

on the Monday following June 29. Those seeking election to Christ Church, Oxford, and Trinity College, Cambridge, were to be set certain exercises on Monday which they were to render Tuesday afternoon, the election being on Wednesday. Similarly, those desiring admission to Westminster were to be examined on the same days.

None shall be admitted a scholar before he is seven years old, nor remain in our school after he is 18 . . . such only are to be received into our school who have thoroughly learnt by heart at least the eight parts of speech and can know how to write at least moderately well.⁴

These age limitations are slightly different from the original ones at Eton, though in the meantime those may themselves have been changed to this form; but the qualifications as to preparation are exactly as at Eton.

The curriculum of Westminster as recorded in 1568 is an almost word for word copy of that which is supposed to have been established at Eton about 1560.⁵ There was not yet any Hebrew; the instructors were to teach only "gramaticam Latinam et grecam literasq; humaniores, poetas atq; oratores." Nor were the grammarians to receive instruction in music from two to three on Wednesdays and Fridays. As we have seen, the teacher of the choristers was still only one of the twelve clerks, not a special official, though by 1568 he had become one. Nor was there consequently a special section of instructions for the choristers and their master. Both Hebrew and this emphasis upon music were introduced later than 1560. We shall also see that while Greek was to be taught it did not receive nearly so much emphasis as later. Nor was there any provision in the statutes as copied in 1568 for the Christmas plays. This copy of 1568 shows that the curriculum and routines of c. 1560 were taken over with but slight necessary adaptations from Eton. The copy printed by Leach represents a thorough revision at some time later than 1568.

The Westminster copy of 1568 adds Sallust to Terence for both the third and fourth forms on Monday and Tuesday. It adds Livy to Caesar in the sixth and seventh forms for Monday and Tuesday, but does not include Cicero's *Offices*, which were pretty certainly not in the Eton curriculum of c. 1560. It adds the *Colloquies* of Erasmus to Lucian's *Dialogues*, for the second form on Wednesday and Thursday. It omits mention of Thomas More for the fourth form, but adds

⁴ Leach, *Educational Charters*, p. 501.

⁵ The variants are given in connection with the Eton curriculum at the beginning of the preceding chapter.