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Royal education in the Tudor Age

With the advent of humanism in England, native scholars were increasingly aware that if they were to be successful, the two distinct fields in which they had to inculcate humanistic ideas were the king's court and the universities. In order gain authorisation to practise in the lecture rooms and to encourage their students to take an interest in the study of both Latin and Greek, and expose their listeners to uncorrupted and original classical texts, English humanists had to obtain royal approval of this new approach to teaching. In order to persuade the monarch around to their way of thinking, understanding the world, interpreting the Bible and teaching future generations, they had to prove that their capabilities and intellectual capacity outstripped those of their competitors - the old-fashioned lecturers from mediaeval monasteries. The prime sensitive area in which humanists could achieve their goals and make their influence felt was the education of the sovereign's children.

The principal aim of this paper is to offer an insight into the detail of educating the king's off-spring in Tudor times. There is no dispute amongst most historians that the kind of education a prince or princess underwent and the religion instruction they received in their youth, are

the two most determining factors which influence the future king's or queen's reign. Thus this paper allows the reader to learn of certain nuances affecting the royal Tudor education provided by the English scholars to Henry VIII's children – viz. the Princesses Mary and Elizabeth as well as Prince Edward.

Resulting from Henry VIII's marriage to Catherine of Aragon, the only legitimate heir was Princess Mary who was born in 1516. From personal experience accumulated over the years Catherine of Aragon had become convinced that women were perfectly capable of exercising power and also that her daughter was the only direct and legal successor. The Queen was conscious of the existence of the king's illegitimate son – Henry Fitzroy, but did not consider him a serious competitor for the throne. To her mind the king's bastard son could not win his race to the crown as long as Princess Mary was provided with a broad humanistic education. The Queen, being herself exceptionally well-educated, understood that the key to success for her daughter lay in the selection of highly qualified lecturers and the compilation of appropriate educational material. To ensure that the Princess received all that was needed for her proper instruction, Catherine of Aragon decided to supervise personally the process of educating her daughter.

In 1523 Juan Luis Vives, a newly appointed Oxford lecturer, was commissioned by the Queen to write several educational handbooks and a treatise on women's education. The work, which was entitled *De Institutione Foeminae Christianae* and published at Antwerp, discusses in detail occupations regarded as appropriate for a woman being a maid, wife and widow¹. A part of the publication is devoted to Princess Mary, whom the humanist encourages to read the Scripture and texts written by the fathers of the Church such as Augustine, Ambrose, Jerome, Cyprian and Gregory. Although the treatise was not addressed specifically and directly to the Princess, the author in his preface extols her mother's appreciation of her involvement in the care shown for the daughter's future:

¹ J. Vives, *De Institutione Foeminae Christianae*, Antwerp 1523.

your dearest daughter Mary, shall read these instructions of mine, and follow in living. Which she must needs do, if she order herself after the example that she hath at home with her, of your virtue and wisdom².

Princess Mary, as a future ruler, needed more detailed instruction than just a list of pious readings and a persuasive discourse upon living in virtue. No sooner had the treatise on women's education been published than Juan Vives was conferred another commission; this time he was required to produce a book addressed more toward a female ruler rather than a religious woman. The humanist met the Queen's expectations by publishing *De Ratione Studii Puerilis*, which was no more than a practical outline of Mary's studies³. Since the Princess was to ascend the throne upon her father's death, Juan Vives recommended that she should read Erasmus's *Institutio Christiani Principis*, Plato's *Dialogues* and Thomas More's *Utopia*⁴. Besides these texts referring to the government, state and society, J. Vives believed that Princess Mary should become familiar with the contents of the Bible and other works written by the fathers of the Church. As she was supposed to follow Henry VIII as *Fidei Defensor*, her reading list included not only works by Ambrose and Augustine, but also writings by the Christian poets such as Prudentius, Sidonius, Juvencus, Paulinus, Aratus and Prosper. The list also included *Enchiridion* by Erasmus⁵. Nor was the Princess to neglect her studies in history and classical literature. Amongst the most commended historians were Plutarch, Justinus and Valerius Maximus. In compiling a suitable reading list for Princess Mary Juan Vives took into account not only the books' contents and the kind of language in

² F. Watson, *Vives and the Renaissance Education of Women*, London 1912, p. 37.

³ *De Ratione Studii Puerilis* J. Vives published at Antwerp in 1523. The separate companion tract on boys' education was attached to the publication, and was devoted to Charles Blount.

⁴ Compare: Desiderius Erasmus Roterodamus, *Institutio Christiani Principis*, Basle 1516; T. Morus, *The Works of Sir Thomas More*, London 1557.

⁵ Compare: J. P. Dolan, *The Essential Erasmus, Enchiridion, Moria, Querela Pacis, De Immensa Misericordia Dei* and other works, New York 1964.

which they were expressed, but also the moral virtues displayed by the authors and for which they were known:

The authors in whom she should be versed are those who, at the same time, cultivate right language and right living: those who help to inculcate not only knowledge, but living well [...].⁶

Princess Mary's instruction was not confined solely to the study of only Christian and classical literature. The royal daughter was expected also to acquire a proficiency level in both Latin and Greek. The study of these languages was based not on a grammar-translation method. Instead of a rigid rehearsal of grammatical rules, Mary was supposed to achieve language acquisition through the reading of recommended books and the collecting of humorous phrases, which would be useful in every-day conversations. In order to become fluent in Latin and Greek, the Princess was equipped with a Latin-English dictionary and grammatical course books. Amongst the teaching material were works written by famous linguists of the day such as Linacre and Melanchthon.

Juan Vives' itinerary for Mary's education was exceptionally innovative, putting its emphasis on foreign languages and humanistic literature. The scholar produced a set of guidelines rather than a complete syllabus for the Princess's studies. Vives' argument for this flexible outline was that the syllabus could always be adjusted to her predispositions and interests, which would become more readily identifiable as the royal daughter grew older.

In the collection of handbooks and other teaching aids composed for the purpose of Princess Mary's instruction Juan Vives' *Satellitium vel Symbola* is worthy of special note⁷. This work is a composition of collected mottos which the Princess was to follow during her years of education and which she was to abide by on her journey to the throne. The proverbs and other instructive stories written down on the pages of *Satellitium vel Symbola* were either taken from classical literature or were based on the author's personal experiences. One of these

⁶ F. Watson, op. cit., p. 54.

⁷ J. Vives, *Satellitium vel Symbola*, Louvain 1524.

stories describes a trip to Syon along the river Thames during which Catherine of Aragon and Vives discussed both the goodness and evils of this world. The work had a broader value in that the tutors of Mary's half-brother – the future Edward VI – resorted to it whilst educating the Prince.

Juan Vives was not the only humanist who contributed to the form of Mary's instruction. Other scholars also devoted their time and participation in the creation of the framework for the Princess's education. Thomas Linacre composed a Latin course book, which was a simplified version of Latin grammar. In turn, Giles Duwes, Mary's lecturer in the French language and a noted Francophile, prepared a similar work for her in French. Erasmus was also amongst the scholars employed by the Queen. He was commissioned to write a study on the institution of marriage, which accordingly he published in 1526. The choice of the title for the publication – *Christiani matrimonii Institutio*⁸ – has led historians into some heated debates; whether or not it was the Queen's personal viewpoint on the matter of divorce expressed by means of Erasmus' pen. However, the date when the commission was ordered implies somewhat different intentions: the Queen clearly wanted to present her daughter with a dissertation which would affect her morally. As would have been expected, *Christiani matrimonii Institutio* was dedicated to Catherine of Aragon. The dedication being a typical glorification of the Queen's virtues contained an allusion to her daughter:

We expect no less of your daughter Mary. For What cannot be hoped of a daughter born of such devout parents, and educated under such a mother⁹.

Little written evidence has survived up to the present to describe in depth and length the years of Princess Mary's education. What is certain, however and beyond question, is that the Queen's role in her daughter's instruction. Even if Erasmus' panegyrics are no more than

⁸ Desiderius Erasmus Roterodamus, *Christiani matrimonii Institutio*, Basilea 1526.

⁹ Desiderius Erasmus Roterodamus, *Opus epistolarum Des: Erasmi Roterodami*, ed. P. S. & H. M. Allen, H. W. Garrod. 1906-1958, Ep.1727, (later quoted as P. S. Allen).

sheer eulogy and a way of finding favours with the Queen, Catherine's letter written to her daughter after her departure for Wales in 1525 illustrates best her mother's concern for the Princess:

As for your writing in Latin, I am glad that ye shall change from me to Master Federston, for that shall do you much good to learn by him to write aright. But yet sometimes I would be glad when ye do write to Master Federston of your own ending when he hath read it that I might see it. For it shall be a great comfort to me to see you keep your Latin and fair writing and all¹⁰.

The events of 1525 provide historians with a wealth of information about the schooling years of Prince Mary and her step brother – Henry Fitzroy. It was then that Henry VIII and cardinal Wolsey, facing the succession problem, decided to dispatch the royal children to remote parts of the kingdom where they would rule on behalf of their father: Princess Mary, as mentioned above, left for Wales, whilst Henry Fitzroy moved to the north of the realm. Their performance was strictly monitored by the monarch and Thomas Wolsey, and presumably these observations were to help them to make a final decision on the issue of succession. Princess Mary whilst governing in Wales remained in the care of Margaret Pole - Countess of Salisbury, Giles Duwes and Richard Fetherston – both of the latter being Mary's tutor. Giles Duwes was requested by the Queen to prepare a comprehensive course book on French grammar for her daughter and produced a book, which has to the present day been a fascinating source of information about Mary's life at that time¹¹. The work is full of letters, verses and dialogues which was intended to be authentic teaching material used for the acquisition of skills in foreign languages and also in the overall process of education to prepare her for the post of future Queen. The book contains some imagined examples of negotiations which Mary and her tutor used practising in theory the forming of alliances and signing peace treaties with France.

¹⁰ G. Mattingly, *Katherine of Aragon*, Boston 1941, p. 189.

¹¹ Giles Duwes, *An Introductorie for the lerne to rede, to pronounce, and to speake frenche trewly*, Godfray 1533-36.

In *An Introductorie for the lerne to rede*, [...] there are numerous pages devoted to philosophical and religious issues of souls; their nature and origin. Additionally, some lighter topics are raised in the book such as chats about love, in which Princess Mary and her treasurer of the household were involved.

No one else could better summarise Mary's schooling years and her dedication to the new learning than the greatest advocate of humanism and the Princess's admirer – Erasmus. In his work *Adagia* published in 1528 he compliments Mary's parents on their dedication, effort and the concern which they displayed in relation to their daughters education, and presented the Princess as a model worth following by her peers. Amongst lengthy verses Erasmus says:

We have in the Queen of England a woman distinguished by her learning, whose daughter Mary composes fine Latin epistles¹².

By the time Henry VIII's other children embarked on their education, the political situation in England had completely changed. In terms of the monarch's marital status Henry had divorced Catherine of Aragon, had his second wife – Anne Boleyn – beheaded and mourned for his third wife – Jane Seymour. The English Reformation had also been completed resulting in Henry VIII proclaiming himself the head of the Anglican church. In the circle of scholars, those humanists who were Protestant-minded and represented a more radical line had begun to gain the upper hand in the kingdom. The only thing which seemed unchanged was the standing of humanism in the realm.

As in the early part of the fifteenth century the scholars were able to strengthen their position by providing a humanistic education to Princess Mary and Prince Henry Fitzroy, the humanists of the early forties could make their influence felt by taking up posts of royal tutors to Prince Edward and Princess Elizabeth¹³.

¹² P. S. Allen, Ep. 2023.

¹³ Princess Elizabeth was born in September 1533 and was the daughter of Henry VIII and Anne Boleyn. The royal marriage did not last even three years and in May 1536 the mother of the young Princess was executed. Two weeks after the execution Henry VIII married Jane Seymour, who gave him a son – Edward. The birth of the male heir

The education of Prince Edward commenced in 1544. In the same year Princess Elizabeth found favour in her father's eyes thus the instruction of the royal children could begin simultaneously. The years of early schooling of the king's son and daughter coincided with the reign of Henry VIII's last wife – Catherine Parr. The Queen, who resided with the young Prince Edward at Hampton Court, took total control over the process of the education of the royal off-spring¹⁴. Catherine from the very start did her utmost to ensure that Prince Edward's relationship with his half sister Elizabeth was cordial. The Queen's endeavours to form a close bond between the children came out of her strong belief that this would have a positive impact on their personality and more generally, their performance in learning¹⁵. The picture thus presented of the royal children's instruction in both McConica's *English humanists and Reformation politics under Henry VIII and Edward VI* and Internet encyclopedia seems to be exaggerated and the role of Catherine Parr is in this respect overestimated. First and foremost, in Tudor times there was no such notion as a royal nursery and the king's son and daughter could enjoy each other's company only sporadically when they met at the king's court. Furthermore, the difference of sex and age between the royal children speaks in favour of their separate education, and not necessarily under the auspices of their stepmother.

There is further evidence which suggests that Catherine Parr cannot be credited with the constant supervision of the Prince and Princess's instruction. For instance, the exchange of letters between the Queen and the Prince implies that they did not share permanently one royal residence. Moreover, the young Prince made a note in his

effectively solved the dynastic problem. Henry Fitzroy, being an illegitimate son, had already died and Princesses Mary and Elizabeth on the basis of the Second Succession Act were made negligible quantities. Thus Edward's succession to the throne was unquestionable.

¹⁴ J. K. McConica, *English humanists and Reformation politics under Henry VIII and Edward VI*, Oxford 1965, chapter 7.

¹⁵ *Encarta Online Encyclopedia*, <http://uk.encycarta.msn.com>, chapter „Parentage, childhood, and early life”.

diary saying that at the age of six he was taken away from his women and given into the care of his tutors¹⁶. This should dispel any speculation with regards to Catherine Parr's role in directing a school for the king's children. It is noteworthy that in Tudor England, boys' separation from their mothers, nannies and other female nurses was nothing unusual and this kind of practice was highly recommended by the humanists in their educational works on children's up-bringing¹⁷.

On the one hand, it is beyond question that Catherine Parr encouraged the royal children in their diligent studies and cared for her stepchildren's humanistic education. It is highly probable that in order to be able to correspond with the Prince and Princess in Latin, she herself took private tuition to improve her command of Latin¹⁸. On the other hand, however, despite the Queen's dedication and interest in the royal children's education, Henry VIII left the tutelage to a carefully selected bevy of royal tutors.

At this point it is noteworthy that the eminent English humanists were granted the posts of royal tutors on the basis of connections. John Cheke, who used to be a lecturer at a leading humanistic centre i.e. St John's College at Cambridge, took up a position as Edward's and Elizabeth's mentor and teacher after Richard Cox, the great Oxford scholar. It was thanks to William Grindal's recommendation that John Cheke was offered the post. Interestingly enough, William Grindal was Cheke's colleague at St John's and on a personal level, his bosom friend. William Grindal used to be Elizabeth's private tutor at Cheshunt and Enfield, but when he fell prey to the plague of 1548, he was replaced by his old teacher and friend – Roger Ascham. Once John Cheke earned the respect and recognition of the court, he could then offer his own recommendations to others. For example, William Cecil was the one who built up his career thanks to Cheke's support. William Cecil, who in future would take up the post of Lord

¹⁶ J. G. Nichols, *Literary Remains of King Edward VI*, New York 1964, p. 290.

¹⁷ Compare: Desiderius Erasmus Roterodamus, *Institutio Christiani Principis*, Basle 1516, p. 194; H. H. S. Croft, *The book named governour by Thomas Elyot*, New York 1967, p. 35-36.

¹⁸ *Encarta Online Encyclopedia*, op.cit.

Chancellor at Elizabeth's court, was acquainted with the Princess through John Cheke, his colleague and brother-in-law¹⁹.

The choice of tutors and his early schooling days were described by Edward in his diary. This is what the young Prince wrote in this respect:

At the sixt yere of his age, I was brought up in learning by Mr Doc tour Cox, who was after my amner, and John Cheke, Mr of Art, [...], who sought to bring me up in learning of tounges, of the scriptures, of philosophie, and all liberall sciences. Also John Belmaine, Frenchman, did teach him the French launguage [...]²⁰.

Richard Cox was a lecturer in classical literature at Oxford and was regarded as a committed but moderate reformer. John Cheke was, in turn, a lecturer at Cambridge and was considered to have been the most distinguished expert in phonetics of the Greek language. It is self-evident that the qualifications of these two principal tutors of Prince Edward were outstanding, yet this is not a surprise in any sense in view of the standards of teaching expected from the Prince's lecturers.

Young Edward was provided with a broad, humanistic education and was taught numerous subjects, which made up a typical curriculum for the royal children. Amongst those modules there were lessons in foreign languages, grammar, philosophy, rhetoric, logics and literature. Christopher Daniell points out that the boy's instruction "extended beyond the classics, for he was deeply interested in theology, fortifications and defences, and in the affairs of state and reform of the currency"²¹. Undoubtedly, the Prince was exceptionally talented and eager to pursue his studies, since at the age of seven he was able to speak Latin fluently and write poems in this language. By the age of fourteen he could amaze everyone with his French and Greek²². Edward must have been a brilliant pupil, but to accumulate such knowledge, his education had to be based on strict rules and

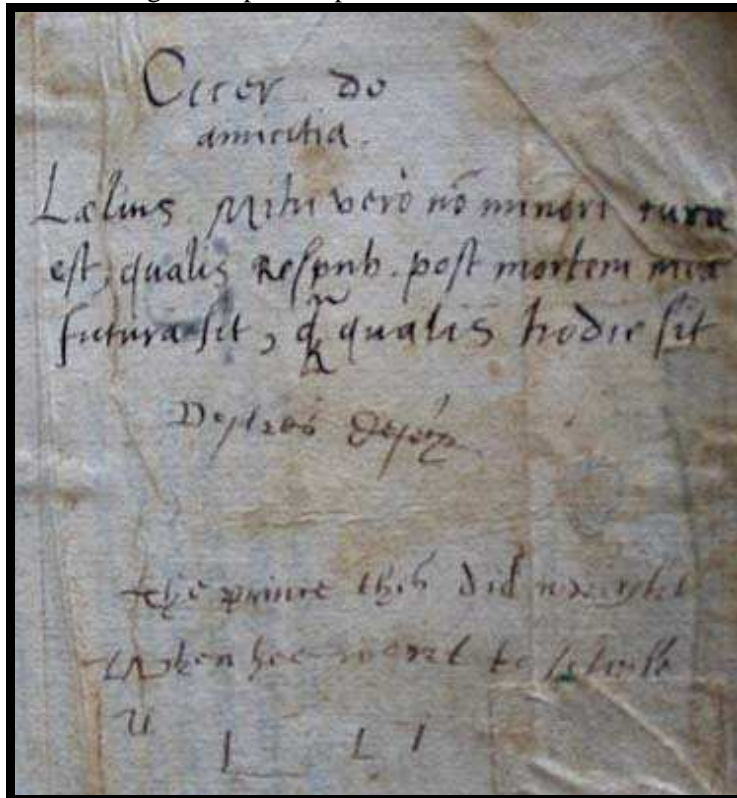
¹⁹ F. A. Mumby, *The girlhood of Queen Elizabeth, a narrative contemporary letters*, London 1909, p. 75-80.

²⁰ J. G. Nichols, *op. cit.*

²¹ Ch. Daniell, *A Traveller's History of England*, Gloucestershire 1996, p. 103.

²² *Ibidem.*

discipline. No one less than a knight was permitted to visit and play with him. Even though the Prince was prone to colds and generally was of feeble health, he was still expected to go hunting in the royal forests²³. The regime imposed upon him was harsh indeed.



Latin note in the hand of Edward VI (<http://www.joh.cam.ac.uk>).

²³ Ibidem, p. 102.

The Prince's acquisition of humanistic knowledge and the expanding of his other interests was coupled with the instillation of good manners and courtesy to everyone, irrespective of their age and/or status. When at the age of nine Edward was elevated to the kingship, he continued to demonstrate unfailing courtesy to his tutors.

Similarly, Elizabeth, the daughter of Henry VIII and Anne Boleyn, received a well-grounded and thorough education. As with her half-brother, she was instructed in a great variety of subjects. Elizabeth's first tutor was Kat Ashley, who being well-educated herself quickly came to the realisation that her pupil displayed unique talents and was blessed with special gifts. The Princess's love of studying enabled her to acquire knowledge easily whilst simultaneously finding in it great pleasure. From an early age, Elizabeth was taught the English alphabet and some of the rules of grammar, not forgetting to develop her skills in reading and writing. When the king's daughter turned five, she embarked on the study of foreign languages. It could not be sheer coincidence that at least three of Edward's team of tutors were at the same time Elizabeth's lecturers. Jean Belmain was her French teacher, whilst John Cox taught her Greek and Latin. After some time the latter was replaced by John Cheke, who continued to expose the Princess to the classics. John Dee, in turn, may have helped young Elizabeth to delve into the finer points of mathematics, astronomy and astrology²⁴. Amongst all subjects that the Princess was taught, a special emphasis was placed on the study of foreign languages. Roger Ascham, who was regarded as one of the most brilliant Hellenists in the king's realm, was responsible for supplying Elizabeth with a set of exercises in double translation i.e. the pupil was expected to translate a given text from one foreign language into another foreign one. Roger Ascham complimented the royal daughter not only on her intellect and lively wit, but also on her excellence, saying:

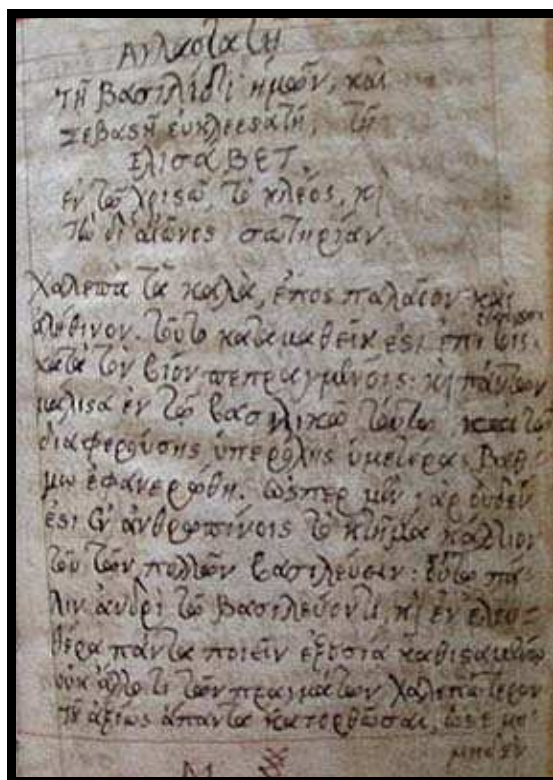
²⁴ Quoted after the article "Education of Queen Elizabeth I" (<http://www.Elizabethan-era.org.uk>).

[...] so much solidity of understanding, such courtesy united with dignity, have never been observed at so early age. She has the most ardent love of true religion and of the best kind of literature. The constitution of her mind is exempt from female weakness, and she is endued with a masculine power of application²⁵.

Such compliments conveyed to other people by the royal tutor in respect of his star pupil did not come from the scholar's sheer courtesy, but rather were based on solid facts: indeed, Elizabeth was devoted wholeheartedly to her studies, since her ordinary days both the mornings and afternoons, were filled with all kinds of work. Not only did she take pleasure in studying academic subjects, but also she learned sewing and embroidering. The hobbies which she took up extended further and ranged from dancing and playing music to horse-riding and hunting²⁶.

²⁵ Roger Ascham's letter to John Sturmius quoted in: F. A. Mumby, op. cit., p. 69-72.

²⁶ Quoted after the article "Education of Queen Elizabeth I" (<http://www.Elizabethan-era.org.uk>).



Inscription to Elizabeth I in Greek by John Foxe
(<http://www.joh.cam.ac.uk>).

Elizabeth's extraordinary talents and skills coupled with her conscientiousness, as well as the tutors' dedication and effort, yielded superb results: at the age of eleven the Princess spoke six languages fluently viz. French, Latin, Greek, Spanish, Welsh and English. Besides which, she was familiar with the works of Cicero, Livy, Sophocles and Socrates. She could boast of herself in being well-read both in the Greek Testament and the writings of St Cyprian. At Christmas 1544, the Princess gave her stepmother a unique gift; it was

the work entitled *The Mirror or Glass of the Sinful Soul*, which she had translated herself from the French into English prose²⁷.

Elizabeth's facility in the Greek and Latin languages had a considerable impact on her spiritual development. The ability to understand texts in these languages enabled the Princess not only to read, but also to interpret the contents of the Bible. According to Christopher Haigh, the author of her biography, thanks to her reading skills the monarch's daughter was growing up in the conviction that salvation is dependent on man's faith, and not solely on his/her deeds²⁸. Both the Princess and her half-brother were brought up in the Protestant belief. The siblings were, however, different from each other: Edward displayed his faith overtly, whilst Elizabeth would prefer not to have demonstrated her religion in public. It does not mean that she was not both pious and prayerful. Reputedly, every day the Princess devoted ample time to prayer. She was keen on crucifixes and lit candles in her chapel. She took pleasure in listening to church music, but did not necessarily like to participate in services, during which long sermons were delivered. Above all, what was so characteristic about the royal daughter was her adoption of toleration during her youth. The confirmation of this can be found in her own statement: "I have no desire to make windows into men's souls". Instead, she would rather have seen herself as God's vessel on earth, and would pray to determine God's will so that He would reveal it to her, and she could implement it"²⁹.

Both Elizabeth and Edward were instructed according to a new humanistic concept, which assumed that education should be provided in certain stages. A student who managed to acquire reading skills and became familiar with rules of basic grammar in his/her native language ought to proceed further, developing skills in translation and

²⁷ Margaret of Navarre is the author of this work, and it was first translated into English by Margaret Beaufort. M. Beaufort, *The mirroure of golde for the sunfull soule*, London 1522.

²⁸ Ch. Haigh, *Elizabeth I, Profiles in Power*, New York 1988, p. 32.

²⁹ Quoted after:

<http://www.elizabethi.org/us/elizabethianchurch/queenandchurch.html>, paragraph 3.

the interpretation of literature. The list of recommended readings included Vergil, Livy, Cicero and many other classical orators and philosophers. To fulfil this task well, a pupil was expected to study both Latin and Greek. The accomplishment of these skills led a student to the next stage, during which he/she focused on developing the abilities of public speaking and eloquent writing.

The devised syllabus for the royal children emphasised the importance of developing critical thinking and distinguishing between moral and immoral behaviour. By studying past societies, the Princess and Prince had a chance of acquainting themselves with moral virtues like beauty, truth, harmony and balance. Grasping the true meaning of these words was to help them in searching for them within their soul and continuous striving for perfection. By means of logical thinking, sophisticated way of expression and eloquence the future monarch was to convince his/her subject of the crown to make similar endeavours to self-improvement³⁰.

Edward and Elizabeth's tutors were leading humanists of the forties of the sixteenth century in Tudor England. The scholars' influence on the royal children's education in terms of what the Tudors were able to teach and instil in them is unquestionable. This is best illustrated by the Protestant ideas, which both Elizabeth and Edward adopted from their mentors. Whilst, Princess Mary, who had been instructed by orthodox humanists twenty years before, remained an ardent Catholic.

English humanists believed that education should not be restricted only to the royal family and high church officials, but should be accessible also to both rich and poor, the gifted and the ordinary, originating from the towns and countryside alike. In their opinion, education was to serve all God's sons and daughters in the quest for their vocation and mission on earth³¹. The humanists' contribution to the education of the royal children in the Tudor Age is undoubted and

³⁰ J. Simon, *Education and Society in Tudor England*, Cambridge 1966, chapter 7, passim.

³¹ Ibidem.

their success may have served as an example for future generations. They did, however, fail in reforming and rejuvenating primary education for the ordinary people. Badly thought-through reforms or in many aspects their total lack, did not leave schools' doors open to everyone; irrespective of status. The efforts which Thomas Cranmer and Hugh Latimer made in this respect during the forties of the sixteenth century is not enough to claim that thanks to English Protestants, education flourished in the Tudor Age. The instruction did give rise to admiration, but was reserved for the royal children and the off-spring of the nobility.

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