept a school for boys, and published for their use several of the Latin classics, according to a new method of his own invention. I have a copy of his edition of Phædrus's Fables, of which I will give the title at full length.

"Phædri Fabulæ: or Phædrus's Fables, with the following improvements; in a method entirely new; viz.

The words of the author are placed according to their grammatical construction, below every fable; also the rhetorical figures as they occur: and to make the pronunciation easy, all words of above two syllables are marked with proper accents. Also a collection of idioms and phrases in Phædrus, and all the proverbial mottos to the fables, with the English phrases and proverbs answerable, set over against them. And lastly, an alphabetical vocabulary of all the words in the author, showing their parts of speech and signification; to which are added, the themes of the verbs, with their government."

My copy is one of the ninth edition, (1770,) which shows that the plan was favourably thought of by the public at that time.

To this edition of Phædrus is prefixed a preface, in which the plan and the method of using it are explained. From this preface I shall make a few extracts.

"The advantage of a right education, and the tediousness of the old method of teaching the classics, which still prevails in too many of our grammar schools, but from what cause I will not pretend to determine, are so generally agreed on, that it will certainly be esteemed unnecessary to endeavour to prove either."

"My design, throughout all my attempts of this kind, is to abridge the method of teaching and learning the classics; to retrench the usual expense of time, which was before wasted by boys in the course of their classical studies, and to make their learning easy and familiar to them: and also to free the master from the drudgery and slavish part of his office, reserving to him only to explain the difficult passages, or beauties of the author, to them."

"As the memory is first to be applied to, agreeably to the principles laid down in my preface to Cato's Distichs, I first set them upon the VOCABULARY, which they are to commit to memory, that when the English is under cover they may readily tell the signification of the Latin words: and afterwards they also get the themes of the verbs by heart.

"Besides this, the better to fix the words in their memory, they write over the vocabulary at home; and he who has the greatest number of words to show on Saturday, is both honoured and rewarded for it: which excites them all to emulation.

"As soon as they know all the words in the vocabulary, they begin to construe the author in the Ordo Verborum, and with what ease, expedition, and pleasure, the very youngest Latin scholars will then go through the book at the first attempt, I omit to mention; because those alone can be perfectly sensible of it who have made the experiment: and I shall hardly be credited by those who have not."

"I think proper, however, to say, that my own repeated experience has convinced me that the most expeditious way of learning an initiating classic author is, *first of all, to know the words by a vocabulary.* Besides the difficulty of finding out the natural order of the words; one very great reason why the common method is so very tedious is, because it

obliges a scholar to be almost every minute poring over his dictionary; whereby a very considerable part of his time is wasted, which might otherwise be employed to much advantage."

"All that now remains for me to say is, that I flatter myself this ninth edition of Phædrus will not meet with a less favourable acceptance from the public than the eight former. But as I am sensible of the strength of prejudice, and prevalence of custom, and therefore cannot expect that my method, though ever so good, will meet with universal approbation, I hope it will be candidly received by the judicious, and at least not appear irrational to any."

From these extracts, it appears that Dr. Stirling had some ideas respecting the manner of teaching Latin very similar to mine. But I find several faults in his method. In the first place, I condemn what he calls the *Ordo Verborum* below every fable, for the same reasons as I condemn translations; and besides, if, as he says, he first makes the scholar learn by heart *all the words* in the author, there can be no necessity for putting the text out of its usual and proper construction. In the next place, I would say of the rhetorical figures, "non erat his locus;" the scholar will learn them better and more easily at some future time, when he has more understanding. They crowd and confuse the page; in teaching, we should make every lesson, particularly at the beginning, as simple as possible: one thing at a time is quite enough[b].

The collection of mottos and phrases from Phædrus is badly executed, ill arranged, ill translated, and can be of little use. The author says, that "at convenient times he employs his

[b] What advantage can it be to a boy who is learning to read a Latin author, like Phædrus, to have his lesson interrupted, at almost every other line, by references to notes which consist merely of such words as these: antonomasia, metonymia, synecdoche, tmesis, catachresis, parœmia, syncope, apocope? These are Dr. Stirling's rhetorical figures. If such terms are absolutely necessary in the course of a liberal education, let them be kept till they can be served up at dessert along with barbara, celarent, darii, ferio, baralipton.

pupils in writing them and getting them by heart:" a method I could not approve. What can be the use of writing out things, or learning them by heart, when you can read them as often as you please in the book? I see none. Nothing but loss of time.

With respect to the vocabulary, though I approve very much of the plan of making the scholar acquainted beforehand with the words of the *first* author he is to read in a new language, yet, as this vocabulary of Dr. Stirling's is strictly alphabetical, it is nothing in reality but a little dictionary. It extends, however, to forty pages, octavo, in double columns; and is not at all divided into lessons for the ease of the learner. Now, I think to try and learn a dictionary like that by heart, must be a very dry and forbidding task, and very unsuitable for a young beginner. Is not the plan I have adopted with respect to the words from the *pars prima* of the Selectæ è Veteri much better and easier? And, besides, I do not make the child learn them by heart; for I hate learning by heart as much as I hate grammars, dictionaries, and exercises. I look upon it as one of the greatest impediments to a learner, and as one of the most copious sources of vexation, both to the master and scholar, that could possibly be invented.

The last part of Dr. Stirling's plan is what he calls the Themata Verborum, which is a collection of all the verbs in Phædrus, showing the formation of the perfect tense and the supine; something like No. III. in my Appendix. But it is merely alphabetical, and does not point out either the derivatives and exceptions, nor is the English meaning added. This also he makes the boys learn by heart! I think such a collection of verbs might be a very useful appendage to every Latin author, thus enabling the student to find the perfect and supine directly; but I would by no means use it in Dr. Stirling's way. All that knowledge will be got slowly, and gradually, and easily, all in good time, by persevering in a proper and regular method.

I do not know if Dr. Stirling's Phædrus is much used in schools at present, but he published Eutropius much in the

same way, with the addition of a geographical index; which is well done, and was a very good idea with respect to that historian. Of his Eutropius I have a copy, eleventh edition, (1823;) so that it appears it is still used in schools. The preface is dated from Hatton-garden, 1786; and begins as follows:

"In pursuance of my design of going through all the classics in this new method, I now offer EUTROPIUS to the public; being a book almost universally read in grammar-schools, and soon put into the hands of youth."

"However, I easily foresee two objections against it in this dress, namely, that the book is easy of itself; and next, that it is already published with a literal translation.

The former will have little weight, when it is considered that even an easy book being rendered still easier, especially to children, can never be thought a fault, except by those who envy youth such advantages; and would needs have them trace the same rough, tedious, and intricate paths of grammatical learning, which themselves have heavily trod.

Besides, the Latin language, which is of so peculiar a genius, both on account of the inverted disposition of the words, and the vast variety of their changes and inflections, will, upon trial, after all endeavours to facilitate it, be found quite difficult enough to any who purpose to make considerable improvements in it.

But if these arguments wanted force enough, yet the very consideration of shortening the time that must unavoidably be spent in reading an author without such helps, might be sufficient to bring them into reputation and use. For, as languages are only preparatives, and, as it were, doors to science, there is very great need that youth be soon qualified to study the knowledge of arts and sciences, and *things* themselves: and not remain employed till they become men in adjusting the quantity of letters and syllables, weighing the cadences of *words*, and canvassing their several properties.

Nature herself, and the different parts we are to act in the several stages of life, have sparingly measured out the season

of youth alone for the study of languages: and to carry it beyond that fixed boundary, is to break in upon the man, and make the business of a schoolboy exclude the more weighty offices we owe to ourselves and to mankind."

These are sensible and judicious reflections, which I earnestly recommend to the serious consideration of those who may do me the honor to read these pages.

The author then proceeds to consider translations, which, he says, "he very much approves and encourages, whether literal or free: the first, because it helps the student to the plain sense and meaning of an author without loss of time, or interruption to the mind in the thread and connection of the narration; and stocks the memory *with a great variety of Latin words, and their native signification:* the other, because it rises to, and maintains the true spirit and dignity of the English, and will serve as an excellent pattern of imitation to the scholar."

"But then, the literal translations used in schools at present are either such that, by following the idiom of the Latin too close, the translators have corrupted the English; or, by preserving the genius of the English language, have deviated too widely from the genius of the Latin. The first kind ought to be carefully kept from youth; and the other can be of no use in explaining an author.

"I am, besides, persuaded, that tyros in Latin can be very little assisted, even by literal translations, if the words of the original are not reduced into the order of construction to correspond with the translation. What they want to know is, *the right arrangement of the words, and their signification:* and if these points are gained *beforehand,* the use of the translation immediately ceases. But we have not a more certain nor ready criterion, by which we can know the nature of any words of a foreign language, and of what class they are in the parts of speech, than by their *signification:* for thereby we easily distinguish nouns, adjectives, verbs, and other parts from one another; we discover their cases, moods, and tenses, together with their fitness to be joined in speech by the rules

of concord and government: SO THAT THE VERY KNOWLEDGE OF WORDS AND THEIR SIGNIFICATION WILL DIRECT TO THE RIGHT ORDERING THEM IN SENSE."

The author concludes by explaining the manner in which his Eutropius is to be used, which is much the same as for Phædrus: to begin with the vocabulary, etc. and commit them exactly to memory. "If to these we add some skill in the variations of the declinable parts of speech, he will be well furnished, and prepared to make *a literal translation of his own;* from which I am certain he will reap much greater improvement than from that of another. This will fix his mind in deep attention to the subject; put his knowledge of all the parts of language in practice; make him judge for himself of the difference of idiom in the two languages; and impress the original in his memory, so as to form his style in writing Latin, while at the same time he is learning to spell and write English properly.

If youth were employed the whole day at school, under the eye and assistance of the master, in thus translating their lessons, they would soon answer the expectations of their parents, and likewise the credit and reputation of their teachers."

Thus has Dr. Stirling fairly brought to view, and clearly explained in his own words, the very foundation and essence of my New Method of teaching and learning Languages. If you have a plentiful variety of words, says he, and know their meaning, you may begin to explain an author almost without any other help. This puts me in mind of an anecdote I have read somewhere of d'Alembert. Being consulted by a person which was the best way of learning a language, he said, "Learn the dictionary by heart." I certainly would not recommend d'Alembert's plan exactly, but I cite it here to show that, in the first place, he considered the vulgar method of learning a language by means of a grammar, themes, and dictionaries, to be a bad one; and secondly, that he thought the best way was to get as large an acquaintance with the words of the language as possible. But I here leave the subject to the consideration of my readers.

I wish I could flatter myself, like the learned and pious author of the Port-Royal Latin Grammar, that young beginners might have the happiness of being under the same obligation to me. The happiness would be full as great to their parents and teachers as to themselves.

Ramus, whose real name was La Ramée, was a very learned and intelligent man, who did much to relieve scholars from the tiresome intricacies of the grammar, and the puzzling perplexities of the logic of those times, both equally barbarous. He was a professor in a college of the university of Paris, but being suspected of an inclination to Calvinism, which had just then started up, to the misery of many, he fell a victim in the massacre of St. Bartholomew.

As to Despauter, he was a Fleming; his real name Van Pauteren; and a pottering fellow he appears to have been. Ainsworth, in his English-Latin Dictionary, says: to pother, or pudder, *magno conatu nihil agere*. He was a contemporary of our Lily; but which wrote first I cannot tell. However, they emulated each other in turning the rules of Latin grammar into barbarous verses, in order to improve boys in the elegancies of the Latin tongue. The one was as successful on the continent, at least in France and the Netherlands, as the other in England. The author of an article on Despauter, in the Biographie Universelle, says: "La grammaire de Despautere fut autrefois d'un grand usage, surtout en France. Trop long tems elle fit le désespoir de la jeunesse, à qui elle couta bien des larmes." Lily still triumphs amid despair and tears.

NOTE (*d.*)

In a preceding note I have mentioned the collection of Greek roots by the author of the Port-Royal Greek Grammar. It has been done into English by Nugent, under the title of Greek Primitives. I will give some extracts here from the preface.

"This work comprehends a new, and, if I am not mistaken, a very easy method of entering on the Greek language, which

is unquestionably the finest and the richest of all languages; but the entrance to it has always appeared till now both difficult and disagreeable to young people. This book, I hope, will render it easy, being arranged in such a manner, that it may pass *pour un jeu d'esprit*, and as an amusement, by which the youngest children *(les moindres enfans)* may learn without difficulty the principal words which compose that language, while the more advanced may also find useful employment in it.

"As it is extremely important to have a short method of learning the words of a language that we are to study, many able persons have at all times, and particularly in these latter ages, employed themselves in inventing one.

"The book which has had the most vogue in different countries, for several years past, on this subject, is that of Comenius, a German, entitled, JANUA LINGUARUM, which was composed in Latin, after a labour of three years, as the author himself says in his preface, and which has since been translated into almost every language: though the benefit of it has not been so great to young people as had been imagined. In fact, one may reasonably doubt whether this work, though estimable in itself, is sufficiently proportioned to the title which it bears, and to the design of the author.

"Besides an extraordinary memory which is necessary for learning it, and of which few children are capable, I can assert, from some very particular experiments I have made of it, that it is almost impossible for them to retain it; because, being long and difficult, *and the words being never repeated*, they forget the beginning before they get to the end. Thus they feel a continual disgust, because they constantly find themselves in a country perfectly strange to them, where they know nothing: this book being stuffed indifferently with all sorts of scarce and difficult words, and the first chapters being of no use for the following ones, nor these for the last, because not one word of any of them is to be found in the others.

"Nevertheless LANGUAGES can only be learnt by PRACTICE; les langues ne s'apprennent que par l'usage; and practice is nothing but a continual repetition of the same words applied

in a hundred different ways, and on a hundred occasions. It is like a wise teacher, who knows how to make a prudent choice of what is useful for us, and who can make the most necessary words pass ingeniously an infinite number of times before our eyes, without importuning us with those that are more uncommon, which, however, he teaches us by little and little, and without any trouble; either by the sense of things, or by the connection which they have with those that we know already. But this practice, with respect to the dead languages, can only be had in the ancient authors.

"All this clearly shows, that what may be called L'ENTREE DES LANGUES should be nothing but a short and easy method, which may lead us as soon as possible to the perusal of the best-written books, in order to learn there not only the words we still want, but also what is most remarkable in the turn, and most pure in the phrase; this being unquestionably the most difficult and most important part of every language. For this reason, Quintilian, who has written with such care and prudence of the education of children, and of the manner of conducting the studies of youth, so as to form able men, has not failed to teach us this truth; he says: 'Nobis autem copia cum judicio paranda est. Id autem consequemur OPTIMA LEGENDO ATQUE AUDIENDO: non solùm enim NOMINA IPSA rerum cognoscemus hâc curâ; sed CUI QUODQUE LOCO SIT APTISSIMUM.'

"Thus being well convinced that this first study of WORDS could be of no advantage, unless a distinction were made between the most necessary and the others; unless it were got over in a very short time; and if they were not impressed on the memory without difficulty, so as to pass speedily to the perusal of authors, I thought I observed that there could be only two principal ways for this: one by the knowledge of the ROOTS, which leads us afterwards to the derivatives and compounds; the other by the PARALLEL of the words of our own tongue with the words of the language which we wish to learn. These two ways I have combined in this work as the most natural and most easy.

"I think, therefore, that I may assert, that there is hardly

any one who, in less than two or three months, might not learn tolerably well by this means the principal primitives of the Greek language; and by a little care be certain of never forgetting them: because all the other words having a relation to these as their origin, whatever we continue to learn in the language only serves to make the roots sink deeper in the mind, and thus leads us to a comprehensive acquaintance with every author.

"With respect to the less considerable and more uncommon roots, I have placed them in an order by themselves, and have formed of them the second part of this book. But even in them I have preserved a distinction; placing without any mark the least considerable, and marking the most necessary with a star, to be easily read over at pleasure.

"I have also thought it best to put the PRONOUNS among this second order of roots, and not in the first part.

"For the same reason, I have hardly inserted any of the INDECLINABLE PARTICLES, preferring to reserve them for a separate treatise, which forms the third part of this work; in which I explain amply, and by a quantity of examples, those which might give any trouble; especially the PREPOSITIONS, which always form great beauties and great difficulties in all languages. Thus this little book may be considered as a little TREASURE, which contains almost all that is most remarkable and most difficult in the Greek language.

"But as, as I have already said, there is still another way of attaining the knowledge of a foreign language, which consists in the relation which it has with that which is natural and known to us, I have added a collection of most of the words in our language, which have some relation with the Greek, either from their origin, or from some allusion and resemblance.

"I have also mixed among them several of the best known proper names, because they help to remember others, and because my principal design is utility. In short, I have tried to discover all the most natural means which might facilitate the entrance to this language, and make us recollect the words of it: in which consists one of the principal difficulties of know-

ing it well; because being exceedingly rich, it has a very great abundance of them, and generally very different from ours.

"But to consider more particularly what regards the first part of this book, which is the principal and most useful, it would be easy to teach it to children *as soon as they begin to be able to read.* These seeds may be thrown into them at a time when they seem scarcely capable of any thing else; though the fruit which they will gather from it hereafter cannot be sufficiently valued. For what is well learnt at that age, being hardly ever forgot; and these roots being the source of all the words scattered through authors, to which children must be always accustomed to refer them, there is every reason to hope, that having learnt them so early, they will derive a marvellous advantage from them in the whole course of their future studies."

I shall make no remark on these extracts, except that the attentive reader will see in them a full confirmation of all my ideas on the subject of teaching and learning languages.

NOTE (*e.*)

Every body knows that the illustrious author of the Essay on the Human Understanding also wrote a Treatise on Education. This treatise, besides being printed in Locke's works, has often been published separately; and is, I believe, very generally read. In one part of the work, Locke has given his sentiments at length on the method of teaching Latin in public schools; and as they agree entirely with mine, I have thought fit to insert the passage in this note.

"The well-educating of their children is so much the duty and concern of parents, and the welfare and prosperity of the nation so much depends on it, that I would have every one lay it seriously to heart: and after having well examined and distinguished what fancy, custom, or reason, advises in the case, set his helping hand to promote every where that way of training up youth, with regard to their several conditions,

which is the easiest and shortest, and likeliest to produce virtuous, useful, and able men, in their distinct callings: though that most to be taken care of is the gentleman's calling. For if those of that rank are by their education once set right, they will bring all the rest into order."

"One would suspect that there is something strange, unnatural, and disagreeable to children, in the things required in grammar schools, or in the methods used there, that they cannot be brought to it without the severity of the lash, and hardly with that too; or else that it is a mistake that Latin and Greek need the rod, and could not be taught without beating.

"A great part of the learning now in fashion in the schools of Europe, and that goes ordinarily into the round of education, a gentleman may, in good measure, be unfurnished with, without any great disparagement to himself, or prejudice to his affairs. Latin and learning make all the noise; and the main stress is laid upon his proficiency in things, a great part whereof belong not to a gentleman's calling; which is to have the knowledge of a man of business, a carriage suitable to his rank, and to be eminent and useful in his country, according to his station.

"When I consider what ado is made about a little Latin and Greek, how many years are spent in it, and what a noise and business it makes to no purpose, I can hardly forbear thinking, that the parents of children still live in fear of the schoolmaster's rod, which they look on as the only instrument of education, and a language or two to be its whole business. How else is it possible that a child should be chained to the oar, seven, eight, or ten of the best years of his life, to get a language or two, which I think might be had at a great deal cheaper rate of pains and time, and be learned almost in playing.

"Learning may be had, as I think, at a very easy rate, by methods that may be thought on. I have always had a fancy that learning might be made a play and recreation to children.

"When he can talk, it is time he should begin to learn to read.

"As soon as he can speak English, 'tis time for him to learn some other language.

"Latin I look upon as absolutely necessary to a gentleman: and, indeed, custom, which prevails over every thing, has made it so much a part of education, that even those children are whipped to it, and made to spend many hours of their precious time uneasily in Latin, who, after they are once gone from school, are never to have more to do with it as long as they live. Can there be any thing more ridiculous than that a father should waste his own money, and his son's time, in setting him to learn the Latin language, when, at the same time, he designs him for a business, wherein he, having no use of Latin, fails not to forget the little which he brought from school, and which 'tis ten to one he abhors, for the ill usage it procured him? Could it be believed, unless we had every where amongst us examples of it, that a child should be forced to learn the rudiments of a language which he is never to use in the course of life that he is designed to, and neglect all the while the writing a good hand, and casting accounts, which are of great advantage in all conditions of life, and to most trades indispensably necessary? But though these qualifications, requisite to trade and commerce, and the business of the world, are seldom or never to be had at grammar schools, yet thither not only gentlemen send their younger sons intended for business, but even tradesmen and farmers fail not to send their children, though they have neither intention nor ability to make them scholars. If you ask them why they do this, they think it as strange a question as if you should ask them why they go to church. Custom serves for reason, and has, to those who take it for reason, so consecrated this method, that it is almost religiously observed by them; and they stick to it as if their children had scarce an orthodox education, unless they learn Lily's grammar.

"But how necessary soever Latin be to some, yet the ordinary way of learning it in a grammar school is that which, having had thoughts about it, I cannot be forward to encourage.

"The reasons against it are so evident and cogent, that they

have prevailed with some intelligent persons to quit the ordinary road, not without success, though the method made use of was not exactly that which I imagine the easiest, and in short is this: to trouble the child with no grammar at all, but to have Latin talked into him, as English has been, without the perplexity of rules. For if you will consider it, Latin is no more unknown to a child when he comes into the world than English; and yet he learns English without a master, rule, or grammar; and so might he Latin too, if he had somebody always to talk to him in this language. And when we so often see a French woman teach an English girl to speak and read French perfectly, in a year or two, without any rule of grammar, or any thing else but prattling to her, I cannot but wonder how gentlemen have overlooked this way for their sons, and thought them more dull or incapable than their daughters.

"If, therefore, a man could be got, who, himself speaking good Latin, would always be about your son, talk constantly to him, and suffer him to speak or read nothing else, this would be the true and genuine way, and that which I would propose, not only as the easiest and best, wherein a child might without pains or chiding get a language, which others are wont to be whipped for at school six or seven years together; but also as that, wherein at the same time he might have his mind and manners formed, and be instructed to boot in several sciences.

"But if such a man cannot be got who speaks good Latin, the next best is to have him taught as near this way as may be, which is by taking some easy and pleasant book, such as Æsop's Fables, and writing the English translation, made as literal as it can be, in one line, and the Latin words which answer each of them, just over it in another. These let him read every day, over and over again, till he perfectly understands the Latin; and then go on to another fable, till he be also perfect in that, not omitting what he is already perfect in, but sometimes reviewing that to keep it in his memory; and, when he comes to write, let these be set him for copies, which, with the exercise of his hand, will also advance him in

Latin. This being a more imperfect way than by talking Latin into him, the formation of the verbs first, and afterwards the declensions of the nouns and pronouns, perfectly learned by heart, may facilitate his acquaintance with the genius and manner of the Latin tongue; which varies the signification of verbs and nouns, not as the modern languages do by particles prefixt, but by changing the last syllables. More than this of grammar I think he need not have, till he can read himself Sanctii Minerva, with Scioppius and Perizonius's notes.

"In teaching of children, this too I think is to be observed, that, in most cases where they stick, they are not to be farther puzzled by putting them upon finding it out themselves, as by asking such questions as these: which is the nominative case in the sentence they are to construe; or demanding what *aufero* signifies, to lead them to the knowledge of what *abstulere* signifies, when they cannot readily tell. This wastes time only in disturbing them; for whilst they are learning, and apply themselves with attention, they are to be kept in good humour, and every thing made easy to them, and as pleasant as possible. Therefore, wherever they are at a stand, and are willing to go forwards, help them presently over the difficulty, without any rebuke or chiding; remembering that, where harsher ways are taken, they are the effect only of pride and peevishness in the teacher, who expects children should instantly be master of as much as he knows: whereas he should rather consider, that his business is to settle in them habits, not angrily to inculcate rules, which serve for little in the conduct of our lives; at least are of no use to children, who forget them as soon as given. In sciences, where their reason is to be exercised, I will not deny but this method may sometimes be varied, and difficulties proposed on purpose to excite industry, and accustom the mind to employ its whole strength and sagacity in reasoning. But yet I guess this is not to be done to children while very young, nor at their entrance upon any sort of knowledge. Then every thing of itself is difficult, and the great use and skill of a teacher is to make all as easy as he can. *But particularly* in

learning of languages, there is least occasion for posing of children; for languages being to be learnt by rote, custom, and memory, are then spoken in greatest perfection, when all rules of grammar are utterly forgotten.

"I grant the grammar of a language is sometimes very carefully to be studied: but it is only to be studied by a grown man, when he applies himself to the understanding of any language critically, which is seldom the business of any but professed scholars. This, I think, will be agreed to, that if a gentleman be to study any language, it ought to be that of his own country; that he may understand the language which he has constant use of with the utmost accuracy.

"There is yet a further reason why masters and teachers should raise no difficulties to their scholars, but, on the contrary, should smooth their way, and readily help them forwards where they find them stop. Children's minds are narrow and weak, and usually susceptible but of one thought at once. Whatever is in a child's head, fills it for the time. It should, therefore, be the skill and art of the teacher to clear their heads of all other thoughts whilst they are learning of any thing, the better to make room for what he would instil into them, that it may be received with attention and application; without which it leaves no impression. The natural temper of children disposes their minds to wander. Novelty alone takes them; whatever that presents, they are eager to have a taste of, and are as soon satiated with it. They quickly grow weary of the same thing; and so have almost their whole delight in change and variety. It is a contradiction to the natural state of childhood for them to fix their fleeting thoughts. Whether this be owing to the temper of their brains, or the quickness and instability of their animal spirits, over which the mind has not yet got a full command; this is visible, that it is a pain to children to keep their thoughts steady to any thing. A lasting, continued attention, is one of the hardest tasks that can be imposed on them: and therefore he that requires their application, should endeavour to make what he proposes as grateful and agreeable as possible; at least he ought to take care not to join any displeasing or

frightful idea with it. If they come not to their books with some kind of liking and relish, 'tis no wonder their thoughts should be perpetually shifting from what disgusts them, and seek better entertainment in more pleasing objects, after which they will unavoidably be gadding.

" It will possibly be asked here, Is grammar, then, of no use? And have those who have taken so much pains in reducing several languages to rules and observations; who have writ so much about declensions and conjugations, about concords and syntaxes, lost their labour, and been learned to no purpose? I say not so; grammar has its place too. But this, I think, I may say: there is more stir a great deal made with it than there needs, and those are tormented about it to whom it does not at all belong. I mean children at the age wherein they are usually perplexed with it at grammar schools.

" There is nothing more evident, than that languages learnt by rote serve well enough for the common affairs of life and ordinary commerce. Nay, persons of quality, of the softer sex, and such of them as have spent their time in well-bred company, show us that this plain, natural way, without the least study or knowledge of grammar, can carry them to a great degree of elegancy and politeness in their language. There are ladies who, without knowing what tenses and participles, adverbs and prepositions are, speak as properly and correctly (they might take it for an ill compliment if I said, as any country schoolmaster) as most gentlemen who have been bred up in the ordinary methods of grammar schools. Grammar, therefore, we see, may be spared in some cases. The question then will be, To whom should it be taught, and when? To this, I answer:

" 1. Men learn languages for the ordinary intercourse of society, and communication of thoughts in common life, without any further design in their use of them. And for this purpose, the original way of learning a language by conversation, not only serves well enough, but is to be preferred, as the most expedite, proper, and natural. Therefore, to this use of language, one may answer, that grammar is not necessary. This so many of my readers must be forced to allow, as

understand what I here say; and who, conversing with others, understand them without having ever been taught the grammar of the English tongue: which I suppose is the case of incomparably the greatest part of Englishmen: of whom I have never yet known any one who learnt his mother tongue by rules.

"2. Others there are, the greatest part of whose business in this world is to be done with their tongues, and with their pens: and to those it is convenient, if not necessary, that they should speak properly and correctly, whereby they may let their thoughts into other men's minds the more easily, and with the greater impression. Upon this account it is that any sort of speaking, so as will make him be understood, is not thought enough for a gentleman. He ought to study grammar, amongst the other helps of speaking well; but it must be the grammar of his own tongue, of the language he uses: that he may understand his own country speech nicely, and speak it properly, without shocking the ears of those it is addressed to with solecisms and offensive irregularities. To this purpose, grammar is necessary; but it is the grammar only of their own proper tongue, and for those only who would take pains in cultivating their language, and in perfecting their style. If this be so, it will be matter of wonder why young gentlemen are forced to learn the grammars of foreign and dead languages, and are never once told of the grammar of their own tongue. They do not so much as know there is any such thing, much less is it made their business to be instructed in it. Nor is their own language ever proposed to them as worthy their care and cultivation, though they have daily use of it, and are not seldom in the future course of their lives judged of by their handsome or awkward way of expressing themselves in it. Whereas the languages, whose grammars they have been so much employed in, are such as probably they shall scarce ever speak or write.

"3. There is a third sort of men, who apply themselves to two or three foreign, dead, and which amongst us are called the learned languages: make them their study, and pique themselves upon their skill in them. No doubt those who

propose to themselves the learning of any language with this view, and would be critically exact in it, ought carefully to study the grammar of it. I would not be mistaken here, as if this were to undervalue Greek and Latin: I grant these are languages of great use and excellency, and a man can have no place amongst the learned, in this part of the world, who is a stranger to them. *But the knowledge a gentleman would ordinarily draw for his use out of the Roman and Greek writers, I think he may attain without studying the grammars of those tongues, and by bare reading, may come to understand them sufficiently for all his purposes.* How much farther he shall at any time be concerned to look into the grammar and critical niceties of either of these tongues, he himself will be able to determine when he comes to propose to himself the study of any thing that shall require it: which brings me to the other part of the inquiry,—when grammar should be taught.

"To this, upon the premised grounds, the answer is obvious. If grammar ought to be taught at any time, it must be to one that can speak the language already: how else can he be taught the grammar of it?

"This at least is evident, from the practice of the wise and learned nations among the ancients. They made it a part of education to cultivate their own, not foreign tongues. The Greeks counted all other nations barbarous, and had a contempt for their languages. And though the Greek learning grew in credit amongst the Romans towards the end of their commonwealth, yet it was the Roman tongue that was made the study of their youth. Their own language they were to make use of, and therefore it was their own language they were instructed and exercised in.

"But more particularly to determine the proper season for grammar, I do not see how it can reasonably be made any one's study, but as an introduction to rhetoric. When it is thought time to put any one upon the care of polishing his tongue, and of speaking better than the illiterate, then is the time for him to be instructed in the rules of grammar, and not before; for grammar being to teach men not to speak, but to speak correctly, and according to the exact rules of the

tongue, which is one part of elegancy, there is little use of the one to him who has no need of the other: where rhetoric is not necessary, grammar may be spared. I know not why any one should waste his time, and beat his head about the Latin grammar, who does not intend to be a critic, or make speeches, and write despatches in it. When any one finds in himself a necessity or disposition to study any foreign language to the bottom, and to be nicely exact in the knowledge of it, it will be time enough to take a grammatical survey of it. If his use of it be only to understand some books writ in it, without a critical knowledge of the tongue itself, reading alone, as I have said, will attain this end, without charging the mind with the multiplied rules and intricacies of grammar.

"For the exercise of his writing, let him sometimes translate Latin into English. But the learning of Latin being nothing but the learning of words—a very unpleasant business both to young and old—join as much other real knowledge with it as you can; beginning still with that which lies most obvious to the senses. But whatever you are teaching him, have a care still that you do not clog him with too much at once."

After this, follows a long declamation against Latin themes, and particularly Latin verses, which concludes in this manner:

"But yet if any one will think poetry a desirable quality in his son, and that the study of it would raise his fancy and parts, he must needs yet confess that, to that end, reading the excellent Greek and Roman poets is of more use than making bad verses of his own in a language that is not his own. And he, whose design it is to excel in English poetry, would not, I guess, think the way to it were to make his first essays in Latin verses."

"Memory.—Another thing very ordinary in the vulgar method of grammar schools there is, of which I see no use at all, unless it be to balk young lads in the way to learning languages; which, in my opinion, should be made as easy and pleasant as may be, and what is painful in it, as much as pos-

sible quite removed. What I mean, and here complain of, is their being forced to learn by heart great parcels of the authors that are taught them: wherein I can discover no advantage at all, especially in the business they are upon. Languages are to be learnt only by talking and reading, and not by scraps of authors got by heart. Indeed, where a passage comes in the way whose matter is worth remembrance, and the expression of it very close and excellent, as there are many such in the ancient authors, it may not be amiss to lodge it in the minds of young scholars; and with such admirable strokes of those great masters, sometimes exercise the memories of schoolboys. But their learning of their lessons by heart, as they happen to fall out in their books, without choice or distinction, I know not what it serves for, but to mispend their time and pains, and give them a disgust and aversion to their books, wherein they find nothing but useless trouble."

"Then it is said that children should be employed in getting things by heart, to exercise and improve their memories. I could wish this were said with as much authority of reason, as it is with forwardness of assurance: and that this practice were established upon good observation more than old custom. For it is evident that strength of memory is owing to a happy constitution, *and not to any habitual improvement got by exercise.* 'Tis true, what the mind is intent upon, and for fear of letting it slip, often imprints afresh on itself by frequent reflection, that it is apt to retain; but still according to its own natural strength of retention. But the learning pages of Latin by heart no more fits the memory for retention of any thing else, than the graving of one sentence in lead makes it the more capable of retaining firmly any other characters. I fear this faculty of the mind is not capable of much help and amendment in general by any exercise or endeavour of ours, at least not by that used upon this pretence in grammar schools. What the mind is intent upon, and careful of, that it remembers best, and for the reason above mentioned: to which, if method and order be joined, all is done, I think, that can be for the help of a weak memory: and he that will

take any other way of doing it, especially that of charging it with a train of other people's words, which he that learns cares not for, will, I guess, scarce find the profit answer half the time and pains employed in it."

"I do not mean hereby that there should be no exercise for children's memories. I think their memory should be employed, but not in learning by rote whole pages out of books, which, the lesson being once said, and that task over, are delivered up again to oblivion, and neglected for ever. This mends neither the memory nor the mind. What they should learn by heart out of authors, I have already mentioned; and such wise and useful sentences being once given in charge to their memories, they should never be suffered to forget again, but be often called to account for them; whereby, besides the use those sayings may be to them in their future life, as so many good rules and observations, they will be taught to reflect often, and bethink themselves what they have to remember, which is the only way to make the memory quick and useful. The custom of frequent reflection will keep their minds from running adrift, and call their thoughts home from useless inattentive roving; and, therefore, I think it may do well to give them something every day to remember; but something still that is in itself worth remembering, and what you would never have out of mind whenever you call, or they themselves search, for it. This will oblige them often to turn their thoughts inwards, than which you cannot wish them a better intellectual habit."

"I have now published these my occasional thoughts, with this hope, that, though this be far from being a complete treatise on this subject, or such as that every one may find what will just fit his children in it; yet it may give some small light to those whose concern for their dear little ones makes them so irregularly bold, that they dare venture to consult their own reason in the education of their children, rather than wholly to rely upon old custom."

In this passage from Locke's excellent Treatise on Educa-

tion, the reader will observe that, in condemning the use of grammar for children, he says: "That he never yet knew an Englishman who learnt his mother-tongue by rules, or who had ever been taught the grammar of the English language."

This leads me to notice a very remarkable phenomenon, as it seems to me, which has made its appearance in the education of children, in this country, within the last twenty-five years. I allude to the use of Lindley Murray's Grammar, which has become so general, and has gone through so many editions, that the booksellers' shops, children's schools, and even the nursery, seem to swarm with it. Before the beginning of this century, I do not know that there was any English grammar in general use but Lowth's Introduction, which does not extend to above one hundred and thirty pages in duodecimo; and if you were to take away the notes, which chiefly contain quotations from English authors, you would reduce it to one half: so that a grammar of fifty or sixty pages duodecimo, was all that the learned Lowth thought necessary for teaching Englishmen their own language. But Murray's grammar is in two thick volumes octavo, each containing three hundred or four hundred pages, closely printed; and, besides that, a smaller grammar, five times as large as Lowth's; and then an abridgment, and then English exercises, and a key to the exercises: so that there seems to be no end of it.

Johnson prefixed a short grammar to his English dictionary, which was first published about the middle of the last century. Of this grammar, Lowth says in his preface, "The English grammar which hath been last presented to the public, and by the person best qualified to have given us a perfect one, COMPRISES THE WHOLE SYNTAX IN TEN LINES: for this reason, *because our language has so little inflexion, that its construction neither requires nor admits many rules.*" Such was Johnson's notion of English grammar.

Lowth afterwards says, "A grammatical study of our own language makes no part of the ordinary method of instruction which we pass through in our childhood; and it is very seldom that we apply ourselves to it afterwards." So that Lowth, Johnson and Burke, Young, Thomson and Pope, Addison,

Dryden and Milton, who wrote works in the English language, which will last as long as the language itself, never learnt the grammar of it, while the rising generation is to be stuffed and stunned with nothing else. What will be the consequence? Unhappy children! your nurseries are turned into grammar-schools! There was formerly a respite till the age of eight or nine, and then there was only the grammar of one language for some years at least: torment enough to be sure. What inconsistency, what absurdity, in the point that, of all others, should be the nearest to our understandings and our hearts—the proper education of our children! This unaccountable rage for English grammar, as it is contemporary with, so it seems to me to be much akin to a similar rage, that of distributing Bibles; both to my mind equally beneficial.

Another point in the education of children, against which Locke declaims, is the practice of making them learn so much by heart. I had long entertained similar opinions on this subject before I read his Treatise on Education, as many of my friends could confirm, whom, however, I could never bring to agree with me on this subject; for they used to say: We like some of your ideas very well, but we can never believe that it is not a good thing to make children learn by heart. As education should be considered altogether as a practical art, and as experience is the best test of any method, I will take the liberty of mentioning how I have acted in this respect with my own children. My eldest boy is now past nine years of age, and his brother a year and a half younger; but I have never yet made them learn any thing by heart whatever; and yet I am sure, as I find by daily conversation with them, that they remember every thing they have been taught, or have read, full as well as any body could wish or expect in children of that age; though their education, I am sorry to say, has frequently been interrupted, which is of fatal consequence to children. I will just mention how I taught them their catechism, which, of course, they must know by heart. Two or three years back, when I thought they were old enough to say their catechism in public, as catholic children do every Sunday in the chapel, I said to them one Sunday

evening after tea: "Now you see how those little boys and girls said their catechism to-day; now next Sunday you must go up to the rails, and say your catechism in the same way." They seemed a little startled at this at first, particularly the eldest, who is rather shy. However, I took two little catechisms, and giving the eldest one of them, and keeping the other myself, I said to him: "Now you see how it is to be done. It consists of questions and answers. You are not to mind the questions, but only to say the answer. When I say the question, you are to think I am the priest, and immediately give me the answer." In this way I went through five or six questions and answers with them, which I thought enough for the first lesson; and, being the first, I made them say it twice over, in order to make them familiar with it, which perhaps took up altogether ten minutes. I had never said a word to them about learning any thing by heart; I do not even think they had heard the expression. The next day, after tea, we repeated the lesson once over, and so on. On the Wednesday or Thursday, I forget which, I got the two little catechisms, and was holding out one of them to the boys to repeat their lesson, when they both called out at the same time: "O, we don't want the book; we can say it off quite well without it." I never expected this, and was most agreeably surprised. I said, "Can you? let me see." And I then asked them the questions, and they repeated all the answers, without missing a word, just as well as if they had been learning the catechism *by heart* all the week, though they had never seen it except at the times above mentioned. They have gone on since just in the same way, and, I think I may say, they always say their catechism every Sunday better than any other children in the chapel. Another thing worth mentioning is, that if by chance I forget any evening to make them say their catechism as above, they are always sure to remind me of it, and scold me for it, saying they are afraid they will not know it by Sunday: so that they always learn it with eagerness and pleasure.

Being on this subject, I will also mention, that about three months ago, I thought it right to make my boys go over L.

Murray's spelling-book once more, that I might be sure they knew the proper pronunciation of all the words in it, and also their meaning. When I got to some of the long hard words, I was agreeably surprised to find what great use might be made of the little Latin they had now learnt in explaining English words to them. I will here transcribe some of those words, which I took care to mark down at the time: annually, transitory, adversity, benevolent, superior, benefactor, malefactor, manufacture. The boys did not know the meaning of these words. They had probably known it, but had forgotten it. I therefore seized the opportunity, which I had not expected, and said, "What does *annus* in Latin mean?" They answered, very readily, "A year."—"Well, then, *annually* means something belonging to a year, something done once a year, or every year." "What does *transire* mean?" "What is *adversus*?" "A preposition," they said, "which means *against*." "Therefore adversity is something against you, contrary to your wishes." "What do *super, bene, male,* mean? *volens, manus, facere*?" All this they knew quite well, and it let them directly into the meaning of the English; and, moreover, fixed the Latin words still more deeply in their memory. They were much pleased with this Latin-English exercise, and one of them said, "Dear papa, how like Latin is to English." A few days after, reading the History of the Bible, we came to the word *irrevocable*. The boys did not know the meaning of it. I said, "What is *vocare*?" "To call."—"What is *re*?" "Back."—"Well, then, *revocable* is what can be called back; and *ir* is put before it, to show it cannot be called back."

Thus one language may be made to assist very decidedly in the acquisition of another. As Quintilian says: "Ita fiet ut, quum æquali curâ linguam utramque cœperimus, neutra alteri officiat."

——————— alterius sic
Altera poscit opem—et conjurat amicè.

I have mentioned in another place, that at the end of L. Murray's spelling-book there are some chapters intended as

an introduction to his grammar. When I had thus gone over the spelling-book with the boys for the last time, I thought I would now try how they would get on with those chapters. The first lesson, which was about vowels and consonants, diphthongs, syllables, and words, went on pretty smoothly, though I perceived the boys took to it with less alacrity than to their other lessons. But on the second day, as I was going on with similar explanations, my eldest boy, who was just nine years old, said, "Papa, we don't like this; we can't understand it." I thought I heard the voice of nature and truth. I shut up the spelling-book directly, and told the boys to go and play: and certainly it will be a long time before I shall tease them with anything of the kind again. I am convinced that every boy, who had the same confidence in his teacher, and felt that he would be attended to, if he spoke with the same freedom, would, on such an occasion, say exactly the same.

In this I followed the advice of Miss Edgeworth, who, in her preface to Early Lessons, addressed to mothers, says: "Parents often associate pain indissolubly with learning, by compelling children to read what they cannot understand. One of the objects of this address to mothers is to deprecate this practice, and to prevent this evil in future. Let me most earnestly conjure the parents and teachers, into whose hands these little volumes may come, to lay any of them aside immediately that is not easily understood. A time will come, when that which is now rejected may be sought for with avidity."

"Whenever, therefore, a child, who has in general a disposition for instruction, shows a dislike for any book, lay it aside at once, without saying any thing upon the subject; and put something before him that is more to his taste."

I must indulge myself with another quotation from this excellent writer on education.

"There are persons who think that the ease with which knowledge may be obtained is unfavourable to the advancement of science; that knowledge easily acquired, is easily lost; they assert, that the principal use of early learning is to

inure the young mind to application: and that the rugged path of scholastic discipline teaches the foot of the learner to tread more firmly, and hardens him to bear the labour of climbing the more difficult ascents of literature and science.

"Undoubtedly the infant mind should be inured to labour; but it can scarcely be denied, that it is better to bestow that labour upon what is within the comprehension of a child, than to cram its memory with what must be unintelligible. A child is taught to walk upon smooth ground: nobody in his senses would put an infant, for the first time, on rugged rocks.

"It seems to be a very plain direction to a teacher to proceed from what is known to the next step which is not known: but there are pedagogues who choose the retrograde motion of going from what is little known to what is less known. Surely a child may be kept employed, and his faculties be sufficiently exercised, by gradual instruction on subjects suited to his capacity: where every step advances, and where the universal and rational incentive to application, *success*, is perceived by the learner.

"So far from thinking that there is a royal road to any science, I believe that the road must be long; but I do not think it need be rugged. I am convinced that a love for learning may be early induced, by making it agreeable: and that the listless idleness of many an excellent scholar arises, not from aversion to application, but from having all the family of pain associated with early instruction."

I will only add to these just and unanswerable observations, that if I could get the mothers on my side, I would not care a straw for the pedagogues.

Note *(f.)*

In the preface to Ainsworth's Latin Dictionary, there is a very remarkable passage, in which he gives an account of the reasons which induced him to undertake such a troublesome and laborious work.

"Cùm adolescens admodùm scholam aperuissem, nondum

usu edoctus quam viam ingredi, nedum insistere, oporteret, quædam ex patriâ linguâ in Latinam pueris identidem, quæ ad grammaticæ præcepta exercenda potissimùm valere judicavi, dedi traducenda. In his exercitationibus perlegendis, non perinde sæpe in grammaticâ, atque in verborum et locutionum delectu, peccatum inveni. In cujus rei causas propius intuenti compertum est, aliam ductu meo, ut in hos errores incurrerent, accidisse, qui eis prius lexica utenda dedissem, quam ex auctorum lectione et observatione aliquem saltem verborum delectum habere possent; aliam autem lexicographis tribuendum, qui, in eâ præcipuè parte, quâ patria Latinis verbis præponuntur, verborum et locutionum ambiguitates in utrâque linguâ occurrentes, distinguendo atque explanando non sustulissent; aut voces rei significandæ satis idoneas, alteram alteri linguæ aptantes, non suppeditâssent; aut aptis et accommodis pro dignitate, ac si omnes pari essent jure ac ordine, sedes suas non dedissent. Sæpe etenim accidit ut, ubi plura verba rem eandem denotantia pueris tradunt, ea quæ sunt medii seculi prima in lexicis nostris teneant; purissima verò et lectissima quæque in media, nonnunquam etiam in ima loca detrudantur. Hinc fit ut, cùm pueri nullam certam delectûs faciendi cynosuram habeant, mirandum non sit si in scopulos sæpissimè offendant. Sed ut tam ab errore meo quam lexicographorum pueris caverem, aliam aliquandiu viam institi, quam eo tempore nesciebam an quisquam alius: nempe ut lectiones breves ex probis auctoribus semel atque iterùm, nonnunquam tertiùm quoque et quartùm discipulis meis prælectas, et quam potui claris et usitatis verbis explanatas, in linguam patriam vertendas præciperem, versasque deinceps sine lexicorum, vel auctoris ope, (removi enim,) in Romanam iterum vertendas, idque ipsissimis auctoris sepositi verbis atque ordine, quantùm memoriâ complecterentur, traderem. Nec sanè fuit quarè hujus incepti me pœniteret. Hinc enim primùm effeci, ut attentiores dictatis meis haberem, quò faciliùs pensum absolverent, et in utroque stilo indies proficerent, quid alter alteri distaret, et quatenus recederet, clarius perspicientes; tùm ut a pravo verborum et locutionum usu illos abducerem, et ad utriusque linguæ puritatem viam sternerem

et munirem; postremò, quod non levę habet momentum, ut assiduâ hujusmodi exercitatione memoriam acuerem et confirmarem.

" Cùm hanc autem instituendi rationem cum aliquot mei ordinis viris communicâssem, probabant plerique, ita tamen ut domesticæ doctrinæ utiliorem quam publicæ judicarent; in utrâque vero pueris lexica præbenda omnes censebant."

" Having opened a school when I was very young, and not yet taught by experience what way to begin, and much less how to proceed, I gave the boys, from time to time, some passages to be translated from their native tongue into Latin; which I thought would be of very great use for exercising them in the rules of grammar. In reading over these exercises, I found faults not so much in the grammar, as in the choice of words and phrases. On considering the causes of this more closely, I discovered that one reason why the boys fell into these mistakes was owing to my own conduct, in giving them dictionaries to use before they could have got any choice even of words from the reading and observation of authors; but that another reason was to be attributed to the lexicographers, who, chiefly in that part where the English is put before the Latin, did not distinguish and explain the ambiguities of words and phrases that occur in both languages; or did not give the proper meaning of words, suitable to the genius of each language; or did not arrange them in proper order, according to their fitness and purity, but mingled them together, as if they were all equally classical and correct. For it often happens, that when a boy finds several words denoting the same thing, those that belong to the middle ages are placed first in the dictionary, while the purest and choicest words are thrown into the middle, and even sometimes thrust into the lowest place. Hence it happens, that while boys have no certain pole-star to direct them in making a choice, there is no wonder they should very frequently strike against rocks. But that I might secure the boys from my own mistake, as well as that of the lexicographers, I proceeded for some time in another way, which I do not know if any body else at that time had adopted: this was to give them short lessons from good

authors, which I read over to them first of all once or twice, sometimes three or four times, and then, having explained them in as clear and common words as I could, I ordered my scholars to translate them into English, and afterwards to turn them back again into Latin, without the assistance of a dictionary, or the author, both of which I took away; but at the same time I told them to do it in the very words and order of the author, as far as they could remember. I had no reason to repent of this method. For, in the first place, I got the boys to be much more attentive to the lessons I dictated, that they might be able to do their task more easily; while at the same time they improved every day in the composition both of Latin and English, perceiving more clearly the remoteness between them, and how far the one differs from the other: secondly, I drew them off from the improper use of wrong words and phrases, and smoothed and strengthened the way to the purity of both languages: lastly, what is of no small moment, I sharpened and confirmed their memory by assiduous exercises of this kind.

"But having communicated this mode of teaching to some men of my profession, most of them approved of it, though they judged it fitter for domestic than public education; but in both cases they all thought that boys should have dictionaries."

I am quite delighted with this passage from Ainsworth; because, in the first place, it clearly shows what a wrong way it must be, in teaching a language, to begin by making the pupil learn grammar-rules, and then try to make exercises on them, in the language he has not yet learnt, by means of a dictionary; which was Ainsworth's first method, and is the vulgar method of most schools, and masters of languages: but, in the second place, I am delighted, because I am convinced that the second method which good old Ainsworth hit upon is the real true method of learning languages; the one which the Romans used in learning Greek, and which all our ancestors used in learning Latin, till within these last two hundred and fifty years. It was in this way that the venerable Bede, and the illustrious Alcuin, tutor to Charlemagne, learnt Latin:

thus was it learnt by Charlemagne himself, and by king Alfred, by William the conqueror, and his learned son Henry Beauclerc, by Eloisa and Abelard, and the pious and learned Saint Bernard, by Roger Bacon and Albertus Magnus, by Gower and Chaucer, by Dante and Petrarca, and by all the scholars of the middle ages, by all the holy monks, priests, and bishops of those revolving centuries: finally, it was in this way that all the great Latin and Greek scholars, at the period of the revival of letters, who have never since been equalled, learnt those languages: Erasmus, Budæus, Buchanan, Politian, Scaliger, Sannazarius, Vida, etc. certainly it was not by means of Lily's or Van Pauteren's grammars, nor by the use of dictionaries and lexicons, which were not then in existence. It was in the same way that Henry the eighth, and his son Edward the sixth, and his learned daughters Mary and Elizabeth, and their rival Lady Jane Gray, and the mother of the great Lord Bacon, who taught her son till he went to the university; and all the illustrious ladies of those days, both in England and on the continent, learned Latin and Greek, which they read with the same ease and delight as our ladies now read the novels in prose and verse which fill the circulating libraries.

But when so much is said against the vulgar method of teaching languages, the reader may naturally inquire: How then came this method to be first established, and how has it kept its ground so long, while such manifest improvements have been made in all the other elementary parts of education, and while so many wise and learned men have been the head masters of public schools and colleges?

With respect to the first question, I am not sufficiently conversant in the minute parts of literary history to give a very satisfactory answer; but I will say what I can. At the period of the revival of letters in Europe, and after the art of printing was invented, I will say twenty or thirty years before and after the year 1500, a general spirit of learning being excited, and the modern languages of Europe, except Italian, not being much cultivated, all those who wished to encourage or facilitate learning began to think of making Latin and

Greek grammars. It has always been an opinion, that verse is more easily learnt, and better retained in the memory, than prose. On this account, Van Pauteren and Lily, and some before them, and others at the same time, or just after them, attempted to put the rules of Latin grammar into verse. Moreover, a taste seems to have prevailed at this time, or even earlier, of putting the rules of every art and science into Latin and Greek verse; witness the famous Schola Salernitana. Alcuin wrote a Latin grammar, which is in question and answer, like a catechism, and very short; and Perotte, archbishop of Siponto, published a similar one in Italy, in the year 1474. Neither of these have any verses; but whether any other Latin grammar was published in Europe during the long period between Alcuin and Perotte, I cannot tell. In the year 1510 was founded St. Paul's school in London, of which Lily was first master; and during that century many other schools and colleges were founded in England. Winchester school or college had been founded more than a century and a half before; and Eton in 1440. It would be curious to ascertain how Latin and Greek were taught in those schools, before the time of Lily, as well as at the universities, where many of the colleges seem to have been more like grammar schools. Thus Lord Bacon went to Trinity college, Cambridge, at the age of twelve; and only remained three or four years. About the time of Lily, I imagine that children began to go to school much earlier than had been the custom hitherto; and this circumstance, combined with the number of schools that sprung up, induced many persons to write new grammars, and devise new modes of teaching. People are generally of opinion, that the memory is the only faculty of the mind in children that can be cultivated, and therefore they must be made to learn every thing by heart; and, besides, it saves trouble to the schoolmaster. All this, however, began to breed confusion; and at length Henry the eighth, towards the end of his reign, about 1545, published a declaration, forbidding any Latin grammar to be used in schools but that of Lily; and the bishops were ordered in their visitations to inquire of schoolmasters if they used any other. Lily being

connected with dean Colet, one of the most eminent men in his time, got the preference; and besides several other scholars, eminent for learning, rank, or wealth, had contributed to his grammar; for not above half of it is Lily's. Even Henry the eighth himself, and cardinal Wolsey, are said to have tried their hands at it. Erasmus had a finger in the pie, and the old proverb, "Too many cooks," etc. may fairly be applied to it. Somebody has called it a monument of atrocious absurdity.

We must recollect, that at this time Latin was almost the only language of men of letters; so that boys were taught not only to read Latin authors, but to write and to speak Latin. And though the latter part is now omitted in schools and universities, yet I believe there are people still living who remember when nothing but Latin was allowed to be spoken at college. With the Latin grammar, came on the practice of making Latin themes, which was well established in the time of Elizabeth; for the learned Roger Ascham, her tutor, declaims vehemently against it in his Schoolmaster, and calls it making Latines. Soon after, dictionaries began to appear. The first English-Latin dictionary was published by John Rider, and dedicated to Lord Walsingham. This was followed by Latin-English dictionaries, and then by both parts being joined in one, as we have them at present.

To enable boys to make Latin verses, a Gradus ad Parnassum was compiled by a jesuit. I do not think that this system of teaching Latin, by means of Lily's grammar, and writing Latin exercises by the help of a dictionary, was in full vogue before the middle of the reign of Charles the first; and dating from that period, we may affirm, without much hesitation, that no great Latin scholar has ever since appeared in England.

When this method of teaching Latin was once established, and was applied moreover to the study of the Greek language, there can be no wonder that, on the one hand, it took up the whole period of the education of youth; and that, on the other hand, the generality could make nothing of it; neither learnt Latin nor Greek, or forgot what they had learnt, as soon as they were out of the reach of the schoolmaster's rod: and so the matter has remained down to this day.

The author of the epistle to the reader, prefixed to Lily's grammar, has given a good idea of this method in the following sentence: "Within a while by this use the schollar shall be brought to a good kind of readinesse of making, (themes,) to the which if there be adjoyned some use of speaking, (which must necessarily be had,) he shall be brought cleane past *the wearisome bitternesse* of his learning."

One pernicious effect of this method of teaching the learned languages, which ought not to be overlooked, has been, that it has completely debarred ladies from learning them, to the great detriment of the business of education, and the interests of sound literature; besides the pleasure and improvement which they themselves have lost. How could a young lady be expected to learn Propria quæ maribus, and the other barbarous verses in Lily's grammar?

With respect to the second question, how this vicious method has kept its ground so long, I shall only repeat with Rollin, that custom often reduces men to such a state of slavery, that it prevents them from making a right use of their reason.

To return to old Ainsworth. I think the method he at last adopted of reading a short lesson out of a good author three or four times over to his pupils, then explaining it to them in English, and afterwards making them translate it into English, without any help from a dictionary, was excellent; but when he made them put it back again into Latin, he went a step too far. To be sure, in his time it was thought indispensable for boys to make Latin themes, as it is still; and therefore he could not avoid it. But, on the principle that we only want scholars to be able to read the classics, and not to write Latin or Greek, this last exercise for illustrating grammar rules was unnecessary. For, as Gravina very justly observes, in the passage I have inserted in the next note, "Præceptis magis ad scribendum quam ad intelligendum utimur."

Ainsworth was led to adopt this method, from a conviction gained by experience of the deficiency of the other method, and also from his natural good sense, and earnest desire of

improving his scholars. Had he added to it something of Dr. Stirling's method, which consists in making the learner familiar with the words of his author, before he begins to read him, or had proceeded with my plan of making him acquainted gradually with almost all the common and most usual words of the language beforehand, this good old schoolmaster and laborious lexicographer would have had still more reason to congratulate himself on his success.

As to what his fellow-schoolmasters told him, that they thought his method better adapted to a private than a public education, I shall not stop to discuss that point; but both in that, and in saying that dictionaries were absolutely necessary for boys, they either showed their ignorance, or their desire of saving themselves trouble. Mihi qui id senserunt videntur non tam discentibus in hac parte quam docentibus pepercisse.

I cannot close this note without mentioning, that Tannegui Lefevre, commonly called Tanaquil Faber, an eminent classical scholar, and professor at Saumur, on the Loire, about the middle of the seventeenth century, adopted this method of teaching Latin and Greek, merely by reading the classical authors with his children, a son and a daughter, and with all his scholars. He says this expressly in one of his letters, which is entitled, De ratione studiorum, qualis in scholas, et facilè, et magnâ cum juventutis utilitate, introduci possit.—He mentions Budæus and Scaliger, and other great men who flourished a century before him; and asserts, that it was in this manner they became such great scholars: and to the abandonment of it for grammars, themes, and dictionaries, he attributes the degeneracy of classical scholars in his time. His son was a prodigy of learning for his age, but died young; his daughter was Madame Dacier.

NOTE (*g*.)

Janus Vincentius Gravina was a celebrated scholar, and an eminent professor of law at Rome, where he died in the year 1717. His works have been collected in three volumes, 4to. Among them is an oration, De Instauratione Studiorum, ad-

dressed to Pope Clement the eleventh. From this I shall make a few extracts in this note.

Having reprobated the practice of letting boys be educated too long by nurses, which, he says, prevails particularly in Italy, he goes on with his subject:

" Sed jam ad incommoda transeamus quæ veniunt à viris, ac primò a præceptoribus latinitatis; qui nihil magis laborant quam ut angeant docendo difficultates, quas in Latinam linguam invexerunt multitudine atque involucris regularum: quibus addiscendis absumitur tempus longè utilius atque jucundius in vocabulorum explicatione, ac bonorum auctorum interpretatione traducendum. Etenim præceptis magis ad scribendum quam ad intelligendum utimur: stultum est autem irretire præceptis ignorantem adhuc vocabulorum sensum et usum, qui legendis tantùm arripitur explicandisque scriptoribus. Quorum consuetudine nos nec opinantes regularum lucem animo concipimus; more illorum qui non arte sed naturâ loquuntur: cùm ex naturali locutione regulæ quas discimus collectæ initio fuerint."

Gravina then says, that a boy should be brought to read authors as soon as possible; and should begin with one who treats of subjects familiar to him: " Ita enim pueri notis in rebus, materieque suâ, intelligendi facilitatem invenient, et simul cum delectatione utilitatem. Quid enim inhumanius quam ingenia puerorum, expertia prorsus rerum humanarum, ignaraque omninò civilis vitæ, irretire negotiis publicis aut Græcorum aut Romanorum, in quibus veteres versantur auctores; et ad obscuritatem linguæ addere obscuritatem factorum, quorum in vitâ nondum animo acceperunt exempla: qualis plerumque materies est epistolarum et orationum Tullianarum, aliorumque librorum qui pueris initio proponuntur, cum ante detinendi fuissent in humilioribus ac notioribus argumentis.

" Porro in traditione præceptorum, id meo judicio peccatur in scholis maximè, quod quæ ad Latinæ linguæ intelligentiam requiruntur, latinè præbentur, atque ita obscura per obscuriora panduntur. Etenim regulæ ad auctorum sensus reservandos institutæ, ipsæmet indigent eâdem clavi cujus usum a regulis petimus. Quid autem absurdius quam petere lucem à tene-

bris, et linguæ intelligentiam quærere a præceptis eâdem linguâ nondum intellectâ conscriptis? Cum naturalis rerum ordo postulet ut ad obscura per aperta pergamus, ac vernaculis vocibus regula illa tradatur cujus ad aliam linguam aperiendam est usus. Et præterea longè facilius hærent memoriæ clara quam obscura præcepta. Nihil gravius enim, nihil erumnosius, quam ediscere prorsus ignota. Quo novo supplicii genere afficitur ætas illa hominis maxime innoxia, nempe puerilis, quæ pœnas in ludo literario pendit ignorantiæ magistrorum.

"Absolutâ grammaticâ Latinâ, pueri eodem servato docendi ordine quem in eâ præscripsimus, literis detinebuntur Græcis. Exercitationes grammaticas continuò excipiet Homeri lectio, qui omnium scriptorum instar erit; cum optimi quique ab eo profluxerint, vixque aliquod sit aut bene cogitatum, aut bene dictum cujus primordia non sparserit Homerus: a quo nata est non poetarum lingua modo, sed et oratorum, philosophorum, atque historicorum: qui omnes ab Homero sumsere lumina sententiarum, et dicendi colores atque formas; ut is unus eloquentiæ ac sapientiæ universæ commune sit elementum."

One of the most celebrated literary characters in France, about the middle of the last century, was Duclos, author of a famous work, entitled, Considérations sur les Mœurs; of which Lewis the fifteenth said, C'est l'ouvrage d'un honnête homme.

Besides this work, he published, Remarques sur la Grammaire Générale de Port-Royal; which he concludes in the following words:

" J'aurois pu multiplier ou étendre les remarques beaucoup plus que je n'ai fait; mais je me suis renfermé dans les applications suffisantes au développement des principes généraux, qui d'ailleurs sont faits pour des lecteurs capables d'y suppléer. En effet, une grammaire générale, et même les grammaires particulières ne peuvent guère servir qu'à des maîtres qui savent déjà les langues. A l'égard des disciples, je rappellerai, en finissant, ce que j'ai déjà dit dans une de mes remarques: PEU DE REGLES ET BEAUCOUP D'USAGE. C'est la clef des langues et des arts. Peutêtre y viendra-t-on

quand la raison aura proscrit les vieilles routines, qu'on a la bonté de regarder comme des méthodes."

A French author, still living, who has quoted this passage from Duclos, exclaims: "Tel est le cri de tous les gens instruits!"

NOTE (*h*.)

Vicesimus Knox, who wrote Essays which are in every body's hands, also published an elegant and instructive work, entitled, Liberal Education, in one volume duodecimo, which no one can read without satisfaction and improvement. I have lately perused it with great attention, and have made a few extracts from it, with which, and a few remarks on them, I shall fill this note. Knox was for many years head master of Tunbridge school, and is the only author I have happened to meet with who defends Lily's grammar, together with the vulgar method of teaching Latin and Greek in public schools. But a careful examination of his book, I think, might show, that in this respect he is at variance with himself. He even recommends this method of learning Latin and Greek for young ladies, for he approves entirely of their acquiring the learned languages.

The copy from which I have made these extracts was printed in 1781.

Sect. i. p. 16. "Upon the principle that the earliest impressions are the most durable, and with a view to save time for higher improvements, I advise that a child may be taught all that it can comprehend as early as possible."

Page 17. "A sensible and well-educated mother is in every respect best qualified to instruct a child, till he can read well enough to enter on the Latin grammar. I have indeed always found those boys the best readers on their entrance into Latin, who had been prepared by a careful and accomplished mother."

There, dear mothers, mind that. But why should you stop at the entrance of the Latin grammar? I want you to teach your dear children Latin and Greek too; and, if it is advisable

that young ladies should learn these languages, as Knox strongly recommends in another passage, why should they not teach them, when they once know them, to their little brothers, or their children? It is much easier to teach a child who *can* read, Latin or Greek, than it is to teach him to read. And in a family of five or six children, or more, what a number of teachers there would be for each other, as they successively grew up; besides papa and mamma, and aunts, old maids, and grandmothers, who are seldom wanting. What a pleasing employment, from day to day, when it would go on gradually and insensibly, without any trouble or vexation whatever!

What an admirable preservative from killing ennui! what an agreeable diversion in the dull uniformity of a country life! How delightful to look forward to the probable results! how delightful the recollections when those results were realised!

This would be the true way to enlarge and cement "all the charities of father, son, and brother;" and truly make home a

Perpetual fountain of domestic sweets.

Page 48. "I have known boys quite wearied and disgusted with learning the grammar for a whole year, without any variety."

"A boy just out of his accidence, when he begins to read the Latin Testament, is under the necessity of looking out in the dictionary for almost every word. He looks them out in Ainsworth, a book which, even abridged, is, from its bulk, very inconvenient to a very little boy: and there, after much labour, and much loss of time, he finds the Latin word he sought. Under it he finds twenty meanings, besides phrases and authorities. He reads them all as well as he can, and when he has done, he is as much at a loss as at first. To avoid this very great obstacle to improvement, I strongly recommend, for the first two or three years, the use of a little portable dictionary compiled by Entick."

Is it possible to have a stronger confirmation of all I have said against dictionaries, and against the vulgar method of

The author of the epistle to the reader, prefixed to Lily's grammar, has given a good idea of this method in the following sentence: "Within a while by this use the schollar shall be brought to a good kind of readinesse of making, (themes,) to the which if there be adjoyned some use of speaking, (which must necessarily be had,) he shall be brought cleane past *the wearisome bitternesse* of his learning."

One pernicious effect of this method of teaching the learned languages, which ought not to be overlooked, has been, that it has completely debarred ladies from learning them, to the great detriment of the business of education, and the interests of sound literature; besides the pleasure and improvement which they themselves have lost. How could a young lady be expected to learn Propria quæ maribus, and the other barbarous verses in Lily's grammar?

With respect to the second question, how this vicious method has kept its ground so long, I shall only repeat with Rollin, that custom often reduces men to such a state of slavery, that it prevents them from making a right use of their reason.

To return to old Ainsworth. I think the method he at last adopted of reading a short lesson out of a good author three or four times over to his pupils, then explaining it to them in English, and afterwards making them translate it into English, without any help from a dictionary, was excellent; but when he made them put it back again into Latin, he went a step too far. To be sure, in his time it was thought indispensable for boys to make Latin themes, as it is still; and therefore he could not avoid it. But, on the principle that we only want scholars to be able to read the classics, and not to write Latin or Greek, this last exercise for illustrating grammar rules was unnecessary. For, as Gravina very justly observes, in the passage I have inserted in the next note, "Præceptis magis ad scribendum quam ad intelligendum utimur."

Ainsworth was led to adopt this method, from a conviction gained by experience of the deficiency of the other method, and also from his natural good sense, and earnest desire of

improving his scholars. Had he added to it something of Dr. Stirling's method, which consists in making the learner familiar with the words of his author, before he begins to read him, or had proceeded with my plan of making him acquainted gradually with almost all the common and most usual words of the language beforehand, this good old schoolmaster and laborious lexicographer would have had still more reason to congratulate himself on his success.

As to what his fellow-schoolmasters told him, that they thought his method better adapted to a private than a public education, I shall not stop to discuss that point; but both in that, and in saying that dictionaries were absolutely necessary for boys, they either showed their ignorance, or their desire of saving themselves trouble. Mihi qui id senserunt videntur non tam discentibus in hac parte quam docentibus pepercisse.

I cannot close this note without mentioning, that Tannegui Lefevre, commonly called Tanaquil Faber, an eminent classical scholar, and professor at Saumur, on the Loire, about the middle of the seventeenth century, adopted this method of teaching Latin and Greek, merely by reading the classical authors with his children, a son and a daughter, and with all his scholars. He says this expressly in one of his letters, which is entitled, De ratione studiorum, qualis in scholas, et facilè, et magnâ cum juventutis utilitate, introduci possit. He mentions Budæus and Scaliger, and other great men who flourished a century before him; and asserts, that it was in this manner they became such great scholars: and to the abandonment of it for grammars, themes, and dictionaries, he attributes the degeneracy of classical scholars in his time. His son was a prodigy of learning for his age, but died young; his daughter was Madame Dacier.

NOTE (*g*.)

Janus Vincentius Gravina was a celebrated scholar, and an eminent professor of law at Rome, where he died in the year 1717. His works have been collected in three volumes, 4to. Among them is an oration, De Instauratione Studiorum, ad-

ists. What shall we assign as the cause? Greek is not more difficult in its elements than Latin. Its authors are equally, perhaps more inviting. It is usually entered on at a less puerile age than Latin, at an age when the understanding has acquired strength enough to overcome any grammatical difficulties."

What shall we assign as the cause? Not the one which Knox gives, because fewer exercises are made in Greek, and because Latin translations are always used with Greek authors: no, the true reason is, because Greek being taught in the same absurd manner as Latin is, but the Latin coming first, by the time the boys begin Greek, they are so tired and knocked up with the Latin, that they can hardly get on at all; and two tiresome things going on together, the one which was begun last will be known least, and forgot first.

Page 102. "In order to excel in Latin composition, poetry or prose, a great number of words and phrases must be collected, and laid up in the storehouse of the memory."

Here the truth comes out. The only question is, whether these words and phrases can be collected and laid up best, by learning a grammar by heart, by making exercises, and by reading a few pages in a few authors, with great toil and difficulty, with the help of a dictionary, which alone takes up half the time; or, by learning all the principal words in a language, by means of vocabularies, by getting familiar with a vast number of phrases taken from the best authors, and then reading the authors themselves over and over again with hardly any difficulty. I think it will appear that the vulgar method of teaching Latin is not only inefficient merely for learning the language, but is, moreover, quite contrary to the great object which it holds out,—that of learning to compose in Latin. But, after all, what is the use of *excelling in Latin composition*? Ars longa, vita brevis. Quæ dementia est supervacua discere in tantâ egestate temporis?

Page 108. "Let the reading be pleasant and striking, and the memory will grasp and retain all that is sufficient for the purposes of valuable improvement."

Take this as a text to what Locke says on the cultivation of the memory. You will find it pregnant and fruitful.

Page 113. "With respect to Greek, it is often thought superfluous. Indeed, the vulgar idea of Greek comprehends in it all that is dull, difficult, horrid, uncouth, pedantic, and useless."

Whose fault is this? The great Latin scholars, at the revival of letters, knew Greek just as well as Latin. They did not write in it so much, because Greek not being the language of the western world, that would have been useless. Queen Elizabeth, and the ladies of her time, knew Greek, and read it every day just as easily as Latin.

Page 116. "Many who stay at school only to the age of thirteen or fourteen, are enabled to carry away with them a knowledge of Latin, which, *though very superficial*, may yet be serviceable: whereas, if Greek only had been taught them, they might, indeed, have made some proficiency in that, but they would have been *totally ignorant of Latin;* and I believe their Greek without Latin would be of little value."

This is an argument to prove that Latin should be learnt first. But the principal remark which I wish to make on this passage is, that by the confession of Knox, a very learned and able man, and head master of Tunbridge school, as good a classical school, I imagine, as any in the kingdom, a boy of thirteen or fourteen, who has probably been four or five years at school, can only carry away a *very superficial knowledge of Latin;* and if he had been learning Greek, *would have been totally ignorant of Latin.* I profess to show mothers how to teach a boy Latin by the time he is seven years old, in such a manner that he shall never forget it, and that it shall be serviceable to him either for reading authors, or even for writing Latin, if he wishes it, all his life after. And by the time he is ten years old, he shall have an equal knowledge of Greek, and moreover, be able to read and speak French very fluently.

Page 118. "When Greek is read only to exemplify grammatical rules, purity and elegance are less requisite than perspicuity."

A boy need not read any language in order to exemplify grammatical rules; that is beginning by the wrong end. But the remark is good, because it is applicable to the study of all

proper methods are not used. I will put it into a regular syllogism:

Almost any point may be carried with young people if proper methods are used: *concedo majorem.*

But hardly any point is carried with the majority of young people at schools: *concedo minorem.*

Therefore proper methods are not used at schools: *concedo consequentiam.*

Page 228. Here the author gives advice to grown-up persons, whose education has been neglected, or who have forgot what they learnt at school.

"The advice to be given to persons under these circumstances is, that they pursue the easiest, the most entertaining, and the most compendious methods. Difficulties will disgust and impede them. If they wish, for instance, to recall their knowledge of Latin, I would advise them *to begin at once with reading an easy author;* with Beza's Latin Testament, and Cordery's Colloquies; and gradually ascend to the higher classics. They will find themselves improve by this method, if they possess natural abilities, with great rapidity."

Bless me, my dear Mr. Knox, when you could see so clearly what is the best way for a grown-up person to learn Latin, or any other language, that you could not see that it would do just as well for children!

Why should poor innocent children be disgusted and impeded with difficulties? Why should they not pursue the easiest, most entertaining, and most compendious methods? Why should they be pestered with grammatical rules, when you own yourself that their understanding has not acquired strength enough to overcome any grammatical difficulties? Why should they be debarred from improving by this method with great rapidity? Such is the force of custom! Such is its force, that Knox even approves of the grammar of the Latin language for boys and girls being written in Latin, as Lily's is! So that the best and easiest way of learning the grammar of a language is to have it in the very language you

want to learn, and before you know a word of it! O heaven and earth!

Censore opus est an haruspice nobis?

Erasmus had good reason to exclaim: Quid mihi citas consuetudinem, omnium malarum rerum magistram!

Page 236. "Whenever a young lady in easy circumstances appears to possess a genius and an inclination for learned pursuits, I will venture to say she ought, if her situation and connections permit, to be early instructed in the elements of Latin and Greek. Her mind is certainly as capable of improvement as that of the other sex."

I shake hands most cordially with the author, and agree with him entirely. In a note, he adds: "One of the strongest arguments in favour of the literary education of women is, that it enables them to superintend the domestic education of their children in the earlier periods." This, dear ladies, is exactly what I most ardently wish, not only for the sake of the rising generation, but for your own sake, above all!

Page 257. "A master cannot bestow an hourly and particular attention on all the young scholars of a large seminary. It is certain, that the first elements may be even better taught by diligent assistants of inferior learning and ability. Patience, attention, and temper, are the principal qualities requisite in teaching the accidence."

Throw the accidence into the fire, and you will find that neither patience nor temper will be wanted in the least. What Knox says of the impossibility of a master's attending properly to all his scholars, is a strong additional argument in favour of children's being taught as much as possible before they go to school, when the master's attention will be less wanted.

Page 267. "In the greater part of schools there are by far too many holidays. Upon the whole, it appears that not above half the year is really devoted to instruction."

"Half the precious days of childhood and youth are lost."

The author then recommends the practice of giving boys tasks to be performed at home during the holidays; though

he acknowledges they are, generally speaking, of little use, as parents will not enforce them.

By the method of teaching at home, till the age of ten, which I propose, there would be no need of holidays during that time at all; for the lessons are so short, and so entertaining, that they are themselves a play. Besides, if children were trained to regular lessons at home, every day, from the age of three to ten, those lessons getting a little longer and longer every year, according to their age, and being preparatory all along to what they are to learn at school, the transition from home to school, and from school to home, would scarcely be perceived. Instruction and improvement would go on the same in both. Why should home and school be set in direct opposition to each other? Dulce domum is a very pretty song, and full of natural and affectionate sentiments; but why should it be sung as if it announced a delivery from Egyptian bondage? The fact is, that the masters want holidays full as much as the boys; for otherwise they would die of anxiety and fatigue. But the system might be mended for all parties, for parents, children, and masters.

Page 285. "Idleness is difficult to be avoided at an age when the effects of exertion are unknown, or too remote to affect the mind. A very young boy is commanded to commit a certain portion of his grammar to memory. The task he finds painful. Enticements to neglect surround him; and the benefit to be received by performing the task is distant, and of a nature which he cannot comprehend. Dispositions the most amiable, and the most likely to succeed in literature, are, perhaps, at the boyish period of life, under the strongest temptations to idleness, and its consequence,—improper behaviour. To suffer a fertile soil to be overrun with weeds, or to lie uncultivated, is lamentable. What, then, can be done?"

The answer is very plain, and very simple. Do not give this very young boy of such an amiable and promising disposition, nor any other boy, a task that he does find painful. Why associate pain with learning, when nature, reason, and experience, tell you the contrary; and when the cleverest men who have ever practised education, or have ever written upon it,

inform you that it is quite unnecessary, and quite destructive of the object you have in view. You order a child to learn by heart a certain portion of his grammar. You confess that he finds it painful, you say that it goes against the grain, and that it throws you yourself into a dilemma which prevents you from knowing how to act. Depend upon it, then, there is something in the practice unnatural and unreasonable. Give it up, and try something better.

"Almost any point may be carried with young people, if proper methods are used."

I will conclude this note by observing, that some months since, I read with great attention Rollin's work on the manner of teaching and studying the belles-lettres, in which he gives a full and minute detail of the method of teaching Latin and Greek, as practised in the university of Paris, in his time. I marked many passages as I went on, and were I to extract them, and comment on them, as I have done with these passages from Knox, the result would be just the same. But this would be needless, and probably tiresome both to my readers and myself. I think I have written quite enough on the subject. Certainly I never meant to write one-half of these pages when I first determined to put my thoughts on this subject upon paper. But I hope it will do good, which is my only motive in this publication.

NOTE *(i.)*

During the time that I was first occupied with this work, I happened to take up in a circulating library a volume entitled, Four Years' Residence in France, which I carried home with me, and read through. I have since been informed that it was written by a Mr. Best, who was formerly a fellow of Magdalen college, Oxford, and a clergyman of the church of England; but who afterwards became a catholic. I was forcibly struck with a passage from his work, which the reader will find below. As Mr. Best is evidently a man of learning, and extensive information, and was himself educated at one of the great public schools in England, and at the university of

Oxford, but sent his sons to a catholic college, his opinions on education are certainly deserving of attention.

"I was delighted with one of the results of my continental plan,—that my children were now all of them under my own care. To what purpose do we subject boys to all the privations, restraints, and severities; to all the consequences of the ignorance and negligence of the managers of great schools; that they may acquire a very moderate knowledge of two dead languages, which they generally neglect during the rest of their lives: and this for six years, or more? Who doubts but that he could learn to read French in six months? And why should he not be equally capable of learning Latin in the same space of time? And in six months more he may learn to read Greek, which is rather the easier language of the two. He may thus obtain admission to the treasures of wisdom and good taste, contained in those languages, in one-sixth of the time now usually thrown away in a vain attempt to that purpose. For, I repeat it, boys are compelled to employ the time of their education in *not* learning what is of no use to them.

"Latin is no longer the language of literary composition, of diplomatic intercourse, or epistolary correspondence.

"Let me not be understood to express a wish that the Greek and Latin authors were less read than they are at present; on the contrary, I hope they will always be considered as an essential part of the studies of a literary man. That the Greek especially should be so little known as now it is, is to me a cause of regret.

"I have been led into this train of reflection on recording the contentment with which I saw my children under my own superintendence at Avignon. How far it may be reasonable to continue to inflict on our sons all the suffering they endure when banished from the paternal roof, and consigned to the coarse, undiscriminating care of strangers, for the sake of the instruction acquired by this plan, I leave every one to determine for himself."

Four Years in France, p. 285.

NOTE (*j*.)

The study of grammar has been considered as an object of great importance by the wisest men in all ages; but, like other sciences, it has often been involved in mystery, and perplexed with needless difficulties. Instead of facilitating the acquisition of languages, which was its original design, it has frequently served to render it more laborious.

All languages must consist of the same essential parts. There must be some words to mark the subject of discourse, and others to express what we affirm concerning it. In this manner do children always acquire the use of speech. We are first taught the names[c] of objects, and then we learn the words which express their qualities[d] and actions[e]. As we grow up, we become acquainted with the use of prepositions, adverbs, and conjunctions; together with the different variations of verbs, employed to mark time, number, and person. By joining these together, we form *sentences;* which we compound and arrange variously, according to the sentiments we want to express.

The principles of grammar will be most successfully taught by arranging and explaining them *according to the order of nature.* Every art is more or less involved in obscurity by the hard terms peculiar to it. In no art is this more remarkably the case than in grammar. The terms it employs are so abstract, that, unless they be properly explained, even persons of advanced years cannot understand them.

It appears strange, that when scholastic jargon is exploded from elementary books on other sciences, it should be retained by public authority, where it ought never to have been admitted, in Latin grammars for children. But such is the force of habit and attachment to established modes, that we go on in the use of them without thinking whether they be founded in reason or not.

[c] Ονόματα, *nomina, nouns:* in French, *noms.*
[d] Adjectives. [e] Verbs.

When the learner is once master of the inflection of nouns and verbs, he should be exercised in getting by heart words and phrases, while at the same time he is employed in reading some easy author.

The niceties of construction, the figures of syntax, and the other parts of grammar, should be occasionally taught, as the learner proceeds in reading the more difficult authors.—*(From the preface to the Latin and English Grammar by Dr. Adam, rector of the high school of Edinburgh.)*

NOTE (*k*.)

Since I sent these notes to the press, I have seen several Latin vocabularies, which are advertised in the catalogues of school books of the London booksellers. I will give a list of them.

1. The London Vocabulary, English and Latin; designed for the use of schools. By J. Greenwood, formerly sur-master of St. Paul's school. Revised and arranged systematically, to advance the learner in scientific, as well as verbal knowledge. By N. Howard. 18mo.; pages 132; price 1s. 6d. 1825.

2. Vocabularium Latiale; or, a Latin Vocabulary. In two parts. The first being a collection of the most usual Latin words, whether primitive or derivative, with their signification in English; arranged according to the eight parts of speech: the second showing the variations and declensions of all the declinable parts, both regular and irregular. By T. Dyche, late schoolmaster at Stratford. 12mo.; pages 144; price 2s. 1816.

3. Nomenclatura; or, Nouns and Verbs in English and Latin; to be formed and declined by children of the lowest forms. Eton, 1825. 12mo.; pages 95; price 1s. 6d.

4. A New Latin Vocabulary, adapted to the best Latin grammars; with tables of numeral letters, English and Latin abbreviations, and the value of Roman and Grecian coins. Eighth edition, 1826. 12mo.; pages 100; price 2s.

5. A New Latin Vocabulary, for the use of schools; containing the most useful primitives of the language; the

Roman coins and numerals; Grecian coins; also a table and rules for finding the kalends, nones, and ides. Arranged alphabetically, in the order of the declensions, and divided into lessons. By C. Irving, LL.D. Holyrood-house academy, Southampton. 18mo.; pages 36; price 6d.

6. The Latin Word-book; or, First Step to the Latin Language. By l'Abbé Bossut. 12mo.; pages 72; price 1s.

The following short preface is prefixed to this vocabulary: "Words being the BODY and SUBSTANCE of a language, and PHRASES and IDIOMS the SPIRIT and SOUL, it is evident that all students should be taught, *first*, the words; and, *second*, the phrases of the language which it is proposed they should acquire.

"In conformity with this idea, the following vocabulary has been compiled for the use of the juvenile classes in grammar schools, and of the senior classes of preparatory schools.

"The phrase-book, which follows, will lead to the grammar, syntax, and exercises."

The two following works are of a different character:

1. An Etymological and Explanatory Dictionary of Words derived from the Latin. By R. H. Black, LL.D. Second edition, 1825. 18mo.; pages 234; price 5s. 6d. More calculated for grown-up persons than for children.

2. Analogiæ Latinæ; or, a Developement of those Analogies by which the Parts of Speech in Latin are derived from each other. To which is annexed a copious vocabulary, constructed on those analogies, and adapted for learners in private and in the public schools. By J. Jones, LL.D. 12mo.; pages 223; price 3s. 6d.

From this work I have taken the sketch of the Derivation of English Words from Latin, prefixed to my first vocabulary; though I saw it originally in Entick's dictionary.

At the end of the preface, Dr. Jones says: "If the custom prevailed in all the schools, which assuredly ought to be the case, of tracing the English to the Latin language, the utility of this last would be more generally and permanently felt; nor would it be so readily forgotten in manhood, after the long and fruitless pains that have been taken to acquire it in youth."

Another book I have seen is Lyne's Latin Primer, which I should not have noticed, only that at the beginning of it the author has inserted some testimonies in its favour from different reviews; one of which, from the Monthly Review for January, 1796, contains the following passage: "For a long time Lily's Grammar was the only one known in our schools; a work of considerable labour and erudition, but harsh and perplexed: the definitions are frequently confused and inaccurate; *and it is not uncommon for a boy to repeat every rule in that grammar without understanding precisely the meaning of one!* The Eton Grammar is now most generally in use, but is little more than an abridgment of Lily: much of the pedantic jargon of the old grammarian is, indeed, judiciously omitted, and many of his redundancies are lopped off; yet it is not free from difficulty and obscurity; the greater part of the definitions of Lily are retained with all their defects; and every lover of learning must frequently have wished for a more easy, clear, and expeditious method of instructing the rising generation in the elements of the Latin tongue."

I have also seen the Charter-house Grammar, which is very different from that of Lily, and contains many vocabularies. I do not know how it is used, any more than the other vocabularies above mentioned. I suppose they are all learnt by heart after the grammar, or along with it. The Charter-house Grammar seems to me too long, too large, and too complicated for beginners.

From these vocabularies, and other similar works, such as, Introduction to Latin Reading, First Steps to Latin Construing, etc. I learn two things: first, that the generality of schoolmasters and teachers think something more is necessary for beginners than the mere dry grammar, and that they find vocabularies of one kind or another useful; secondly, that nothing like uniformity prevails in the schools of England where Latin is taught, but almost every master is at liberty to follow his own imagination or judgment;—an evil pregnant with disastrous consequences, and which every reflecting person must see great reason, on many accounts, to deplore.

The intention of Henry the eighth to allow only one gram-

mar, and one method of teaching in every school in his dominions, was certainly very judicious; but the grammar itself, and the method of teaching, were so bad, that it is no wonder his proclamation has long since become a dead letter. The visitations of the bishops to the grammar schools, and their injunctions respecting Lily's Grammar, have long since been disregarded and discontinued.

I have lately procured a copy of the fifth edition of Cato's Distichs, by Dr. Stirling, printed in the year 1766, and edited in the same manner as his other classics. I am inclined to think that this was the first Latin book which he edited in this way, and that it must have appeared about the year 1745. It seems to have got quite out of use, for I had the greatest difficulty to obtain a copy. The preface begins as follows:

"As the education of youth is of the greatest consequence, the influence it has on the man in the future and more important actions of his life being so very powerful, it will certainly be entirely needless to prove the necessity of a right, as well as of an early education. Now, though there is thus far, I believe I may say, a universal agreement, yet the different opinions of schoolmasters in teaching the learned languages may be plainly observed by their several different methods. But the methods used in most of our grammar schools, as well public as private, seem to me so very tedious and tiresome, that I believe *at least half the time* which is usually employed in school learning may be very well spared; and I am convinced, that a boy of a tolerable capacity, with proper instruction, may go through the whole course of his classical studies in much less time than is generally spent in some small parts of them. As the instruction of youth is my peculiar business, it is my constant endeavour to make their learning as pleasant to them as possible; being sensible that I ought to prefer that method of teaching which appears to me the most easy and expeditious.

"*In learning a language, there are only two things requisite: the one, the knowledge of words; the other, how to put them together in speaking or writing.* The first, to know words, their signification and variations, is the peculiar em-

ployment of the memory: the second, the use of words, and the right application of the laws and rules of their construction, is the more difficult task of the judgment, and requires a more strict application.

"Now, though the judgment of children is weak, by reason of their tender years, yet their memory is strong, and fit to receive any impression. We must, therefore, in laying the foundation of the right education of youth, make our first application to the memory; which, for some time, seems to be the sole agent, collecting and storing up all the materials of future knowledge. But then proper care is to be taken, not only in making a right choice of these materials, but also in disposing and arranging them regularly in the mind; and particularly in preventing it, as much as possible, from being overburthened with a mixture of unnecessary trash, which will only serve to confound them, and hinder the free exercise of their faculties in the pursuit of their studies."

I wish to draw the reader's attention to the sentence I have put in italics. If that is allowed to be true, and if it be granted, moreover, that we do not want to learn to speak and to write Latin, it follows, that in learning Latin all we want is *the knowledge of words*. It will put it into a syllogism:

> In learning a language, only two things are requisite; the knowledge of words, and how to put them together in speaking and writing:
>
> But in learning Latin, we do not want to put words together in speaking and writing:
>
> Therefore the knowledge of Latin words is all that we want in learning Latin.

From this it follows, that to make boys learn grammar rules by heart, and then exemplify them by Latin exercises, before they know hardly any of the *words* of the language, is not the way to teach them Latin.

Another consequence of this reasoning is, that as *the use of words, and the right application of the laws and rules of their*

construction is a difficult task of the judgment, and requires strict application; and as the judgment of children is weak, and strict application cannot be expected from them, this part of grammar is totally unfit for them. Quod erat demonstrandum.

But if grammar rules, and Latin exercises, are given up, what remains? Latin vocabularies, Latin phrases, Latin authors: the declension of nouns, the conjugation of verbs; reading, explaining, repeating, construing, parsing, translating.

NOTE *(l.)*

A few days since, I was turning over Lord Chesterfield's Letters, and I hit upon the following.

LETTER XVII.

STUDY OF LANGUAGES.—LATIN RADICALS.

The shortest and best way of learning a language is to know the roots of it; that is, those original, primitive words, of which many other words are made, by adding a letter, or a preposition, to them; or by some such small variation, which makes some difference in the sense. Thus you will observe, that the prepositions *a, ab, abs, e, ex, pro, præ, per, inter, circum, super, trans,* and many others, when added to the primitive verb or noun, alter its signification accordingly; and when you have observed this in three or four instances, you will know it in all. It is likewise the same in Greek, where, when you once know the roots, you will soon know the branches. Thus, in the paper I send you, you will observe, that the verb *fero,* I carry, is the root of sixteen others, whose significations differ from the root only by the addition of a letter or two, or a preposition: which letters or prepositions make the same alteration to all words to which they are added. For example; *ex,* which signifies *out,* when joined to *eo,* I go, makes, I go out, *exeo;* when joined to *trako,* I draw, it makes, I draw out, *extraho;* and so in all other

cases of the same nature. The preposition *per*, which signifies *thoroughly* or *completely*, as well as *by*, when joined to a verb or noun, adds that signification to it. So, added to *fero*, I carry, it makes *perfero*, I carry thoroughly; added to *facio*, I do, it makes *perficio*, I do thoroughly, I finish, I complete. Added to adjectives, it has the same effect; as, *difficilis*, hard; *perdifficilis*, thoroughly, completely hard; *jucundus*, agreeable; *perjucundus*, thoroughly agreeable.

If you attend to these observations, it will save you a great deal of trouble in looking in the dictionary. What you chiefly want, both in Latin and Greek, is the *words*, in order to construe authors; and therefore I would advise you to write down, and learn by heart, every day, for your own amusement, besides what you do with Mr. Maittaire, ten words in Greek, Latin, and English, out of a dictionary or vocabulary, which will go a great way in a year's time; considering the words you know already, and those you will learn besides, in construing with Mr. Maittaire. Adieu.

Here are two other passages from Lord Chesterfield's Letters.

In LETTER XCIX.

The other person I recommend to you is a woman, Lady Hervey. She has been bred all her life at courts; of which she has acquired all the easy good-breeding and politeness, without the frivolousness. She has all the reading that a woman should have, and more than any woman need have; for she understands Latin perfectly well, though she wisely conceals it.

In LETTER CII.

Let Greek without fail share some part of every day. I do not mean the Greek poets, the catches of Anacreon, or the tender complaints of Theocritus, of whom all smatterers in Greek know a little, quote often, and talk of always: but I mean Plato, Aristotle, Demosthenes, and Thucydides, whom

none but adepts know. It is Greek that must distinguish you in the learned world; Latin will not: and Greek must be sought to be retained, for it never occurs like Latin.

When you read history, or other books of amusement, let every language you are master of have its turn; so that you may not only retain, but improve in every one. I also desire that you will converse in German and Italian, with all the Germans and Italians with whom you converse at all. This will be a very agreeable and flattering thing to them, and a very useful one to you.

NOTE *(m.)*

The last work on education which I have read, because I could not get it sooner, is one entitled, Practical Education, by M. and R. L. Edgeworth, 3 vols. 8vo. 1801. I read it through with the greatest satisfaction, and I recommend the perusal of it to every parent and teacher. I was strangely disappointed, however, in one remarkable omission, which is, that though there is a chapter on classical learning, there is not a word on the Greek language and literature, from the beginning of the work to the end. I have extracted from it the three following passages.

"One of the best motives which a woman can have to cultivate her talents after she marries, is the hope and belief that she may be essentially serviceable in the instruction of her family. And that she may be essentially serviceable, let no false humility lead her to doubt. She need not be anxious for the *rapid* progress of her little pupils; she need not be terrified if she see their equals in age surpass them under what she thinks more able tuition; she may securely satisfy herself, that if she but inspires her children with *a desire to excel*, with the habits of attention and industry, they will *certainly* succeed, *sooner or later*, in whatever it is desired that they should learn."

"The effect of the pains which are taken in the first nine or ten years of a child's life, may not be apparent immediately to the view, but it will gradually become visible. To careless

ployment of the memory: the second, the use of words, and the right application of the laws and rules of their construction, is the more difficult task of the judgment, and requires a more strict application.

"Now, though the judgment of children is weak, by reason of their tender years, yet their memory is strong, and fit to receive any impression. We must, therefore, in laying the foundation of the right education of youth, make our first application to the memory; which, for some time, seems to be the sole agent, collecting and storing up all the materials of future knowledge. But then proper care is to be taken, not only in making a right choice of these materials, but also in disposing and arranging them regularly in the mind; and particularly in preventing it, as much as possible, from being overburthened with a mixture of unnecessary trash, which will only serve to confound them, and hinder the free exercise of their faculties in the pursuit of their studies."

I wish to draw the reader's attention to the sentence I have put in italics. If that is allowed to be true, and if it be granted, moreover, that we do not want to learn to speak and to write Latin, it follows, that in learning Latin all we want is *the knowledge of words*. It will put it into a syllogism:

> In learning a language, only two things are requisite; the knowledge of words, and how to put them together in speaking and writing:
>
> But in learning Latin, we do not want to put words together in speaking and writing;
>
> Therefore the knowledge of Latin words is all that we want in learning Latin.

From this it follows, that to make boys learn grammar rules by heart, and then exemplify them by Latin exercises, before they know hardly any of the *words* of the language, is not the way to teach them Latin.

Another consequence of this reasoning is, that as *the use of words, and the right application of the laws and rules of their*

construction is a difficult task of the judgment, and requires strict application; and as the judgment of children is weak, and strict application cannot be expected from them, this part of grammar is totally unfit for them. Quod erat demonstrandum.

But if grammar rules, and Latin exercises, are given up, what remains? Latin vocabularies, Latin phrases, Latin authors: the declension of nouns, the conjugation of verbs; reading, explaining, repeating, construing, parsing, translating.

NOTE *(l.)*

A few days since, I was turning over Lord Chesterfield's Letters, and I hit upon the following.

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The shortest and best way of learning a language is to know the roots of it; that is, those original, primitive words, of which many other words are made, by adding a letter, or a preposition, to them; or by some such small variation, which makes some difference in the sense. Thus you will observe, that the prepositions *a, ab, abs, e, ex, pro, præ, per, inter, circum, super, trans,* and many others, when added to the primitive verb or noun, alter its signification accordingly; and when you have observed this in three or four instances, you will know it in all. It is likewise the same in Greek, where, when you once know the roots, you will soon know the branches. Thus, in the paper I send you, you will observe, that the verb *fero,* I carry, is the root of sixteen others, whose significations differ from the root only by the addition of a letter or two, or a preposition: which letters or prepositions make the same alteration to all words to which they are added. For example; *ex,* which signifies *out,* when joined to *eo,* I go, makes, I go out, *exeo;* when joined to *trako,* I draw, it makes, I draw out, *extraho;* and so in all other

language which I have summed up at page 41 of the preceding Letter. These lessons I call *minute lessons*, because they only take up a minute or two. It is truly of such lessons or studies for children that we may say with Cicero: Hæc studia delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur. For here again is an essential advantage of this method, that it prevents all those vacations, intermissions, and interruptions, which are so detrimental to children, inasmuch as they prevent their steady progress in learning, and often make them forget almost all they have learnt. If I am obliged to go a journey with a child, or to make a visit to friends for some time, I take my little books with me, I can say a lesson in the carriage, or at an inn, or at a friend's house; or if I have friends with me, without disturbing any body, or any one knowing anything about it. But if it was always to be a formal hard lesson of half an hour, or an hour, or an hour and a half at a time, under such circumstances, I must give up all thoughts of it. At times, indeed, when an opportunity offers, when it is a rainy day, or on a winter's evening, and when I see the child is disposed for it, I give him a longer lesson, but with as much variety as possible. I show him all the different little books up and down; I make him say the moods and tenses of the verbs after me; or the cases of the nouns; or some of the examples in the syntax; as, vir bonus, viri boni, etc.; vir qui, fœmina quæ, negotium quod, etc.; or something out of the Appendix: and so we are always going on.

Another advantage of this method would be to enable young persons to learn many more languages than they do at present; as in this manner it would be very easy to learn six or seven languages by the time they were fifteen or sixteen, and without any interruption to their other studies. It would be very useless to descant in this place on the utility of knowing several languages. That must depend in great measure on the nature of future pursuits in life. But if, during the same length of time that is spent in acquiring a mere smattering of Latin, Greek, and French, which in a few years are forgot, you can learn those same languages thoroughly, and three or

four more besides, I can see no harm in it. To be a good linguist, after all, is a good thing. I should not be anxious for my son to be quite a Pico di Mirandola, or a Sir Wm. Jones; but if, besides the two learned languages, I could make him perfect in three or four of the principal modern tongues, I think I should be pleased with him, and he with me.

There are two points to which I am anxious to advert before I conclude, for fear of being misunderstood. The first is, that I should be very sorry if any one supposed, from all I have said against Latin exercises or themes, that I undervalue the talent of Latin composition, whether in prose or verse: quite the contrary. I am happy to think I am too much of a scholar for that. I look upon the talent of writing Latin as a very elegant and amusing accomplishment. Supposing I knew Latin and Greek, French, Italian, Spanish, and German very well, but had never learnt to compose in any of those languages: very well, I should be quite satisfied; for when should I ever have occasion to write either prose or verse in any one of them? But as I know that some of the most eminent scholars in every part of Europe, in modern times, have written very elegant and beautiful compositions in Latin; as I can read with great pleasure the Musæ Anglicanæ, and the Latin poems of Cowley, Milton, Addison, and others of our own country; so I should be very much delighted if I could imitate them. Therefore, after trying to make myself as perfect as I could in English composition, never losing sight of that—nisi utile est quod facias stulta est gloria—if I had sufficient leisure, no literary exercise would delight me more than writing Latin. Supposing I could sit down at any time, and turn an essay of Addison or Johnson into elegant Latin prose, or one of Thomson's Seasons into hexameters, or Pope's Epistle from Eloisa to Abelard, into Latin pentameters like Ovid; or some of the odes of Gray, or other English odes, into the Horatian metres; I should be exceedingly delighted. I should be quite proud of myself for being able to do it. Besides, is not a scholar sometimes called upon to write a Latin inscription, an epigram, or an epitaph? When Johnson was desired to write an epitaph for Goldsmith, he refused to compose it in

English, saying he would not disgrace the walls of Westminster Abbey with an inscription in English. I agree with him, for I think all the memorable inscriptions on the monuments of a great nation should be, as much as possible, in a universal language; and in one, like the Latin, no longer liable to change. It is very desirable, therefore, that there should always be scholars who can write Latin well. Neither should I be sorry if I could turn an epigram, or any short composition in Greek, with ease and elegance. All I mean to maintain, and I must maintain it to my dying day, is, that making exercises in a language before you know it, is not the way to learn it, but just the reverse; and that all such compositions are far above the capacity of children in general, from the age of ten to fifteen. If, after having learnt Latin in the way I propose, till that age, and having then laid in an ample stock of words, and having got quite familiar with the phrases and turns of expression of the best Latin authors, both in prose and verse; and having, moreover, by that time, some maturity of sense and judgment of his own, a young man were to apply himself particularly to Latin composition, I am convinced he would write Latin with more ease and elegance in one year, than by a contrary method in five or six.

The other subject to which I wish to advert is, that I should also be extremely sorry if any one were to suppose that I meant to say any thing injurious or disrespectful of schools or colleges, in general or particular. Nothing could be further from my thoughts. In the preceding Letter I have explained very clearly and fully how I came first to entertain these ideas about a new method of teaching and learning languages, and how I was led on to expand them to the extent I have done. I have there shown that my method is chiefly applicable to children before the time that they are ever sent to school; and if it could ever be supposed to have any influence on the various modes of education pursued in schools and colleges, it could not but be beneficial both to masters and scholars.

I will conclude, however, with a passage from a celebrated French author, the Abbé Pluche, author of the Spectacle de

la Nature. He also wrote another work, on languages, in which are the following strong expressions respecting the established method of teaching Latin:

"La suite presqu'inévitable des longeurs de l'étude du Latin, celle de tant de leçons prématurées, et absolument au dessus de la portée des enfans, c'est de leur rendre haïssable toute étude, et de ne leur laisser pour les ages suivans qu'un affreux dégoût de toutes les connaissances. Quel pensez-vous que soit enfin le résultat de ce dégoût? Le voici: le libertinage, la dissolution des mœurs, le mépris de tous les principes, l'engourdissement dans une inaction dangereuse, l'activité pour les seules choses frivoles et condamnables, la chute dans mille écarts, dans mille désirs déréglés, les folies de tout genre: et pour la patrie la perte d'une infinité de citoyens qui lui eussent été utiles."

"The almost inevitable consequence of the tiresome length of Latin studies, together with so many premature lessons, absolutely above the capacity of children, is to make every kind of study hateful to them; and to give them, for the remainder of their lives, a horrid disgust for every sort of knowledge. What do you think must be the final result of this disgust? It is this: libertinism, immorality, a contempt for all sound principles, a torpid and dangerous listlessness, no activity but for what is frivolous and contemptible, plunging into a thousand errors and irregularities, follies of every kind: and to the country the loss of an infinite number of subjects who would have been useful to it."

Extracts from some English and French Authors, relative to the Study of Languages, and of Education in general.

I have mentioned in the preceding Letter, that when I first began to turn my thoughts to this subject, I looked into a great number of authors in English, French, and Latin. Wherever I found any thing to my purpose, I generally extracted it; though I did not always mark down the author's name. I have thought it might be agreeable to many of my readers to peruse such passages; and I have, therefore, collected them together in the following pages.

The first extract is from the preface to the Port-Royal Greek Grammar.

We must always make a great distinction between two sorts of persons who apply themselves to the study of languages, namely, children, and those who are capable of reflection and judgment.

I have remarked, that the knowledge of grammar can be of very little service, if not accompanied by some method of stocking the memory with *words*.

Quintilian long since declared it to be his opinion, that children should begin with learning Greek, because the Latin tongue being more common, it is attained with greater ease, and, as it were, of itself. This reason will, perhaps, hold good with us, as well as with the Romans; for our language is an appendix and sort of dialect of the Latin.

Not that I think Quintilian's advice ought to be followed literally; for, since we ought to proceed by a gradual ascent, *the greatest part of our words being derived from Latin*, it is very proper to learn a little of that language before we enter upon the Greek, from which the Latin is descended.

But I believe that Quintilian's advice ought to be more carefully weighed; for, upon inquiry, we shall generally find that children are either not seriously initiated, or not sufficiently brought forward in the study of Greek. As the difficulty of this language consists particularly in the *words*, as it is easier than Latin with regard to the phraseology, and as the use and necessity of it is generally confined to the understanding of authors, there being scarce ever any occasion to speak or write it, nothing seems more natural than that children should be taught it very early. As soon as they have been initiated in the Latin tongue, they should immediately proceed to the Greek, and make a considerable progress in it, whilst they have more memory than judgment. In the mean time, it will be just sufficient to keep up their Latin, deferring to a riper age the graceful arts of composition, and the sublimer rules of eloquence.

With regard to entering upon this practice, my opinion is, that, after having gone through merely what is necessary for declining and conjugating, they should begin to read some book or other, such as Æsop's Fables; whilst they endeavour, at the same time, to get thoroughly grounded in the remainder of this method.

I must only observe, that, as for *interlineary versions*, it is much better to have nothing to do with them. Nothing is more apt to render us supine and indolent, and to hinder the mind from ever reaching the genuine sense of the author. I should, therefore, be against recommending them to children, even at the very beginning. Care must be taken to make them enter gradually of themselves into the force of words, and the signification of phrases, by diligent reading.

In order to arrive at this, nothing can be of greater use in the beginning than to read the same thing over and over again, repeating it as often as either the memory or capacity of the scholar requires, that he may be as familiar and perfect in it as if it was written in his own language. One page studied in this manner, is worth ten hurried over with precipitation; not only because more benefit is reaped from it at present, but moreover there is a better foundation laid for future

advantages. And if to this a proper care be added in collecting *a sufficient stock of new words*, it is almost incredible how expeditious a progress may be made in the Greek language.

To what has been said, we may further add how useful it is to observe some order in the choice of books proper to be read by young people, in proportion to their progress in this study. I think we may safely adhere to three principles, which ought to be inviolably observed in the instruction of youth. These are: to begin with the most easy; to pitch upon some books of entertainment, in order to render this study more diverting; and to join, as much as possible, the utility of the subject to that of the language. By these means they will form their judgment while they stock their memory: and even their memory will be helped by annexing things to words, as these make a greater impression on the mind than bare words.

I can safely affirm, without advancing any thing but what I have experienced myself, that it is not difficult to make young people well acquainted with a good many of the best Greek authors, if a proper method be followed for three or four years: for it is, in my humble opinion, a great mistake to imagine that a person may acquire a thorough knowledge of the Greek tongue only by giving it an hour's study every day, or five or six months' constant application. Languages are learnt by long practice and assiduity, if we would possess them in any degree of perfection: and as it is no longer in our power to converse with Greeks who speak this tongue in its purity, we must confine our attention to books, and be long conversant with those illustrious deceased, in order to observe the purity of their style, their beautiful turn of expression, and dignity of sentiment.

It is true, that some helps may be had, *and that a great deal of time and trouble may be saved to young beginners*; but to attain a language in its full degree of purity and perfection, long practice and labour are requisite.

I am apt to think there are not many who would refuse to be at some pains to learn Greek, when they come to reflect on the great benefit of possessing a language which may strictly

be called the source from whence all arts and sciences have been derived. If we would trace things to their origin, and acquire a fundamental knowledge of the infinite variety of terms which lie scattered in the wide field of learning, it can only be done through the medium of the Greek language. Besides, the Greek may truly be said to have the advantage of all other languages in perspicuity, energy, and harmony: and it may be styled *holy*, since it contains a great part of the inspired writings, and of the learning and doctrine of the church.

I must only observe, that it is a very weak pretence to exempt oneself from the *trifling labour* requisite for so useful and glorious a design by saying, that most of the Greek writers are translated into Latin: for, not to mention that the art of interpreting in another language was very little known in former times, and that translators seldom take such pains with their copies as to animate them with the beauty and elegance of those noble originals; we may venture, moreover, to affirm, that very frequently they do not even understand their author: so that, instead of being a true guide to us, they only lead us into error. The reason of this, as the learned Gesner well observes, is, because the ancients were so curious in regard of this noble language, and so fond of contemplating its beauties at the fountain-head, that they expressed an utter contempt for all translations; which, therefore, became the employment of low capacities, utterly disqualified for so arduous an undertaking.

Not that I intend to disparage all Latin versions, or to defraud some worthy persons, who have carefully performed this task, of their merited applause; but I think it may safely be affirmed, that there are very few translations which can be deemed clear and faithful. Such copies can never give us an adequate idea of the exquisite beauties of the incomparable originals.

How it comes about that those concerned in the education of youth should be so much mistaken in so plain a matter, I know not. The generality, at least, appear so little sensible

of anything amiss in the vulgar method of teaching in this respect, that they go on contentedly forward in a very rugged, uneven, painful way, without so much as suspecting it capable of being rendered more easy and delightful. The little progress made in our schools, during the first four or five years boys spend there, is really amazing; and would naturally tempt a person of any reflection to suspect there must be some very great flaw, some notorious mismanagement, in the common method of proceeding. How else comes it to pass, that the French tongue is attained to a good degree of perfection in half the time that is spent in the Latin tongue to no manner of purpose? The difference between the two languages is not so very great, and yet a boy shall be brought in two years to read and speak French well, who, in double that time or more, spent at a grammar school, shall be so far from writing or talking Latin, that he shall not be able to explain half a dozen lines in the easiest classic author you can put into his hands. This slow advance is owing to more causes than one; but whatever they may be, we go blundering on in such a way of teaching the Latin tongue, as proves a very great misfortune upon all boys, by that prodigious loss of time it occasions: especially to such as are not designed for the university, and therefore cannot stay long enough at school to attain to the reading of the Latin authors, in that tedious, lingering way of proceeding taken in our schools. The five or six years they spend there is time absolutely thrown away.

To burthen the memory with more than is necessary at the entrance upon any study, is a great discouragement to the learner.

Readiness of recollection is only to be procured by frequent impression.

Ce n'est qu'à force de répétitions, qu'on peut graver dans sa mémoire, d'une manière ineffaçable, les choses qui doivent y rester toujours.

Despondence quickly prevails when nothing appears but a succession of difficulties; and one labour only causes that another may be imposed.

The mind is not to be harassed with unnecessary obstructions in a path of which the natural and unavoidable asperity is such as too frequently produces despair.

Books for learners should be so constructed as to excite curiosity by variety, encourage diligence by facility, and reward application by usefulness.

It may be said in general of all the dictionaries and lexicons used in schools, and which have been published during the two last centuries, that they owed their origin, not to any desire of promoting or facilitating learning, but to the mere interested speculations of needy authors and booksellers; and that, taking them altogether, they are evidently calculated much more for the emolument of the publisher, than for the instruction and profit of the purchaser: being all, more or less, a heavy alphabetical farrago of superfluous etymologies and words, vulgar phrases and authorities, which, instead of being of any use, can only prove a serious impediment to the learner.

Knox, speaking of the trouble which dictionaries give to boys, calls it, "going through the mazes of a lexicon."

Dryness and disgust are inseparable from the rules of grammar[f].

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[f] In what I have said about grammars, I have only pointed out their unsuitableness for the capacity of children, and how ill calculated they are to teach a language to a person who is ignorant of it. But it might be farther observed, that, in the whole circle of arts and sciences, there is not one in which the doctrines and assertions of the writers on it are more uncertain and more discordant than in grammar. They are not even agreed about the number and nature of what they call the parts of speech. I could prove

Il est certain que plus nous apprenons de langues pendant notre jeunesse, plus nous nous ouvrons de ressources pour l'avenir.

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this in a moment by extracts from most of the principal grammars in use, but it would lead me too far.

Lily's Latin Grammar, which the bishops ought to see is the only one used in schools, says: "In speech be these *eight* parts following:" noun, etc.

The Charter-house Grammar says: "There are *six* sorts of words, called parts of speech." It leaves out the participle and the interjection. Which is right?

Neither of them admit the adjective. No more does Dr. Adam in his Latin Grammar. But when he comes to the noun, he says: "A noun is either substantive or adjective. The adjective seems to be improperly called *noun;* it is only a word added to a substantive, or noun, expressive of its quality; and therefore should be considered as a different part of speech!"

Lily says: "A noun is the name of a thing. Of nouns, some be substantives and some be adjectives." But how can an adjective, good, bad, long, short, black, white, etc. be the name of a thing?

Lowth says, there are *nine* parts of speech in the English language; because he admits the article and the adjective, though he rejects the participle. When he comes to the adjective, he says: "Adjectives are very improperly called *nouns;* for they are not the *names* of things."

Of the article, Lily says: "Articles are borrowed of the pronoun." Who is to understand that? In a note, he adds: "An article is only the sign of a gender, without any signification of its own; and therefore the Latin tongue has properly no articles, though grammarians have introduced them, in imitation of the Greeks: for hic, hæc, hoo, are always pronouns."

Now for the Greek. If I look into the Westminster Greek Grammar, it says there are two articles. The Eton Greek Grammar says there is only one. Another grammar I have says there are no articles at all, for what are so called are pronouns.

The Eton Greek Grammar says: "Partes orationis sunt octo, *ut apud Latinos:* articulus," etc. But neither Lily, nor the Charter-house, nor Adam, will allow any *article* in Latin.

Ruddiman's Greek Grammar says: "Partes orationis vulgò statuuntur octo; quæ tamen omnes possunt commodè satis reduci ad *tres:* nomen, verbum, et particulam."

Some Greek grammars admit ten declensions; some five, four, three.

The Eton has thirteen conjugations; Westminster and Port-Royal only two.

The art of learning a language seems to be the only one that has not been improved.

Most Latin and Greek grammars treat of the *declension* of adjectives. Dr. Adam says: "An adjective properly hath neither genders, numbers, nor cases." How, then, can it be declined?

A *pronoun* is always reckoned a distinct part of speech. Dr. Adam says: "The simple pronouns in Latin are eighteen: three of them are substantives; the other fifteen are adjectives." Why, then, call them pronouns?

Dumarsais, a very celebrated French grammarian, says that *le, la, les,* and their equivalents in all other languages, are by no means articles, but simple indicative and metaphysical adjectives! And that *ce, cette, un, quelque,* etc. are the same.

Perrin says: "To give rules for knowing the gender of substantives would be needless and puzzling. They are so many, says Boyer, so intricate, and liable to so many exceptions, that the best and easiest way to learn them is in his Royal Dictionary. And, indeed, rules would be of no advantage to the learner."

"It is very indifferent how many conjugations we admit. Some admit four, others ten, and Père Buffier even twelve. There may be reckoned six conjugations."

Blair, in his Lectures, lecture viii. says: "The common grammatical division of speech into eight parts; nouns, pronouns, verbs, participles, adverbs, prepositions, interjections, and conjunctions, is not very logical, as might be easily shown: for it comprehends, under the general term of nouns, both substantives and adjectives, which are parts of speech generically and essentially distinct; while it makes a separate part of speech of participles, which are no other than verbal adjectives."

So when a young man comes to study logic and rhetoric, and to examine into the nature of language critically and philosophically, he must find that what he has been learning for grammar, for so many years, is all nonsense. He knows not where he is, nor which way to turn. It certainly is a pity to have to unlearn what one has been so long learning.

But I am sure this is quite enough of such stuff. If I were to go on to what the grammarians say of moods and tenses, and of the rules of syntax, it would be still worse; confusion worse confounded.

How delightful all this for children, and for those who are beginning to learn a language! How improving to the understanding! The short and long of the matter is, that whoever undertakes to teach a boy or girl the grammar of a language, undertakes to teach them what they cannot comprehend, and what he does not understand himself.

The present method is vicious, and leads the generality to nothing. Elle mène à rien par le plus long chemin possible.

Nos jeunes gens, après tant d'écritures et de compositions en Latin, ne savent ni l'écrire ni le parler; et n'ont communément au sortir de leurs longues études, qu'une connaissance très imparfaite de leur propre idiome[e].

Toute langue est une science pratique; et toute science pratique ne s'apprend que par l'exercice.

Qu'on cherche tant qu'on voudra, il n'y a point d'autre route que celle-là, surtout pour les enfans. C'est en l'entendant parler et en répétant ce que nous avons entendu, que nous avons tous appris notre langue naturelle; c'est de la même manière, *et uniquement de la même manière*, que nous pouvons apprendre les autres, et le Latin même.

Les langues ne doivent ni leur existence, ni leur perfection à des règles préalables. C'est le hasard ou le caprice qui a décidé du choix des mots, de leur signification, de leur assemblage, de la manière de les coudre, de celle de les prononcer, ainsi que de leurs variations innombrables. Si on veut avoir recours aux règles dans l'apprentissage des langues, il faudra presque multiplier ces règles autant que les expressions en sont multipliées, autant qu'elles ont de manières de s'enchasser

[e] In Perrin's Elements of French Conversation is the following little dialogue.

Où est à-présent votre frère, et qu'a-t-il envie de faire?

Mon père se propose de l'envoyer à Paris, où il trouvera l'avantage de bien apprendre le François.

Ne l'a-t-il pas appris auparavant?

Oui, mais il l'a entièrement oublié.

Je ne m'en étonne pas, cela arrive ordinairement: quand les jeunes gens ont quitté l'école ils négligent le François. Comme ils ne le savent pas bien, ils oublient bien vite ce qu'ils en ont appris à l'école.

Apply this to Latin and Greek also, and then you may say, Ex uno disce omnes.

dans le discours. Le nombre en deviendra infini, et la totalité vingt fois plus difficile à retenir que la langue entière. Supposons cependant qu'on puisse parvenir à n'en ignorer aucune; en sera-t-on beaucoup plus avancé avec toute cette belle théorie? l'expérience presque générale de nos étudians nous prouve assez que non.

La connaissance des règles d'une langue n'est absolument nécessaire qu'au grammairien qui veut raisonner sur sa combinaison; et l'étude d'une grammaire ne convient qu'à ceux qui savent déjà parler.

La grammaire n'a point été inventée pour apprendre les langues, mais pour se perfectionner dans celles qu'on sait déjà par habitude.

Puisque *l'usage* a présidé seul à la création des langues, puisqu'il y décide de tout, je voudrois qu'il en fût aussi le premier maître. La nécessité se fait sentir démonstrativement par le résultat de la pratique contraire.

L'esprit de l'homme naissant ne ressemble pas mal à un aveugle qu'il faut mener pas à pas. Si nous n'apportons point les plus grandes précautions en le conduisant, nous risquons qu'il n'arrive à aucun terme: et si nous le menons dans un chemin difficile, il se rebute.

Imitons par rapport à l'éducation en général cette sage maîtresse, que j'ai déjà nommée tant de fois, la Nature. Nous ne nous écarterons pas, tant qu'elle nous servira de guide. Quelle subordination ne met-elle point dans ses opérations et dans ses procédés? Si elle veut faire un géant, elle commence par former un embrion, qui s'accroit par degrés, et qui parvient enfin aux dimensions qu'elle s'était proposées à l'instant de sa conception. A quelque point de production que nous puissions l'examiner, nous la trouvons toujours en proportion avec son objet. Elle développe *peu-à-peu* un germe presque imperceptible dans son principe; commence par les parties les plus

essentielles, pour passer ensuite à celles qui le sont moins, *et ne force jamais sa marche.* C'est l'ordre que nous devons suivre, non seulement par rapport aux langues, mais pour toute autre étude quelconque.

La méthode dans l'enseignement des diverses connaissances épargne beaucoup de tems ; et l'attention de proportionner à l'age des enfans celles qu'on veut leur enseigner, accélère singulièrement leurs progrès.

Ma maxime est, de me presser lentement, et de tacher d'arriver surement.

Ce n'est pas le tout d'avoir appris ; il faut encore ne pas oublier : et ce n'est que par de fréquentes répétitions qu'on grave profondément dans la mémoire les choses qu'on doit retenir.

Tout l'art consiste à faire passer les enfans successivement et par degrès de ce qui est peu difficile à ce qui l'est un peu plus : en un mot, à graduer tellement les difficultés qu'ils arrivent aux plus grandes sans s'en appercevoir.

Several men of learning, grammarians and philosophers, have laboured in these latter times to improve the system of studies. Milton, Locke, Fleury, Rollin, Dumarsais, Pluche, St. Pierre, and several others. They all seem to agree that it is better to confine oneself to the study of the Latin language, and of Latin authors, than to aspire to Latin compositions, which are hardly ever necessary, and of which most students are quite incapable.

A master in the university of Paris, so long ago as 1666, published a translation of the Captives of Plautus. In the preface he says: "Pourquoi faire perdre aux écoliers un tems qui est si précieux, et qu'ils pourroient employer si utilement dans la lecture des plus riches ouvrages de l'antiquité? Pourquoi les ennuyer de tant de règles et instructions de gram-

maire? *Il faut commencer à leur apprendre le Latin par l'usage même du Latin comme ils apprennent le François.*"

Another master in the same university published a letter on education, in 1707; in which is the following passage: "Pour savoir l'Allemand, l'Italien, l'Espagnol, l'on va demeurer un ou deux ans dans les pays où ces langues sont en usage, et on les apprend par le seul commerce avec ceux qui les parlent. Qui empêche d'apprendre aussi le Latin de la même manière? et si ce n'est par l'usage du discours et de la parole, ce sera du moins *par l'usage de la lecture, qui sera certainement beaucoup plus sur et plus exact que celui du discours.* C'est ainsi qu'en usoient nos pères il y a quatre ou cinq cents ans."

The literary exercises of the best schools and colleges, from the age of nine or ten to eighteen or nineteen, consist principally in learning the composition of Latin: that is to say, in joining together, well or ill, in prose and verse, some hundreds of Latin phrases; an acquisition, after all, of no use for the rest of one's life. Such is the horrid dryness and difficulty of these sterile operations, that with a constant application for eight or ten years of both masters and scholars, *hardly a fourth* attain it: I mean, even of those who go quite through; the greatest number give it up in despair, and thus the trouble and expense of their education are thrown away.

If they do not succeed in Latin themes and verses, they succeed in nothing, and pass for dunces. Those who do succeed, and shine, must make, it is supposed, great efforts of genius and application; and therefore be fitter hereafter for higher studies. But, supposing this to be true, which it is not, are three-fourths to be utterly neglected, or forced along a road full of thorns, instead of one adapted to every capacity, in order that a few may become great Latinists? Is it just to sacrifice the mass of students, and make them lose entirely the time and expense of their education, in order that a few may be perfect in a talent generally useless, and never necessary?

Il est donc à souhaiter qu'on change le système des études: qu'au lieu d'exiger des enfans avec rigeur des compositions difficiles et rebutantes, inaccessibles au grand nombre, on ne leur demande que des opérations faciles, et en conséquence rarement suivies des corrections et du dégoût. D'ailleurs, la jeunesse passe rapidement, et ce qu'il faut savoir pour entrer dans le monde est d'une grande étendue. C'est pour cette raison qu'il faut saisir au plus vite le bon et l'utile de chaque chose, et glisser sur tout le reste. Ainsi le premier âge doit être employé par préférence à faire acquisition des connaissances les plus nécessaires. Qu'est-ce en effet que l'éducation si ce n'est l'apprentissage de ce qu'il faut savoir et pratiquer dans le commerce de la vie? Or peut-on remplir ce grand objet, en bornant l'instruction de la jeunesse au travail des thèmes et des vers? On sait que tout cela n'est dans la suite d'aucun usage, et que le fruit qui reste de tant d'années d'étude se réduit à peine à l'intelligence du Latin: je dis *à peine*, et je ne dis pas assez.

L'application des règles quelconques, bonnes ou mauvaises, à la composition des thèmes, est épineuse, fatiguante, captieuse; démentie par mille et mille exceptions, et deshonorée non seulement par les plaintes des savans les plus respectables, et des maîtres les plus habiles, mais même par ses propres succès, qui n'aboutissent enfin qu'à la structure méchanique d'un jargon qui n'est pas la langue qu'on vouloit apprendre. Aliud est grammaticé, aliud Latiné loqui. QUINT.

Si nous suivons une méthode fondée sur la raison, et justifiée par l'expérience, nous ferons les progrès les plus rapides; nous éviterons tous les tourmens qui jusqu'à présent ont rendu cette étude insupportable à la jeunesse, et l'on fait prendre en dégoût. Et quel est l'homme raisonnable qui n'aimât mieux ignorer toute sa vie la langue la plus utile, que d'en acquérir une connaissance très imparfaite au prix de sept ou huit années d'un travail pénible et rebutant?

I would not pronounce it impossible that children might be

led into all kinds of knowledge and useful science by a regular, industrious, judicious conduct of persons about them, without any other aid than such instructions as they would apply for of their own accord. How much soever this notion may seem romantic, certainly a great deal may be done by that influence.

It is possible, and it is desirable, that the pursuits of knowledge in youth should be directed by the impulse of domestic affection, or by the variety and pleasure of its gratifications.

When children are five or six years old, they usually grow tired of playing all day; and when they cannot be amused out of doors, saunter about for want of some active pursuit. This shows that it is time to give them some regular employment that may occupy them part of every day. At first, however, they should not be confined above half an hour at a time, till by degrees habits of industry will be formed; and they will feel themselves so much happier for having the day regularly divided between business and play, that they will even dread the idea of a holiday.

Children may soon be brought to spend two or three half hours every day in learning, if a proper method be used.

The custom established in schools of obliging scholars to learn the grammar by heart is much to be deprecated. When a boy is to begin a foreign language, I would procure a grammar and dictionary; and instead of labouring a twelvemonth in getting the former by heart, he should read it once or twice, merely to acquire some little insight into the nature of the language. I would then procure for him a work of the best writer in that language, and we would translate one of the easiest passages, making due references to our grammar and dictionary. This translation, increasing gradually the quantity, we continue to practise till we become masters of the language; never omitting a single day, how small soever the portion. By these means, the language is learned not only with greater facility, but to much greater perfection: for thus

the scholar acquires a knowledge of the peculiar cast of the language, and the particular points in which it differs from his own. Ascham says, that queen Elizabeth never took a grammar in her hand after having learned to decline the nouns and verbs; but by thus translating Demosthenes and Isocrates, and some part of Cicero daily, for the space of a year or two, she attained a perfect knowledge of the Greek and Latin tongues.

It appears a defective and dilatory plan in the education of youth, not to give them any Latin to read till they have committed a considerable part of the grammar to memory. It is certainly a great labour to the mind to commit to memory that which is not understood; and besides, there is in this defective plan a great loss of time: for it generally happens, that when a pupil has gone over a good part of his grammar, without practically understanding it, he has forgotten the first parts before he comes to the latter; and consequently it is, in a great measure, lost labour.

By a proper method, much time may be saved in teaching children grammar. By gentle degrees, they may be taught the relation of words to each other in common conversation, and the eight parts of speech may be introduced to their acquaintance without disgusting them with a dry, unintelligible grammar. These lessons should at first be very short, and if the child forgets the lessons, we should pardon his forgetfulness, and patiently repeat the same exercise several days successively. A few minutes for each lesson will be sufficient at first.

A child should be permitted to make his own observations concerning grammar, without fear of the preceptor's peremptory frown. Forcing children to learn any art or science by rote, without permitting the exercise of the understanding, must materially injure their powers both of reasoning and invention.

When a boy is well acquainted with the different parts of speech from conversation, he may begin Latin; omitting some

of the theoretic or didactic parts of the grammar, which should only be read, and which may be explained with care and patience, the whole of the declensions, pronouns, conjugations, the list of prepositions and conjunctions, some adverbs, the concords and common rules of syntax, may be comprised with sufficient repetitions, in about two or three hundred lessons of ten minutes' each; that is, ten minutes' application of the scholar, in the presence of the teacher. Forty hours! Is this tedious? Forty hours is surely no great waste of time. A short sentence should be translated from Latin into English at every lesson, so that these forty hours are not spent merely in the labour of getting jargon by rote, but each day some slight advance is made in the knowledge of words, and in the knowledge of their combinations. What we insist upon is, that nothing should be done to disgust the pupil: steady perseverance, with uniform gentleness, will induce habit; *and nothing should ever interrupt the regular return of the daily lesson.* If absence, business, illness, or any other cause, prevent the attendance of the teacher, a substitute must be appointed. The idea of relaxation on Sunday or a holiday should never be permitted.

How much more important is it to write a letter well, than to make themes and Latin verses, which are of no use at all, and which rack children's inventions beyond their strength, and hinder their cheerful progress in learning the tongues, by unnatural difficulties! To speak or write better Latin than English, may make a man be talked of; but he will find it more to his purpose to express himself well in his own tongue that he uses every moment, than to have the vain commendation of others for a very insignificant quality. The Greeks and Romans were daily exercising themselves in their own language, and had masters to teach that instead of foreign tongues.

I acknowledge, that with respect to the opportunities of acquiring knowledge, institutions and manners are much in favour of the male sex; but with respect to time, women have

usually superior advantages. Whilst the knowledge of the learned languages continues to form an indispensable part of a gentleman's education, many years of childhood and youth must be devoted to their attainment. During these studies, the general cultivation of the understanding is in some degree retarded. All the intellectual powers are cramped, except the memory, which is sufficiently exercised, but which is overloaded with words, and with words that are seldom understood. The genius of living and of dead languages differs so much, that the pains which are taken to write elegant Latin frequently spoil the English style. Girls usually write better than boys; they think and express their thoughts clearly at an age when young men can scarcely write an easy letter upon any common occasion. Women do not read the best authors of antiquity as school books; but, what is much better, they can have excellent translations of most of them when they are capable of tasting their beauties. I know that it is supposed no one can judge of the classics by translations, and I am sensible that much of the merit of the originals is lost: but I think the difference in pleasure is more than overbalanced to women, by the time they save, and by the labour and misapplication of abilities which are spared. If they do not acquire a classic taste, neither do they acquire classic prejudices. They are not early disgusted with literature by pedagogues, lexicons, grammars, and all the melancholy apparatus of learning. Field-sports, travelling, gaming, drinking, lounging, and what is called pleasure in various shapes, usually fill the interval with men between quitting college and settling for life. This period is not lost by the other sex. Women begin to taste the real pleasure of reading just at the age when young men, disgusted with their studies, begin to be ashamed among their companions of alluding to literature. When this period is past, business, the necessity of pursuing a profession, the ambition of shining in parliament, or of rising in public life, occupy a large portion of their lives. The other sex have no such constraint on their understanding; neither the necessity of earning their bread, nor the ambition to shine in public life, hurry or prejudice their minds. In domestic life, " they

have leisure to be wise." Women who do not love dissipation must have more time for the cultivation of their understandings than men can have, if you compute the whole of life.

There is so much Latin in the English tongue, that a very accurate knowledge of the one can hardly be attained without some knowledge of the other. Moreover, the learning of one language, and the comparing it with another, is a very useful exercise; and is an excellent introduction to that most important knowledge which relates to the accurate distinction of ideas.

I have observed, that the men who love reading least are those who are commonly supposed to have received the best education. This is perfectly natural, for at eighteen they imagine they have read all the best authors, though they were not in the least sensible of their beauties; and therefore only retain an irksome remembrance of them. This naturally leads them to look upon serious reading as a task and a fatigue; they renounce it entirely, and content themselves with ephemeral or periodical publications, which possess the charms of novelty; imagining they are sufficiently acquainted with all other works, having learned them by rote in their infancy.

One very common error of parents, by which they hurt the constitutions and minds of their children, is the sending them too young to school. This is often solely done to prevent trouble, and because they do not know how to educate them at home. When the child is at school, he needs no keeper nor preceptor. Thus the schoolmaster is made the nurse; and the poor child is fixed to a seat seven or eight hours a-day, when he ought to be strengthening his body and mind by exercise and diversions. Sitting so long cannot fail to produce the worst effects upon the body; nor are the intellects less injured. Such application weakens the faculties, and often fixes in the mind an aversion to books and learning, which continues for life. It is undoubtedly the duty of parents to instruct their children, at least till they are of an age proper

to take some care of themselves. This would tend much to confirm the ties of parental tenderness and filial affection; of the want of which we see so many deplorable instances. Though few fathers may have time to instruct their children, yet most mothers and female relations have; and surely they cannot be better employed.

THE END.

ADVERTISEMENT.

THE writer of these sheets, fully aware that not all the reasoning, nor all the eloquence in the world; not the clearest demonstration, nor the authority of the greatest authors, could be expected to produce much effect with regard to the subject he has attempted to discuss in the foregoing pages, unless at the same time he could produce ELEMENTARY BOOKS, which a parent, a teacher, or a lady, could take up immediately, and make use of directly; he therefore thinks it right to inform all those who may think well of his New Method of teaching and learning Languages, that he pledges himself, provided he meets with sufficient approbation and encouragement, to prepare, as soon as possible, a series of such elementary books as he thinks necessary for teaching and learning the three languages, Latin, French, and Greek: and he would also add to them the fullest instructions on the manner of using them.

From what he has said, in the preceding Letter, of his Introduction to the Latin Language, as well as from the specimens which he has given of it, it is manifest that his elementary books for Latin are nearly completed.

He has not yet composed any such books for French and Greek; but as he has the plan of them fully made out, he would only require the time necessary for filling up the different parts of them, and having them printed, which could be done in a few months. He would propose

to publish them in 18mo. of a square form, like Mrs. Barbauld's Lessons for Children, or Mrs. Trimmer's Histories; and there would be four or five such little volumes for each language, all progressive and connected together. And these he thinks would be quite sufficient for a complete course of those languages, till the learner was fit to read the original authors; and would supersede the use of all grammars till the age of manhood.

He might also hereafter be induced to extend this method to the German, Italian, and Spanish languages; and with respect to Greek, he is decidedly of opinion that the study of it should conclude with a survey and examination of modern Greek: so that, besides other advantages, the scholar would at once have before him a complete view of that noble language, from the time of Homer to the present day; a period of near three thousand years: thus contemplating it in its origin, its highest splendor, its decline, and its present degeneracy.

In the mean time, the author requests all those ladies or gentlemen who may feel disposed to give him any hints towards the improvement of his Method, or who may wish for any further explanation of it, to address him by letter (post-paid) to the care of his publisher, Mr. Wheeler, bookseller, High-street, Oxford.

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