

friend sound's extravagant in our ears. But it must be remembered that within the covers of Lily were included very formal injunctions on other matters besides mere "Grammar" which were as sternly exacted of lads, as memoriter work, as the Syntax itself. It is upon this portion of the contents of Lily and of several of the other old Latin Grammars that I am now about to dilate a little.

I have mentioned more than once Lily's *Carmen de Moribus*, "Song of Manners," which appears in the old Westminster Grammar at the beginning of the Latin portion of the book. This is a code of conduct for the school-boy, consisting of forty-three hexameter and pentameter couplets. The lad is therein enjoined to rise betimes, to make himself clean and tidy, and to go to prayers in the chapel. He is to salute politely the master and his school-fellows. In school he is to keep his appointed seat, to be attentive to what is dictated, to have ever at hand his scholastic implements or "arms":

Scalpellum, calami, atramentum, charta,
libelli.

He is to write fairly and keep his manuscript unblotted. He is to revise often what he has been taught; and he is to put questions about it to his companions and others, and to maintain a wholesome independency of thought:

Sæpe recognoscas tibi lecta, animoque re-
volvas :

Si dubites, nunc hos consule, nunc alios.
Qui dubitat, qui sæpe rogat, mea dicta tenebit.
Is qui nil dubitat, nil capit inde boni.

He is always to speak Latin, but to avoid barbarisms. Virgil, Terence and Cicero are to be his authorities. He is to be persevering :

Nil tam difficile est quod non sollertia vincat.

He is to rule his tongue and eschew frivolity, deception and quarrelsomeness :

Clamor, rixa, joci, mendacia, furta, cachinni,
Sint procul à vobis; Martis et arma procul.

This *Carmen* was mastered and committed to memory just like the rest of the grammar; and it has no doubt in many instances helped to mould character. At the end of the grammar it was duly translated for the benefit of the very young; beginning in this infantile fashion: *Qui mihi* construed: *Carmen* a poem *Gulielmi Lili* of William Lily *ad discipulos* to his scholars *de moribus* concerning manners. *Puer* child, *qui* who *es art mihi discipulos* my scholar, *atque* and *cupis* desirest *doceri* to be taught, *ades* come *huc* hither, *concipe* treasure up *hæ dicta* these sayings *amimo tuo* in your mind. The *Carmen de Moribus* was spoken of as the *Qui mihi*, just as the rules for the formation of verbs and genders of nouns were spoken of as the *As* in *præsenti*, *Propria quæ maribus* and *Quæ genus*, from the initial words, after the ecclesiastical custom of quoting psalms, e.g. *Venite exultemus*, *Deus misereatur*, etc.

The *Carmen* of Lily was inserted by Ruddiman among the *Prima Morum et Pietatis Præcepta* given in his Grammar. It there has the heading *Gulielmi Lili Monita Pædagogica*. Ruddiman further gives a *Carmen de Moribus et Civilitate Puerorum*, consisting of sixty couplets, by one *Johannes Sulpitius Verulanus*. Its drift is the same as that of Lily's piece, and it furnishes us with another picture of school-boy life. Sensible advice as to morals and civility or politeness is offered. The directions enter more into detail than Lily's code does; and we seem to have glimpses of a somewhat coarse condition of things. Monastic schools on the continent are probably in the eye of J. S. V. A lad is cautioned against some objectionable habits thus:

Lingua non rigeat, careant rubigine dentes
Atque palam pudeat te fricuisse caput;