

scheme of a new periodical: "So we took our present grave motto from Publius Syrus, of whom," he remarks, "none of us, I am sure, had read a single line." It is probable, however, that the "Sententiæ" of Publius Syrus were as well known at Winchester, where Sydney Smith had been trained, as they were at Eton.

It may be added that although the "Sententiæ" of Publius Syrus are generally unknown to moderns, many of them have virtually become familiar through other channels. Thus, his caution, "*Laus nova nisi oritur, etiam vetus amittitur*," is transmitted to us in Shakspeare's "Perseverance, dear my lord, keeps honour bright: to have done, is to hang quite out of fashion, like a rusty mail in monumental mockery;" his maxim, "*Diu apparandum est bellum, ut vincas celerius*" is embodied in *dicta* of Napoleon and Wellington to the same effect; his doctrine, "*Discipulus est prioris posterior dies*" is heard in Tennyson's "I, the heir of all the ages," etc.

According to the old "Consuetudinarium," or Custom-book, well known at Eton, dating back to 1560, a collection of apophthegms by Sir Thomas More, and the "Introductio ad Veram Sapientiam" of Ludovicus Vives, were read as lesson-books there, in addition to the "Distichs" of Dionysius Cato, of which we have now doubtless heard enough. I content myself with a brief sample of Vives, who was a Spaniard, at one time preceptor to the Princess Mary, afterwards Queen, taken from my little copy of the "Introductio," which, by the way, was once the property of Basil Montagu, the editor of "Bacon," and contains his autograph. "Gloria crocodilus," Vives says: *i.e.*, Fame is like a crocodile. He then tells the reader why, thus: "*Crocodilus animal est in Nilo, cujus hanc ferunt naturam, ut persequentes fugiat, fugientes persequatur. Sic gloria quærentes fugit,*

*negligentes sequitur.*" I have no example of the manuals in use at Eton during the provostship of Sir Henry Wotton (1624), but I do not doubt he took care that they should be pregnant with wit and wisdom, as well as replete with rules for good latinity. Isaac Walton tells us in his life of Sir Henry, that when surrounded by his pupils, "he would often make choyce of observations out of the historians and poets;" and that he never departed out of the school "without dropping some choyce Greek or Latin apophthegme or sentence, such as were worthy of a room in the memory of a growing scholar." It was this Sir Henry Wotton who once humorously defined ambassadors (he had himself been one from England to the Venetian Republic) as persons "whose duty it was to lie abroad for the benefit of their masters at home," playing on the double sense of the English word *lie*, a jest which brought him into some trouble. Sir Henry Wotton so prided himself on having formulated the dictum, "*Disputandi pruritus fit Ecclesiarum scabies*," that he ordered it to be inscribed on his tomb. I shew an old copy of Sir Henry's remains, "*Reliquæ Wottonianæ*." It is to be regretted that the essay in it, entitled "A Philosophicall Surveigh of Education, or Moral Architecture," proves to be only a fragment of an intended work. Posterity would have been gratified had a complete treatise come down to it from Sir Henry Wotton justifying the above title.

Bound up with my Eton "Phædrus" is the twelfth edition (1819) of "Morgan's Grammaticæ Questiones, adapted to the Eton Latin Grammar," "humbly offered to the Public as being the most effectual way of laying a sound Classical Foundation; and obviating the many inconveniences arising from a superficial knowledge of Grammar." The book is humbly offered; but Mr. Mor-