

to cheat themselves and their master, when they have so fair an opportunity to do it." From Clarke's preface I extract a passage or two with which no one can help sympathizing, though happily not so applicable to schools in our day as they were in 1818, the date of the "Corderius" before us: "The little progress made in our schools," says Mr. Clarke in 1818, or earlier, "the first four or five years which 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 which is spent in the Latin tongue to no manner of purpose? . . . A boy shall be brought in two years to read and speak the French well; whereas, in double time or more, spent at a Grammar School, he shall be so far from talking and writing Latin, that he shall not be able to read half-a-dozen lines in the easiest classic author you can put into his hands. . . . I know not how it is," proceeds Mr. Clarke; "we have blundered on in such a way of teaching the Latin tongue, as proves a very great misfortune to all boys, on account of that prodigious loss of time it occasions, but especially to such as are not designed for the University, and therefore cannot stay long enough at school to attain to the reading of a Latin author, in that tedious, lingering way of proceeding observed in our schools. The six or seven years they frequently spend there is time absolutely thrown away, since almost double the space is necessary for the attainment in the common method of proceeding." The orthodox Grammar School Master will of course stand aghast, or profess to do so, at the remedy which Mr. Clarke pro-

poses for the evils complained of, although, I fancy, students very generally take the law into their own hands and have recourse to it: as witness the success of Bohn's Classical Library and numerous respectable publications of the same class. "Translations, therefore," Mr. Clarke finally exclaims, "translations, I say, as literal as possible (and presented as in his "Corderius" or "Suetonius," on each page side by side with the text), are absolutely and indispensably necessary in our schools for the ease both of master and scholar, and the speedy progress of the latter in his business; for while the boys have their words all ready at hand, and can, with a cast of their eye, set themselves a-going when they are at a stop, they will proceed with ease and delight, and make a much quicker progress than they would otherwise do." He then proceeds to cite John Locke as agreeing with his views in this regard; "who was a gentleman," he says, "of too much sagacity not to take notice of this defect in the vulgar method." I have another specimen of Mr. Clarke's labours—his "Lives of the First Twelve Cæsars," by Suetonius, an interesting book intended for maturer minds than those which would be attracted by his "Corderius." My copy of Locke's "Thoughts Concerning Education," dated 1806, has a beautiful frontispiece by Uwins, shewing a mother instructing a child, possibly in Latin, in accordance with an idea thrown out by Locke at page 212, where he says: "Whatever stir there is made about getting of Latin as the great and difficult business, a child's 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