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T H E S I S

English Secondary Schools in the Fifteenth
and Early Sixteenth Centuries.

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CHAPTER I.

INTRODUCTORY.

English Education to the Close of the Middle Ages.

Education for the whole body of the English people has been a slow growth, which at times seemed almost to have lost any vitality it had previously possessed. However, before the arrival of St. Augustine and his monks we find that monasteries existed in different parts of the British Isles, and that these monasteries were the abodes of learning. The monks of the British, Scottish, and Irish Churches had started a monastic system where the youth were trained in religious learning. Gildas, who is believed to have written about A.D. 550 was certainly not the only learned and righteous man of the time, and many famous British bishops and scholars lived and wrote in the fifth and sixth centuries. ⁽¹⁾ During this period there was a close connection between the Scottish and British Churches, the former receiving a "mass" or "liturgy" from the three Britons, David, Gildas, and Cadoc whom they had accepted as teachers. As an evidence of the power of the monasteries established in this early period I will mention only one:- that founded by St. Finnian at Clonard, where there were as many as three thousand students at one time, and where the "Twelve Apostles of Ireland" ⁽²⁾ were educated.

(1) Hunt. A History of the English Church from its Foundation to the Norman Conquest. I. 4.

(2) Ibid. I. 7.

Soon after the arrival of the little band of missionaries led by St. Augustine, the leaders of religious thought and activity felt the need of places for the education of the youth who should carry the Roman Civilization into other parts of the country. About the end of the Sixth century Dunwich (a city which has since been washed away) was made the episcopal city of Felix, and here the king, Sigbert, founded a school for boys in imitation of those he had seen in Gaul. We learn from a passage in Bede's Ecclesiastical History that there was a school in the monastery of St. Peter and St. Paul at Canterbury, and that there was probably one attached to the bishop's church at Rochester. ⁽¹⁾ In these examples we can see how the church took up the work of education and how the Roman idea of Christianity spread over the country.

The establishment of monasteries, with the training and instruction of the youth of the land as one of the chief purposes of their foundation, continued to be the work of the missionaries during most of the early Saxon period. At Lindisfarne^{ne} we find that about A. D. 630 Aidan formed a school such as had been established at Dunwich, where twelve English youths were instructed so that in after years they might minister to their own people. Some of the Scottish monasteries at this time also instructed English boys in religious learning and monastic discipline. The Christianity of these Churches was being carried

(1) Hunt. A History of the English Church from its Foundation to the Norman Conquest. I. 65-66.

into all parts of Britain, and as the missionaries entered new places they carried with them the same kinds of institutions as they had established in other parts of the country.

In the seventh century was founded a school in southern England which exerted great influence upon later foundations. Theodore, a Greek from Tarsus, a man of great learning, was made Archbishop of Canterbury about A. D. 670 and he became a great promoter of learning. Several schools were later founded on the same plan as the one he started at Canterbury, and the influence of this learned Greek extended to many parts of Britain and even to other countries. With the aid of Hadrian, Abbot of St. Peter's, he established at Canterbury a school for boys. His reputation drew a great number of scholars to Cricklade, near Oxford, where they read divinity, philosophy, arithmetic, astronomy and music. (1) Theodore of Tarsus thus gave a great impetus to the educational movement in England, and occupies a very important place in an account of the progress of education and learning. (2)

(1) Dugdale. Monasticon.

I. 82.

(2) The Bishop of Bristol in his account of "Alfred as a Religious Man and an Educationalist" in the "Alfred the Great" edited by Bowkes, gives an account of a sharp passage at arms between Theodore and the Irish students who attended his lectures to illustrate the danger of teaching unpopular theories.

Through the work of many of the students of the Canterbury School, learning made great progress in different parts of England. Northumbria and Wessex became centers for education. The school at York, from which religion and learning were carried to continental nations, was founded by Egbert on the model of Theodore's Canterbury School, Alcuin was one of the most noted of the students of this institution. At Malmesbury we find one who had been trained by Archbishop Theodore freely teaching all who came to him. In A. D. 747 the Council of Clovesho ordered "all bishops, abbots and abbesses to provide schools in which young people might be instructed in religious knowledge." ⁽¹⁾ In this eighth century we find too that some attention was paid to girls' education for at Barking and Wimsborne were monasteries where they learned the arts, and to interpret the Scriptures and the writings of the Fathers. One of the principal differences to be noted in the educational movements of the seventh and eighth centuries is this change in the centers from which learning goes forth. It was southern England which received the greater amount of attention from the missionaries and educators in the seventh century, while the eighth saw a shifting to Northumbria.

Now comes one of those periods when the cause of education was weakened and its growth stopped for a while. England was invaded by a barbaric tribe from the continent, who harried the

(1) Hunt. A History of the English Church from its Foundation to the Norman Conquest. I. 232.

people and destroyed the institutions of the country for many years. In repelling the attacks of the Danes, the English, both clergy and laity, were engaged for a long time, almost to the exclusion of other interests. Not only was the progress of learning stopped, but the movement retrograded. The Danes destroyed many of the monasteries, with their libraries and treasures. During this period the older ecclesiastics disappeared, being either killed in the Danish raids or having left the country, and younger ones who could fill their places as instructors could not be brought forward.

Thus it happens that at the time Alfred the Great united the country under his sway learning was at a low ebb. The people had not lost altogether what they had gained from the early missionaries, but it devolved upon Alfred to again arouse an interest in education and culture. As a people, religion profoundly affected the Anglo-Saxons, and they were also fond of music, singing and poetry. The women of this period, not having been active participants in the carrying on of the wars, had had more time to devote to learning, and were therefore more learned than the men. Alfred's chief importance for us lies not in his acts as warrior or statesman, but in the work he accomplished in restoring some measure of culture and learning to England.

The country had fallen so low in learning that priests learned in either Latin or Saxon were hard to find. Therefore Alfred undertook the restoration of the monasteries, which the

Danes had destroyed, and his chief motive was the restoration of the schools. ⁽¹⁾ Not being able to find at home men learned enough to help him in this project Alfred sent abroad for scholars. Among the most noted of Alfred's assistants in carrying out this plan were Grimbold and John of Co**l**bey from Gaul, and Asser who came from South Wales. Having procured these helpers Alfred called upon his own bishops to see that the children of all freemen, who could afford it, were taught until they could read English writing. Any who expected promotion should then learn Latin. Like Charlemagne, Alfred had attached to his court a school in which his youngest son, together with the children of most of the nobles and of many that were not nobles, was taught to read Latin and Saxon books. ⁽²⁾

The efforts that Alfred made for the education of his people were not apparently continued by his immediate successors. Edward, it is true, followed his father's plan in having a school at the court where the children were trained as they had been in Alfred's time. For about a century after the death of the only ruler of England to whom has been given the title of "The Great" much of the time and energy of the people were wasted in continual wars with the Danes.

(1) Besant. Introduction to Alfred the Great, edited by Bowker, 26

(2) Bishop of Bristol. "Alfred as a Religious Man and an Educationalist". Bowker's Alfred the Great.

In this second invasion of the Danes learning again sank very low for the monastic schools perished along with the monasteries which the invaders looted and destroyed. Nevertheless during this dark period there was to be found one bright spot, when a spirit of reform awoke and a revival of learning took place chiefly through the efforts of one man. As abbot of Glastonbury about the middle of the tenth century, Dunstan made of his monastery a busy school. Dunstan taught his pupils not only book-learning but also the arts and crafts in which he excelled.⁽¹⁾ Two of Dunstan's followers tried to carry on the work of education as Dunstan did at Glastonbury. Aethelwold at Abingdon and in his palace at Winchester, and Oswald at Ramsey followed out Dunstan's plans. In the canons of the time of Dunstan is one which commands "that no priest receive another's scholar without leave of his earlier teacher; that every priest besides book-learning should learn a handicraft; that all should teach handicraft to their scholars; and that no learned priest should despise one less learned, but try to teach him better."

War again overshadowed the people, and the impulse which had caused this revival of learning was lost in its baleful influence. During the quarter of a century of the Danish occupancy of the country I find no trace of any activity tending toward the

(1) Hunt. A History of the English Church from its Foundation to the Norman Conquest. I. 343.

advancement of learning. With the restoration of the Saxon line in the person of Edward the Confessor it seems that we should be able to look for a revival of the policy of his ancestors. Such, however, was not the case, for though Edward was fond of having foreigners at his court there is no evidence that he ever tried to induce scholars to come to England to help him arouse any
(1)
zeal for learning.

Thus we see that at the end of the Saxon period of English History education had fallen very low indeed. In spite of the work of the British and Scottish monks, of the missionaries of the Roman Civilization, of Alfred, of Theodore, of Tarsus, and of St. Dunstan we find toward the close of the eleventh century that the great mass of the people were ignorant, and that even the monks were not as learned as before: As for any attempt at a general system of schools or process of education during all this early period none at all seems to have been made. Each man who took up the work of advancing education and learning followed his own ideas of what should be taught and how it should be taught. The usual studies were the writings of the Church Fathers and the Scriptures. In some of the monasteries a knowledge of Greek remained, for we know that Alciun when called to open Charlemagne's

(1) The only reference I have for this statement is p. 144 in the abridged edition of E. A. Freeman's History of the Norman Conquest, Vol. I. of the large edition is being rebound.

Court school introduced the study of Greek, and Erigena also when called to Gaul by Charles the Bold introduced the study of the Greek language. ⁽¹⁾ Some of the educators tried to train the children not only in book-learning but also to use their hands in the arts and crafts. As far though as I have been able to obtain any evidence to the contrary there was no system established either for the curriculum or the methods followed.

With the coming of the Normans, however, a new era for the progress of learning dawned in England. The Normans were a progressive people who carried the best of their civilization with them to any new country and firmly established it as a part of the life of that country. In Normandy William the Conqueror had placed strong men, both in personality and intellect, at the head of affairs, and it was perfectly natural that he should carry out the same policy in England. Through the Norman Conquest England was brought into closer connection with the life of the continent and thus into contact with the intellectual activity of the age. The importance of the Norman kings was much increased by the aid they gave to education in bringing learned men to England. There were many famous lawyers at ⁽²⁾ court, and at the heads of the monasteries William placed men who would strengthen his power. It was through William's influence that Lanfranc came to England, bringing with him a love for learning and a power for teaching others.

(1) Monroe. A Text Book in the History of Education. 278

(2) Bateson. Mediaval England. 28

Lanfranc, the brilliant lawyer of Pavia, about A.D. 1039 journeyed to France and made his way to Avranches, in Normandy. Here he set up a school to which came scholars from all parts of Europe. Devout study of the Bible led him to renounce the world. He went to the monastery which was being built at Bec and there became the teacher of those who wished to become monks. William, the Duke of Normandy upon meeting Lanfranc discerned that he would make a valuable councillor both in ecclesiastical and civil affairs. Therefore William chose him to fill the important see of Canterbury in his new country of England. Here Lanfranc made of his cathedral monastery a school in which were trained many boys, no doubt with a view to their entering holy orders. They were governed by very strict rules and were grouped under masters one for every two if possible. ⁽¹⁾ With the name of Lanfranc in his endeavor to bring learning and education to the English people, should be mentioned the names of his successors at Canterbury, Anselm and Theobald, both of whom had been trained at Bec.

The Norman period was one in which many schools for boys were established. We find that Bishop Herbert at Norwich trained boys all of whom were not intended for the cloister, and that schools were maintained at Maltham, Sarum and York. In London a school was attached to each of the three great churches, and at Thetford, St. Alban's and Dunstable were other schools. All licenses for schools had to be obtained from the bishop of the

(1) Bateson. Mediaeval England.

school, and every school whether monastic, cathedral or parish school had to be licensed.

It was during the reign of Henry I. that the Augustinians established their first house in England. The rise of this order is closely connected with the revival of intellectual and social culture. In their houses scholars were trained for secular as well as for clerical careers, and their establishments at Oseney and St. Frideswide prepared the way for the foundation of Oxford.⁽¹⁾

During the latter part of the twelfth century a new feature of English education showed itself in the rise of the University. The date of formal recognition by charter of the English Universities is difficult to determine, but large groups of students and teachers had existed at these places sometime before their formal recognition. The education of the early universities was wholly one of books and was directed much more to the mastery of form and the development of argumentation than to the acquisition of knowledge.⁽²⁾ The establishment of these higher places of learning necessarily led to the establishment of a better system of secondary training than was usually obtained in the monastic schools. A better foundation in the classics and a more thorough knowledge of the rules of argumentation and logic were the results of the rise of the Universities.

(1) Norgate. *England under the Angevin Kings*. I. 43.

(2) Monroe. *A Text book in the History of Education*. 324.

In the twelfth and thirteenth centuries there were three chief centers of education:- (1) the schools connected with monastic houses and cathedral churches; (2) the houses of bishops; (3) the Universities of Paris, Bologna, and Oxford which all came into being the latter part of the twelfth century: (1) The Benedictine monasteries with their learned abbots and abbesses were the homes of learning. The schools attached to the monasteries were partly for boys who were designed for the cloister life (oblats) partly also for others (nutriti) who had no such vocation; in many cases the children of the nobility, and especially of the founder or benefactors of the house were students of the latter class. The ordinary course of study in these monastic schools was divided into the two classes called Trivium and Quadrivium; the former consisting of grammar, rhetoric, and dialectic or logic; the latter of arithmetic, music, geometry and astronomy. In many of the monastic houses some knowledge of medicine and of the various arts, drawing, working in metals, and above all in architecture, might be obtained. (2)

In the early part of the twelfth century we find the schools of Kirkby and Pontefract were placed under the collegiate church in Pontefract Castle. At Warwick in 1123 we find that

- (1) Stephens. A History of the English Church from the Norman Conquest to the Accession of Edward I. II. 315.
(2) Ibid. 316.

Earl Roger gave to the collegiate church its school that the services might be improved by the presence of scholars. (1) It was a priest who taught Odericus Vitalis, and in the story of Godric of Finchale the parish school at Norham figures. Etams makes the general statement that there were schools in every town and village, and as many skilled masters as ministers of the exchequer. (2) With such evidence as this before us it is impossible to suppose that the Normans cared nothing for education.

Having found such activity in the cause of education existing in this early history of the English people we may confidently expect to find it continuing and growing as we proceed with our study. Although periods of war and turmoil at intervals stop the progress of education and learning, yet under the Angevin Kings schools were founded and culture and learning spread through the land. The interest in education during this period was not confined to the nobility and clergy as it had been for the most part in the previous dynasties, but the guilds and towns established institutions for the instruction of the young. Many free schools were established during this period and the cathedrals were ordered by two Roman Councils to have a master to teach poor scholars and others. In the monastery at Abingdon foundlings were

(1) Beach. English Schools at the Reformation. 15.
(2) Bateson. Mediaeval England. 93

(1)
reared and taught, and at St. Edmund's Bury there was a free
school built by Abbot Sampson in A. D. 1198.
(2)

In the first quarter of the thirteenth century a new force in the educational movement came to England. The work of the Franciscans here was rather that of educational reformers than that of philanthropists. Under the leadership of Grosseteste these monks led the movement toward a new learning. They introduced the study of the text of the Bible, a new moral philosophy, the study of experimental physics, and a beginning of the revival of Greek.
(3)
They also built schools where the poorest could be taught, and established a system of "lectors" in the country towns.

The first recorded endowment of a school is found in the endowment of St. Paul's, York, to which Archbishop, Roger de Pont l'Eveque gave one hundred shillings. Another endowment is that of the school at Wells Cathedral recorded in the muniments of the Cathedral by a deed bearing the date of A. D. 1229.
(4)

By the middle of the thirteenth century the friars had given an enormous impetus to learning, and a new era of collegiate

- (1) Bateson. Mediaeval England. 235.
- (2) Dugdale. Monasticon. III. 105 note.
- (3) Bateson. Mediaeval England. 226.
- (4) Leach. English Schools at the Reformation. 9. (The deed represents that "Roger of Chynton, Chaplain of Jocelyn, Bishop of Bath, having purchased the house from Thomas Lock, as executor of his father, for ten marks and having paid half of the purchase money it was founded that the deed should remain on deposit in the Treasury of Wells Cathedral till he paid the other five marks.)

churches and colleges arose. The term college as at that time used, applied not only to the body of the University but also to the staff of collegiate churches outside of the Universities. (1) Some of these college schools had grammar masters as part of the foundation, but the keeping of a grammar school depended upon whether or not the place where the college was, was populous. At Stoke-by-Clare there was kept a grammar school, and there were two under the government at St. Frideswide in Oxford. (2) At Meadon, or Maldon, in Surrey, Walter de Merton in A. D. 1263 (3) founded a college for three priests and twenty scholars.

About the beginning of the reign of Edward I. there is evidence of the connecting of places intended for the training of the mind with those designed for the care of the body. At this time there was great activity in the founding of hospitals with, in many cases, a grammar school attached. Such foundations (4) are to be found at Yarmouth, and in London at the Hospital of St. Katherine when six poor boys were to be maintained, taught and (5) to assist in the celebration of divine service.

In the later Middle Ages it seems that there were many free schools where instruction was given gratis to a certain number of poor boys. It was thought proper at that time that

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| (1) Leach. English Schools at the Reformation. | 20. |
| (2) Dugdale. Monasticon. II. | 142 |
| (3) Ibid. | VI. 1469 |
| (4) Ibid. | VI. 771 |
| (5) Ibid. | VI. 694 |

there should be a school in connection with every large religious house, where the laity were not freely admitted but where it is probable that others beside the monks and novices were instructed, though it may be not with them. The rule of the Austin Canons of Barnwell provided that the clerks who lived at the Almonry should be set to dippute by some official that they might learn better. ⁽¹⁾ There was a similar provision at Aurham, and elsewhere. Some of the great abbeys administered grammar schools for the benefit of the towns which had grown up around them. At Bury St. Edmunds, at St. Alban's, at Evesham, Bruton, Bridgewater and other places were grammar schools in connection with the convents. In most of these schools the masters were secular clerks, the monks merely acting as trustees. The great collegiate churches at Southwell, Beverly and Ripon each had its grammar school recognized as an integral part of the foundation, though separate endowments may have been assigned it. At Ashburton by A. D. 1314 there was a free grammar school founded by the Guild at St. Lawrence for a priest who should keep a school for the erudition of children. ⁽²⁾ At Beverly in 1312 a quarrell was in progress as to how many pupils the grammar master must take gratis. ⁽³⁾ Bishop B^{ur}ghershe founded a Chantry for five

- (1) Capes. A History of the English Church in the Fourteenth and Fifteenth Centuries. III. 331.
(2) Leach. English Schools at the Reformation. 35
(3) Bateson. Mediaeval England. 362.

priests and for the maintenance of six poor boys professing the art of grammar from the age of seven years till they have completed sixteen years. ⁽¹⁾ There are other instances of the free schools maintained by the religious houses, and also of the foundations of scholarships for the boys at specified schools by Churchmen.

But these Middle Ages did not have to altogether depend upon the foundations of religious bodies and of Churchmen for their educational institutions. In the fourteenth century we find traces of the king and laity taking an interest in the advancement of education and learning. Edward III. Showed a spirit of progress in his foundation of Dertford Nunnery in Kent in 1355 where the children of the best and noblest families were sent both for education and as nuns. ⁽²⁾ This is the first instance I have found of a royal foundation.

That the third estate was arousing to an interest in education is evidenced by the great number of gild schools which were established all over England, especially in the last quarter of the fourteenth century. These gilds, representing the trading classes, were working for the up-building of the country commercially, and as they were brought more and more into contact with

(1) Leach. English Schools at the Reformation. 8.

(2) Dugdale. Monasticon. VI. 537.

other nations and peoples their ideas became more progressive. In order therefore to strengthen themselves as corporations they established schools where the children of merchants and traders might learn not only the things tending toward culture, but also obtain a more practical education. We find such schools at many places where the guilds were active and progressive. At Lynn there was such an institution in A. D. 1383, and at Worcester, at Ludlow, at Stratford and at Deritend guild schools were maintained. The Drapers had a school at Shrewsbury and the Merchant Tailors one in London. The Guild of Kalendars had kept a school of Jews in the twelfth century, and when that came to an end were still charged with education, public lectures and the management of a free library. (1)

There was one school founded during the Middle Ages which deserves special mention. This was the school at Winchester founded in 1373. (2) by William of Wykeham who had been educated at the "Great Grammar School in Winchester." The original plan was to have a warden as director of the school, ten fellows, one principal, one assistant teacher, seventy poor scholars, three chaplains, sixteen choristers, and ten paying scholars, the sons

(1) Green. Town Life in the Fifteenth Century, 13. note 2.

(2) The date of the foundation of Winchester College is variously given. The above date is given in the "Journal of Education VIII, 261." The "Report of the Commissioner of Education " 1899-1900, p. 46 gives the date 1386. Barnard-American Journal of Education gives the date 1387 on p. 258 of Vol. VIII)

(1)
of noble and wealthy men. Monks were excluded from the foundation of this school as well as from Wykeham's other foundation New College at Oxford. In this school the monitorial system which has been maintained in so many schools since that time, was first established. The eighteen oldest boys were called "praefecti." In order to maintain good morals and decorum three prefects were placed over each chamber to which the scholars were assigned. (2)
Wykeham regarded schools as national institutions, and sought by every means to develop among his pupils a strong "esprit de corps." His idea was that education should be the harmonious development of the whole man, and its chief aim the formation of character.

The statutes of Winchester declare "no one having lands, tenements, or other possessions, spiritual or temporal, the income wherefrom exceeds five marks sterling a year shall be elected to the college itself, our own relatives excepted." Wykeham's maxim was "Manners make the man", and we can see from this that

(1) Report of Commissioner of Education 1899 - 1900, 46.

(2) Kirkby, 87. (Johnson - De Schola Collegiate Wiccanica.)

Statutes CXXXIV (Kirkby 495) "There shall be at least three scholars of good repute in the chambers, who shall be older and more discrette than the others and further advanced in their studies, who shall superintend and oversee their fellows, and shall truly certify and inform the warden, vice-warden, and master of the morals, manners, and progress in study of the scholars from time to time as occasion arises or when required, in accordance with their oath to the head of the college, in order that by this means those scholars who fall into bad ways or neglect their studies may receive the castigation, correction and punishment suited to their demerits."

he sought to train his students in culture and manners as well as in book-learning. The motto he gave his school was "Aut disce aut discede; manet sors tertia caedi." It would seem that the advice given in this motto was followed by the school, for we learn especially in regard to the "third lot" that the students were reported for any breach of morals or neglect of their lessons that they might receive the castigation suited to their demerits.

During the Middle Ages, then, we see that the character of education has somewhat changed. Whereas, when educative processes were altogether in the hands of the Church, the kind of instruction given was to a great degree theoretical, now we see a practical element coming in and education becoming more suited to the needs of every day life. Under the old system a life of contemplation was considered the best life to lead, and the monks and scholars led quiet lives, studying the writings of ancient times. With the Middle Ages we come to a period when such a life is not considered of as great worth, when activity enters and makes the people desire different things. Under the system prevailing before the thirteenth century all instruction was given in Latin but with the awakening of the laity to an interest in education we find that the vernacular is used. As the scholastic philosophy had tried to perfect the theory of the "idea" as the unifying element in their life, the function of schooling was to

(1)
develop the power to argue and define abstract conceptions. This unity which the school-men had attempted to establish and preserve was to be overthrown finally by an outburst of individualism or self-activity, which in England found its first expression in the gild foundations of the thirteenth century.

A rapid survey of the preceding pages will bring us to the conclusion that beyond a doubt the Church was the main factor in the progress of education to the close of the Middle Ages. Monastic schools established under the Saxon kings were destroyed by the Danes in their raids, and thus a severe injury was done to English education. William the Conqueror in strengthening his power in England placed prominent ecclesiastics at the head of his foundations. These learned men established schools, and learning made progress; not, it is true, among all classes but principally among the clergy and nobility.

Great teachers coming to England, drew around them groups of scholars, and toward the close of the twelfth century we have a new element in the establishment of the Universities. These foundations made the need of better preparatory schools felt in England and more schools were established. In this same century

(1) Monroe. A Text book in the History of Education. 328.

too, came the friars as educational reformers, establishing their schools where the poor were taught, and bringing to England the scholastic philosophy.

The thirteenth century was filled with the intellectual and educational activity of the friars, and their work it was that carried to the people generally a greater degree of learning than they had before possessed.

It is in the fourteenth century that we really find other factors becoming prominent in educational fields. The first royal foundation and the guild schools attest the rising interest among the rulers and the commercial class. Even with the progress that had taken place, however, the great mass of the people had not felt many of the effects of the changes in educational conditions. It remained for later years to increase the facilities so that the people as a body received some of the education, which was being spread throughout England.

CHAPTER II.

CHAPTER II.

The Church and Secondary Education in the Fifteenth and Sixteenth Centuries.

A study of the educational conditions in the earlier periods of English history has brought the Church before our minds as the main factor in the progress of education. In the Saxon and Norman periods we may say that practically all the people, who had any education at all, received it from the clergy. It seems beyond doubt that the zeal for learning and its advancement during that time existed only in the Church. By it both clergy and laity were trained to fill the places to which they were called. During that time we find no specific mention of secondary schools, or of the methods in which the people were trained in their early years. But as we know that both in Church and State there were learned men directing affairs, and as they received training in the monasteries, we may take it that the monasteries were the seats of secondary education. To many the court schools of the Saxon and Norman kings may seem to be proof that the Church was not the most important element in the advance of education and learning; but if we study the facts we will find that the instructors in those schools were Churchmen. Toward the close of the Middle Ages we find an awakening of zeal for reform and learning in the Church. Conditions - the reforms of Wycliffe and the Lollards, and the quarrels among Churchmen themselves - caused the Church to feel

the need of strong men at the head to care for the welfare of the Church. Then, too, toward the end of the Fourteenth century we found other factors, the guilds and towns, coming forward in the educational field, and it behooved the Church to arouse and bend her energy toward the maintaining of her power over the people.

That the Church was alive and exerting her influence as an educational force in England at the beginning of the Fifteenth Century is evidenced by the number of schools she was maintaining at that time. Not only were ecclesiastics trained under her auspices, but the laity also received instruction from the monasteries and convents. One of the strongest weapons the Church had in her grasp by which to strengthen her hold upon the people was the encouragement of learning. We find her interested not only in the higher training of the Colleges and Universities, but also in what may be called secondary education. Some of the training of boys was given by the bishops in their own houses, and we find that girls, too, were taught under the auspices of abbesses. As an evidence that the Church was very active educationally we learn that many of the monasteries and convents had schools where a certain number of boys were trained. In addition to these schools there were many monastic and cathedral schools scattered all over the country. In the Grammar schools too we find the influence of the Church - the teacher sometimes being a monk or friar, or else paid out of the treasury of the monastery or cathedral.

The rise of nunneries as boarding schools for girls⁽¹⁾ is another evidence that the Church was educationally active. At Karow Nunnery in the suburbs of Norwich we find a place of education for the young ladies of the chief families of Norwich,⁽²⁾ who boarded with and were educated by the nuns. The daughters of twenty-six gentlemen were brought up at St. Mary's in Winchester.⁽³⁾ From a letter addressed in 1537 by the King's Commissioners to Lord Cromwell we find that at Pollesworth Nunnery "Gentlemen's children and students to the number of thirty or forty-five lived there and were brought up virtuously."⁽⁴⁾ From such instances as these we may see that the education of the girls was not neglected in the Pre-reformation Period. They were instructed in reading and writing, in the art of needlework, and in gentle manners. Not such an education as the girls of the present day receive, but truly to be "gentlewomen" as the term was understood in those days.

Some of the great Ecclesiastics of this period founded Grammar Schools which they did not place under the control of any of the monasteries or cathedrals. At Glastonbury Abbey Bishop Whiting's "apartment was a kind of well-disciplined court where the sons of noblemen and gentlemen were sent for virtuous education, and returned thence excellently accomplished. Abbot Whiting had bred up near three hundred after this manner,

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| (1) H. D. Traill. | Social England. | p. 32 |
| (2) Dugdale | Monasticon. | Vol. IV. p. 69. |
| (3) Ibid. | | Vol. II. p. 457. |
| (4) Ibid. | | Vol. II. p. 363 |

besides others of a meaner rank whom he fitted for the univers-
ities." (1) Archdeacon Sponne founded a College for two priests, one
a preacher, and the other a teacher of grammar at Towcester in
Northamptonshire. (2) In 1484 at Rotherham was founded Jesus College
with a Provost and three Fellows, who were a School master of
Grammar, a Schoolmaster of Song, and a Schoolmaster of Writing. (3)
In Yorkshire was the College of St. Andrew at Acaster, in the
parish of Stillingfleet, founded by Bishop Stillington of Bath;
also, for a Provost and three Fellows "whereof one doth keep a free
School of Grammar according to the foundation". (4) Cumberland had
its college of this kind at Kir^koswald, with a Provost and five
Brethren, two of whom were Schoolmasters. (5) Bishop Alcock of
Rochester, the son of a Hull merchant, established a free gram-
mar school at Hull where the master was to "teach all scholars
thither resorting without taking any stipend or wages for the
same, and should have for his own wages £ 10. (6) The public school
in Manchester was founded by Hugh Oldham D. D. and Bishop of
Exeter. (7) The free grammar school at Bruton in Somersetshire was
founded by deed dated September 24, 1519 by Richard Fitz-James,

(1) Dugdale. Monasticon. Vol. I. p. 7.

(2) Leach. English Schools at the Reformation. p 24

(Also given in Dugdale's Monasticon Vol. VI. p. 1460)

(3) Ibid.

(4) Ibid.

(5) Ibid.

(6) Green. Town Life in the Fifteenth Century. p. 14.

(7) Camden. Britannia. Vol. II. p. 144.

(1)
Bishop of London. At Chichester in Sussex the free grammar school was founded by Bishop Story, chiefly for the training of youth intended for holy orders.
(2)

How early the Chantries began to be utilized as endowments for Grammar Schools is hard to say. In 1414 Thomas Langley, Bishop of Durham founded two schools - one of Grammar, the other of Song - to be kept on the Palace Green in Durham - the open space between the Bishop's Castle and the Cathedral Abbey Church; the masters were to be Chantry priests, whose duty was to keep these schools, "teaching gratis the poor who ask it humbly for the love of God, but charging the rest moderate fees such as are usually paid in other Grammar or Song Schools. In Wisbech in Cambridgeshire they say there was only one foundation, the Trinity Guild, within the Chantries Act. This was founded by several persons, all of whom were clerks, in the second year of
(3)

(1) Lewis. Topographical Dictionary of England. 415.

(Leach In his "English Schools at the Reformation" on p. 18 gives the date of the foundation as 1520.)

(2) Lewis.

592

(Leach - English Schools at the Reformation p. 8 says "Anthony Clarke Schoolmaster Prebendary in the said church of the prebend called Vyley" - a mistake for Highleigh "impropriated for a Grammar School forever; whereof the said Prebendary of his benevolence alloweth toward the finding of an usher yearly £ 4." As the Cathedral Churches were exempt from the Act the whole endowment being a prebend of the Cathedral must surely have been excluded also. This School is one quoted by Knight in his "Life of Colet" as founded by Story, Bishop of Chichester, who gave it a bequest in his will in 1502. What Story did in fact, was to procure the annexation to the school which existed long before of a canonry and prebend in the Cathedral, and it is therefore called the Prebendal School.)

(3) Leach. English Schools at the Reformation.

52 - 53.

Richard II. There were four stipendiary priests attached to it headed by "Master Henry Ogle, being Schoolmaster." The Guild was founded for the maintenance of God's service in the parish church of S. Peter and S. Paul, and also to pray for the souls of the "brutherne and susterne" of the Guild. Wherefore they kept "one priest, being learned to preach" that the inhabitants might know their duty toward God and their King. They also maintained a Grammar School "freely to teach and instruct children continually in godly and virtuous learning so many as doth or will repair to him for such purpose." At Wimborne was a Chantry of which Cardinal Pole was Dean in 1535. The incumbent of the Chantry was to "say mass for the souls of the founders, and to be a schoolmaster to teach freely all manner of children grammar within the same College. At Stafford and Tamworth, it was the "Morrow Mass Priest" who was school-master. (The morrow-mass priest had to say mass early for the benefit of the travellers and workmen before going to their business. His selection as Schoolmaster was probably due to the fact that he had to get up extra early, and therefore was on the spot to teach boys, whose early-rising abominations, which plague even modern households with their unseemly hours.) It seems probable, for anything that I can find to the contrary, that the people of Birmingham had to rely for

- (1) Leach. English Schools at the Reformation. 42
(2) Ibid. 14
(3) Ibid. 14

a school on the Chantry at "Deritend" in the parish of Ashton and "Loraship of Birmingham", which kept two priests "whereof the one serving the cure and the other teaching a Grammar School!"⁽¹⁾

With Chantries may be classed such foundations as "the Service of our Lady", or "So-and-so's stipendiary" which were often called Grammar Schools or Grammar School Masters.⁽²⁾ There was such a foundation at Newbury, the founder of which in 1466 actually anticipated modern ideas so much as to empower his feoffees "to alter and change the foundation from time to time as to their discretion should seem good."⁽³⁾ The foundations of Stipendiary priests prepared the way for foundations like Dean Colet's where the school was the expressed object. Chipping Campden Grammar School is perhaps one of the earliest specimens. This was the schoolmaster's service, alias Ferby's service, founded by one John Ferby and Margery, his wife, and the lands put in feoffment to the intent to find a priest to maintain a Free School in the said parish forever."⁽⁴⁾

The Grammar Schools of the Collegiate Churches or Colleges were the same in constitution and hardly distinguishable in purpose from the Cathedral Schools, and some of them were, perhaps, founded to be Cathedral Schools, As they did not come into direct connection with bishops or become the principal seats of bishops

(1) Leach. English Schools at the Reformation.
(2) Ibid.
(3) Ibid.
(4) Ibid.

44
64
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they were not reckoned as Cathedrals. The staff of each of these schools, however, was composed of the same kind of people as the Cathedrals, the secular canons. A primary duty and an essential attribute of these colleges were the maintenance of a Grammar School. In ancient days their principal officer after the Dean, and in many places he existed before there was a Dean - was the Schoolmaster. In later days he was called the Chancellor, and when he attained that title he devolved his duty of Grammar teaching on a deputy commonly called the Schoolmaster (Magister Scholarum), or, in full, "The Master of the Grammar School of the Collegiate Church of N.", or sometimes "Of the town of N". These College Schools were open to all laity as well as to church folk. ⁽¹⁾ The College of Southwell, commonly called Southwell Minster, was one of the oldest and largest of these collegiate churches, and survived as such till 1848. This school was supported by a common fund and by the income from the common lands. The income from the common lands was applicable to certain wages of deacons, choristers, incense-bearers, and "for the relieving of poor scholars thither resorting for their erudition either in grammer or song. ⁽²⁾ At Bedford in Oxfordshire there existed at the time of the visitation of Henry VIII's Commissioners a flourishing Grammar

(1) Leach. English Schools at the Reformation. 11.
(2) Ibid. 12

(1)
School - "The Guild of our Lady" in the parish Church, Here
"the brethren of the said Guild at their cost and charge did
build a chapel of our Lady annexed to the parish Church there
of their devotion, and did find a priest to minister there and
(2)
to teach children freely."

In connection with many Hospitals, which were founded
in this Pre-reformation period, Grammar Schools were founded
as part of the foundation. The Hospital of St. Cross at Win-
chester was founded for a master, thirteen brethren, six priests,
six choristers and also for alms for one hundred poor daily, and
we find that "the wages of the schoolmaster 46 s. 8 d." Being
so near Winchester it is probable there was no real Grammar
School at the Hospital. (3)
The school at St. Anthony's Hospital
in Threadneedle Street in London was not founded till 1441, after
the transfer to the secular clergy, when John Carpenter, Provost
of Oriel, procured for it the appropriation of the church of
St. Benet Rink, which stood next door to it, for the purpose
(4)
of establishing a Free Grammar School. Among the schools re-
corded as attached to Hospitals will be found that of Banbury,
where the Hospital of S. John the Baptist was said to date from
the reign of King John. The school was at one time so famous

(1) Leach	English Schools at the Reformation.	37
(2) Ibid.		38
(3) Ibid.		25
(4) Ibid.		26 - 27

that it became a model for others, but all that is known of it now is only what we find in stray paragraphs in the deeds of other foundations. The deed of Manchester Grammar School in 1515 is expressed to be for a master "to teach and instruct children in grammar according to the form of grammar then taught in the School in the town of Banbury." This is insisted on again in the statutes of 1525. "The High Master shall be able to teach children Grammar after the School use, manner and form of the School of Banbury in Oxfordshire, now there taught which is called Stanbridge Grammar." This school was also mentioned by Edward VI's Commissioners who make a "memorandum that there is a free school within the town of Banbury called St. John's School or Hospital; the schoolmaster Nicholas Cartwright⁽¹⁾. At Heytesbury in Wiltshire^{il} by the first foundation there was founded a Grammar School beyond the maintenance of the said twelve poor, the governor of which school should annually receive for his salary £ 10."⁽²⁾ This school disappeared as did the Banbury school. Bishop Grandison of Exeter provided for the board and education of eight children, and for a master to teach them Grammar, in the Hospital of St. John. At Brough in Westmorland⁽³⁾ Tanner says "In the beginning of the sixteenth century John Brunzkill founded here, on a piece of ground called Gibgarth a

(1) Leach. English Schools at the Reformation.

(2) Ibid.

(3) Dugdale. Monasticon.

Chapel and Hospital ---- The Chapel was dedicated to the blessed Virgin and St. Gabriel; it had two chaplains, the one to celebrate divine services, the other to instruct the children of the place in Grammar and Singing. The Hospital of St. Hohn the Baptist at Coventry was granted to John Hales by Henry VIII, and by the former was converted into a Grammar School which he called Henry the Eighth's ^{school.} "Schola Regis Henrici Octavi a Hohnne Hales armigero fundata, in qua bonis literis imbuantur Pueri, usque ad consummationem saeculi in Christi gloriam et ecclesiae aedificationem." (2)

In the reports of the Commissioners appointed by Henry VIII and Edward VI are mentioned many other Grammar Schools which in some way were connected with the Church. In the Priory at Bridge-water we find that thirteen poor boys had been maintained and educated. (3) At Lewes in Sussex, Agnes Morley had founded a Grammar School in 1512, and given the nomination of the master to the prior. Till the dissolution of the monastery of Winchcombe there was granted and paid out of the same monastery, one yearly pension of £ 10 to and for a Free School to be maintained and kept at Cirencester in Gloucestershire. (4) At Ripon the Commissioners report "we still find the Scholemaster of Grammar paid yearly forth of the common of the said church, that is, out of the common fund, and his stipend is the same as that at Southwell,

- (1) Dugdale. Monasticon. VI. 778
(2) Ibid. VI. 658
(3) Leach. English Schools at the Reformation. 18
(4) Ibid. 18

(1)
viz. £ 2 a year" At Crediton, in Devon, the Grammar School-
master was probably one of the Vicars-Choral. There was a Gram-
mar master at ⁽²⁾ ~~Dwelme~~ Almshouse in 1461 where teaching was to be
free. ⁽³⁾ In 1472 Prior Selling of Christchurch reports to the
Archbishop of canterbury that he has provided a "schoolmaster
for your grammar schools in Canterbury, the which hath lately
taught grammar at Winchester and at St. Anthony's in London." ⁽⁴⁾
Before the middle of the fifteenth century there was a school
in Appleby taught by a chantry priest. A school was founded at ⁽⁵⁾
Ipswich by Cardinal Wolsey in 1525. The income of this school
was mostly with-held by Henry VIII, so that Elizabeth was com-
pelled to re-establish it in 1565. ⁽⁶⁾ There is evidence that at
Westminster school, which had been a seat of learning from the
time that England was a "thorny island" from the latter part of
the reign of Edward III down to the dissolution of the monas-
teries a salary was paid by the Abbey to a school-master styled
"Magister Scholarum pro eruditione puerorum grammaticorum". ⁽⁷⁾ After
the suppression of the Abbey and monastery of St. Peter, the school
was re-established by Henry VIII and was endowed with the proceeds
of the sale of church property by Elizabeth. ⁽⁸⁾

(1) Leach. English Schools at the Reformation.		15
(2) Ibid.		15
(3) Riley. Liber Albus.	XIX.	627
(4) Ibid.	IX	217
(5) Hist. Mss. Com.	IE	105
(6) Report of the Commissioner of Education 1899-1900		49
(7) Barnard American Journal of Education.		275
(8) Report of the Commissioner of Education 1899 - 1900		51

About the time of Henry VI I find the establishment of other schools, without the protection or patronage of any powerful landowner simply by the initiative of the middle classes searching for a religion suitable to themselves. These were the schools established by the followers of the reformer, Wycliffe. In the neighborhood of Beccles on the border of Norfolk and Suffolk great congregations of Lollards were formed and schools started. I mention these schools in connection with the Church and Education, as they were founded for the strengthening and advancing of the doctrines of Wycliffe. We find that it was penal for any (to prevent the growth of Wicklivism) to put their children to private teachers. Hence was it that hundreds were compelled to go to the same school; where, to use the words of the records, "the masters waxen rich in money, and the learners poor in cunning." Four eminent ministers in London complained to Parliament of this bad condition and to them "it was granted by the advice of the ordinary, or archbishop of Canterbury to erect five schools in their respective parishes, which are fitly called "the five ^{schools} ~~parishes~~ of London", which mute in a manner before, began to speak and pronounce the Latin tongue .

Although the monastic schools are not as prominent during this period as they had been under the earlier Plantagenets, yet we find the church taking part in the educational activity through the schools in connection with the cathedrals, the collegiate

(1) G. M. Trevelyan, England in the Age of Wycliffe. 341
(2) Fuller. Church History of Britain. I. 495

churches, chantries and guilds. "It is confidently stated by the editor of the certificates under the Chantries Acts that for higher education the provision was actually larger, relatively to the existing population, than in 1865, as given in the Schools Inquiry Commission Report." It is not ^{easy} to reconcile this estimate with the complaint of the incumbents of the city parishes in 1447 of the exceeding need of schools in London, or with the language of William Byngham, Rector of St. John Zachary, who petitioned for permission to found God's House, afterward developed as Christ's College, Cambridge, with the words "Youre poure Besecher hathe founde of late over the est part of the weye leding from Hampton to Coventre and so forth, no ferther north than ^RBypon, seventie scholes voide, or mo, that were ^{occupied} all at ones, within fiftie yeres passed, because that there is so grete ⁽¹⁾scarstie of Maistres of Gramar." It seems to me that this statement can hardly be justified when we notice the number of schools conducted under the auspices of the Church and also remember that other forces were at work in the field of education. It may be, however, that because of the distraction of public interest in the long debate of war, and through fear of the growth of Lollardism, or the jealousy felt when peasants aspire to learning, that the number of teachers may have diminished. It does not seem

(1) W. W. Capes. A History of the English Church in the Fourteenth and Fifteenth Centuries. 338.

that there was any especial professional class of teachers among the clergy at this time. The friars would be the nearest approach to such a class, but even they did not make teaching their only occupation. In the prominence which was given to Latin, to the study of the Bible and of the Church Fathers we may trace the influence of the Church in the school curriculum. It is stated that "in the fifteenth Century severe corporal punishment was the accustomed instrument of good education."⁽¹⁾

That the Church had not allowed her institutions of learning to fall into disuse during the Fifteenth and early Sixteenth Centuries seems to me fully determined through a consideration of the number of foundations which owed their existence to her influence. When we consider that boarding schools for girls and boys were to be found in the nunneries and monasteries, that grammar schools were maintained by the cathedrals, the collegiate churches, the chantries and guilds; and that many prominent ecclesiastics founded institutions for the advancement of learning it seems to me that we must acknowledge that the Church was alive as an educational factor during this period. Her work was not of as great importance as during the earlier periods of Saxon, Norman and Angevin kings, but in conjunction with the other educational forces which have sprung up, she was carrying on the work of education.

(1) Knight. Popular History of England. II. 79

CHAPTER III.

CHAPTER III.

The Laity and Secondary Education in the Pre-Reformation Period.

It may be stated as a general rule of the conditions prevailing in the Middle Ages and the earlier periods of English History that the laity had very little interest in learning and education. We have seen in our preliminary survey that what schools existed in those periods were founded, with only a few exceptions, for ecclesiastics alone. The schools maintained at the royal courts where the nobles and members of the royal families were instructed, were open to only a chosen few. Even in these court schools the students did not attempt to attain a high degree of learning, but only sought to fit themselves to carry out their work in life. It was only in rare cases that any of the laity were admitted to the monastic schools, and even in those cases the number admitted was so small that one might almost say that no laymen were educated in those schools.

The intellectual awakening of the people generally was a very slow process and only came by degrees. To most Englishmen of that period education was a weakening process. The only educated men with whom they had any connection, or of whom they had any knowledge, were the Churchmen of the time, and they were not considered to possess the characteristics of a "manly man". The thing of most interest to men was the waging of war and knowledge of the art of war constituted the most important knowledge in their minds. If no war was being carried on which engaged their time and interests

there still remained the past-times of the Age of Chivalry - the jousts, the tournaments, the chase, and the mimic wars. In spite of its show and gallantry the age was one of rude culture and of a general lack of education and learning. In his early years a boy of noble birth would be taught to take his place in the life of the court in which he would naturally have a part; he would learn how to use his weapons in war-fare, how to hunt, and how to please by his manners and conversation; and when he knew these things his education would be considered complete and he would be ready to assume the responsibilities of his position. All the education necessary for the vassal of a great feudal noble was to learn how the lord should be obeyed, how his commands should be carried out, and to be able to follow him in war or in the hunt. In the towns the youths would in all probability be apprenticed to some trade, and if they learned how to their work that was all that was required of them. Each of these classes was really instructed by example, the method followed was one of "pure imitation", and their education, if such it may be called, was almost wholly physical. Any improvement in their mental capacities was not even thought of, and the people themselves did not feel the need of any such improvement. Their daily occupations occupied them to such an extent that they paid little attention to learning and culture.

It might with truth be said that the people of England owed their intellectual awakening to the preaching of Wycliffe and his "poor preachers", and to the growth of the feeling of nationality. "The age in which 'the poor preachers' disseminated their

opinions was an age in which knowledge began to spread, and literature was to some extent cultivated.⁽¹⁾ Authors used the English tongue in their works and through their writings a desire for more knowledge permeated the country. The works of Chaucer, Gower, and Sir John Mandeville aroused the people to intellectual endeavor and speculation. "Trevisa translated the "Polychronicum" of Higden in 1385. From him we learn that at the time he wrote gentlemen had "much left off to have their children taught French!" The change had been gradually coming, for John Cornwall, a school-master in 1356 made his boys translate Latin into English."⁽²⁾ Froissart, when he came to England in 1394 commended King Richard's French,⁽³⁾ which shows that English was now commonly read and spoken. Trade unions and guilds, formed for the advancement of commerce, established schools for the training of boys. The Lollards in calling attention to the abuses existing in the Church and to the need of reform, showed the English people what privileges the monks and priests possessed and how their learning made it possible for them to obtain the best results from their endeavors. People began to think for themselves and to reason out why certain things should be done. They began to want to know the reasons for certain actions, not simply to do as they were ordered. There was an increasing tendency toward speculation in the realms of thought, and the words of the preachers and of the authors aroused a greater desire among the people for an understanding of the events of every-day life.

(1) C. Knight. Popular History of England.

(2) Ibid.

(3) Ibid.

II. 11.

II. 13

II. 13.

We have seen how in the fifteenth and sixteenth centuries the Church, through fear of losing her hold on the people, aroused herself and established numerous schools. The monastic schools of the earlier periods having become slothful and not mindful of their duty, were not giving the training and education for which they had been founded. Cathedral, collegiate, and chantry foundations carried on the work which the monastic schools had relinquished. They admitted a few who were not designed for the life of the cloister, and thus really did a greater work than their predecessors had accomplished. But in the fifteenth and sixteenth centuries the people were not compelled to rely altogether upon these Church schools for their education. The laity began to take an interest in the cause of learning and to found schools for its advancement. During the latter part of the fourteenth century we find an expression of this interest in the foundation of schools by the traders and merchants of the towns, and by the guilds and corporations. In the Pre-Reformation period not only do the schools of the guilds attest the rising interest of the laity in education, but we find schools founded by the rulers themselves and also by the nobility.

The reigns of the first two Lancastrian kings were so filled with wars that there is no evidence of any great interest in learning on the part of the kings or the nobility. The nation was so occupied with Henry IV's struggles to keep the throne he had gained from Richard in the last year of the fourteenth century,

and with Henry V's war with France, that little attention was paid to literature, or any of the arts. With the accession of Henry VI, however, a more peaceful period dawned for England. When six years of age Henry was placed under the tutelage of the Earl of Warwick. "His appointment as tutor to the king was made under the authority of the Council, and he was to instruct his pupil in all things worthy to be known, nurturing him in the love and fear of his Creator and in hatred of all vice." Henry was under the strictest discipline no one being allowed to speak to him except in the presence of Warwick and of the four knights appointed to be about his person, for fear that his mind would be distracted from his studies. It is probable that it is to the instruction of the earl of Warwick that we owe the foundations of Eton and King's College, Cambridge.

To Henry VI belongs the honor of founding the best known of all the schools founded by any of the English kings. This college known at the present time as Eton College, was according to its full title, "The Kynge's College of Our Lady by Eton by Windsore." In the words of the Charter Henry determined "to found erect, and establish to endure in all future time, a college to consist of one provost, and ten priests, four clerks and six ^{chorister} ~~cloister~~ boys, who are to serve daily there in the celebration of divine worship, and of twenty-five poor and indigent scholars who are to learn grammar, etc.; consisting also of one master or

(1) C. Knight. Popular History of England.

II. 79

(2) Dugdale. Monisticon.

VI. IV. 1433

teacher in grammar, whose duty it shall be to instruct in the rudiments of grammar the said indigent scholars and all others whatsoever who may come together from any part of the Kingdom of England to the said college, grat^uitously and without the exaction of money or any other thing." This school, founded in 1440 by Henry VI in sight of his castle at Windsor and on the model of Winchester, combined a collegiate schurch, a poor house, and a school for poor and needy children. Provost and fellows were required to be priests but not monks. William of Waynflete, a teacher of Winchester, was the first provost of Eton. He brought five fellows and thirty-five scholars from Winchester, and they became in 1443 the first body of Etonians. The sons of noblemen, to the number of twenty were received in addition to those on the foundation. They were lodged in the town of Eton at their relations' expense and were known as "Commensales" or "oppidani". In addition there were others who ate at the same table with the scholars and choristers, but paid less than the other class. The "Commensales" and this last class were later called "gentlemen commoners" and "commoners." Scholars on the foundation were lodged and boarded in the College buildings at the expense of the College. The foundation scholars were placed in two large chambers on the ground floor three of the upper boys in each. Dinner and supper were provided daily for all the members of the College. Though some of its

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| (1) Journal of Education | 263 |
| (2) Report of the Commissioner of Education 1899-1900 | 48 |
| (3) Ibid. | 48 |
| (4) Journal of Education | 263 |

endowment was taken away by Edward IV, yet it still continues (being particularly excepted in the Acts of Dissolution) in a flourishing estate, with some small alteration in the number of the foundation, which now consists of a Provost, seven fellows, two school-masters, two conducts, one organist, seven clerks, seventy King's Scholars, ten choristers, besides officers and servants belonging to the College. (1)

Toward the middle of the fifteenth Century England again became involved in war; - a war between two royal houses for the possession of the throne. The struggle between the House of York and the House of Lancaster was waged desultorially for about thirty years - one writer claims that what fighting really occurred would not have occupied two years' time. This war was not one which affected the condition of the main body of the English people to any great extent. It was mostly carried on by two factions of the nobility and their retainers. For a time the Yorkites triumphed and driving out Henry VI, placed upon the throne Edward IV. When the House of York was firmly established we find a taste for literature was extant. It was the brother of Edward's Queen Lord Rivers, who was the patron of Caxton when he brought the art of printing to London in 1474. "Edward was himself a reader. In his "wardrobe Accounts" there are entries for binding his Titus Livius, his Froissart, his Josephus and his Bible; we well as for the cost of fastening chests to remove his books from London to (2) Eltham."

(1) Dugdale. Monasticon.

(2) Knight Popular History of England. II.



In the reign of Richard III we know of only one school whose date has been ascertained, and that was due to William of Wainfleet, not to the king himself. But when we come to Henry VII we find a king, who uniting the two opposing houses in his own person, found time to devote to the advancement of learning. He was an encourager of the New Learning, and instilled into his son a love for learning. He helped those who were trying to raise the intellectual standards of the English people and did what he could to advance the cause of literature and culture. In his journeys through the country he tried to induce the people to take an interest in educational affairs. It was on one of these journeys that the Grammar School at Reading was started through his advice and by his help. He endowed the school with an annual stipend of ten pounds payable out of the crown rents of the town of Reading.

As for the interest which the nobility took in learning it may be regarded as of only the slightest value. Of course, nearly every manor house maintained a chaplain, and part of his duty was to see to the education of the children of his patron. Some of the nobles were great lovers of literature and learning. Humphrey of Gloucester had collected a magnificent library of six hundred volumes, and Lord Rivers, as we have seen, was the patron of Caxton. From letters which depict the life of those times,

(1) Barnard. American Journal of Education. VIII.

259

(2) Coates. History and Antiquities of Reading.

311

such as
the "Paston Letters", we see that the ladies of the family were for the most part well instructed, if we may judge from their (1) letters.

Of the intellectual life of the towns in the Fifteenth and Sixteenth Centuries we know scarcely anything. The schools ^{have} drifted off to the Universities or to London. The zeal of the learned had to wage a long war with the pedants of the schools and the barbaric notions of education which governed men's minds. The training given to the poor boys was often rude and brutal. The most remarkable thing about the growth of the Grammar Schools at this period was the part taken in their foundation by the merchants and traders of the towns. The son of a draper established the school at Sandwich, and Sir Edmund Shea, a goldsmith, founded one (2) at Stockport. The founder of the school at Macclesfield, endowed a school there because there were few grammar masters in that country and the children for lack of teaching "fall to idleness (3) and so constantly live dissolutely all their days." The Manchester grammar school was planned by a clothier of the town, but its found- (4) ation was completed by Hugh Oldham, Bishop of Exeter.

Many of the schools that were founded during this period were by their founders cut off from ecclesiastical supervision altogether. There was a controversy going on between the licensed

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| (1)Green. | Town Life in the Fifteenth Century. | 16 |
| (2)Knight. | Popular History of England. | II. 122 |
| (3)Green. | Town Life in the Fifteenth Century. | 16 |
| (4)Ibid. | | 17 |

and unlicensed members of the ecclesiastical orders and under this new state of affairs the towns often took their teaching out of the hands of the priest. The founders of Seven Oaks Grammar School in 1432, said point blank, that the schoolmaster was not to be a (1) priest. It is well know that Colet said the head master of St. Paul's must be a layman. Archbishop Holgate provided for his three schools in Yorkshire that the master might be married and (2) a layman. At Bridgenorth in 1503 it was ordered that no priest (3) should keep a school. At Nottingham a new free school was founded in 1512 and was put directly under the management of the mayor (4) and the town Council. Oswestry School in Shropshire founded by David Holbeach, which, no letters patent having been found, must have been merely and sincerely for a school master who was no (5) priest. The Hospital of St. Bartholome^w at Bristol was purchased by the executors of Robert Thorne and conveyed to the Mayor, (6) Burgesses and commonalty for the erecting of a grammar school.

We have now arrived at a point when we can consider the most important school established in this Pre-Reformation period. A school which endures to the present time and whose influence has been felt through its students since its foundation in the early Sixteenth century. John Colet, a devout churchman, humanist and

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| (1) Leach. English Schools at the reformation. | 57 |
| (In sacris ordinibus minime constitutus.)" | |
| (2) Leach. English Schools at the reformation. | 57 |
| (3) Green. Town Life in the Fifteenth Century. | 19 |
| (4) Ibid. | 19 |
| (5) Leach. English Schools at the Reformation. | 56 |
| (6) Dugdale. Monasticon. | VI. 774 |

lover of children, determined to devote his patrimony to the foundation of a school in St. Paul's Churchyard, London. Instead of entrusting his foundation to the church, he made the master, wardens, and assistants of the company of Mercers his trustees. It was founded by Colet in 1509 as a day school for one hundred and fifty-three children without any restriction as to the country and was finished in 1512. The only qualification necessary for entrance was that the children must already be able to read and write, and be of good parts and capacities. Colet's plan was to bring the New Learning into the English schools and so he changed his curriculum from the old Trivium and Quadrivium, which had prevailed up to that time, to one based more on the humanistic studies. Into his course of study he introduced good Literature, both Latin and Greek, most of the Christian authors, was to increase knowledge and whorshiping of God and of our Lord, Chirst Jesus and to inculcate Christian life and manner into our children. That the study of Latin might not be so hard for the children Colet himself wrote an accidence and in conjunction with Erasmus and William Lilly, the first headmaster of St. Paul's, he wrote a Latin grammar which was long used and known as Lilly's Grammar. The best way to instruct in Latin and Greek was by reading such authors as have wisdom joined with pure, chaste elequence; rules would be given as they advanced in reading. Erasmus' Institutum Christiani homines and his Copia were also used in this school.

(1) ^uSubohm. Oxford Reformers.

(2) Brown. The Making of Our Middle Schools.

In the government of the school we even see a change from the old form. There were to be a head master to direct in doctrine; "surmaister" to fill the place of headmaster and have the preference for that position; and a chaplain who should only attend on the school, teach the catechism and instruct in the Articles of Faith and the Ten Commandments in English. Much space has been given to this foundation of Colet's because of the influence it exerted upon schools of later foundation. Such schools as Merchant Taylor's, Rugby, and Harrow, founded in the later Sixteenth and early Seventeenth Centuries, were modeled upon the plan of St. Paul's school. This school is also important as being the first to introduce the study of Greek and in its plan which was based on broader principles than earlier schools.

In the later Fifteenth Century we see that there was a growing tendency toward lay schools. Layman, who wished to advance the cause of education and learning, did not leave their money to the church for the foundation of schools but began to found them themselves. More and more we find, as we advance into the Sixteenth century, that the schools are entrusted either to bodies of laymen or to the towns themselves, for their government and control. In previous times there were no special educational institutions for the laity; those, who received any education, received it from the church schools in conjunction with those intended for the cloister life. The great work of this period is to be found in this growth of interest on the part of the laity

for education and learning; this it is that makes the age so important for the after centuries. Had not the laity aroused and helped on the progress of culture and literature, England today would not hold the strong position she does hold in the history of the world, for a country in which all power of educating the young remains in the hands of the church does not advance in the same proportion, as one in which the laity take the interests of education into their own hands.

Thus we see that the period of the Fifteenth and early Sixteenth centuries was an important one for the progress of education. Not only was the church aroused to greater interest through the influences brought to bear upon her, but much was done in the same direction by the laity. Impetus was given to the advance of learning by the rulers themselves; they were men of better education than the earlier Kings and seeing the advantages, which an educated people give to a country, encouraged the foundation of schools and even in some instances founded them themselves. The nobility, while still rude and uncultured to our modern standards became the patrons of authors and learned men, and collected libraries for their own enjoyment. The education of the children of nobles was for the most part entrusted to the chaplain or to a private tutor, who lived in the house. But yet, we find that certain of schools, received the sons of the nobles and wealthy families. The interest of the commons is attested by the number of schools founded in the towns and villages by the merchants and traders. Through these schools education was

given more and more to the people themselves who form the backbone of the nation.

CHAPTER IV.

CHAPTER IV.

The Course of Study and the Methods of Instruction in the Pre-Reformation Secondary Schools.

Following the usual rule of procedure in an account of educational conditions in any country, it is natural for us now to inquire what things were taught in the Pre-Reformation schools and how they were taught. The ideal course of study is such an one as best fits the students to do their work in life, and the method of instruction one which accomplishes the best results in making active the various interests of the individual students. Let us now see to what extent these ends were realized in the curriculum and methods of the fifteenth and sixteenth centuries.

In the first place we must consider what influences molded the course of study in these schools. That there were many factors operative in producing the curriculum of the Pre-Reformation school it is true beyond a doubt. Among these influences the Church as the chief promoter of early education occupies the most important place. Other things also affected the course of study to a greater or less degree ; viz. The Seven Liberal Arts, the mediaeval or Aristotilian philosophy, the discoveries and travels of the Middle Ages. All these things affected not only the subjects taught, but also the methods in which they were taught.

As the Church was in early days the main factor in carrying on the work of education it was but natural that her authority and beliefs should have had great weight in choosing what things were proper for people to learn. The education given by the early

Church was wholly for those intended for life in the cloister, and therefore its character was altogether religious. The aim and purpose of this education was a moral one, and only those things were to be studies which tended to give moral discipline. For this purpose the Scriptures and the writings of the Church Fathers were chosen. From the list of the Church Fathers were excluded those of the Greek Church because they were considered heretics by the heads of the Western Church. This left to the schools only the Scriptures and the writings of these early Christians who used the Latin tongue. In addition to this book-learning the students in the monastic schools were taught music that they might assist in the Church services, writing, that they might help in transcribing the manuscripts, and to a few was imparted the art of calculating the Church calendar.⁽¹⁾

Even after these schools were in a small degree opened to the laity, the education remained practically of the same religious character. The course given these lay scholars was restricted to grammar, the philosophy then in vogue, and divinity.⁽²⁾ Thus we see that it was to the influence of the Church that we owe to a great extent the dominance of the Latin tongue, and the presence of music in the school curriculum.

(1) Monroe. A Text Book in the History of Education. 259
(2) Hazlitt. Schools, School-Books and Schoolmasters. 9

The general attitude toward the classical writers was one of distinct hostility, and we find Alciun telling his pupils at Tours that the sacred poets were sufficient for them. Had Alciun gone directly to Tours on his arrival in France, the instruction he imparted would probably have been of much narrower character than that the French received at his hands. In the Palace School of Charles he based his teaching on the works of Boethius, Cassiodorus and Isidorous which he had studied at the cathedral school of York. In addition to these regular studies he had to answer numerous questions on all subjects of interest to the courtiers. He advised the study of the Liberal Arts as a foundation for learning. These Liberal Arts are seven in number, and divided into two classes called the Trivium and the Quadrivium. To the first class belonged the three studies grammar, rhetoric and dialectic; to the second, arithmetic, geometry, music and astronomy. These studies were really broader than their names imply, for geometry always included the rudiments of geography, astronomy included physics, grammar included literature, and rhetoric included history. The addition of these studies then made the course of study more comprehensive than it had been under the earlier system, and their presence influenced the curriculum of later schools.

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| (1) Monroe. A Text Book in the History of Education. | 273 |
| (2) Mullinger. Schools of Charles the Great. | 71 |
| (3) Monroe. A Text Book in the History of Education. | 272 |

Scholasticism an educational movement based largely upon the idea of unity, drawn from the Aristotelian deductive philosophy was responsible for the rise of the Universities. It was through the work of the learned Schoolmen that the doctrines of the Church were systematized and knowledge was given a more scientific form. It was the work of these men, especially from end of the eleventh century to the beginning of the fourteenth as champions of human reason, which kept alive learning and philosophic activity. The great contributions of the Schoolmen to the schools of later ages were the introduction of the deductive logic of Aristotle, and the scientific form they gave to knowledge. As the Universities became more firmly established the secondary schools increased their facilities and broadened their curriculum so as to make themselves real preparatory schools for these institutions of higher learning. What may be called a renaissance took place. Interest was increased, Greek was given a place in the course of study, and debates and arguments encouraged in true logical manner.

It is probably to the ideals of chivalry that we owe the study of modern languages which in the Pre-Reformation period was a small part of the course of study. In the training of the page or squire during the Age of Chivalry there was little of the intellectual but a knowledge of French, the language of love, was

(1)
a necessity. If we consider the instilling of good manners a part of the school curriculum that too might be ascribed to the influence of chivalry, for a knight must be courteous. The education of chivalry was physical, that of the schools an equally one-sided intellectual, education. (2)

Toward the close of the Middle Ages other interests and influences arose which brought new elements into the course of study. That introduction of the art of printing, cheapening the cost of books and increasing their number, made the people take more interest in other literatures beside the Latin, especially in that of their own country. The zeal for discovery led to a greater study of geography, and contact with new races to a desire to know about their customs and history. And the books of travel published by the voyagers greatly increased the facility with which such things could be learned.

The Renaissance, or revival of the humanistic studies was a powerful influence in molding the course of study of the Pre-Reformation schools. This new education brought in a radically different interpretation of Greek philosophy. The metaphysics of Aristotle were replaced by his physics, and Plato exalted above Aristotle. (3)
The Latin literature was studied for the language itself rather than for its contents. (4)
Instead of the old formal Latin

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| (1) Monroe. A Text Book in the History of Education. | 291 |
| (Painter. History of Education. 108. "Almost the sole intellectual element entering into it was music and poetry.) | |
| (2) Mark. Educational Theories in England. | 4 |
| (3) Monroe. A Text Book in the History of Education. | 350 |
| (4) Mark. Educational Theories in England. | 15 |

of the Fathers the students aspired to express themselves in Latin as full of freedom expressiveness and beauty as the classical authors used. The contribution of the Renaissance to education was the reformulation of the conception of a liberal education which included the physical, the moral, the aesthetic the literary and social as well as the abstract literary theological and ecclesiastical elements. All of these different aspects are to be seen in the curriculum of the schools established on humanistic principles.

The changes brought about by these different influences were very gradual, one phase being in reality but an outgrowth of the preceding conditions. In England itself, the humanistic methods did not make any progress before the foundation of St. Paul's by Dean Colet. We find during the fifteenth century that the instruction was purely oral and the children learned by rote. There was no preparation beforehand; books were not to be obtained and the manuscripts were scarce. The severest corporal punishment was the accustomed instrument of good education at this
(1)
period.

With the introduction of the art of printing books became more numerous, and, as the humanistic movement progressed in England scholars began to make attempts to change the methods of instruction. Colet in his foundation of St. Paul's gave the first

(1) Knight. Popular History of England. II 77

expression of the humanistic idea in England. He followed to a great extent, not only Erasmus' idea of what should be studied, but also his plan of instruction. Erasmus insisted upon the importance of the early training of the child, saying that "Nurture and example are the stimulus to the formation of an unconscious standard of conduct, intelligence, and taste." ⁽¹⁾ The vigor of an athlete was not to be regarded as compensation for a lack of learning, but yet care and attention must be given to physical training. The home training is important in the early stages of a child's career, - he must be taught to enunciate clearly and the alphabet and the first steps in reading and writing must be learned in play. During this period Erasmus insists that the method of training must be "per lusum".

When he considers the question of public or private instruction Erasmus comes to the conclusion that it would be better to engage one tutor for five or six boys than to have them attend public schools. Under this system they would have the benefits of companionship, of emulation, and personal interest, without the evil which was sure to creep in where numbers of boys were gathered together.

St. Paul's School in London founded by Dean Colet in A.D. 1509, called by some "the most representative of English Grammar School", ⁽²⁾ is considered the finest type of a humanistic school.

(1) Woodward. Erasmus concerning Education.

(2) Brown. The Making of Our Middle Schools.

A glance at the course of study of this school will show us what things were studied in the early sixteenth century. The curriculum contained good literature, both Greek and Latin, mostly the Christian authors. These were studied "to increase knowledge and worshipping of God and our Lord Christ Jesus, and to inculcate Christian life and manners in our children." (1) The books used in gaining this knowledge of Latin were Lilly's Grammar, which the head master had written in conjunction with Colet and Erasmus; Colet's accidence to induce to Latin language; Erasmus' "Institutum Christiani homines" and "Copia". The Catechism, the Articles of Faith, and the Ten Commandments were taught in English.

The humanists changed the status of other studies in addition to changing that of the Latin language and of religious instruction. One of the characteristic marks of the lay spirit

(1) Brown The Making of Our Middle Schools. 15

(Seebohm. Oxford Reformers. 208 and 209. "Latin adulterate which blind fools brought into this world poisoning thereby the old Latin speech and the very Roman tongue used in the time of Tully and Sallust, and Virgil and Terrence, and learned by St. Jerome, St. Ambrose and St. Augustine should be utterly abanished and excluded out of this school. The children should be taught good literature, both Latin and Greek such authors that have with wisdom, joined pure, chaste eloquence - especially Christian authors who wrote their wisdom in clear and chaste Latin whether in prose or verse; "for" said Colet, "my intent is by this school especially to increase knowledge and worshipping of God and our Lord Jesus Christ, and good Christian life and manners in the children.")

of humanism is to be found in its ideal and aim which was to give a full practical training. All education should have the threefold end of moral, intellectual and physical training of the pupil. For the moral end the humanists claimed that philosophy and the Fathers should be the dominant studies; the ancient literatures as containing the profoundest truths, were for the intellectual side; and gymnastics and military exercises provide for physical culture. The study of mathematics, nature, and astronomy was part of the curriculum. Music, drawing, and reading also had their places.

A consideration of the methods followed by the humanists will convince us that education was becoming better suited to the needs of the individual. Students were more under the personal care of their instructors and their interests brought into greater activity than, during the earlier period. Especial attention was paid to the beginnings of children's training. The home training, in the hands of the mother, was to be directed toward the three sides of education, but especially toward the moral and physical sides. The example of the parents and of all with whom the children came in contact were to enforce the precepts given at this stage of education, which was to be devoted to the formation of right habits.

(1) Woodward. Vittorino da Feltre and other Humanistic Educators. 183

(2) Ibid.

According to the humanists' ideals everything was to be subordinated to the classics, in the mastery of which was supposed to lie the source of all scholarly culture. Mathematics and history were to receive slight attention; geography natural history, and agriculture were to be studied not to prepare for the demands of practical life, but merely for a more complete understanding of the references to these subjects in classical literature. (1)

Erasmus made two charges against the schoolmasters of his day: they were ignorant and brutal. (2) The first step in securing right discipline, according to his theory, was to secure the respect and affection of the pupil for the master; the second, to secure the affection of the pupil for the subject taught. In order to do this interest must be aroused, and this is secured by the encouragement of ambition, by emulation, by alternation of subjects, and by relaxation. After arousing interest it must be kept alive by clearness in exposition and arrangement, variety of illustration, of contrast and of parallel. The desire of fame, and fear of ridicule become with Erasmus an educational motive. But neither praise nor blame must be used to any great extent, and harsh discipline was not a necessity under any conditions.

(1) Kemp. History of Education.

160

(2) Woodward. Erasmus concerning Education/

98

Seeing then that the humanists had such ideas we may surely say that progress toward modern methods was being made. To be sure Latin still held the most prominent place, and the Vernacular was not held in much esteem, but on the other hand, we find a more practical use of the classics being made, and other subjects rising in the estimation of the teachers and people. Methods have become less harsh and pupils are becoming more and more to be regarded in the light of human beings with strong individual interests. Of course the fifteenth and sixteenth centuries were far from realizing the importance of the individual as we do today, but steps were being taken in that direction, and we can see the dawn of modern theories of education.

CHAPTER V.

CHAPTER V.

General Effects of the Renaissance and the Reformation on English Secondary Education.

From an educational stand-point then the condition of England at the close of the fifteenth and beginning of the sixteenth centuries was not as bad as many writers have made it out to have been. The nineteenth century historians made many complaints of the lack of education among the English people in the Pre-Reformation period. In ^{our} ~~our~~ book we find that at the beginning of the fifteenth century even those few grammar schools which were in existence were very badly managed, and that parents were restrained from having private teachers for their children through fear of the growth of Wickl⁽¹⁾ifism. It would seem, however, that such complaints as the fore-going can not be supported from the records of that time. We know that nearly every large monastery had a school in which not only those intended for religious orders were educated, but also some secular education was given. By the end of the thirteenth century, too, we found the trading class awakening to an interest in education and establishing schools.

Now these monastic schools and guild schools did not lose their importance during the fifteenth century, but more were added; other foundations, cathedral, chantry, and stipendiary - increased the number of the schools and gave greater opportunities to the people to receive an education. During the fifteenth century, as we have seen in the preceding pages of this thesis, the old courses

(1) Fuller. The Church History of Britain. II. 495.

of study and the old methods had changed very much from those pursued in the older monastic schools. The learning of the humanists did not spread into England till the very close of the fifteenth century and their educational aims and methods were not adopted till the beginning of the sixteenth century.

Up to the close of the fifteenth century the Church was still, to a great extent, the arbiter in all educational methods. The schools which were founded, though often not within the monasteries themselves, were often founded by the monks or the secular clergy and were required to be licensed by the bishop or ordinary of the district. Another class of schools was those which were altogether removed from clerical supervision, - the guild or corporation schools in which the master was a laymen and the school was under the control of the town council or of a trade guild.

The number of schools existing in the Pre-Reformation Period is variously given, and no accurate statement can be made for it is not certain how many of the monasteries maintained schools. It may, however, be taken as a moderate estimate that there were extant in England at the time the Reformation began between two and three hundred grammar schools. (1)

[1] Leach. English Schools at the Reformation. 5 - 6

(The records appended to this book show that close on 200 Grammar Schools (and schools of Winchester and Eton are included in the term Grammar Schools,) existed in England before the reign of Edward VI; ----- Three hundred is a moderate estimate in the year 1535, -----".)

Toward the close of the fifteenth century England began to feel the effects of the movement which had been affecting thought and education on the continent for about a century . The school started at Padua by Vittorino do Feltrre in 1428 was one of the first secondary schools in which the Humanistic studies occupied an important place. The revival of interest in the humanities spread over the continent and was finally brought to England by the Hellenists, William Grocyn and Thomas Linacre, who had acquired their inspiration from the Italian schools. It was through Oxford rather than Cambridge that the new learning entered England. When Erasmus came to England in 1498 he found a group of students at Oxford interested in the new learning, and he, himself introduced it at Cambridge between 1510 and 1513.

England's humanistic educators were not of national importance, their influence was chiefly local. They may be divided into three classes:- 1st, those who introduced the new learning into the University, as Linacre, Grocyn and Cheke; 2d, those who organized it for the schools, - as Colet, Lilly, and Ascham; and 3d, those who by example and patronage encouraged it, such as More. It is with the second class that we are chiefly interested, but we must mention one other man who exerted great influence on English education, namely, Desiderius Erasmus.

- (1) Woodward. Vittorino da Feltrre and other Humanistic Educators 29
(2) Monroe. A Text Book in the History of Education. 388
(3) Ibid. 382

(1)
Erasmus was born at Rotterdam in 1466. He attended various schools at Gonda, at Utrecht, at Deventer, at Bois-le-Duc. He complained of the character of the education and of the text books used at all these places. At Stein he spent ten years in the Augustinian monastery and in 1492 became an ordained priest. It was at Stein that his development as a man of Letters began; he wrote some Latin poems, and three prose works of interest to students of his interests. In Paris Erasmus devoted himself to a study of the classics and made a beginning with Greek. He made several visits to England, and became associated with the group of earnest scholars, especially with Colet and More. He worked hard till his death in 1536 to advance the cause of the New Learning

(2)
But Erasmus' chief interest for us is in his connection with the English humanists especially Colet and More. It was the advice and insistence of these two that led Erasmus to make the classics so thoroughly his own, and it was to his advice that Colet owed much in the government, method, and aim of his foundation at St. Paul's. As with the other humanist educators Erasmus thought that the monastic schools did not give the education suitable for the life of the time. He did not believe in any restriction being put upon the freedom and activities of the students. His dictum - "schola sit publica aut nulla" - gives his idea of what a school should be.

(1) Woodward. Erasmus concerning Education. 1

(2) Ibid. 7

(3) Ibid. 5

(De Paris, etc. 504 Infra, 204.)

Colet joined his ideas with those of Erasmus, and established his school on humanistic principles. The introduction of the ideals of these educators made a step on the direction of modern education. Less severe punishments and more praise induced the students to study more from affection for the subject and the teacher than through fear. The course of study too was changed from a religious and theological interpretation of the authors, to one which considered the content of their works as of greater importance. More of the social aim was apparent in their methods and work and the schools founded by them became the models for later foundations. For such services as these Colet and Erasmus must be considered as of the greatest importance in the progress of education and learning in England.

Thus we find early in the sixteenth century the beginnings of reform in curriculum and method which were to make of education a thing which all ranks could have and enjoy. The foundation schools were originally intended for poor children of talent, but we find that in most of them the children of the nobles and benefactors were also admitted for a small fee. The teachers, too, were better prepared to teach the subjects assigned to them, and seemed to enjoy their work because they themselves were students. Their vacations were short and holidays rare during the fifteenth century, but with the introduction of the ideals of the humanist educators we find the idea of learning "per lusum" brought in,

(1) Report of the Commissioner of Education 1899 - 1900 I. 52

and the children are given longer periods for recreation. The children made better progress than in the earlier period of the Middle Ages through being better instructed and having access to printed books. The schools were in some degree graded schools with certain studies assigned to each form or class. Cardinal Walsley's school at Ipswich was such a school, and many of the schools founded after his were to follow the same plan. Thus it seems to me that English Secondary Education owes much to the Renaissance and the educators whose work was based on humanistic principles.

The great movement known as the Reformation did not have much effect on the secondary education in England. About the only real result of this movement, as seen in the education and learning of England, is to be found in the greater insistence upon a knowledge of the vernacular. Henry VIII was himself an encourager of the humanists and so did not attempt any change in the schools which were under their control. About the most noticeable change in the secondary schools was that they were taken from the control of monks or secular bodies and placed under the control of the national church. The organization of the schools by Henry VIII and Edward VI was largely for the purpose of destroying the monastic and ecclesiastical control.

The dissolution of the manasteries weakened the cause of secondary education, and greatly lessened the number of places where instruction was given. We find at the time of the Reformation that there existed between two and three hundred grammar schools, a large proportion of which were under ecclesiastical control, most of which were either swept away or plundered and damaged by either Henry VIII or his son. And in what way did these two kings repair the work they destroyed?

For quite a period, indeed until late in the nineteenth century the historians claimed that Henry VIII and Edward VI were the founders of the English system of Grammar Schools. Green in his History of the English people, is one of the historians responsible for this fallacious idea, and especially does he give the credit to Edward VI. Nor is Green the only historian who has accepted this error, for Canon Dixon in his History of the Church of England says that "Edward exceeded any of his predecessors" in the number of schools he founded, and H. D. Traill in Social England raised the number founded by Edward to thirty.

To the claim that Henry VIII and Edward VI were the founders of the English system of secondary education it would seem that we must oppose the facts which arise from a consideration of

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| (1) Leach. English Schools at the Reformation. | 6 |
| (2) Ibid. | 1 - 2 |
| (3) Canon Dixon. History of the Church of England | III. 458. ed. 1885 |
| (4) Leach. English Schools at the Reformation. | 3 |
| (H.D. Traill. Social England. | III. 229) |

the conditions. We have seen that many schools existed in England before the time of these kings, and we know that many were destroyed by their zeal and that of their advisers. In the reign of Henry VIII no less than forty-nine schools were founded, and during the period of Edward VI the prudent forethought of Crammer gave the stimulus to the erection of no less than forty-four schools. Will these schools make up for those dissolved through the efforts of the administrators of these reigns?

The ninety-three schools founded during the reigns of these two monarchs certainly do not compensate for the two or three hundred which were destroyed by the dissolution of the monasteries. Of course the methods followed in these new schools were those of the humanists joined with a greater use of the vernacular, and were more in accordance with modern methods. These schools, however, cannot be regarded as altogether the foundations of Henry VIII and Edward VI as many of them were simply a re-founding of the schools which they had destroyed. The list of schools assigned to Edward VI as founder includes among others, Crediton, Buckingham and Pontefract, the records of which show that they existed long before the reign of this king.

On the other hand, considering that Edward VI encouraged better methods, and really founded some new schools, it seems to me that to call him a "Spoiler of Schools" is almost too strong

(1) Barnard. American Journal of Education. VIII. 259.

condemnation. But truly when we consider numbers, it seems that too much glory has been given to him for his foundations, and that he cannot be considered the founder of the English system of secondary education. For we have seen that in the time of the Saxons and Normans and all through the Middle Ages attention was paid to the education of children.

English secondary education then was not a product of the Reformation period, but existed and flourished in earlier times. Apparently reading and writing were everywhere common among the people, for we find that the principal artisans in each craft audited such parts as dealt with labor and signed every page. By the fifteenth century the word "townsmen" had come to mean people instructed and trained and not ignorant rustics. Scholars had collected in the towns and at the Universities and toward the close of the fifteenth century came the New Learning giving great impetus to the progress of learning and culture. In the true sense of the word the Renaissance was an educational movement which the Reformation was not. And secondary education under its influence progressed to almost a modern education.

(1) Green. Town Life in the Fifteenth Century
(Rogers Agric. and Prices. IV. 502)

APPENDIX I.

A Chronological List of Secondary Schools founded in
the Fifteenth and early Sixteenth Centuries.

<u>Name of School.</u>	<u>Location.</u>	<u>Founder</u>	<u>Date</u>
Free Grammar School.	Oswestry	David Holbeach	1407
"	Durham	Thomas Langley	1414
"	Higham Ferrers	Archbishop Chichele	1420
"	Wainfleet	William Patten	1424
"	Seven-Oaks	Sir William Se ^u nocke	1432
Eton College	Windsor	Henry VI	1440
St. Anthony's Hospital	London	John Carpenter	1441
Free Grammar School	Wisbech	Guild of Holy Trinity	1446
"	Brackley	William of Wainfleet	1447
"	Towcester	William of Sponne	1448
"	stockport	Sir Edmund Shaa	1457
Ewelme Almshouse	Ewelme	-----	1461
Free Grammar School.	Newbury	Henry Wonnestall	1466
College of St. Andrew	Acaster	Bishop Stillington	1480
Free Grammar School	Stratford-upon- Avon	Thomas Jolyffe	1482
Jesus College	Rotherham	Thomas Scott	1483
Free Grammar School	Hull	Bishop Alcock	1486
"	Reading	Henry VII.	1486
"	Sudbury	William Wood	1491
"	Lancaster	----- before	1495
"	Chichester	Bishop Story	1497
"	Lynn	Thomas Thoresby	time of Henry VII.

<u>Name of School.</u>	<u>Location.</u>	<u>Founder</u>	<u>Date</u>
Free Grammar School.	Sedburgh	Roger Lupton	time of Henry VII.
"	Bridgnorth	-----	1503
"	Brough	John Brunskill	1506
St. Paul's	London	John Colet	1509
Free Grammar School	Lewes	Agnes Morley	1512
"	Nottingham	Agnes Mellors	1513
"	Wolverhampton	Sir Stephen Jenyns	1513
"	Pocklington	John Dowman	1515
"	Manchester	Hugh Oldham	1519
"	Bruton	Bishop Fitz-James	1520
"	Taunton	Richard Fox	1522
"	Winchcombe	Henry VIII	1522
"	Ipswich	Cardinal Wolsey	1525
"	Warrington	A member of the Boteler family	1526
"	Sutton-Coldfield	Bishop Vesey	1527 or 8
Ratcliffe Free School	Stamford	William Ratcliffe	1530
Free Grammar School	Bristol	Robert Thorne	1532
"	Newcastle	Thomas Horsley	between 1525 and 1533
"	Wimborne	Judge Rodes	1537
"	Westminster	Henry VIII	1540
St. Mary's de Crypt	Gloucester	John Cooke	1540
Worcester Monastery	Worcester	Henry VIII	1541
Free Grammar School	Northampton	Thomas Chipsey	1542
"	Abergavenny	Henry VIII	1543

<u>Name of School</u>	<u>Location</u>	<u>Founder</u>	<u>Date</u>
Free Grammar School	Chester	Henry VIII	1545
"	York	Robert Holgate	1546
Hospital of St. John	Coventry	John Hales	1546
Free Grammar School	Skipton	William Ennystead	1548
"	Maidstone	By the Corporation	1548
"	Peterborough	Henry VIII	time of Henry VIII
"	Rochester	"	"
The College School	Gloucester	"	"
Royal Grammar School	Worcester	"	"

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