

greete all commers, entertayne straungers, and furnish embassades. And courteous manners of speache, in thankinge, table talke, demaunds, sutes, requests, counsayles, perswasions, and other vsuall cyuyle theames. which practises may not neglect, who coueteth to thriue and profite in learninge. of *Aristotle* and *Plato* I gather, the practises of the auneyents were, exercise, *Musike*, paynting a gentlemanlye recreation, and those partes of learnynge whereof presentlye wee entreate. But whereto bable I thus much? sith this matter requyreth a peculyer treatyse, and more playne and plentifull dyscourse: yea of suche one, as aboundeth bothe in wit and leasure. Therefore this last piller and precept adde I, that in all his life, myds all hys sortes of studyes, he be a deuyne. For, as the aunciente sages, accompted *philosophy* thende of all studyes, and euen the Castle of knowledge: so I in this oure Noble mans race of studye, determyne dyuynytie, both the bound whence, and the gole wherto he runneth. So shall hee imitate the auncient maner of the auncyentes, and become a godly and Chrystian Noble.⁴⁸

It will be noticed that Humphrey, as do other writers upon the "prince," bases his work fundamentally upon the grammar school curriculum. But he introduces Cicero's epistles in the first place, and advises the postponement of Terence till the student has attained some maturity. He also wants the student to cover knowledge in Greek and Hebrew as well as in Latin. The statutes at East Retford in 1552 also emphasize Cicero's epistles, apparently omit Terence entirely, provide for Greek and Hebrew, and curiously enough wish Justinian's *Institutes* taught, as Humphrey had directed. It also adds Salern, for physic I suppose. Clearly, this omnibus curriculum at East Retford, advised by Holgate; and the ideal noble depicted by Humphrey belong to the same Calvinistic tradition, and just as clearly that tradition is not specifically English in spirit, content, nor organization. But we need not trouble for our present purpose to discover its sources. For after all, the curriculum at East Retford is fundamentally that of other English schools, but with the omission of Terence and the addition of an excessive godliness. These changes are not found elsewhere, and were doubtless due to certain tendencies in the reign of Edward VI which take an extreme form in Holgate as an individual. Such extremes were "ironed out" under Queen Elizabeth. Extreme protestants and extreme Roman Catholics were about equally distasteful perhaps to her.

So we shall find that the modifications appearing in the curricula at Bury St. Edmund's and Harrow appear uniformly in those of the reign of Queen Elizabeth. These were recognized by Elizabeth as the

⁴⁸ Humfrey, L., *The Nobles or of Nobilitye* (1563), pp. 73r ff.