

the Latinized form of the French proper name Cordier. His name in full, unlatinized, was Mathurin Cordier. He lived from 1479 to 1564. He was once employed as an instructor in the College de la Marche, at Paris, and one of his pupils there was no less a personage than John Calvin, who afterwards sought to express his sense of gratitude to his former teacher by dedicating to him, in dignified Latin, his Commentary on the two Epistles to the Thessalonians. I remember well being drilled in Corderius by Mr. Armour, in the Home District Grammar School here in Toronto, many years ago; and of all our manuals, it was the first, I think, to awaken in one's childish mind some actual interest in the Latin language.

The interlocutors in the Colloquies bear such names as Durandus, Genasius, Sandrotus, Orosius, Soterius, Myconius, Clemens, Felix, Audax, etc. Corderius translated into French the Moral Distichs of Cato: "Les Distiques Latins qu'on attribue à Caton." In the Colloquies, accordingly, we have repeated allusions to Cato, meaning Dionysius Cato. Thus, in a dialogue between Arnoldus and Besonius, one asks the other: "Quid est stultitia?" and the other replies: "Si Catonem diligenter evolvas, invenies istud quod quæris." In another between Velusatus and Stephanus, we have Stephanus saying: "Anno superiori, in Catone didici: Retine spem; spes una non relinquet hominem morte;" and Velusatus replying: "Fecisti bene quod retinueris, nam egregia est sententia, et digna homine Christiano." In another dialogue one remarks: "Non est serviendum voluptati, sed consulendum est valetudini;" and the other answers: "Memini carmen Catonis in eam sententiam." In one colloquy between Paulus and Timotheus, a contest is proposed, to recite responsively all the lines con-

tained in a book of Cato, somewhat after the fashion of rival shepherds in a pastoral of Virgil. An umpire, named Solomon, is chosen to judge between them. "Quid estis dicturi?" Solomon inquires. "Tertium librum Moraliū Distichorum," Timotheus replies. Solomon rejoins: "Nonne dicetis alterni?" and T. answers, "Scilicet: uterque suum distichum. Incipiamne?" asks T., to which the reply from P. is: "Æquum est, quia tu revocatus à me."

I seem to have preserved two copies of "Corderius": one, the edition of Samuel Loggon, dated in 1830, but then issued for the twenty-first time; the other, that of John Clarke, dated 1818, but first published some years previously. Loggon sets forth on his title-page that his edition is "better adapted to the capacities of youth, and fitter for beginners in the Latin tongue than any edition of the 'Colloquies,' or any other book yet published." The method in Clarke's book is to place a rather free translation in a column by the side of the text in each page. To this Loggon objects that "as the Latin and English are both in one page, I think they (that is, Clarke's books generally, for he had published 'Suetonius' and other authors in a similar way) are not proper for schools; nay, almost as improper as if published with interlinear versions, which method of printing books for schools Mr. Clarke himself objects against. Where the English and Latin are both on the same page (one remarks, whom Loggon quotes), it cannot be well known whether the scholar has been diligent in getting his lesson, or has been idle, the English construing being before his eyes while he is saying the lesson to the master. To which I shall add (Loggon himself with considerable *naïveté* observes) that my experience shews us that little boys have artful cunning enough