

Ramus adapts Sturm more closely than seems to be generally recognized. Ascham is influenced by Sturm. Manutius contributes such ideas as how Virgil has imitated Homer. Someone should edit Kempe, locating specifically the sources of each of his ideas; but that is not necessary for our present purpose.

Kempe precedes his detailed discussion and explanation of the curriculum with a clear-cut statement of principles.

Now followeth the ductie of the Schoolemaister, which is to vse the best way and order both in teaching and also in gouerning. Touching the former, all knowledge is taught generally both by precepts of arte, and also by practise of the same precepts. They are practised partly by obseruing examples of them in other mens workes, and partly by making somewhat of our owne, and that first by imitation, and at length without imitation. So that the perfection of the arte is not gotten at the first, but *Per numeros veniunt ista gradusque suos*. Wherefore first the scholler shall learne the precepts: secondly, he shall learne to note the examples of the precepts in vnfolding other mens workes: thirdly, to imitate the examples in some worke of his owne: fourthly and lastly, to make somewhat alone without an example. Now, all these kindes of teaching are seene in euery speciall sort of the things taught, be it Grammar, Logike, Rhetorike, Arithmetike, Geometrie, or any other Arte (F1v-F2r)—

to which, we would add the construction of plays.

Kempe thus takes as a basis the fundamental pedagogical doctrine of Ramus,⁵ which is also accepted by Brinsley, who claimed that by his methods

schollers may haue daily much sure practice both of *Analysis* and *Genesis*; that is, resolving and making Latine: which as was noted, all the learned doe acknowledge to be almost all in all, in getting all learning, for all this practice by them is nothing else but *Analysis* and *Genesis*, as we shewed before.⁶

Kempe's first two stages are analysis, his latter two genesis. All these principles Ramus had emphasized as fundamental, and by schematizing them Freigius had given them further emphasis.

Eventually, these are only a slight adaptation of the fundamental doctrine of *Ad Herennium*.

Haec omnia tribus rebus assequi poterimus, arte, imitatione, exercitatione. Ars, est praeceptio, quae dat certam viam, rationemque dicendi. Imitatio,

⁵ Graves, F. P., *Peter Ramus and the Educational Reformation*, p. 117.

⁶ Brinsley, *Ludus Literarius* (1627), p. 108. Hayne also founds his system upon analysis and genesis, giving a full scheme (*Certaine Epistles of Tolly* (1611), Introduction).