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Classical studies in Tudor grammar schools

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CLASSICAL STUDIES IN TUDOR GRAMMAR SCHOOLS

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INTRODUCTION

This paper is an attempt to study Tudor grammar schools and the part that classics played in the education that was offered. The personalities of schoolmasters and pupils are not considered, nor are all the authors who were studied mentioned, for that would be nearly impossible. I have discussed here only those authors and textbooks which were representative of the ones studied.

CHAPTER I

The study of the seven liberal arts, upon which education in English grammer school was founded, was an outgrowth of the ancient Greek and Roman educational systems, with the ideals of Christianity superimposed. [1]

The ancient meaning of grammer, the study of literature, was therefore adopted by the medieval writers, and came to be aimed at a complete mastery of the universal language of the day. [2] It was generally accepted that Latin was the "highroad to all knowledge" and, as such, must be mastered. This would naturally be followed by an appreciation of it's literary forms. [3] However, since Latin could be only partially understood and appreciated unless supplemented by Greek studies, Greek was widely read. [4]

Aside from the feeling that progress meant a return to an ideal "once realized in a historic past," [5] there were some practical reasons for concentrating on Latin and Greek. First, any student who wished to study ancient history must from necessity read in the original such writers as Herodotus and Xenophon. Then, a great deal of medical and mathematical knowledge was to be gained from reading ancient authors. In fact, Erasmus felt that the "low state" of knowledge in these areas was due to a lack of ability in reading such works in the original. [6] Also, Erasmus realized that Christianity had it's roots in the classical tradition, and studies in this area were closely related to religious interpretation. [7]

Renaissance humanism was concerned mostly with literature.

Out of this developed a cultural and educational system where primary conceen was the emphasis of literature, and therefore resulted in a devotion to Greek and Latin studies. [8] From this evolved a distinct cycle of intellectual pursuits, the studia humanitas, comprised of moral philosophy, grammar, rhetoric, history and poetry. In studying these disciplines, the student was expected to familarize himself with the Greek and Latin authors most prominent in each area. [9]

The Humanist themselves contributed a great deal to classical studies; most of them acted as teachers. They discovered many unknown authors, or works which had previously been neglected, and they copied and preserved many manuscripts. In addition, new methods of textual and historical criticism were developed. They studied ancient history, mythology, rhetoric and Latin orghography. And perhaps most significant of all, they introduced they study of Greek into all university curricula, and also into the better secondary schools. [10]

In England, during the period 1500-1600, roughly the period of Tudor rule, grammar schools were almost as varied as the men who directed them. There were several types of schools. Perhaps the best known were the established schools, such as Eton and Winchester. These outlasted the cathedral schools and the ones which were connected with monasteries, for they largely disappeared when the monasteries were disolved. There were also schools run by chantry priests, who were paid by an endowment given to pray for the souls of the dead. In addition to these, therewere schools

connected with town gilds, and some run by generally ill-qualified private individuals. [11]

The student represented a cross section of society, with only the very rich gentry and the nobles not represented. Otherwise, sons of the lesser gentry and gentlemen mingled freely with the sons of masons, parsons and yeomen. There was no separation of the different classes, since this was thought to make the boys more adaptable to situations in life. [12]

The dissolution of the monasteries had caused a shortage of schools, which Tudor government, especially under Elizabeth, attempted to rectify. However, the main reason behind the effort was to educate the poorer classes in the reformed religion, and little money was available, so the bulk of the finances came from private individuals. Churchmen, businessmen and town authorities donated money and lands. Sometimes, even an annual amount of thirty or forty pounds was set aside to pay the salaries of the schoolmasters and the ushers. But in spite of these efforts, schools were still uncomfortable at best. For the most part, they were housed in one room. The buildings were generally facing on the street, and the only areas for recreation were the city streets. Few schoolmasters were concerned over this lack of playground space., because physical education was a much neglected subject. Thursday afternoons were set aside as holidays when games were sometimes encouraged. John Brinsley "begrudges the time taken from work" to exercise. Mulcaster, however, held

the opposite view and felt that schools should provide a recreation area where recommended pastimes, such as fencing, dancing and wrestling could be pursued. The general opinion, however, seemed to be that the intelligent students would find "their best playing in learning."[13]

The Bishop, or one of his subordinates, was in charge of licensing a schoolmaster. The town, or borough, authorities generally sought men with a B. A. or an M. A. because they felt that such a degree would be a guarantee of ability. However, this was a misconception and the result was that bad teachers were often hired. The best type of teacher would be a well educated man, someone who had gone to the university, and was well versed in both Latin and Greek. He should not, however, be overly ambitious and pushy or influential friends would be a detriment.[14]

Such a job had little prestige or glory attached to it. Schoolmasters were often underpaid, with their annual salary ranging from ten to twenty-five pounds a year. Entrance and other fees might provide extra funds, and some expense was defrayed by the fact that often part of the school buildings were given for dwelling. This may be further supplemented by a garden and an orchard. Also, masters might make a little extra for themselves by boarding or "tabling" boys from out of town. Ushers, however, were less well off; their salary was between five and ten pounds yearly.[15] The usher was the subordinate of the master and was chosen by him.

The starting age for grammar school boys was seven or eight

years old. Theoretically, a grammar school would accept only those who could already read and write, but this was not always the case and borough authorities especially made allowances. These schools had forms for "petties" where the alphabet was taught. This was generally taught by an usher or even a parish clerk. The older boys in the upper forms may also be required to teach the "petties". Only in the very smallest parish schools did the master himself teach these forms.[16]

The courses of study were divided into the trivium and the quadrivium. The former was made up of grammar, logic and rhetoric; the latter was comprised of arithmetic, geometry, astronomy and music.[17] The trivium was taught in the grammar schools, with special emphasis on grammar. Little arithmetic was given, only enough to enable the students to keep accounts. Also, sometimes, handwriting was taught.

Instruction began with the eight parts of speech, declensions and conjugations. In addition, vocabulary also had to be memorized. After this, Latin sentences were read. These were simple and set up with English word order. They were also required to memorize passages from the classics, especially in verse.[18] Disputation was a favorite form of learning in which boys would ask each other questions in grammar.[19] These activities were generally pursued in the lower forms under the direction of an usher. They occupied the first two years of school. The higher forms were taught by the master himself. Study here began with double

translation in Latin, which was translated into English, and then back into Latin. The purpose of this double translation was to teach the pupil how to write good Latin prose/

x When sentences had been mastered, the student moved on to epistles or letters. Not only must they be able to read them, but they were expected to write them also. Each student was expected to be proficent in composing various letters "chiding, counselling, praying, lamenting", with some to friends and some to strangers.[19] All conversation carried on in the school was in Latin. It was the job of the schoolmaster to see that this rule was not violated, and if it should be, he must see that the offender was punished. Therefore, as a conversational aid, students participated in colloquies, or discussions of assigned topics. Colloquies were first read to the boys, and then they were required to write them. In addition,to these, their instruction included making orations. gachobneconsisting of a formal introduction, an argument, a showing of proof, a refutation of any opposing views, and a summary.[20]

Such an educational system had it's drawbacks. Because of a lack of textbooks, the master was often forced into reading to the students. This would create a tendency to memorize work rather than learn the meanings of what was read. Also, an tendency toware creative or original writing was stifled by the forced use of commonplace phrases. The students had to keep little books, in which they wrote any phrase or saying that appealed to them,

and they were supposed to use them in their writings. Such practices became evident in the verbose and dull writings of that period. And also, it was significant, and not surprpsing that these teaching methods would instill in their students an outlook on life, similar to that of ancient Rome. [21]

CHAPTER II

Methods of study, up until the reign of Edward VI, were almost as varied as the teachers who taught them. Some rules were set forth in the statutes of individual schools, but they were by no means uniform. However, there was a certain general pattern in setting up studies, which was generally followed.

Since the children were supposed to be able to write and pronounce Latin words and prayers, they were started off in Latin grammar with an elementary text in which simple words were used to set forth the basic grammar rules.[1] According to Erasmus, education was based on grammar, because in order to master the knowledge of truths, one must first master the knowledge of words. And since Latin and Greek are the languages of knowledge, these too must be mastered.[2] Every day the instructor would read a passage in Latin to the class, translating the most difficult words into English. Simple sentences illustrating the grammar rules which had previously been learned were then copied down by the students. After this had been accomplished, each daily lesson was memorized and recited the following day. As the children's vocabulary increased, the teacher would gradually substitute Latin explanations for the English ones.[3]

After a solid foundation in grammar had been achieved, the students advanced to reading. When they could be obtained, the authors most frequently read were Cato's Distichs, the maxims of Publius Syrus, Aesop's Fables and some dialogues of scholars such

as Erasmus or Vives. Latin poems were read from William Lilys' book, Carmen de Moribus, and elegiaic poems from the De Quattuor Virtutibus of Dominic Mancini.[4] However, it frequently happened that such textbooks could not be secured, and in the event, the teacher was compelled to write his own textbook. These books were generally comprised of proverbs, both from the Bible and of a national character, folklore, fables and any everyday facts which could hold the interest of the students.

Once the simpler authors had been studied, the students moved on to more difficult works. The poets were generally the first in literature to be read. Among the many authors represented were, Plautus, Terence, Lucretus, Catullus, Cicero, Seneca, Sallust, Livy, Suetonius and Tacitus. However, it was doubtful whether masters in this period had access to these authors in the original. It was more likely that their knowledge was gained from a manual of grammar written by Priscian, which contained quotes from the above and many other authors.[6]

The next step was "dictore" or practice in metrical and prose composition.[7] Letters, or espistles, were generally the first form of prose writing attempted. Any text books on the subject were mostly supplemented by treatises such as the De Conscribendis Epistolis of Erasmus. Such composition was taught much like ancient rhetoric, and the Progymnasmata was the chief text book on this subject. The object of composition was not to present anything original or new, but to see how many different ways one could say the same thing in Latin.[8]

Composition in verse was also a requirement of the grammar school students. Probably their exercises would consist of taking the words of a poet, placing them in their grammatical order, and then putting them back into verse again. In the upper forms, a student might be expected to produce a weekly copy of elegiacs on some predetermined subject.[9]

In studying these subjects, the course of study was divided into ranks or forms, much like our grade systems. However, for much of this period, there was little or notcontinuity. Schools varied in the age of the students the number of ranks and the context of each one. Then, in 1540, Henry VIII began a revision which attained its final form in 1545. This authorized grammar was divided into six forms. Of these, the three upper forms were taught by the Headmaster. While the three lower forms were placed under the direction of the Undermaster.

In the first form, students learned basic grammar rules and simple constructions, all in English. The second form drew heavily on the works of Aesop and Cato to illustrate the genders of nouns and inflections of Latin verbs. The declension of nouns was the subject of the third form. The authors most often read here, were Terence and Manluanum. In the fourth form, reading poets and the letters of learned men was the vehicle of learning Latin syntax. The figures of oratory were the subject of the fifth form. They were to be memorized and learned through writing verse and prose and also through reading the ancient historians. In the sixth form, students were instructed in how to speak Latin. The

principal work used here was the Copiousness of Words and Things, written by Erasmus.[10] These forms occupied a student from the ages of seven until fifteen.

In addition to the breaking down of education into these forms, each week was broken down into fixed patterns, as was each day. A student was given very little time of his own, and indeed, every day was mapped out for him. Students got up about 5:30 A.M. and from 6:00 to 9:00 A.M. they drilled. They were allowed to have breakfast, from 9:00 to 9:15. after which the drill began again. The drills were exercises in grammar and during this time rules were illustrated and explained. Students had to participate, with often the boy most in need of assistance, called upon to explain the lesson to the rest of the class. When the morning's work had been completed, they were given the remaining time until eleven o'clock to memorize their work. From eleven until one o'clock, the boys had a break from work. Then, after one o'clock p.m., they were called on to recite what they had memorized in the morning.

The half hour before dinner was to be set aside so that the boys could question each other about tenses, moods, inflections and cases. This was common practice at Friars school, Bangor, Harrow and Bury St. Edmunds.[11]

Such a schedule was followed Monday through Thursday. Then, on Friday, they were given either religious or classical work. After breakfast, grammar phrases were reviewed. Early Saturday morning, Friday's original work was repeated. Sunday was set

aside for attending church services. [12]

This was the framework within which Tudor education had to operate. However, often the leading figures in education held varying opinions on exactly what method of instruction whould be followed. Erasmus, John Colet and William Lily, felt that a student should memorize the minimum essentials of Latin grammar. Then, in reading, writing and speaking Latin, they should learn more grammar. All of this knowledge would be kept fresh by constant drills. [13]

Roger Ascham thought that no child should attempt to speak Latin until he had joined sufficent knowledge of grammar and pronounciation. [14] This was understandable, since a child beginning Latin before he had acquired such knowledge, would speak incorrectly and perhaps form bad habits which would be difficult to break. Sir Thomas Elyot, however, held a view opposed to that of Ascham. Elyot felt that children should begin to speak Latin at an early age. In fact, he felt that they should be capable of writing and reading it also before the age of seven. In order to accomplish this end, nurses who could teach Latin should be employed. Also, the parents should help by teaching Latin themselves.[15] Elyot also differed from Erasmus in feeling that a private tutor was better than a grammar school education. He thought that the primary concern was forming the character of the student, and he believed this would be achieved best by a private tutor. [16]

Perhaps the most influential figure during this period was

Erasmus. His book, De Ratione Studii, contained the systematic theory upon which English grammar schools were founded. His various textbooks were widely used in all grammar schools and his theory of education was generally accepted. He believed that the only real way to learn how to write is to writing.[17] Therefore, he was a strong advocate of written exercises: sentence and letter writing and repeated translations. He, too, felt that the aim of all these drills was to build up a style and vocabulary which would enable the writer to express the same idea in many different ways.

Teachers differed on almost every topic from textbooks to physical education. However, throughout this period, there was a movement to attain conformity in the schools. This activity was begun by Cardinal Wolsey in 1529, in an attempt to unify the teaching of grammar.[18] It resulted in an authorized grammar and grammar school organization which had more continuity. This was a help to students who may move from one school to another. But it was of greatest significance in providing more equal standards for entrance to the universities.

CHAPTER III

As has already been mentioned, the basis of the grammar school curriculum was grammar. For teaching this subject, there were two rival sets of textbooks. The older set was Stanbridge's. It was in three parts, composed of Accidentice, Gradus Comparatonium, and Paryula. The second set was in two parts, the Aeditio of Colet, and William Lily's Rudimenta. [1] These two sets of books were most popular for teaching elementary grammar. However, Linacre's Rudiments was also used. [2]

All of these grammar texts were supplemented by readings from classical authors. Terence was used in almost all schools to aid in learning colloquial Latin, and the plays of Plautus were read and sometimes performed by the students. [3] Dictionaries were also widely used in teaching grammar, to bring out the etymological meaning of words. Another common aid to the grammar text was various commentaries on the authors to be read. These commentaries were broken down into several distinct types. Examples of this are to be found in those written about Virgil. There were four types: literary ones, those dealing with Virgil as a rhetorician, as a subject of eulogy and from a mystical and allegorical point of view.

Vocabularies were also greatly used in studying grammar. There were several types, some of which were written in easy Latin explaining the more difficult Latin, others were written in the vernacular. They were also arranged in different ways.

Some were set up according to subject matter, and others alphabetically. [4]

Although from an earlier period, another important text was the Ars Grammatica Minor of Aelius Donatus. This book, based on the fifth century Ars Grammatica of Palaemon, was a brief outline of the eight parts of speech. Later, this book was superceded by Alexander de Villedieu's Doctrinale. This book was in verse, and it provided a very thorough syntax. He also improved prosody and figures, as well as recognizing changes which had occurred in the Latin language. [5]

When the course of studies in grammar had been completed, the student progressed to more difficult subjects, such as logic and rhetoric. In order to learn to speak, you must also learn to write, therefore, closely connected to logic was composition. Writing exercises were as important as speaking exercises. Students were expected to write both in prose and verse, as well as deliver orations.

In 1538, De Literarum Ludis Recte Aperiendis, was written explaining a system of studying rhetoric in which the first three years were to be spent in memorizing precepts and illustrations. This is followed in successive years by studying figures of speech and examples of arguments, writings and compositions, rhetorical precepts, a mixing of dialects and rhetoric, and an emphasis on Aristotle. [6]

As in grammar, there was a division of opinion on the methods

to be used. Ramus had put forth a system in which one progressed from the general to the particular. A student would be given a general precept, which is then divided into parts. Then each part is defined and illustrated with examples. He then explains different methods for a divine.

Kempe, however, advocated a different method. He divided logic and rhetoric each into two parts. He said that the student should learn the first part of logic, followed by the first part of rhetoric. Then they should learn the second part of each. [7]

The textbooks used in logic and rhetoric were varied and mostly based on classical writers. The standard form for Latin rhetoric was the Ad Herrenium. John Brinsley felt that Cicero's Topica should be studied first, because from this text could be learned the first two parts of logic, inventio and elocutio. Later, composition such as themes and verses could be studied. [8]

After Topica was completed, one should progress to the study of Hermogines and Quintilian. For illustrations, the orations of Isocrates, Demosthenes and Tully, should be read. [9] Following this, the student was expected to write his own oration consisting of the exordium, the narration, the confirmation, the confutation, and the conclusion. Declamations were also required, in which two boys would debate over formal abstract proposition. [10] A more contemporary textbook in rhetoric was Georgius Maior's In Philippi Melancthonis Rhetorica. It clarified Melancthons structure of rhetoric, and in 1530, it was adopted by John Cox to English use.

Melancthon, himself, was outspoken on existing texts and felt that one in particular, De Oratore, was very poor for use on elementary levels. It failed to teach precepts, but gave only judgements on them. Melancthon also wrote a commentary on one text, Partitiones. This book was in the form of questions asked of Cicero by his son. It was "confined to a consideration of the elementary subdivisions and other subordinate details of rhetoric." However, it was regarded as a systematic work. [11]

In spite of the many texts which were used in teaching rhetoric, some instructors felt that there was no really good text in use. Therefore, in an effort to rectify this, John Seton wrote a Latin logic for beginners in 1545. This was actually an adaptation of Aristotle's logic to the level of the students. Then, in 1555, Sherry wrote a book entitled, Treatise of Grammar and Rhetoricke, profitable for all that be studious of eloquence, and in especiall for such as in Grammar schools doe reade moste eleguente Poetes and Oratours. [12] Both of these books were an attempt to provide a modern textbook which would be useful in teaching rhetoric.

History was also studied in grammar schools, although to a lesser degree. Here again, the classical authors were drawn upon heavily. Plato's Republic was read, as was Xenophon's histories, mainly to learn the various kinds of states. [13] The Cyropaedia of Xenophon, however, is the only history mentioned by name. [14]

Poetry was read in studying grammar, and was not learned as a subject in it's own right. However, many classical authors were read in connection with this. Ovid's Metamorphoses, Horace's Odes and Virgil's Aeneid are only a few of the many authors and works which were studied either in full or in part.

Even though ancient writers were relied on to a great extent, contemporary writers were not unheard from, and many books about education were written during the sixteenth century. Erasmus was perhaps the most prolific, writing several books. De Ratione Studii said that Latin and Greek should be studied together. It also gave a list of authors which should be read. As an aid to the writing of Latin, he wrote De Copia Verborum. De Conscribendis Epistles was a treatise on the composition of letters. [15]

John Brinsley wrote Ludus Literarius while he was master of Ashby-de-la-Zouch school. This book was a dialogue on education, and provided instructions on giving lectures. Brinsley said that first the lecture should be read, then construed and the constructions praised. [16]

Roger Ascham wrote The Schoolmaster during this period, which tells at what age children should be taught and giving the qualifications of a good teacher.

Sir Thomas Elyot's Boke named the Gouvernour, also set forth a scheme of education which was largely drawn from Plutarch, Aristotle and Plato. [17] Henry Peacham wrote The Complete Gentleman, which discussed the need for learning among the nobility.

And, finally, one of the most significant of contemporary books, was William Lily's The King's Grammar. This text was helpful in unifying studies and was used continually throughout the three lower forms.[18]

Even though many books were being written during this time, there was a very real problem of scarcity of texts. Most teachers had to write their own textbooks, but few of these texts were ever printed or used outside of the school where the author taught. Therefore, throughout this period, most printed texts had to be brought from the continent.

To combat this shortage, some Englishmen began to print textbooks. From 1545 to 1571, Reginald Wolfe held the monopoly on the authorized grammars.[19] However, by 1569, a printer named Henry Byneman decided to take out a patent on school books. This he did, when in 1573 Wolfe died. At that time Byneman received a large portion of his stock. Some of the books that he printed were; Coloquium Erasmi, Cato and Confabulationes Hesse. But it is strange to note that before he obtained Wolfe's stock, he printed these texts in Latin, some without a license. However, after receiving Wolfe's stock, he changed to printing mostly Greek, such as Grants Greek Grammar, which he printed for Mr. Coldock in 1581, he printed an edition of Ramus' Greek Grammar and a Latin translation of De Liberorum Institutione by Plutarch.

When Byneman's interest shifted from textbooks, many of his

books were transferred to Thomas Marshe. Marshe now began printing school texts, and in 1578, he printed Rowland's, A Comfortable Ayde for Schollars, full of Variety of sentences, gathered out of an Italian Author. Printing was now growing rapidly, and others such as John Kingston and Henry Middleton began printing books. Then, about 1585, the school book monopoly was removed from under the control of the Stationers' Company and placed under crown monopolies. However, during this period, men such as Byneman and Marshe had helped to relieve the shortage of textbooks and make reliance on continental editions less a factor in education.

CHAPTER IV

Greek studies were generally considered the inseparable companion to Latin studies. In the educational system Greek was to be studied after a basis of Latin grammar had been attained. This was generally in the fourth form and began with Aesop's Fables. Then they moved to Isocrates in the fifth form.

Throughout the Tudor period Greek was being added to the curriculum of different grade schools. Probably the main reason Greek was consided important was because of the need to translate the Greek New Testement, and because it had played a part in the Roman educational system. At any rate, John Colet had provided that a master of Greeke be employed at St. Pauls, if one could be found, and in 1560, Greek was added at Bury St. Edmunds. It was taught at Eton, perhaps through the efforts of the headmaster Robert Aldrich.[2] Evidently the period of growth of Greek was fairly short. For the earliest reference to Greek in grammar schools seemed to be in the statutes.[3] of EAST RETFORD school in 1552. However by 1560 such studies seem well established and provision for teaching Homer, Isocrates and Euripides were found in school statutes.

There were several reasons why Greek was not studied as extensively as Latin. In the first place, fewer Greek books were available, and not as many Greek authors had survived. Plato and Aristotle were studied extensively in large degree because they had survived.[4] Greek was also felt to be very difficult. However it was thought that it was given the reputation of difficulty so that no one would attempt to translate the New Testament.[5]

The Greek textbooks that were available were written in a

difficult Latin, so that it was necessary to be well versed in Latin before the texts could be used. Not only were Greek grammars in Latin, but the authors were also translated into Latin. Therefore in class it was necessary to translate from Greek into Latin. The most popular Greek Text was that of Clenardus, published in 1530. However in 1575 the headmaster of Westminster, Edward Grant, published an easier and better one. This remained popular until 1597, when William Camden's grammar appeared and became the standard in grammar schools.[6]

Although Greek was taught after Latin, some schools required that all exercises which were done in Latin be performed in Greek also. This would include writing compositions, themes, and verses. The fact that Greek verse was taught is supported by a stipulation made by St. Bees school, that the master there be able to make Greek verse. Actually, in important schools prose might even be ignored for verse composition.[7]

The range of authors varied as much in Greek as it did in Latin. In 1560, Euripides is found mentioned, but Greek plays were not added to the curriculum until later. Harrow taught Heliodorus and Dionysus of Halicarnassus, while at Durham Theognis and Phocylides were studied. In poetry the two main authors were Homer and Hesiod. In history, Xenophon, Plato and Aristotle were studied also. Morality was learned from Aesop and The Fables of Cebes. And in learning rhetoric, Demosthenes and Isocrates were standards.[8]

Greek studies progressed much the same as Latin studies. However, not as much time was devoted to them as was to Latin. It must be remembered that Latin was spoken as well as read, but there was no conversational value in Greek.

CHAPTER V

When referring to classical studies in Tudor schools, one is not speaking about a course of studies but a system of education. The entire foundation of Tudor schools was based on the ancient systems of learning, and both subject matter and authors were of the classical tradition. Therefore it is just as valid to speak of the teaching of rhetoric as a classical subject as it is to speak about reading Demosthenes.

Latin was a living and not a dead language for scholars in the Tudor period. It was the language of politics and religion, and therefore it was only fitting that textbooks in this period be written in Latin. Students in Elizabethan times were as familiar with the writings of Ovid and Cicero as they were with their contemporaries. With such rigorous drilling in grammar and repeated readings of classical authors it is not suprising that people in this time wrote in a Latinized English.

The effects of this can be seen by sermons of the period, which are orderly and filled with many classical allusions. Speakers in this time seem to be long winded and wordy, running forth long and twisted sentences. Classical influence also appeared in popular literature, and the writings of both Shakespeare and Marlowe show evidences of it.[1]

Students of the Tudor perido received rigid and strict education with their days and weeks planned for them. Sometimes life was dull and boring with little physical exercise or mental relaxation to break the monotony. Such an atmosphere could and did

often become stifling, as did the trite composition which they were forced towrite. However, if originality and clearness were sacrificed, an orderliness was gained. Students were taught to familiarize themselves with classical literature. They were widely read in many classical writers, and knew how to apply the principals of writing to their own tasks.

Conditions in the schools were bad. The buildings themselves were poor, often being stuck in old homes in the middle of town. The scarcity of textsbooks and lack of good teachers made it difficult to insure a good education. Women were almost completely excluded from education and had been since the dissolution of the monasteries in 1536. On occasion they were allowed to attend the petty schools, but rarely were they permitted to stay longer than the age of nine. The only real chance girls of the lower classes had for an education was to be sent to the home of a noblewoman. The daughters of the nobles fared a bit better, for they were often instructed by private tutors.[2]

However, in spite of all the drawbacks, neither the students nor the classics seemed to fare too badly during this time, for it was a period in which education was being unified and expanded.

FOOTNOTES

Chapter I

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5 Ibid, p. 112.

6 Ibid, p. 19.

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8 Paul Kristeller, Renaissance Thought, (New York, 1955), p. 10.

9 Ibid, p. 9-10.

10 Ibid. p. 10-40.

11 Wallace Notestein, The English People on the Eve of Colonization (New York, 1954), p. 116.

12 Ibid, p. 123.

13 Ibid, p. 116-117, 123.

14 Ibid, p. 116, 125-127.

15 Ibid, p. 125-26.

16 Ibid, p. 117-125.

17 Mark Curtis, Oxford and Cambridge in Transition 1558-1642, (Oxford, 1959), p. 86.

18 Wallace Notestein, The English People, p. 117-118.

19 Ibid, p. 118-119.

20 Ibid, p. 119.

21 Ibid, p. 120-21.

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1 Paul Abelson, The Seven Liberal Arts, p. 13.

2 T. W. Baldwin William Shakespeare's Small Latine and Lesse Greeke, Vol. I, (Urbanna, 1944), p. 79.

3 Paul Abelson, The Seven Liberal Arts, p. 14.

4 M. L. Clarke, Classical Education in Britain 1500-1900 (Cambridge, 1959), p.

5 Paul Ableson, The Seven Liberal Arts. p. 14-15.

6 Ibid, p. 21-23.

7 Ibid, p. 32.

8 M. . Clarke, Classical Education, p. 16.

9 Ibid,

10 T. W. Baldwin, William Shakespeare's, p. 164-65.

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13 Ibid, p. 99.

14 Ibid, p. 440.

15 Fritz Casperi, Humanism and the Social Order in Tudor England (Chicago, 1954), p. 87.

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17 T. W. Baldwin, William Shakespeare's, p. 83.

18 Ibid, p. 164.

Chapter III

1 T. W. Baldwin, William Shakespeare's, p. 135.

2 Mark Curtis, Oxford and Cambridge, p. 86.

3 M. L. Clarke, Classical Education, p. 9-10.

4 Paul Ableson, The Seven Liberal Arts, p. 30-31.

5 Ibid, p. 36 & 42.

6 T. W. Baldwin, William Shakespeare's Small Latine and Lesse Greeke (Vol. II), (Urbanna, 1944), p. 23.

7 Ibid, p. 5 and 11

8 Ibid. p. 10.

9 Ibid, p. 17.

10 Wallace Notestein, The English People, p. 119.

11 T. W. Baldwin, William Shakespeare's Vol. II, p. 21-22.

12 Ibid, p. 33 and 37.

13 Fritz Caspari, Humanism. p. 94.

14 M. L. Clarke, Classical Education, p. 19.

15 Ibid, p. 18 and 16 and 15.

16 Ibidk p. 13.

17 Henry O. Taylor, Thought and Expression in the Sixteenth Century, Vol. II (New York, 1920), p. 16.

18 T. W. Baldwin, William Shakespeare's, p. 298.

19 Ibid, p. 494.

20 Ibid, p.p. 495-505.

Chapter IV

1 T. W. Baldwin, William Shakespeare's, p. 305-6.

2 M. L. Clarke, Classical Education, p. 17-18; and Baldwin, William Shakespeare's, p. 305-06.

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4 Paul Kristeller, Renaissance Thought (New York) 1955), p. 49.

5 Woodward, W. H. Studies in Education, p. 312.

6 M. L. Clarke, Classical Education, p. 18.

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Chapter V

1 Wallace Notestein, English People, p. 121.

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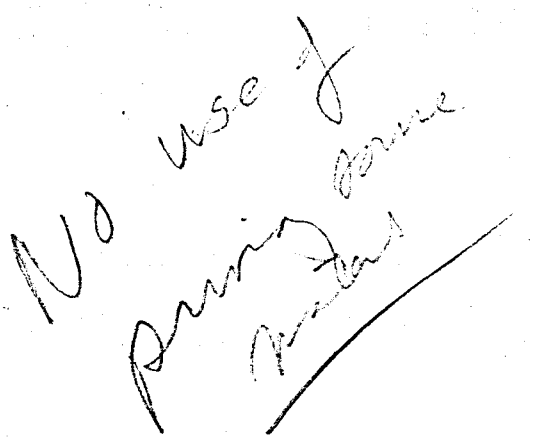

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