

Brinsley, however, is not interested in the organization of the curriculum at all. But Hoole is very much interested in this phase of school work. At Rotherham school, he found nine straggling forms, containing the conventional authors in conventional sequence. He shows how he managed to compress this material into six forms, and gives advice as to methods to be pursued in teaching it. He speaks of Erasmus as presenting in general the proper principles, and insists upon the necessity of following the model of the larger schools so that children may transfer from school to school without loss. His resultant system is thus only a further slight clarification of the system in vogue in the latter part of the sixteenth century.

Hoole's first form is still essentially that which is found at Eton by 1530.

In short then, I would have this lowest Form employed one quarter or half a year in getting the *Introduction* for Parts and Lessons, and as long in repeating the *Introduction* at Morning Parts, and reading the *Vocabulary*, for After-noon Parts; saying the *English Rules* for Fore-noon Lessons. The *little Vocabulary* for After-noon Parts; and *Sententiae Pueriles* for Afternoon Lessons, and the *Principles of Christianity* for Saturday Lessons. So that in one years time this work may be fully compleat, of preparing them for the Latine tongue, by teaching them the perfect use of the *Accidents*, and helping them to words, and how to vary them.²

The boys still complete the English part of the grammar by the end of the first form; they still get a vocabulary as in 1530 they had mastered Stanbridge. They now master *Sententiae Pueriles* for Latins instead of Stanbridge's *Vulgaria* as in 1530. Their Saturday lessons are upon the *Principles of Christianity*, as in 1530 they had been upon similar material. Some of the texts were different and some of the methods were doubtless colored by Hoole's own personal ideas; but in general the Eton boy of 1530 would easily have adapted himself to Hoole's first form.

The boys of the second form translate into Latin the one hundred and nineteenth psalm.

On Saturdayes, after they can say the Lords Prayer, the Creed, and the ten Commandements in English and Latine, they may proceed to the *Assemblies Catechisme*, first in English, and then in Latine, or the like. This second form then is to be exercised,

1. In repeating the *Accidents* for morning parts.
2. In saying *Propria quae maribus, Quae genus, As in praesenti*, for Fore-noon Lessons.

² Hoole, *New Discovery* (1660), p. 42.