

It is clear, then, that for final work in all these schools the boys from simple Latins progressed through themes of increasing degrees of difficulty to epistles, verse, and the declamatory forms. This is the scheme of Erasmus. At each stage, the boys have the proper classic models for imitation. They are directed in their efforts by the requisite amounts of theory from grammar, rhetoric, and logic. In fundamentals, it is as Erasmus said it should be. It was founded upon his principles, and taught from his texts and by his methods, as progressively modified. The exercises by which these subjects were inculcated were all conventional by Whittinton's day, so that he supplies the boys with proper Latin formulae in his *Vulgaria*.

Here me felowe/ my parte/ my verses/ my rule/ my latyn/ without boke.

Audi mi condiscipule, audito, audias me memoriter recitantem. partem carmina regulam/ materiam latinam.²¹

Since this is written in a book of vulgars which became Latins, here are all the conventional subjects of drill. The general principles of routine are also uniform. Some work had been assigned for over night. This was repeated first thing in the morning as the morning lessons. The remainder of the morning was spent in receiving and preparing lessons. The afternoon was spent in recitations, these being the afternoon lessons. The routine of morning and afternoon lessons, with "parts" and "rules" coming first thing as the morning lessons still continues in Paul's curriculum in the second half of the seventeenth century. On Friday morning a certain amount of new work was given to be rendered at the same time Saturday. But the greater part of Friday and Saturday was occupied in repeating the total work of the week. Then the last two weeks of the quarter were devoted to repetition of the total work of that period. Since the work depended fundamentally upon memory, the teachers realized fully the necessity of constant repetition.

The Elizabethan schoolmaster evidently agreed with Diogenes, who for his pupils

found the meanes y^t thei should learn by hearte & memorie al y^t euer good was out of y^e poetes, & other writers. In cōsideracion y^t we haue true knowlage & perfecte intelligēce, onely of suche thynges as wee haue suerly enprinted & engrauen in our memorie.²²

²¹ Whittinton, Robert, *Vulgaria . . . et de institutione grammaticulorum Opusculum* (1521), Folio XXVr.

²² Erasmus, D., *Apophtegmes, that is to saie, prompte, quicke, wittie and sentencious saynges* (tr. by N. Udall, 1542; U. M. *1063, from B. M. 1075, g. 1; S. T. C. 10443), p. 80r; Roberts, R. *The Apophthegmes of Erasmus, Translated into English by Nicolas Udall* (1877, from the edition of 1564), p. 89. Two copies of the edition of 1564 in the University of Illinois Library.