

*scribendis Epistolis*. Some such texts would be used at Eton to supplement Susenbrotus and Cicero's *Epistles*, as they were at Saffron Walden, which was on the Eton system. The inserted moral philosophy also makes its appearance here with *De Amicitia* in the fifth and *De Officiis* for the sixth and seventh. At Bury St. Edmund's only *De Officiis* is mentioned for the final form, but at Harrow both it and *De Amicitia*, together with others, come in next to the last form. So Eton by 1560 has also inserted the moral philosophy of Cicero in its upper forms.

It is not clear, however, in detail how Eton handled its oratory. After Susenbrotus in the fifth form, it gives no hint. Presumably it would have studied some text in letter-writing in the fifth form, as it had in 1530, but there is no statement. Nor is there any as to the *Copia* of Erasmus as in 1530, nor as to any other. But it would seem clear that *Copia* is still continued in the fifth in 1560, where it had been in 1530, since that form was to be given a *sententia* to be varied daily as also a theme to be varied in prose, while *Copia* was the official text on varying. Similarly, the boys in 1560 proceeded to declamations, since that is one of their exercises. Presumably again, they would use the conventional texts in sequence for the sixth and seventh forms. But the final oratorical work is simply not indicated.

For other prose, instead of Sallust for the fifth form as in 1530, one gets in 1560 Justin, with supplementary work on Valerius Maximus and Lucius Florus. In copying Eton, Westminster had thrust Sallust down to the fourth form, and this may represent actual practice at Eton also. Aldenham, too, has Sallust, but for the fifth and final form. Caesar is specified for the sixth and seventh at Eton. Bury St. Edmund's had retained Sallust at the conventional place, and both it and Harrow had used Caesar at the end. Harrow had also added Livy to Caesar. Thus all agree on Caesar for final work, but not on other historical writers, except just possibly Sallust.

The Greek is not fitted into this schedule at Eton, the only hint being that the Greek grammar may serve for the rules of the sixth and seventh forms. But Westminster is more thoroughgoing in its adaptation of Eton. There the Greek grammar and Lucian's *Dialogues* in Greek come in the fourth form, Isocrates and Plutarch in the fifth, Demosthenes and Homer in the sixth and seventh. Lucian for elementary dialogue in Greek, corresponding to Terence and the colloquies in Latin, Plutarch for morals, to follow Cicero's *De Officiis* in the fourth, Isocrates and Demosthenes for oratory