

The Moral Distichs of Cato, the Sayings of the Seven Wise Men, the Verses of Lily and of John Sulpitius have now disappeared from school grammars, along with matter even more directly and formally didactic, such as, for example, the Rudimenta Pietatis and Shorter Latin Catechism of Ruddiman. These summaries and compendiums were all excellent in substance, and were propounded to young lads in the olden time with the very best intentions, and with beneficial results too, in certain cases, as we cannot but believe. But as the years rolled on, is it not to be feared that the blending of such things with purely grammatical matter very sternly inculcated, had with the majority in after life the unfortunate effect of benumbing the mind in respect to moral and religious subjects, and even now and then engendering aversion and hostility to such topics of thought? Information of a distinctively religious kind can now be otherwise acquired with ease, which was not the case when Latin grammars were first compiled for the Public Schools of England and Scotland. Prayers in Latin, and "Graces" before and after meat, in the same tongue, with the Regimen Mensæ Honorabile to be seen in Ruddiman, have in like manner and for the same reason disappeared from modern Latin Grammars. We might regret the absence from these manuals of such helps for the building up of young people in Christian faith, did we not know that forms and instruction of the kind referred to are now accessible in plentiful measure and in plain English close by. We are bound to believe that it is in accordance with Providential order that society, Christian and secular, has come to be differently constituted in the nineteenth century to what it was in the sixteenth or eighteenth. We cannot therefore undertake to pronounce it impious, when it comes to pass that now the formal inculcation of Christian ethics

and dogma must be taken out of the hands of the secular teacher and placed back again where it was put when the command to "make disciples" of the nations was first issued: namely, in the hands of parents and the official spiritual functionaries of the Christian community. No place of worship is now considered complete which has not its appendages of school rooms, class-rooms, and lecture-rooms. This is one of the developments of the period. And it is interesting to observe how pastors of Christian flocks are led in the present day, as at the beginning of Christianity, to regard children and the growing youth of each sex as an exceedingly important portion of their charge; how they are led to keep in view the young in the preparation and delivery of their public addresses; and furthermore how, in concert with parents and guardians, they have been induced to provide for them, when gathered together in classes for the purpose, more complete and more intelligible courses of instruction than were ever devised before. It is striking also to see how the modern pastor, while not caring to delegate any longer his own self-evident duty, in this regard, to the secular schoolmaster, nevertheless desires to have, and in point of fact, obtains, the skilful co-operation of numerous qualified members of his flock, who assist, under his own eye and direction, in the work of instruction. The modern practice of making Saturday a whole holiday for schools, has helped forward this improvement. Young people can now without scruple be asked to pass several hours of their Sunday in the school or class room, when in addition to innumerable other breaks in the routine of their secular studies, a whole day in each week is set apart for unrestrained physical recreation.

But I hasten to finish this account of the moral and theological matter to be found in our old Latin Grammars.