

In addition to the versified codes of conduct—the *Carmina* and Distichs of which I have spoken—we have in Ruddiman six and a half closely-printed pages of Latin prose, purely dogmatic, comprising what appears to be virtually a version of the Scottish Shorter Catechism with large extracts from the Old and New Testaments, arranged under headings, De Deo, de Creatione, de Lapsu, etc., all expected to be got up as school-tasks; just as I have known in some English Schools the Thirty-nine Articles exacted of boys in the Latin tongue; although I do not remember ever seeing the Thirty-nine Articles included in a Latin Grammar. There is nothing in Lily so formally theological as this. There is simply at the beginning of the book a Latin prayer for the special use of the school-boy, followed immediately by an English translation of the same. A sentence from it in the latter language will indicate to us that it has a little of the ring of the old collect about it: "Beautify by the light of Thy heavenly grace the towardness of my wit," it teaches the young scholar to say, "the which, with all powers of nature, Thou hast poured into me; that I may not only understand those things which may effectually bring me to the knowledge of Thee and the Lord Jesus our Saviour, but also with my whole heart and will, continually to follow the same, and receive daily increase; through Thy bountiful goodness towards me, as well in good life as doctrine." I observe in G. J. Vossius's Latin Grammar for Holland a similar prayer for the use of young scholars. It is comprehensive and finely expressed. I venture to transcribe it: "Oratio Matutina. Omnipotens, sempiterna, misericors Deus, quia nox præterit, pro qua placide exacta immortales gratias agimus, et dies illuxit quo Scholasticus labor nobis pueris est iterandus, rogamus ut illustrati Spiritu tuo vera obedientia erga Præ-

ceptores, et assidua discendi cura cum transigere possimus, quo de die in diem in bonarum litterarum cursu instituto progrediamur feliciter, simul in pietate et moribus bonis proficientes, idque ad nominis Tui gloriam, Ecclesie et Reipublice utilitatem. Per Dominum," etc. At the end of my Lily of 1712, but not in the other editions of the same work now before me, there are some metrical prayers for boys; preceded by an exhortation to study from the master, also in verse, wherein the sole end of learning is set forth in this wise:

—ut Dominum possis cognoscere Christum
Ingenus artes discito, parve puer.
Hoc illi gratum officium est, hoc gaudet
honore;
Infantum fieri notior ore cupit.
Quare nobiscum studium ad commune venite:
Ad Christum monstrat nam schola nostra
viam.

It was in accordance with this that in the great school-room of St. Paul's School (Lily's) there was to be seen over the head-master's seat up to the time of the great fire of London in 1666, a finely carved figure of a Child-Christ in the attitude of instruction which all the scholars on entering and departing were wont to salute by the recitation of certain verses in Latin; and underneath this figure was a distich furnished by Erasmus—

Discite me primum, pueri, atque effingite
puris
Moribus; inde pias addite literulas.

Here probably the solitary hexameter suddenly occurring towards the end of the Prosody in the Eton Grammar will come back to the recollection of many who are familiar with that manual:

Atque piis cunctis venerandum nomen Iesus.
This is a line borrowed from Lily; and in his day, as well as during many years subsequently, little boys and great ones too, as often as they quoted it, were expected, I doubt not, to make obeisance.

(To be continued.)