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by
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ART. I.—*The Vicarious Sacrifice, grounded in Principles of Universal Obligation.* By HORACE BUSHNELL. New York: Charles Scribner & Co., 124 Grand street. 1866. 8vo. pp. 552.

JUDGING from its impression upon ourselves, we should say that this book of Dr. Bushnell is far inferior in power to his former one. That was an outburst, instinct with feeling and poetic fire. This is cold. It is addressed to the understanding. It is an attempt to justify to the reason, and in the presence of the Bible, a theory as to the work of Christ, which is the product of his imagination. It deals in analysis, in subtle distinctions, in arguments, which from the necessity of the case are sophistical, and which must be known to be false, even by those who may not see where their fallacy lies. A man undertakes a desperate task who attempts to argue against the intuitive judgments of the mind or conscience; or who strives to prove that all mankind for thousands of years, who have read and studied the Scriptures, are mistaken as to one of its most prominent and most important doctrines. The case of the Reformers affords no parallel to such an attempt in our own day. The Romanists did not admit the Scriptures to be perspicuous or designed for the people. They did not profess to believe the doctrines against which the Reformers protested,

ART. III.—*The Great Schools of England: an Account of the Foundation and Discipline of the Chief Seminaries of Learning in England.* By HOWARD STRATTON. London, 1865.

ENGLAND has no corporate establishments more remarkable than her two grand old universities, and her great collegiate schools. Most of them were the offspring of medieval times, and the birth of some of them belongs to a period so distant from our own, that the most laborious antiquaries have not been able, with certainty, to fix their date. But far back in the Middle Ages as that date may carry us, we have every reason to believe that academic life which was then called into being, has flowed onward through the centuries, in a continuous and unbroken stream, from that day till now. Italy and France could once boast of universities, which had become famous seats of learning long before Oxford and Cambridge existed, of which indeed the latter were copies, but amid the revolutions of continental Europe these most ancient institutions have been destroyed, or radically changed.

At the present day, no country in Europe possesses educational institutions of any sort, which are the copy or the counterpart of the universities, or of the collegiate schools of England. These schools and universities so peculiar in their organization, as well as venerable for their antiquity, though quite independent of each other, are still in various ways interconnected, and have many features in common. Both schools and universities have ever been, and probably are still, the noted seats of the most intense and immobile conservatism, so called. Hence time has made comparatively little change in their corporate constitution, social economy, usages, even in the costume of their members, and their modes of teaching. The striking lines addressed to one of them, by one of the most accomplished jurists and statesmen of England, Sir Roundel Palmer, may be applied to all of them.

Four hundred years and seventy-one, their rolling course have sped,
Since the first serge-clad scholar to Wykeham's feet was led;

And still his seventy faithful boys, in these presumptuous days,
Learn the old truth, speak the old words, tread in the ancient ways;
Still for their daily orisons resounds the matin chime,—
Still link'd in holy brotherhood, St. Catherine's steep they climb;
Still to their Sabbath worship they troop by Wykeham's tomb—
Still in the summer twilight sing their sweet song of home.

But earnestly as they have clung to the past, and stoutly as they have for the most part resisted everything that wore the garb of innovation, they have been compelled to yield to the progressive spirit of the present, and reform has, at last, effected an entrance within their sacred and well-guarded precincts. It was high time that such an invasion should be made, and we have no doubt that ere long persons of all shades of opinion and feeling, even those who have been most clamorous in asserting that "things as they are, are just as they ought to be," will confess that the triumph of reform was most desirable for the sake of these venerable institutions themselves, as well as the coming generations of English youth. For long years the condition of some of the most splendid colleges of Oxford, and some of the grandest of the Great Schools of England has shown how completely the spirit of an ancient charter may be lost, while its letter is maintained with pharisaic scrupulosity, and how ingeniously the generous purposes and magnificent gifts of the large-hearted men of other days have been perverted, or defeated by the very parties who enjoy their benefactions and profess to idolize their memory. No intelligent person can doubt that the founders of these colleges and schools, who built palatial residences for their members, and endowed them with princely revenues, intended to open fountains of learning, to which the youth of England should have free access; and that even the restrictions by which some of their foundations were hedged around, originated in no narrow spirit, but were designed to meet some manifest exigency of their times. But however far short these Great Schools may have come of the ideal of their founders, it must be owned that all connected with them may look with no little pride on their past history, for on the rolls of their alumni will be found the names of those, who, during the last three centuries, have been most illustrious among the statesmen and the scholars of England.

Our readers, of course, are familiar with the names of Winchester, Eton, Rugby, Harrow, and of other great schools of England, but many of them, we dare say, have little knowledge of their history, of their peculiar constitution, and of the points in which they resemble and differ from the colleges and academies of our own country. The volume before us contains the most complete and satisfactory account of these schools that we have met with, but as it is not probable that it will be republished here, we propose to give our readers the substance of it. The subject, let us here say, is one not simply of historical interest, but is worthy the attention of all who are concerned with the business of education, and is well fitted to stimulate those among us who possess abundant wealth, to devote a portion of it to the service of coming generations. From the history of these great schools of England, it will be seen that they are not, as many imagine, national establishments, founded and endowed by the church or the state, at the public expense, but that most of them owe their origin wholly to individual munificence. The memory of such men deserve to be held in perpetual remembrance. Dead for many centuries, they still live and speak in their noble works. Their benedictions are as affluent and effective now as they ever were; and in such an age as ours, with its immense material enterprise, and the ever-growing demand of the millions for intellectual and moral culture, such examples of benevolence and beneficence may be very properly pointed out to our princely merchants and other men of wealth, as worthy of their study and imitation.

In our notices of these great schools we shall take them in their historical order.

Winchester was founded in 1373 by William of Wykeham, at that time Bishop of Winchester, as well as one of the ablest and most influential statesmen of his day. His father is said to have been a yeoman or small farmer, though his mother was of gentler blood, and the son seems to have inherited the shrewd sense and aptness for business of one parent, and the refined tastes of the other. Though he had not the advantages of a learned education, he evinced at the early age of twenty-three

such rare talent as an architect and engineer, that he was employed to erect numerous fortifications on the southern coast of England, and to repair and alter the castles of Winchester and Windsor. The latter now appears nearly as he left it. So well did he acquit himself in these occupations, that he won the special regards of the king, and various dignitaries, civil and ecclesiastical.

In 1366, Wykeham was raised to the see of Winchester, and was also made Lord Chancellor, though he resigned the latter office in 1371. When nominated to the bishopric, some of the older prelates reproached him for his want of scholarship. He is said to have made to these objectors the following truly noble reply:—"I am unworthy, but wherein I am wanting myself, that will I supply by a brood of more scholars than all the prelates of England ever showed." The boast proved not to be an empty one.

His college at Winchester was established in 1373, but the splendid structure designed to be the home of his scholars was not completed until 1393; meanwhile he had prepared the way for the erection of one at Oxford, which was to be the complement of that at Winchester, and in 1380 he laid the foundation-stone of "Sainte Marie College of Wynchestre in Oxenford," which took and has ever since borne the name of New College, and is one of the richest and most magnificent in that city of colleges.

Wykeham lived many years after the completion of his two colleges, and enjoyed the rare and supreme delight of seeing them increase in fame, and bring forth those good fruits for which he had founded them.

Of the buildings devoted to collegiate purposes, with their quaint and quiet quadrangles and cloisters, their spacious halls, refectories, common rooms, libraries, chapels with "storied windows richly dight," all of them in the highest style of Gothic architecture, and surrounded by velvety lawns and exquisite gardens, it is not easy to give an untravelled American an exact idea. In a word, they form *un tout ensemble*, on which the eye of no one with scholarly tastes can look, without feeling Milton's wish awakened in his heart—

“But let my due feet never fail
 To walk the studious cloisters pale
 And love the high unbowed roof,
 With antic pillars many proof,
 And storied windows richly dight
 Casting a dim religious light.”

This is true of all the older English colleges, and a more befitting home cannot be imagined for the quiet student and thinker in which to ponder the mysteries of nature and philosophy. From time to time grateful “Wykamists” have enlarged or added to the original buildings. One of these is the School, a so-called “modern structure,” though erected in 1687. It is a spacious and finely proportioned room, the walls of which are adorned with the armorial bearings of nobles, prelates, and others who contributed to the building, and also with various symbols designed to excite the ambition, or the fears of the young scholars, such as, a mitre and crozier to represent clerical learning, a pen, ink-horn, and sword, as the insignia of civil and military pursuits, and a *long Winton rod*, typical of the punishment awaiting the indolent. Under each emblem is the appropriate legend, “*Aut disce*,”—“*Aut discede*,”—“*Manet sors tortia cædi!*” which has been jocosely rendered

“Study hard, or else be jogging
 Or you’ll get a plaguy flogging.”

Wykeham made provision for a warden, ten fellows, seventy scholars, a head-master, an under-master, three chaplains, three clerks, and sixteen choristers. In 1857 the constitution of the college was modified by the University Commission, and hereafter it is to consist of a warden, six fellows, one hundred scholars, twenty exhibitioners, the old number of chaplains, clerks, and choristers, remaining the same as formerly. The warden is the official head of the college, and he and the fellows are the trustees, having the entire charge of the collegiate property. They take no part in the work of instruction, yet their incomes are very handsome, that of the warden being £1700 besides an elegant residence, while each fellow gets £550. In one view these offices may be said to be sinecures, but in another they are not, since being prizes won by faithful service

in the school, or by distinction in literature and science, the youngest boy in the college feels their stimulating influence. But the most lucrative and important office is that of the head master, now held by the Rev. Dr. Moberly, one of the most intelligent and successful educators in England. He is practically at the head of the college, and his income amounts to £3000 a year.

The scholars, distinctively so called, are the boys "on the foundation," now numbering one hundred, who are boarded and taught without cost. All the restrictions once connected with the appointment of scholarships have been removed since 1857, and they are henceforth to be open to the free competition of boys, no matter where they may have been born. The expense incurred by the "commoners" or non-foundation boys is £116 per annum. The course of study extends through five years, and the great incentive to diligence in past years was the hope of gaining one of the seventy Fellowships in New College, Oxford, to which Winchester scholars alone were eligible. Henceforth these prizes, as well as others which have been established by various benefactors of later times, are to be open to students of all classes, who have spent one or two years at this school. Down to a quite recent date the curriculum at Winchester was almost exclusively classical, the rising of a boy in school rank depending entirely upon his classical attainments. Until within a few years, with the exception of arithmetic, a boy could learn nothing there but Greek and Latin, and during the greater part of the last century there is reason to believe that the instruction given was as inefficient as it was defective. De Quincey, in his "Life and Manners," mentions that in his boyhood he was attended by Dr. Mapleton, a physician of Bath, who had sent three sons to Winchester, but who had removed them from thence in consequence of that venerable abomination, *fagging*, which still retains its place in many of the great schools of England. The quick eye of the father detected symptoms of declining health in his boys, and on cross-questioning them, he discovered that being *fags* to certain seniors, they were obliged to go out nightly into the town to execute commissions, which was not an easy task, as all the ordinary outlets were closed about nine o'clock. In such a

dilemma, any route, that was merely practicable, at whatever risk, must be traversed by the loyal fag, and it so happened that none of any kind remained open or accessible, except one, and this one happened to have escaped suspicion, simply because it lay through a succession of no less than seventeen cloacinal temples. Through all their mephitic morasses these miserable yet loyal young fags had to thread their way almost every night in the week. The father finding, that even under such circumstances, *faggery* was an abuse too venerable and sacred to be touched, removed his sons from the school—the one sole accomplishment which they carried away from Winchester being a knowledge of the Ziph language.*

During the last twenty years, Winchester, in common with most of the other collegiate schools, has greatly improved in discipline, and in the subjects and methods of instruction. The course of study is still largely classical, but it also embraces mathematics, history, natural science, and the modern languages, which form an essential part of the curriculum, being studied by all the pupils during the entire period of five years.

Eton College was founded in 1440 by Henry VI., one of the most pious and most unfortunate of English monarchs, and was dedicated by him to the "Blessid Marie of Etone beside Wyndsore." It was built at a time when the peculiar force of the Middle Ages was becoming exhausted, and like its older sister Winchester, it has never lost its mediæval and monastic aspect. It has been said of *Eton* College that "it is eminently a poetical institution." Certainly, its position under the shadow of the grandest of the royal castles of England, and on the banks of the largest of English rivers, is such as a poet would love to describe. The exquisite lines of Gray "on a distant prospect of *Eton*," will at once recur to our readers.

"Ye distant spires, ye antique towers,
That crown the watery glade,
Where grateful Science still adores
Her Henry's holy shade;

* This Ziph language seems to have been invented by the Winchester boys centuries ago, for the purpose of privately communicating with each other in company. It was described by Bishop Wilkins in 1665, who speaks of it then as ancient, and it is explained by De Quincey. *Life and Manners*, p. 78.

And ye that from the stately brow
Of Windsor's heights the expanse below
Of grove, of lawn, of mead survey,
Whose turf, whose shade, whose flowers among
Wanders the hoary Thames along
His silver winding way,
Ah! happy hills! ah, pleasing shade!"

Perhaps from the fact of its being the erection of a monarch (out of his own private property, however), Eton ran great risks of being despoiled if not destroyed. Henry VIII. had actually taken steps towards the confiscation of its revenues, but his death saved the college from spoliation, and from that day to this, its history has strikingly illustrated the appropriateness of its motto, "floreat Etona," as it has continued to grow in wealth and influence, and is now one of the richest scholastic establishments in the world. The collegiate edifice consists mainly of two quadrangles, made up of chapel, library, schools, dormitories, master's chambers, residences of fellows, and altogether has quite a monastic aspect. Indeed, it looks as if one of the many magnificent establishments of Oxford, which is only about a dozen miles distant, had somehow floated away from its ancient moorings.

As originally founded by Henry VI. provision was made in the college for only twenty-five scholars, but, probably through the influence of Waynflete, who was called from Winchester to be its first head, it ultimately consisted of a provost, a head master, a lower master, ten fellows, seventy scholars, ten chaplains, ten clerks, sixteen choristers, and thirteen alms or bedesmen. Since 1857 the constituent body is formed of a provost, a head, and a lower master, seven fellows, seventy scholars, three chaplains, twelve choristers, ten lay clerks, and ten almswomen, who act as servants, and take the place of the ancient bedesmen. The office of Provost of Eton is one of the most highly coveted academic dignities in the kingdom. Lord Bacon, when he ceased to be Lord Chancellor, petitioned for it, and from time to time it has been held by some of the most renowned scholars of England. The provost has a noble mansion and a salary of £2000 per annum, while each of the fellows has a house or lodgings in the college, and £700 per annum. As at Winchester, so here, they have nothing to do directly with the work of

education, but are the trustees of the college, and have the entire management of its vast property. The income of the head master, who has also a house within the college, amounts to £4572, and is derived mainly from the fees paid by pupils; that of the lower master is about half that sum.

The seventy scholars on the foundation were formerly called "Collegers," but are now known as "King's Scholars," the name having been given to them by George III. They are chosen by the provost, vice-provost, head master of Eton, the provost and two fellows of King's College, Cambridge, appointed annually for the purpose. According to the original statutes, their qualifications are, that they be "*Pauperes et Indigentes*, apt for study, of good morals, skilled in reading, plain song, and grammar." No one can be elected who is under eight or over twelve, unless, being under seventeen, he has made a certain measure of progress. They were to be provided with every thing needful for their education, food, lodging, and dress. But for many years, and until within a comparatively short period, the noble design of the founder was defeated by a shameful perversion of their trust on the part of the provost and fellows, who almost entirely monopolized themselves, the vastly augmented revenues of the college. As a consequence of this perversion, the scholars for whom the institution was specially intended, were so grossly neglected, that parents would not send their sons to the college, and it often happened that the number of foundationers or king's scholars did not amount to fifty, while the cost of their education was not much less than that of other pupils.

Within the last twenty years, however, these evils have been to a great extent corrected. A scholarship is now gained, not as formerly by nomination, but through a competitive examination open to all comers, and the consequence is, that the "king's scholars" are the *élite* of the college. They now get their education, board and lodging, free, or nearly so; the quarters of the seniors, especially, are much more comfortable than in past years; and then one of the greatest incentives to exertion is the hope of winning a scholarship and fellowship in King's College, Cambridge, which bears to Eton the same relation that New College, Oxford, does to Winchester.

The students not "on the foundation" bear the name of "Oppidans," so called from the fact of their residing outside of the college proper. At present they number seven hundred, making the whole number of Etonians about seven hundred and seventy. For more than three centuries Eton has been, as it still is, preëminently the aristocratic school of England, and has educated a larger number of the youthful nobility and gentry of the three kingdoms than all the other great schools put together.

Its scholastic arrangements are so much more complicated than those which obtain in our classical schools, being partly those of an academy and partly those of a college, that it would not be possible to give our readers a complete and accurate idea of them without devoting to the subject much more space than we can spare. First of all, there are the upper and the lower schools. The seven hundred and seventy students attending them are arranged, according to a time-honoured plan, into six forms, three for the upper and three for the lower schools, but as these have grown to be too large to be handled by a single master, without disturbing this arrangement, the whole mass has been distributed into twenty-two divisions, viz., seventeen for the upper and five for the lower. As a rule, no boy is admitted to the upper school after he is fourteen; nor can he enter without passing an examination by no means rigid, consisting of translations from Greek and Latin into English, and from English into Latin prose and verse. The lower school is open to boys of any age who can read. Formerly, the ancient languages formed the almost exclusive subject of study in Eton as in other great schools, but now, the course is a much more liberal one, though not equal to that of Winchester. Each pupil is required to have his own personal tutor, who aids him in preparing the lessons of the day, out of school, or who, to use a university term, is his "coach." This usage appears to have grown up by degrees to supplement the scanty instruction which the boy received in the school-room, and it now has the force of law. Hence, if a boy is inclined to be indolent, he can be so and still make a respectable appearance in the classroom, while if he has a taste for learning, and is ambitious of winning the magnificent prizes of academic life, he has all the

help he could desire. This private tutorial usage has, of late years, had the happy effect of inducing all the better class of boys to engage in what is called "private business," and which consists of a considerable amount of reading, independent of the school work, on subjects chosen by the tutor. A studious Etonian will thus have read, under the guidance of an accomplished scholar, some of the finest productions of ancient or modern literature, besides having had the advantage of the training of the schoolroom, by the time he is prepared to proceed to Oxford or Cambridge. Eton, however, is not alone in the encouragement given to her pupils to enter upon a course of voluntary work, or "private business," as the same thing is done in all the English and Scottish schools of the highest order.

Although there is no formal system of physical education at Eton, nor at any other great school, although Gymnasia under that name are things unknown, this most important branch of education is by no means neglected. The boys manage that matter in their own way, yet with the decided approval of their teachers. Of course, cricket holds a high place among Etonian sports, as it does among those of all other schools in England, but as the Thames is so near at hand, rowing is the supreme pastime. The captain of the boats is the greatest man in the school, and next to him stands the captain of "the Eleven." The weekly races by the various boat clubs, and the annual procession of the boats on the river, on the 4th of June, are sights worth seeing. And one of the most intelligent of the masters, who has taken an active interest in the physical education of the Eton boys, bears emphatic testimony to the fact, that their keen participation in athletic sports is productive of very beneficial effects, moral as well as physical. In his judgment, it diminishes the class of idlers and loiterers, to whom too many temptations are presented in the little shops of Eton, and is at the same time an antidote to luxurious habits, to drinking, and to vice of all sorts. To guard against accidents, no boy is allowed to go on the river, who has not "passed" in swimming before a committee of masters.

There is one old Etonian custom which was at once a pastime and a sort of solemn ceremony, dating from an unknown

antiquity, which, although now a thing of the past and not of the present, deserves a brief notice—*The Triennial Ad Montem*. On the Tuesday in Whitsun week, (about the 20th of May,) the whole school was wont to march to an eminence known as “Salt Hill,” bearing two banners, one emblazoned with the arms of the college, the other with the motto, *Pro More et Monte*. Here, the boys forming the procession dined together, joined in a Latin prayer, and then returned in the order in which they set out. What the original design of the ceremony may have been is uncertain, but for many years its object was to collect contributions from the crowds of spectators who came to witness the gay scene, among whom were usually some members of the royal family, and great numbers of the nobility and gentry, and personal friends of the boys. The two chief collectors or “Salt-bearers,” as they were styled, were a Colleger, and an Oppidan; they were arrayed in splendid dresses, carried a silken bag for donations, and, assisted by other boys in similar dresses, they ranged the country in all directions, exacting tribute, or “salt,” from all whom they met. The sum collected on these occasions sometimes exceeded £1000; the half of it went to defray the expenses of the festival, and the other half was given to the Senior Colleger, who was the captain and hero of the day, as his outfit for the university. The introduction of railway travel, however, soon changed the character of Montem, as it gave facilities for crowds of “fellows of the baser sort” to gather there for their own evil purposes, and at length their excesses became so scandalous, and beyond control, that the only alternative was the abolition of the custom, which was done in 1847.

It only remains to add, that extensive as are the buildings of the college proper, they hardly suffice for the suitable accommodation of the seventy Foundation scholars. The seven hundred Oppidans reside in boarding-houses kept by the assistant-masters, and by gentlemen and ladies who are in no other way connected with the institution. There are thirty of these boarding-houses, in all of which, as well as in the college chapel, there are morning and evening prayers.

St. Paul's, London, was founded in 1509, by Dr. John Colet, Dean of St. Paul's, and on various accounts a truly remarkable

man. He was the son and heir of Sir Henry Colet, a wealthy citizen, and twice Lord Mayor of London. Dr. John Colet was the eldest of twenty-two children, and he alone remained to inherit the family estates. Erasmus, in a letter of condolence to his friend Amerbach, who had lost a daughter, refers to this prolific matron. "I knew in England," says he, "the mother of John Colet, a woman of singular piety, who had by the same husband eleven sons and as many daughters, all of whom were snatched away from her, except her eldest son. She herself being come up to her ninetieth year, looked so smooth, and was so cheerful that you would think she had never shed a tear, nor brought a child into the world; and, if I mistake not, she survived her son, Dean Colet. That which supplied her with so much fortitude was not learning, but piety towards God."

Dean Colet was born in London in 1466. He obtained his first education in St. Anthony's parish school, one of high repute in those days and long afterwards, and numbering among its alumni such men as Sir Thomas More, and Archbishops Heath and Whitgift. He removed to Oxford in 1483, and entered Magdalen about a year before his college companion Wolsey took his degree as "the boy bachelor." Colet was a most diligent student, and warmly sympathized with the new life which was then beginning to show itself in the domain of religion and of letters. Having acquired, says Antony Wood, "a most admirable competence in learning at home," he resolved to go abroad in order to enlarge his knowledge; he spent several years in France and Italy, where he made himself a thorough master of the Greek language, and formed an intimate friendship with the most distinguished continental scholars. With his fine talents so richly cultured, his pleasing manners, his wealth, and family connections, Colet might have hoped to win some of the highest prizes of political life; but he seems to have been from his youth a truly religious person, without, however, the least tendency to asceticism. Accordingly he entered the church, in which, unlike most of the ecclesiastics of his day, he did not seek the preferments which were conferred upon him, but accepted them simply because

they supplied the means of accomplishing noble purposes and plans for the good of others.

In 1505, Colet was made Dean of St. Paul's, London, on account of his rare learning and worth. He at once addressed himself to the dangerous task of reforming the lax discipline of the cathedral, denouncing those corruptions prevalent in every department of the church, against which the mighty voice of Luther was so soon to be heard speaking in thunder tones, and, of course, he soon stirred up a nest of hornets. He was charged with various heresies, such as opposition to image-worship—contending that the words addressed to Peter, *Feed my sheep*, had no carnal meaning—preaching against the idle disquisitions which the priests delivered under the name of sermons. His real sin, in the eyes of his bigoted bishop, and persecutor, Fitz James of London, being his habit of reading the Epistles of Paul in the hearing of the people. The Dean defeated the malevolence of the prelate, though Latimer says, in one of his sermons, “that he would have been burnt, if God had not turned the king's heart to the contrary.” Instead of dying as a martyr, he was happily spared to become a pattern of learning, and the founder of a seminary which is still training hundreds of youth, and promises to flourish for centuries to come.

About 1509, the first year of Henry VIII., Colet erected suitable buildings for “the school of St. Paul,” at a cost of £4500; he endowed it with an income of nearly £150—a large sum for those days*—which has already increased to £12,000 per annum, with the prospect of a further and enormous augmentation; and he drew up a body of statutes for its government, in which, with a noble and unusual catholicity, he declares that it shall be open to “the children of all nations and countries indifferently.” The number of children attending the school was *one hundred and fifty-three*, this particular figure having been suggested, as Fuller in his Church History supposes, by the number of fishes caught by Peter in the miraculous draught. None were to be admitted but such as

* An ox could then be bought for six shillings, a sheep for one shilling, a capon for two-pence, and a quarter of malt for three shillings and four-pence.

could say their catechism, and read and write "competently." Each child paid four-pence on his first admission, which sum was to be given to the "poor scholar" who swept the school and kept the seats clean. This trifling sum was the only charge to which the scholars were liable, so that St. Paul's was the first really free school in England, and it has remained such to this day.

The government, or the trusteeship of St. Paul's, was vested by Colet in one of the great civic companies of London, viz., the Mercers. When asked his reason, he is reported to have said, "That there was no absolute certainty in human affairs, but, for his part, he found less corruption in such a body of citizens than in any other order or degree of mankind." The absolute power with which he clothed the Mercers' Company over the school, even to the extent of modifying his own statutes, is the best evidence of his entire confidence in their integrity and wisdom.

The work of instruction is carried on by the high master and six assistants. The stipend of the high master is £1000, and a residence. The three classical assistants also have residences, and salaries varying from £400 to £300. The school is divided into two departments, viz., the classical, which is subdivided into eight classes, and the mathematical. Provision is made for the instruction of all the pupils in French, and it is proposed hereafter to include German, Italian, music, and drawing. In proportion to its numbers, no school is more richly endowed with exhibitions and prizes than St. Paul's, there being no less than sixteen scholarships in various colleges at Oxford and Cambridge, with incomes varying from £120 to £10, besides gold medals and books.

Westminster was founded in 1560 by Queen Elizabeth, who, however, only carried out the plans and purposes of her father, Henry VIII., when the monastery of St. Peter's was abolished by him, and its property surrendered. Elizabeth caused the statutes to be drawn up by which the school has been governed ever since, and she also ordered the Master and Fellows of Trinity College, Cambridge, annually to elect to their scholarships as many youths as possible from Westminster school, in memory of her father's benefactions to that magnificent college;

but this injunction has long been a dead letter, happily for Trinity College.

As the maintenance of this school is a charge upon the funds anciently belonging to the Abbey, the supervision of it is vested in the dean and chapter. Like most of the other schools, it consists of two departments, or rather of two classes of scholars, those on the foundation, who are known as Queen's scholars, forty in number, and those not on it, who are known as Town boys. The former reside in the college, and are now wholly maintained at the expense of the chapter, the latter reside with their parents, who defray the entire cost of their education, which amounts to about £95 per annum. The head master, whose income is above £1000 per annum, is aided by three classical, three mathematical, and one French assistant. The classical assistants have salaries varying from £600 to £300, and, like the head master, they are also furnished with houses, and derive a large income from boarders.

Merchant Taylors, London. This school was founded about 1560 by the "Company of the Marchaunt Taylors," one of the most ancient and honourable of the London Companies; a society, says Stow, which had a guild from time immemorial, its fellowship having been *confirmed* so far back as the days of Edward I., and which displays upon its roll of membership ten kings of England, four foreign sovereigns and princes, dukes, earls, barons, prelates, and distinguished men in various walks of life, almost innumerable.

Like so many others in England, this seminary had its origin in individual munificence. Mr. Richard Hills, a leading member of the company, gave a sum, in the present day equal to £3000, for the purchase of a part of the "Manor of the Rose," or Pultney's Inn, as it was sometimes called,—a spot made famous for all time by Shakespeare's allusion to it in the first act of Henry VIII. :

"The duke, being at the Rose, within the parish
St. Laurence Poultney, did of me demand
What was the speech among the Londoners
Concerning the French journey."

Prompted by this generous offer, the Company of Merchant

Taylor's bought the half of this property, in 1560 or '61, and at once organized the school which bears this name. Not long ago the company purchased the remainder of the estate, at a cost of £20,000, so that now the whole of the old and renowned Manor of the Rose is occupied by the school. The statutes were copied from those of St. Paul's, and the Merchant Taylors seem to have caught the catholic spirit of good Dean Colet, for, with a noble liberality, they ordained that the scholars should be "of all nations and countries indifferently." Their number was limited to two hundred and fifty. Six years after it was established, Merchant Taylors' School, at a single bound, took its place among the first public seminaries, or the great schools of the kingdom, through the princely benefaction of Sir Thomas White, one of the members of the company. This event occurred in 1566. A few years before, Sir Thomas had founded St. John's College at Oxford, and he now came forward and munificently appropriated forty-three fellowships of that college to the scholars of Merchant Taylors. With such lucrative prizes at command, the school rapidly grew in popularity, and the stipulated number of pupils was soon complete. The boys elected to St. John's were probationary fellows for three years, and then if found qualified in learning and morals, they became fellows for life. In 1861, however, by an ordinance of the Privy Council, the fellowships of St. John's were reduced to eighteen, and thrown open to all candidates, the remainder of the college funds being appropriated to the maintenance of twenty-one Merchant Taylor scholars, and to twelve open scholarships.

The course of study in this school, almost from its foundation, embraced Hebrew, the classics, writing, and arithmetic. Since 1829, mathematics, French, modern history, and drawing have been added. In order to admission, a boy must be at least nine years old, must be able to read and write tolerably, and have learned the "accidence" in Latin grammar, the principal facts in early Scripture history, and the catechism. He is placed in a classical form suited to his age and attainments, and he rises from one form to another according to his diligence and proficiency. Hardly one-fourth of the scholars proceed to the university, and in order to adapt the instruction

to the line of life for which the great mass of them are intended, the company have resolved to enlarge the course of education by introducing a system of mercantile tuition.

Originally the statutes ordained that one hundred boys should be admitted without any payment whatever; but at the present time each scholar pays £3 on entrance, and £10 annually for tuition, besides a small sum when advanced to a new form. The salary of the head master is £1000 per annum. His ten assistants receive stipends varying from £525 to £50. We will only add, that besides the school prizes in the shape of money, medals, and books, there are in the two universities fifty or more scholarships of the average value of £60 per annum, open exclusively to those who have been trained in Merchant Taylors' school.

Charter House, London. This school was founded by Thomas Sutton in 1611, and though situated in the very heart of London, the cluster of buildings belonging to it has a preëminently venerable and monastic air. Thomas Sutton was, in his day, one of the merchant princes of London. He was descended from an ancient family, and on the death of his father, he came into possession of a respectable estate, which was vastly increased in the course of years by marriage and business speculations. In 1611 he purchased the estate and mansion then known as Howard House, of the Earl of Suffolk, and soon after obtained letters patent authorizing him to found his hospital and free school at Charter House. The school takes its name from the fact that its site was once occupied by a monastery of Carthusian monks, and down to 1537, when all these establishments were suppressed, it was *The Chartreux*—Charter House being an English corruption of this ancient title. Its history between 1537 and 1611 is full of romantic interest, and connects the spot with some of the most memorable events of that stirring period.

The care of this truly princely establishment was vested by Thomas Sutton in sixteen persons, who were henceforth to be known as The Governors of the Charter House. At the present time, the corporation includes, besides the Queen and the Prince of Wales, some of the most eminent noblemen, statesmen, and church dignitaries of the kingdom. Charter House

differs from the other great schools in one important respect. Besides being a school for youth, it was designed to be a home for a certain class of the old. Through the munificence, and in accordance with the express purpose of the founder, the governors are able to provide eighty decayed gentlemen, officers in the army and navy, literary and professional men, merchants and tradesmen of respectable character, a comfortable retreat, where they are supplied with all things needful for their support and enjoyment, with the privilege of entire leisure to reflect upon the past, and prepare for the future life.

The school is made up of three classes of boys. 1. The foundation scholars. 2. Boarders in the houses of the head master and of the usher. 3. Day boys, who reside with their parents. Of the first class there are at present fifty-five, though the number will shortly be increased to sixty. They are lodged, fed, clothed, and receive their education in all its branches, including French, German, &c., gratuitously. If at the age of eighteen the scholar passes a satisfactory examination, he gets an exhibition at Oxford or Cambridge of eighty pounds a year, and if he enters the ministry, he has a preferential claim to any vacant living in the patronage of the governors. The only expense to which he is liable while in the Charter House is that of a private tutor, if he chooses to employ one, and four guineas per year to the matrons for the care of his private clothes. The annual charge for boarding and education is from eighty to ninety guineas. For the day boys the annual charge is twenty guineas. The latter may enter the school at any age; but no one can get upon the foundation who is under ten or over fourteen. The whole number of scholars now is one hundred and forty, and by an order of the governors it is limited to two hundred.

The classical and mathematical instruction is given by the head master, who has a house and salary of £1260 per annum, the usher who also has a house and £300, and four assistants supplied with lodgings, and salaries varying from £200 to £150. There are also two French teachers and one German. All the boys are required to learn one of these languages. Among the most eminent living Carthusians—as the Charter

House scholars are called—are Bishop Thirlwall, and Mr. Grote, the two distinguished historians of Greece. Thackeray and General Havelock are among the most renowned, who are recently deceased.

Harrow. This school, which derives its name from the village of Harrow-on-the-Hill, about six miles north of London, was founded in 1571, by John Lyon, a yeoman of the town, and for many years it has been almost as aristocratic a school as Eton. Lyon obtained from Queen Elizabeth a charter recognizing his foundation, and vesting the trustees named by him with corporate powers, under the title of “The keepers and governors of the school called the Free Grammar School of John Lyon, in the village of Harrow-upon-the-Hill.” He also drew up certain statutes, showing that his design was to bring a free education within the reach of the children of Harrow, but he wisely empowered the governors to make such changes in them as time might suggest. Our limits will not allow us to dwell upon the earlier history of the school, and we therefore proceed to say, that the income of the property bequeathed by Lyon to it for school purposes is only about £1100, and consequently, while here as elsewhere there are foundationers, to the number of forty, the only difference between them and the great mass of students is, that their tuition bills is somewhat reduced.

For nearly a century, Harrow has been more largely attended than any other great school in England, with the occasional exception of Eton; the number now being about five hundred and ten. They are arranged in fourteen divisions, the maximum number of boys in any one being thirty-five. The number of classical assistant masters is fourteen; then there are four mathematical assistants, and two for modern languages, besides the usher and the head master. The position of the latter, though the endowments are so small, is one of the most lucrative of the sort in the kingdom, as his net income exceeds £6000 per annum. From the governors he gets only £50 annually, but the school, tuition, and boarding fees yield a sum considerably beyond £10,000 per annum; so that after deducting the salaries of his assistants, and other charges, the head master’s stipend reaches the large figure above given.

The course of study at Harrow comprises classics, arithmetic, mathematics, French, and German. In the classical department there are, besides the head master, fifteen assistants, and the boys are arranged in fifteen divisions, the highest one being the head master's class. Strange to say, it was not until 1837 that mathematics was made a compulsory study. There are now four mathematical assistants, and the divisions are so arranged that each scholar has three lessons a week in this branch. In the modern languages, which have become compulsory studies since 1851, two lessons are given each week. Here, as at Eton, each boy is expected to have a private tutor, that is to say, an instructor having no formal connection with the school, by whose aid he prepares himself for the work of the class-room, and is guided in his private reading. The cost is about £10 10s. per annum. Except in rare cases, no boy is admitted to Harrow after he has completed his fifteenth year. A few are under twelve, but the majority who enter are about fourteen. It must, therefore, be evident that with so large a school, the education given in it would be very superficial if the tutorial system was abolished, unless, indeed, the staff of assistants was quadrupled.

Harrow differs from the other great schools in its monitorial system. The first fifteen boys of the head master's class, and therefore of the school, are the *monitors*, and by them its police affairs are mainly managed. Their authority extends over the whole school; they are bound to keep reasonable order among the boys of the house to which he belongs, to investigate and punish any serious moral offence, such as drinking, or profanity, and any violation of a rule of the school, such as smoking, going to a tavern, &c., and on those belonging to the lower forms, he is even allowed to inflict personal chastisement. If a boy demurs to the decision of his monitor, he can appeal to the whole body, and from them to the head master. If the latter satisfies himself that the monitor was right, the appellant must submit to the penalty, or leave the school. The monitors are, of course, the oldest and best students, verging towards young manhood, and have had a four or five years experience of school life. Whether it is wise to clothe persons so young with so much authority over their companions, is a question which

admits of discussion; but a system of school government which has stood so long as this, and is approved by men so eminent as those who have been at the head of Harrow, must have some merits.

We can only add, that the yearly cost of education at Harrow is for foundationers £17 17s., for others, including board, allowances, tradesmen's bills, and extra studies, from £144 to £205.

Rugby is the great school of central England. It was founded by Lawrence Sheriff, a benevolent citizen of London, for the benefit of his native village, Rugby, about the middle of the sixteenth century. He had originally intended to bequeath a certain sum of money for the purpose of establishing the school, but for some reason, he reduced this to £50, and added about eight acres of what was then pasture land within a mile or two of London. To these few acres, now covered with houses, and yielding a revenue of £5000, Rugby owes its opulence and greatness. Like Charter House, Rugby is, on a very small scale, a hospital as well as school, provision having been made by Sheriff for the maintenance of twelve almsmen. But it is only as a school that we are concerned with it.

As a seat of learning, Rugby is indissolubly associated with the name of that prince of educators, Dr. Thomas Arnold, of whom it was predicted when appointed to the head mastership that "he would change the face of public education throughout England," and who nobly fulfilled the prophecy. During the last century and a half, Rugby was presided by many excellent men, and its roll of alumni contained the names of not a few distinguished scholars. Dr. Worrell, the immediate predecessor of Dr. Arnold, who held the position for twenty years, though not remarkable for his profound learning, must have been a very efficient teacher and guardian of youth, for he raised the number of pupils to a higher figure than it had ever reached before, three hundred and eighty-one. But the reforms introduced by Arnold, so eloquently described by Dean Stanley, quickly made the name of Rugby renowned throughout Britain, and raised it to a position which it had never before occupied. The work of improvement begun has been continued by his successors, Dr. Tait, now bishop of London, Dr. Goulbourn, and

the present master, Dr. Temple, and it is probably not too much to say, that among the great schools of England, Rugby is now, as for twenty years it has been, the model one.

As usual, the school comprises two classes of pupils: foundationers, or boys entitled to certain privileges in the way of gratuitous education, and non-foundationers, who receive board and education at fixed charges. Of the first class there are, at present, sixty-one. No one is entitled to admission whose parents have not resided two years in Rugby or within ten miles of it. The candidate must be under fifteen, able to read English, prepared to begin the study of Latin, and must bring a certificate from his last teacher. Of the second class there are about four hundred and thirty, making the whole number in the school some four hundred and ninety. They are distributed into three schools, called the upper, middle, and lower. The upper contains one hundred and eighty-seven, the middle two hundred and fifty-five, and the lower forty-eight. Boys in the upper school, who are not destined for the university, may be excused from classical work, so as to pursue a course of mathematics, modern languages, or natural science.

The school is divided into four parts, viz., the classical, mathematical, modern languages, and natural science. The classical again, is distributed into three sub-schools, upper, middle, lower; these are divided into forms, nearly answering to our college classes, and these last are separated into divisions, of which there are twelve. All the boys learn the classics, and are taught in this branch by fourteen masters. The time spent by each boy in the class-rooms, in the upper school, during each week, is fourteen hours; those in the middle school spend twelve. Of course, the work of preparation, as in our colleges, is carried on outside of the class-room, except by the youngest boys of the lower school, under a tutorial system somewhat akin to that which obtains at Eton and Harrow. No boy is allowed to remain at school in the upper form after his nineteenth year, nor in the one next below, after his eighteenth, and so on through all the forms; the evident design of this rule being to make the boys in the several stages of instruction as nearly alike as may be in point of age and attainment.

The mastership of Rugby is a very lucrative position. The

occupant of it has a noble mansion with considerable ground attached to it, and an income of £3000 per annum. The assistant masters, as a whole, are better paid than those of any other great school. Seven of them, one being the teacher of modern languages, receive salaries ranging from £1617 to £1234 per annum, while the salaries of the remaining eleven range from £870 to £286.

Our limits will not allow us to go into further details in regard to this admirable school. Indeed, it is scarcely necessary to do so, as most of our readers, we are sure, must have read Stanley's charming *Life of Arnold*, in which the methods pursued and the results reached by that eminently successful educator of boys, are so fully described. — If any of them have not seen this volume, we cannot do them a better service than to urge them to read it as soon as possible, especially if they have any thing to do with the business of education, or for any reason feel an interest in it.

Want of space compels us also to be content with simply naming *Shrewsbury*, founded in 1562, and *Christ's Hospital*, or the *Blue Coat School*, London, founded about 1550, as well as the four chief modern proprietary schools, Cheltenham, Marlborough, Rossall, and Wellington. The one last named is founded to supply a certain number of the sons of military and naval officers with a free education, and to bring it within the reach of all at a moderate cost. Rossall is designed to do the same kind office to the sons of clergymen.

The history of these great schools is well worthy, as we have already intimated, of the study of those among us who have the means of doing good on a large scale, and especially of those among them who may be wishing to do something to further the cause of popular education. It certainly illustrates how much a comparatively humble individual may do, not simply for his own age, but for after generations. He who founds a school or an academy, under proper conditions, opens a fountain, which shall not refresh with its living waters the inhabitants of his native town, but shall send forth its stream to distant lands. Such a monument is the most enduring one he can erect. If John Lyon had ordered the erection of a mausoleum to receive his ashes after his decease, both he and

it would long since have been forgotten, but no one can get a sight of Harrow-on-the-Hill, and of the school whose fame is spread far as our language extends, without being reminded of its founder. We do not look for the establishment of schools in our country modelled after the precise pattern of those of England; they would not be suited to the state of society here. But the latter have some features, which, to say the least, are worthy of our careful consideration.

We are well persuaded that no better service could be rendered to the cause of education in any of our older states, than by the erection, through private munificence, of an academy (to use our American term), in a well-chosen locality, which should be copied after Winchester, or Rugby, in all points except those which are distinctively English,—an academy in which the education of a certain number would be free, while other pupils paid their own bills: an academy in which the pupils would be stimulated to study diligently, and induced to stay long enough to be thoroughly educated, not only by prizes, but by exhibitions or scholarships in our best colleges, such as Harvard, Yale, or Princeton,—exhibitions which would defray the student's board and tuition during his residence at college. If any of our men of wealth could be excited, as we have said, properly to endow such a school, he would be doing good in two ways, *i. e.*, he would confer a blessing in the locality where the school chanced to be established, and on the college or the university with which he might connect it. In order to raise our colleges and universities to a higher level than that which they have as yet reached, we need collegiate schools thoroughly equipped, in which our youth can be trained, as those are in England, who are preparing for the university, and hope to win some of its prizes; or as the cadets are trained in our own West Point. To make our colleges efficient instruments of a large and liberal culture, the work which they are now compelled to do during the first year of their course, should be done elsewhere. And we are inclined to believe, that if collegiate schools, such as we have suggested, were established, the indirect benefits they would confer upon the college with which they might be wholly, or partially connected, would out-

weigh those produced even by the founding of a new professorship.

The history of the schools and the universities of England furnishes many striking illustrations of the tenacity with which antiquated usages, and even positive abuses, that have become hoary with age, are maintained. In not a few cases, the evident designs of large-hearted men, who lived three or four centuries ago, in a state of society wholly different from the present, have been absolutely defeated by a bigoted adherence to the letter of their statutes. Then there are multitudes of persons, not wanting in intelligence, who dislike change of any sort, though it be from bad to good, or from good to better; and the feeling is strengthened by the notion that the change proposed will interfere with the vested rights of somebody. But great as are the obstacles that have hitherto stood in the way of academic reform, they have begun to yield. There is a growing determination to remodel the schools and universities so as to adapt them to meet the wants of the times, and already improvements have been made in both of them, of which no one dared to dream twenty years ago. In our country, we are never required to fight against men's love for the antiquated. The tendencies here are all the other way. Precedent, prescription, vested rights, are scarcely allowed the weight that belongs to them. Under such circumstances, we should be ashamed if we allow "the old country" to outstrip us in the march of improvement. So far as regards the common school there is no danger of such a result, but we have still much to learn from her, in what relates to the higher order of seminaries,—the schools intended to train and develop the thinker and the scholar.