

REPORT OF THE COUNCIL.

THE report of Mr. Paine, our Treasurer for twenty-four years, giving, as usual, a detailed statement of the financial operations of the Society, and the present condition of the various funds, shows that from the total income a dividend of three per cent. has been carried to each fund. The Librarian, who now completes a term of twenty-one years of faithful service, of which fifteen years were passed as an assistant to Dr. Haven, tells the interesting story of what has been done in his department during the past six months. The reports of these two officers are presented as forming a part of the report of the Council.

We have to record, at this time, the death of the only member of the Society who, to our knowledge, has passed away since the date of our last meeting,—Pliny Earle Chase, LL.D., Professor at Haverford College, Pennsylvania, who was elected into this Society in October, 1863. A memoir of Prof. Chase has been prepared by our associate in the Council, Samuel S. Green, A.M.

A glance at the development of some of the Great Charitable Trusts now in existence, especially at those of our mother country, necessarily carries in its train something more than a mere statement of figures, or the trial-balance of a book-keeper. The most matter-of-fact penny-a-liner who should be sent to "interview" that striking character and practical philanthropist, Sir Moses Montefiore, could not bring away from the atmosphere of his imposing presence merely the bare statistics of the cash in his pocket-book and the array of

his investments in land, stocks and the public funds. So he who uses such material as may be available for ascertaining the present condition of the great charitable, or semi-charitable institutions of Great Britain, will,—especially if he has ever made a personal visit to any of them,—experience that charm and inspiration of which Prof. Lowell recently spoke so eloquently,¹ and which, he says, he “never felt so acutely as in those gray seclusions of the college quadrangles and cloisters at Oxford and Cambridge, conscious with venerable associations, and whose very stones seem happier for being there.”

The charities of England have been built up in great measure from grants of land made originally by the pious and charitable. Indeed, so far back as the Norman Conquest, the church was in possession of lands, so given it for the most part, amounting to nearly three-tenths of the whole property of the country. At that time, of course, the great mass of personal property now existing in the form of consols, stocks, bonds and the like, was unknown. This land, held in great measure under feudal tenure or the surviving customs and relics of that tenure, has been a constant cause of legislation down to the present day; and the history of its ownership is both curious and interesting to the American, who buys and sells his city lot or his pleasant farm as free from incumbrance, for the most part, as he does his horse and cow, or his securities at the Stock Exchange. True it is, however, that even here a “Concord philosopher” might find that we are not such absolute owners of our land as we may seem; that the bottom ownership—“*dominium directum*”—of the broad acres which we may have acquired is really in the great body politic of which we are members, leaving only the “*dominium utile*” to ourselves; that although we are said to own the “fee,” some of the original meaning of that word still attaches to

¹Oration delivered at the 250th anniversary of Harvard College, Nov. 8, 1886.

it, so that we are really but little more than "*adscripti glebæ*,"— "*et fruges consumere nati*."¹

It sometimes happened, under the Roman law, that the owner of property wished to convey the whole or part of his estate to a person whose succession would not be recognized by the courts. So there grew up a practice of bequeathing it to some trusted friend who should afterwards, in honor, re-convey it to the intended beneficiary.² At first, says Justinian, there was no binding legal force to these trusts, because no one could be compelled against his will to do what he was merely asked to do. But the custom became so prevalent and well recognized that

¹The idea of exclusive ownership in land was not the one which prevailed at the outset. Adam was placed in the garden of Eden only "to dress it and to keep it." And when the Creator gave to men "dominion" "over all the earth" it was from the start a tenancy in common. To the one occupying and improving any tract belonged the temporary use thereof, and on his abandonment, in search of "fresh woods and pastures new," it became common once more. As occupancy gave possession, however, the right of the occupier to transfer the possession came to be recognized; and at the death of the occupant his children, being present, naturally received or assumed it, so that, as another step forward in the system, it came to be recognized that the children might succeed the father without molestation. Under the old Roman law daughters shared equally with the sons; but among the Jews and the Greeks the daughters were excluded if there were any sons to receive the inheritance. [For an instance where there were no sons, see Book of Numbers: xxvii., 1.] The English law also excluded female descendants where there was a male heir. After the principle of succession had become established, the next step allowed the father to prefer certain heirs in a will. The practice of making wills is traced back by some to very early times indeed. Eusebius says that Noah made a will in writing, under seal, disposing of the whole world; but Eusebius is in error. The act of Noah in preferring Shem and apparently disinheriting Canaan, and that of Israel in giving to Joseph a portion above his brethren, we must regard rather as the *fiats* of autocratic rulers than as testaments in the modern acceptation of the term. The only use of the word testament in the sense of a last will, which is found in the Bible, is in Hebrews: ix., 16, 17, where it indicates that the practice was well known to the apostle. Dr. Barnes, in his "Notes," though not approaching the subject from its legal side, argues, *in extenso*, that even here the word means a covenant, and that the translation fails to catch the true meaning of the original. It is to be noticed, however, that in the recent "Revised Version," the same idea is conveyed as in that of King James.

²The common form used in the creation of such trusts, after specifying the legacy, was: "I beg," "I request," or "I trust to your good faith," &c. *Peto, rogo, volo, mando, fidei tue committo.*

Augustus confirmed the practice, and gave the prætor power to enforce the execution of the trust. The trusts created in this way were called *fidei commissa*, and were the origin of the "Uses" which have played an important part in connection with the subject which we are now considering.

The leading Great Trusts of the time, and those with which alone we are now concerned, are such as are of a charitable nature. The Bank of England, with its capital and surplus of over \$70,000,000, the great railroads and other corporations, are trusts for the benefit of their stockholders, to whom alone, and to the law of the land, the managers are responsible. The love of God and of one's fellow-men has stimulated the wealthy to part with their sustenance,—more frequently, rather, to leave it behind them,—either for such purposes as would promote the worship of God and the spread of the Christian religion, or for the relief of mortals suffering from poverty, disease or infirmity. The gifts of the first class, those connected with the church, were originally the larger and more numerous, for until within a comparatively few years almost the whole object of a liberal education in Great Britain was to fit men for the church; and upon the great universities and the numerous endowed schools of England a steady stream of benefactions has poured for centuries.

Among the English people, prior to the Norman conquest, the Roman, or allodial, system of land tenure prevailed at first, but on the continent many allodial proprietors had surrendered their holdings to some baron, to secure his protection, receiving them again at his hands "in fee," or by feudal tenure. This change of tenure had been specially marked in France during the century previous to the Conquest, and William, to punish the English for the resistance which they had offered him, seized the greater portion of the lands, and held a large part in his own hands, granting some portions *in capite* to his barons, who sublet to their

knights. A knight thus holding as tenant, reserved for himself a demesne adjoining his castle, sufficient for his personal use. The remainder of his lands was divided into four parts. On one he established a number of military tenants sufficient to perform the military service which he in turn owed to his superior; a second was for his "socage" tenants, who ploughed his lands or paid him a stipulated amount of produce as rental; a third was for the "vileins" who performed the servile offices on the manor; and the fourth was common and waste land, which furnished wood and pasturage for all. These feudal tenures, held first at the will of the lord, came to be held during the life of the vassal, and were gradually recognized as inheritable, subject, however, to the customary "reliefs," and to "fines" on alienation, or "heriots" at the death of the vassal. These feudal tenures, protected by Parliament for many years, were finally abolished in 1660,¹ although the existing rents, fines for alienation and heriots were allowed to remain, except such as were due to the King.²

¹ 12 Car. II.: c. 24.

² A writer in a recent number of the *Contemporary Review*,—the Rev. Isaac Taylor,—gives an interesting account of the survivals, which he calls innumerable, which may be detected even now, of the social and economical conditions prevailing at Domesday. Some are "scored deeply on the surface of the soil by the Domesday plough, and others survive its customary tenures, in the names of fields and farms, the forms and dimensions of enclosures, and the directions followed by hedges, roads and rights of way.

"If we ascend a hill, the Domesday map of the country lies spread before the eye. We see the divisions of the oxgangs tilled by the villans; here was the Domesday pratum, there was the pastura; this was the infield, yonder was the outfield. We look down upon the village, and see the mill, and the hall, and the church, and the messuages of the villagers, each with a long narrow strip of croft behind it, and the cots of the bordarii, with their acre or half-acre tofts, the buildings retaining the same sites and the crofts preserving the same boundaries as they had eight hundred years ago—a truly marvellous illustration of the immobile conservatism of English village life. Even where the land has been long enclosed, and divided into separate holdings, it is instructive to ride across the country, and observe how indelibly impressed on the soil by the ancient plough are the marks of those very divisions of land which were recorded in the Domesday survey. Frequently the exact boundaries of the Domesday carucates and bovates can be traced. The ancient arable, consisting as a rule of the best land, because land was plentiful, has commonly gone back to valuable pasture, inferior soils, which were formerly unreclaimed, being

This review of the system of land tenure¹ has seemed proper as leading up to the general subject of this paper, and as relating to the agitation and legislation which have for so many years prevailed in connection with the trusts and charities of England.²

now taken in the tillage. Hence the land still lies visibly in "run-rig," the great rigs, lands, or selions, usually a furlong in length, and either a perch or two perches in breadth, remaining as they were left by the Domesday co-operative ploughs, often higher by two feet or more in the ridge than in the furrow, while here and there, at regular intervals, may be discerned the traces of the flat unploughed balks, two furrows broad, left in turf to separate and give access to the strips held by the several tenants of the manor. Even when the old arable still remains in tillage it is not impossible, as harvest time approaches, to detect by the varying colors of the ripening corn the lines of the selions of the Domesday plough, now levelled by cross ploughing, but still traceable, owing to the fact of the corn growing more luxuriantly, and ripening more slowly, in the deeper and richer soil which has filled the depressions between the ancient selions. Here we can behold the visible concrete acres and roods, and measure the actual furlongs, not, as in the tables of our arithmetic books, abstract quantities of so many square yards or so many linear feet, but strips of land of definite shape as well as of definite size. The shots or furlongs are forty perches or one-eighth of a mile in length—a furrow long as the name implies—and the acres are of the same length, and four perches broad, the shape and extent of each acre being determined, not arbitrarily, but by natural conditions—the precise length by the length of the longest furrow that could be conveniently ploughed before the oxen had to stop and rest, the longest furrow possible, because the turning of the plough constituted the severest part of the ploughman's labor, while the breadth of the acre depended on the number of furrows which formed the daily task of the villan and his oxen. Thus the acre represents one day's ploughing under the most convenient conditions as to size and shape, for which reason its length is ten times its breadth. Such acres are seen in the sketch of the run-rig at Rowleston."

¹For the "Customs and Liberties of Kent," see Report of the Council of the American Antiquarian Society, June 29, 1885, by the Hon. George F. Hoar, President. Proceedings: Vol. III., p. 344 *et seq.*

²The Parliament now in session has before it propositions for some most important and radical changes in the land laws of England. First is the commutation of the tithe system into a money tax to be paid by the owner of the land instead of the lessee. Second is the Land Transfer Bill, which has passed to a second reading in the House of Lords. The latter measure provides for a Registry Office in each of the 380 land-tax districts, and for the compulsory and universal registration of titles, and contains other provisions, which, according to *The Spectator*, "if passed into law, will practically destroy the ancient and fundamental difference that once existed in England between realty and personalty."

"Some allowance of lamentation must be permitted for the approaching overthrow of all the pomp and circumstance of those legal devices by which the land of England was assured to its owners. If those 'terms of years' to attend the inheritance, those 'conveyances to uses to bar dower,' those 'trus-

The tying up of vast amounts of land in the dead hand of the church and of other bodies (in mortmain), was early resisted by the nobles for two reasons: first, the resulting aggrandizement of the church, of whose power they were jealous; and second, the loss to the lords of a great part of the recurring fines and other privileges to which they were entitled on the alienation of fees or at the death of a vassal. And this was no new thing. At Rome, even as early as the third century, a law was passed to check the overgrown wealth of the hierarchy. And in the Magna Charta of Henry III. was inserted a prohibition against the conveyance of lands to religious houses and taking them back on lease, under the penalty of forfeiture to the lord of the fee. But this restriction was evaded by various devices, so that in the reign of Edward I. the famous statute "*De Religiosis*"¹ was passed, enacting that no land should be aliened in mortmain, under the color of gift or lease, "or any other craft or engine," under pain of forfeiture to the King or other chief lord of the fee. But this did not fully accomplish the desired object, and additional restrictions were imposed by Parliament in the reigns of Edward

tees to preserve contingent remainders,' which the great creators of the art of conveyancing devised in their construction of that marvellous issue of the human brain, the family settlement, had already disappeared from actual use, they might still gladden the heart of the lawyer as he encountered them in his researches into title. Still the 'grantee to uses,' still that most modern but none the less impressive and magnificent addition to the hierarchy of devolution, 'the protector of the settlement,' still the fascinating cadence of the common form, 'together with all woods, waters, wastes,' might be met with and enjoyed. Still 'Coke upon Littleton,' that enchanting storehouse of pedantic learning, that astonishing apology for the petrified customs of rude Teutonic tribes, conveyed in the language and inspired by the notions of the Schoolmen, might be read by the student with some pretence of obtaining thence a practical result. With Lord Halsbury's bill, however, the last remains of the mighty fabric that was begun by those 'bold men' who sought to circumvent and outwit the 'Statutes *De Donis*,' and the 'Statute of Uses,' and which, though shattered by the legislation of the last fifty years, still retains something of its former splendor, will be levelled to the ground. Real property, if not nominally, at least practically, will on the passing of his bill have ceased to exist as something separate and apart."—*The Spectator*. London: April 30, 1887.

¹ 7 Edw. I., st. 2.

I.,¹ Edward III.,² Richard II.,³ and Henry VIII.⁴ By 15 Richard II., chap. 5, the evasions of the mortmain act by the subterfuge of *fidei commissa* were attacked. By an extension of this Roman practice lands and hereditaments had been largely conveyed to private persons, "for the use" of churches and corporations. But the Act last cited ordered that all who held lands or tenements to the use of religious people, guilds or fraternities, should either *amortise* them by license of the King or lord of the fee, or should sell them to some other use.

When the Protestants came into power in England, and had completed the work of driving out the alien friars and confiscated their property,⁵ they waged war upon superstitious uses; and the statute 23 Henry VIII., c. 10, prohibited grants of land and tenements for "obits" perpetual, the conditional service of a priest forever, or for three-score or four-score years. The "use" of a priest (i. e. masses), might still be secured for a term not exceeding twenty years,—after which time, as Froude intimates, the testator would have to take his chance. A statute in the time of Edward VI.⁶ vested in the crown all lands appointed to superstitious uses.

But the wealth of the charitable and pious had not by any means been all lavished upon the church. Colleges, hospitals, grammar schools, almshouses and every kind of doles⁷ had been founded and richly endowed. These

¹ 13 Edw. I., st. 1, cc. 32, 33; 34 Edw. I., st. 3.

² 18 Edw. III., st. 3, c. 3. "*Quia emptores.*"

³ 15 Rich. II., c. 5.

⁴ 23 Henry VIII., c. 10.

⁵ Henry V., and Archbishop Chichely (founder of All Soul's College at Oxford), were the pioneers in this work of alienation, which was stimulated by a determination to rid the realm of all foreign jurisdiction. The work was not thoroughly pushed, however, until the time of Henry VIII., when Cromwell, as vicegerent, began the work of total suppression. Some colleges and chantries were put down by Edward VI., who, with the spoils, founded certain grammar schools which still commemorate him.

⁶ 1 Edw. VI., c. 14.

⁷ The "Doles" of England are of every imaginable kind, and present, of themselves, a curious study. One Henry Smith provided for the annual distri-

numerous trusts were managed, in some cases, for the benefit of the *cestuis que trustent*; but in too many instances for the benefit and aggrandizement of the trustees. The court of chancery had at an early day assumed jurisdiction over these trusts, but only the most flagrant cases of abuse would ever be brought before it. Parliament at last, in 1601, took action, passing the famous Statute "to redress the misemployment of lands, goods, and stocks of money heretofore given to certain charitable uses."¹ This act defined what uses should be considered charitable and therefore under special protection of the law of the land, and provided for a commission to enquire into the condition of the various trusts in the country, with power to issue orders for the faithful performance of duty by the trustees, and the proper application of the trust funds. The act exempted from the jurisdiction of the commission, the Universities of Oxford and Cambridge, their colleges and halls, the colleges

bution of 23,211 gifts of 4s. 10d. each forever. A lady is buried in St. Bartholomew's churchyard, London, who left a fund to be distributed among aged women on every Good Friday, with the requirement that the recipients should pick up their sixpences from the surface of her grave. A number of bread charities are given in a certain parish in Berkshire: the curate reports that as a result there is not a dissenter in the district. At Hilderstone is a gift, established in 1625 by Sir Thomas Hunt, of 2d. apiece weekly, in bread, to six poor people who "after service should come every Sabbath day to the stone where his father lies, and kneeling should say the Lord's prayer, and pray to God for the king and queen." At West Mousley loaves and a barrel of beer are distributed annually at daybreak on Nov. 13. The baker's cart is driven across a field, the loaves are thrown out and scrambled for by seventy or eighty people. Some thirty or forty persons form a line, and, passing by the beer barrel, hand the drinking horn from one to another until the barrel is empty. At Melbourne, Derbyshire, Henry Greene in 1679 left provision to supply four poor women, every 21st of December, with four *green* waistcoats lined with *green* galloon lace; and in 1691 Thomas Gray made provision to buy annually for poor men and women coats and waistcoats of *gray* cloth. And at Barnes, in Surrey, Edward Rose, in 1652, left land in trust, among other purposes, to preserve *rose* trees upon his grave. Of all the great number of doles in England it is probable that ninety per cent. or more are of an injurious tendency, developing idleness, dissipation and hypocrisy. Much has been done of late in the way of converting these ill-advised charities to the support of education, and it is not improbable that, before many years, doles as at present administered, will have altogether disappeared.

¹43 Elizth., c. 4.

of Westminster, Eton and Winchester, and all cathedral and collegiate churches.

The King's power to grant licenses to colleges and schools to hold land in mortmain, which had been disputed by the lords, was confirmed by the statute of 7 & 8 Wm. III., c. 37, 1696.

An important restriction upon the too great development of charities was imposed by 9 George II., c. 36, which provided that no manors, lands or sums of money should be given for charitable uses unless by deed executed before two witnesses twelve months before the death of the grantor, the deed to be enrolled in the court of chancery, or the stocks to be transferred upon the public books within six months thereafter, and the gift to take full effect immediately upon the grantor's death. As to the reasons for this statute Lord Chancellor Hardwick said:—"The particular views of the Legislature were two: first, to prevent the locking up of land, and real property from being aliened . . . ; second, to prevent persons in their last moments from being imposed upon to give away their whole estate from their families, . . . a very wise one, for by these means the popery and clergy got almost half the real property of the kingdom into their hands; and indeed I wonder they did not get the rest: as people thought they thereby purchased heaven."¹

The great work of reform in the matter of charitable trusts was reserved for the nineteenth century; a work to which Lord Brougham gave the greater portion of his life,—in which he was seconded, in great measure, by the

¹ Vesey: 1, 28.

"One flash of purgatorial fire is able to melt a miser into charity." Fuller: *Church History*, VI. 1, 265.

"When the legendary Scotchman asked: 'Should I be placed among the elect if I left ten thousand pounds for Free Kirk Sustentation?' his minister is said to have replied that it was an experiment well worth trying."—*Endowed Charities*: by Courtney Kenny, p. 118. London: 1880.

A school at Totnes, founded in 1554, was further endowed in 1658, by the acting trustee of Elizeus Hele, who for his various charities was called "Pious Uses Hele."

Whig party, and which has been well-nigh completed under the lead of Mr. Gladstone. A letter from Brougham to Sir Samuel Romilly, M.P., written in 1818, and printed in the "Pamphleteer" (Vol. XIII., pp. 1-34), awoke the attention of the English people to the abuses existing in the charities of the realm. After referring to a bill of enquiry which he had introduced at the previous session of Parliament, he pointed out some of the abuses which had been unearthed by the committee chosen to investigate the subject. He cited an instance of a corporation in Hampshire, having the management of estates worth over £2,000 a year for the use of the poor, which had let them for £200 or £300 on fines, and would give no account of the manner in which those fines had been applied. At Mere in Lincolnshire was an endowment for a warden and poor brethren, of very ancient date, "where the warden and his lessees seemed to be very well provided for, whatever might be the lot of the brethren." The estate consisted of 650 acres, five miles from Lincoln, and was let for only one-half guinea per acre, though it paid neither tithe nor poor-rate; and £24 a year was the whole sum allotted to the brethren. The bishop of the diocese was both patron and visitor, and had given the wardenship to his nephew, the former warden resigning and being promoted by the prelate to a living within his gift. The son of the same prelate was master of Spital Hospital in the same county: besides other landed property he was in possession of an estate worth £600 or £700 a year, in right of his office, and dispensed some £27, 4s. per annum to our or five pensioners. "An estate worth £700 a year [says Brougham in his letter] only educates seven or eight boys; lands valued at £1,100 or £1,200 a year only afford a wretched pittance to sixteen paupers; and land worth £150 a year is let for £2, 1s. 4d., chiefly to the trustees themselves. There are two estates belonging to the poor at Croydon, which ought to bring between £1,000 and £1,500 a year, yet are worth nothing

from being badly let on ninety-year leases." The estates of the hospital at Croydon, he adds, "are valued by the surveyor at £2,673 a year; yet they are let for £860, and down to 1812 they fetched no more than £336. A free school, too, is specially appointed to be kept for all the inhabitants of Croydon; but none has within the memory of man been taught, although the master receives his emoluments, teaching another school for his own profit, and although the inhabitants have established a seminary to give education, at their own expense, to the poor of the place, in the very school-room which Archbishop Whitgift devised for their gratuitous education." An order of the court of chancery, passed thirty-four years after this letter was written, provided for the opening of two free schools in connection with this hospital. To show the difficulty of remedying abuses by private effort, Lord Brougham says further, in the letter here cited:—"We there find" (in the committee's report) "the parish officers of Yeovil ruined in their attempts to obtain justice for the poor; a respectable solicitor and a clergyman in Huntingdon¹ expending large sums of their own money in the same pious work, and rewarded by the general contempt and even hatred of their fellow-citizens; a worthy inhabitant of Croydon exposed to every kind of vexation for similar exertions, his coadjutor falsely and maliciously indicted for perjury," &c., &c.

After reading this letter from Brougham, and the many instances of similar abuses cited in the chancery reports and elsewhere, one sees that the graphic picture of the fate of "Hiram's Hospital," with its *quasi* card-maker bedesmen, as sketched by Anthony Trollope in "The Warden," is by no means overdrawn.

An act passed in 58 George III. (c. 91) instituted a Commission to examine into charity trusts for educating the poor; but the proper supervision of all the endowed

¹ Cromwell was educated at the school supported by this trust.

charities was not effected until 1853 (chap. 137, 16 and 17 Vict.) and amendatory laws passed in 1855, 1860 and 1869. These acts established a rigid supervision of endowed charities, and a system of accounts, empowered the Commissioners to sell or exchange lands, to sell lands encumbered with rent charges or annuities, or to buy out such encumbrances. The Universities of Oxford, Cambridge, London and Durham, with the colleges and halls therein, the Colleges of Eton and Winchester, and some other favored charities were exempt from the Act, and Roman Catholic charities were exempt for two years.

A report of the Charity Commission, made after their operations had been reduced to a thorough system, showed that the income of the various charities in their charge, for a single year (1876) was £1,558,251 from real estate alone; and the total income was £2,198,461; while the land owned in the same connection amounted to 524,311 acres. It also showed that of the 14,859 parishes in England and Wales, nearly 12,000 possessed charitable endowments.

When we come to a face-to-face examination of the great trusts in themselves, the Universities of Oxford and Cambridge at once present themselves in the foreground of our view. The word university, like several other English words derived from the Latin or Greek tongues, has come to be used in a specific sense, instead of the broader meaning which originally attached to it. Its first meaning was simply, the whole; then it was used to denote the whole people, the public;¹ and next, a collection of men of the same profession or pursuit. And to-day, in the same sense, there are many amorphous universities, not devoted to polite learning, like the shoemakers of Lynn, the fishermen of Gloucester, or the cotton-spinners of Lowell.

¹“*Universitatis sunt, non singulorum, veluti quæ in civitatibus sunt theatra et stadia et similia, et si qua alia sunt communia civitatum.*”

[*Res*] *quæ publicæ sunt nullius in bonis esse creduntur; ipsius enim Universitatis esse creduntur.* Gaius II., 11.

So the Parliament of England was mentioned as “*Universitas totius Angliæ.*”

There was for many years a spirited contest for the palm of seniority between the friends of Oxford and Cambridge, some going so far as to claim for the former that it was founded by Alfred the Great. This pretty theory was, in time, exploded; it is conceded, however, that Oxford is the elder. Neither university is mentioned in Domesday Book, and it has been shown that grammar schools existed at Winchester, Canterbury, Peterborough and elsewhere before Oxford attained its preëminence. But a school of any kind was a rarity in those days,—*nigroque simillima cygno*,—and the youth who craved for learning and to become a “clerk,” must leave his home and make a long pilgrimage in search of a teacher. Gradually the teachers assembled in considerable numbers at Oxford and Cambridge, and thither flocked the students. The latter found lodgings wherever they best could. Sometimes a number of students clubbed together and hired a house, or “hall.” At one time there were said to be three hundred of these halls at Oxford, before there was any university. Some students were so poor that even as late as 1572 licenses were granted them to beg. In time the monasteries and hospitals opened houses for the maintenance of a limited number of students.

In the 13th century, an organization of the great body of teachers and students at Oxford was effected as an University. William of Durham, in 1249, left by will property which served to buy three houses for the use of scholars and “exhibitioners” at the university, and to this foundation, constituting a collection of members of a larger body, was given the Latin name for a collection, *i. e.*, a “college,” with the distinguishing name, in this case, of “University College.” No statutes for its government were framed, however, until 1292. Meantime,—between 1263 and 1268—John Balliol, father of the Scottish king of that name, provided similar exhibitions for poor scholars; and his wife, Devorguilla, carried his pious intentions still

farther by collecting the recipients of his bounty into one building ("Balliol College"), increasing the foundation to the support of sixteen exhibitioners, with an annual allowance of twenty-seven marks to each, and by issuing statutes for its government in 1282. These two pioneer colleges were naturally crude in their inception. But Merton College, established in 1274, was full-fledged at its birth, and endowed by its founder with a body of statutes which continued in force until 1856, and are pronounced by Dr. Brodrick¹ to be "a marvellous repertory of minute and elaborate provisions governing every detail of college life." Walter de Merton aimed to educate youth, not for the church alone, but for the other walks of life; he ordered that they should study the liberal arts and philosophy before taking up theology,—a radical deviation from the custom which had previously been in vogue.² As Merton

¹ A History of the University of Oxford: by the Hon. G. C. Brodrick, D.C.L., Warden of Merton College. London: Longman, West & Co. New York: Anson D. F. Randolph & Co. 1887.

² The following are given as examples of the foundations which were made from time to time in the early history of the universities:—

By his will dated June 21, 1709, William Works, late of Cambridge, devised (subject to certain annuities, and also to a preceding estate for life, all of which have since determined), his manors, messuages, lands, tenements, and hereditaments in Ländbeach, county of Cambridge, to Dr. Roderick, then provost of King's College, Dr. Bentley, master of Trinity, Dr. James, master of Queen's, Dr. Covell, master of Christ's, and Sir John Ellis, master of Gonville and Caius, and to their heirs and assigns; and he also bequeathed the same gentlemen the sum of £3,000 upon the following ultimate trusts: that so long as the charity schools then largely set up in Cambridge, chiefly by the care of the pious and learned Mr. Whiston, should endure and be kept up in any reputation, his said trustees should, in the first place, pay £30 a year to their use; and should, in the next place, accumulate out of the annual income a sum of £1,500, to be applied in raising galleries in Great St. Mary's Church in Cambridge, for the use of the bachelors of arts and undergraduates; and, subject thereto, should also accumulate out of the same income a further sum of £1,500 to be applied in making a calcey or causeway from Immanuel College to Hogmagog *alias* Gogmagog Hills; and he desired that £40 a year should be laid aside for the maintenance and repairs of the said road, and of the said galleries in St. Mary's Church; and, so soon as the galleries and causeway should be finished, there should be allowed annual pensions of £100 a year each to two young bachelors of arts, who should be sent into foreign countries soon after they had taken that degree, and should continue there for three years, but be obliged to take different roads; that they should each of them be obliged

College led the way in a new system of conduct and government, so New College,—the seventh of the series, following Exeter, Oriel and Queen's,—founded by William of Wykeham, in 1379, set the example of grandeur and regularity in architecture. And its erection marked an epoch, in other respects, in the history of Oxford. The loose state of discipline which had prevailed in the earlier days, had attracted thither, not only the devotees of Minerva but also the disciples of Mercury and herds of the lowest orders of men. The site bought by Wykeham for his college had been “found by a jury to be infected by malefactors, murderers and thieves, as well as the scene of

to write once a month a letter in Latin to the Vice Chancellor of the University, who should communicate them to the Regent House, and have them fairly written, to be lodged in the Public Library. In those letters they should give an account of the religion, learning, laws, politics, customs, manners and rarities, natural and artificial, which they should find worth observing in the countries through which they passed. That they should be chosen out of two different colleges, each of which should present two young gentlemen to the congregation, which should choose one out of each of the two colleges, and that the rest of the colleges should take it by turns to present in the same manner, in the order as they did for the choice of proctor, as often as there should be a vacancy. And his will was that their pensions should be continued for three years. That the master of every college should present, and at the presentation of them should be obliged to take the following oath, which should be read to him by the senior proctor in the Regent House before the University at a congregation: “*Dabis fidem almæ matri academicæ, quod tu præbe noveris religionem, mores et doctrinam juvenum quos modo presentasti, et eos sane dignos estimates, quod foras emittat alma mater. Sic te Deus adjuvet*”; and the testator further desired that the residue and surplus of what he gave to the said four doctors and Sir John Ellis should, after all these things were performed, and all reasonable expenses allowed for the management of all matters relating to his will, be applied to the use of the University library.

By a Statute of the University of Cambridge, confirmed by order of the Queen in Council, April 16, 1861, it was enacted as follows:—The annual pensions charged by Mr. Worts upon his estate of £100 a year each to two young bachelors of arts, to be sent into foreign countries, and to continue there for the space of three years, shall cease to be so applied, and shall constitute a fund, from which the University may make grants from time to time, by grace of the Senate, at its discretion, for the promotion or encouragement of investigation in foreign countries respecting the religion, learning, law, politics, customs, manners, rarities, natural or artificial, of those countries, or for purposes of geographical discovery, or of antiquarian or scientific research in foreign countries; the conditions as to publishing the result of such investigations to be determined in every case when any grant is made.

Sarah, Duchess Dowager of Somerset, gave various messuages and lands in

other public nuisances."¹ The cleansing of such a plague spot was certainly an important step forward in the history of Oxford. The University was now beginning to assert a necessary authority in police matters, but jealousy on the part of the city magistrates led to frequent conflicts, some of them of a serious and bloody nature. Matters reached a climax on St. Scholastica's day in 1354, when a fight took place in which the townsmen, reinforced by the peasantry from the surrounding country, were victorious,—scalping, killing and wounding the students and their officers. For this the city was put under the ban of the church by the Bishop of Lincoln, and so remained for three years, when the city made submission, and a compact was signed, binding the mayor, bailiffs and sixty of the leading citizens to attend mass in St. Mary's church every year on St. Scholastica's day. This compact was kept for nearly 500 years ;

the parish of Soer in the county of Buckingham, for the benefit of four scholars, to be called Somerset Scholars, and to be chosen within forty days after every vacancy from the free school of Manchester, with preference to the natives of Lancashire, Cheshire, and Herefordshire ; or if none from the said school offer themselves the vacancy to be filled with any native of the three counties. They are to receive each 5s. a week for seven full years from their admission (except during their absence contrary to the statutes, and except they be promoted to a fellowship in this or any other college, or be expelled), and are to have one chamber found them by the College, with four studies, or else four distinct chambers. They are required to wear cloth gowns with open sleeves, like the students of Christ Church, and square caps, but without tassels while they are undergraduates. At their admission they are to receive from the College a new gown and cap, and a new gown and cap at the beginning of the third year, and again at the beginning of the fifth year ; and are to deposit no caution, but if they do not pay their battels within a fortnight after they are due, their names are to be crossed, and their allowance stopped, till all arrears are paid. The Bishop of Lincoln is appointed their visitor, and specially requested by the Duchess to visit once in three years. She appoints a commemoration on the day of the foundation ; and a Latin speech on that day to be made by one of the Somerset scholars (who are to take it in succession), to commemorate their benefactress. At this time 40s. is to be distributed to the principal fellows and scholars present at prayers ; of which the principal is to have a double share.

The allowances for caps, gowns, chambers, and studies have not been made for some years, but a reduction of tuition fees amounting to £8 a year for three years has been allowed to all the scholars on this foundation, but will be discontinued to those receiving augmented stipends.

¹Brodrick : p. 33.

for although the citizens took advantage of the abolition of masses in the reign of Queen Elizabeth, and staid away from the church, a royal edict issued to compel their attendance, a litany being substituted for the mass; and it was not until 1825 that they were released by the University. It is now less than thirty years since the city was freed from another token of dependence which had prevailed for more than six centuries: in 1248 King Henry III. issued letters patent requiring the mayor and bailiffs on taking office, to swear that they would "keep the liberties and customs of the University,"—a practice which prevailed until it was surrendered by the University in 1859.

We have seen that in most of the Acts upon the subject of mortmain, and in those regulating the charities of the Kingdom, the two leading Universities were exempt from the effects of the legislation. But in the progress of reform in other directions the time could not fail to come when these institutions also must be brought within the scope of Parliamentary action.

The Universities had been governed under statutes passed for the most part as early as the reign of Queen Elizabeth, modified indeed by somewhat liberal interpretations; and the colleges also were under statutes of the pre-reformation period, modified, as far as concerned the worship in the chapels, by the laws of the land. The effect of this was, that nothing could be introduced into the Senate of the Universities, by way of suggested improvement, if any one member of the "Caput Senatus" objected; which practically gave the Vice-Chancellor a veto upon any measure proposed by any member of the University; and, again, in almost every college, the Master had the same power of veto in his own domain. No student could be admitted to the lower degrees without a declaration that he was a member of the Church of England, nor to a higher degree without subscribing to a declaration of faith similar to that which clergymen subscribe on being admitted to holy orders in

that church. The Heads of Houses were allowed to marry; but every Fellow of a College vacated his Fellowship on marrying, and most of the Fellowships were limited to a given number of years, if the holders did not enter into "priest's orders." And from the great changes in the value of money, many difficulties of a financial nature had arisen.

Prince Albert, the Prince-Consort, was for several years Chancellor of the University of Cambridge, and to him, in 1849, Lord John Russell, as Prime Minister, addressed a letter, informing him that Her Majesty's government had resolved to issue a Commission of enquiry. The results of this commission were published about 1853, and were followed by an Act of Parliament in 1856, appointing a Commission with power to authorize new statutes for the University and Colleges. [Similar action was taken in reference to Oxford in 1854.] The act abolished the power of the *Caput Senatus*, and constituted a new body called the Council of the Senate, consisting of the Vice-Chancellor, four heads of houses, four professors and eight members of the Senate. This Council was to prepare new statutes for the University, and each College was permitted to prepare new statutes for its own government. These statutes might be modified by the Commission, but if, after such modification, they were approved by the Attorney-General and were not objected to by Parliament, they became law. The Act also declared that all degrees, except those in divinity, might be taken without any declaration of faith, or any subscription, and that all scholarships should be tenable in the same way. New statutes were framed in accordance with the Act. Some of the Colleges allowed their Fellows to marry; but all still required their Fellows to avow themselves members of the established church. All restrictions as to place of birth were removed, and greater freedom in financial matters was granted the Colleges. Resident graduates were allowed to receive into their houses a certain

number of students who were not members of any college, and in 1869 a Board was formed for the regulation of such students. In 1871 an important change was effected by Parliament, laying open every lay academical degree and office, and every lay collegiate office, without requiring any subscription to any declaration of belief. But the restrictions binding clerical offices were not altered. Such heads of houses, &c., as had been required to be clergymen, must be clergymen still.

The Act of 1856 had undertaken to render available for the purposes of the Universities some portion of the greater wealth of the Colleges. But the difficulties of carrying any definite plan for this purpose into effect, proved so great, that this provision lay practically in abeyance. A discussion of this matter and of the general subject in Parliament, led to the appointment, in 1872, of a Royal Commission of six persons, with the Duke of Cleveland at the head, to enquire into the property and income of the Universities of Oxford and Cambridge, and the colleges and halls therein, with the prospects of increase or decrease in such property and income, and to report the uses to which such property and income were applied. A "royal" instead of a "Parliamentary" commission was preferred for what may be considered strategic reasons. The great dignitaries of the Universities would chivalrously give information to their sovereign queen which, like Sir John Falstaff, they could not be made to give "upon compulsion." The work of the commission was done in the most thorough and searching manner, and would serve as a model for an official enquiry into the *status* of any corporation in the world. The report and returns fill three large quarto volumes, which were completed July 31, 1874, and issued from the press a few months later. The heads of all the various institutions, with one exception,¹ made cheerful response.

¹The Rev. Dr. Robert Phelps, Master of Sidney-Sussex College, Cambridge, declined to make answer to the enquiries of the Commission, but, when pressed,

The reports are given in the minutest detail, and are full of useful and curious information which cannot even be summarized here.

The external income of an American college would probably be classed under two heads: rents from real estate and income from stocks and bonds. The Royal Commission arranged the property of the universities and colleges under six heads, viz.: Lands; House Property; Tithe-Rentcharges; other Rentcharges, such as fee-farm rents and fixed charges; Stocks, shares and other securities of a similar kind; and Other Properties, such as fines and other profits from copyholds of inheritance, minerals, timber, &c. The whole of the landed estates comprised 319,718

referred them to a letter which he had addressed to the two gentlemen who represented the University in Parliament, and which had been printed in pamphlet form, with the title: "College Endowments and the Philosophers." The letter was called out by a report in the "Times" newspaper of Nov. 23, 1872, of a meeting of "distinguished savans," which had been held a week previously at the Freemasons' Tavern in London. The Times's report shows that this meeting included representatives (though not delegates) of the Universities, and other gentlemen who were encouraged and stimulated by the initiative of Mr. Gladstone in appointing the Commission. The company included such men as the Rev. Mark Pattison, rector of Lincoln College, Oxford, Sir Benjamin Brodie, Mr. C. T. Newte, Keeper of Greek and Roman antiquities in the British Museum, Profs. Rolleston, Huxley and Seeley. The company were in full harmony with the spirit of a resolution which had been adopted at a previous meeting, declaring that the chief end to be kept in view in any re-distribution of the revenues of Oxford or Cambridge, was the adequate maintenance of mature study and scientific research, as well for their own sakes as with the view of bringing the highest education within the reach of all who were desirous to profit by it. It was urged that the existing system of education tended to make machines, and failed to encourage that original research which was the great thing to be desired; and that the Universities ought not only to diffuse knowledge and information, but should absolutely promote knowledge and investigation. Dr. Phelps took the ground, in his pamphlet, that scientific education was for the few, and for specialists, and not for the many, for whom the existing system of education and association constituted the best training to develop "that frank and manly character and that sound common sense" which have distinguished the Englishman "above the men of all other countries in the world." He gave a full statement of the property and income of the College and the application of its revenues, and recorded his solemn protest "against the national dishonesty of diverting endowments such as those of the Colleges from the objects and from the channels of application designed for them by their founders."

acres, of which 7,683 acres belonged to the University of Oxford, and 184,764 to its colleges and halls; to the University of Cambridge 2,445 acres, and 124,826 to its colleges and halls. Some of these lands were let on beneficial leases, some on copyhold and leasehold for lives; and the remainder and greater part at rack-rent, which is now in England about the same thing as the common form of rent in this country. The system of beneficial leases, which has been very common for centuries in England, is almost unknown here. Under this system only a very small part of the rent value is paid as yearly rent, the remainder being paid as a fine on renewal of the lease. The colleges were restrained by their own statutes, or by law, from granting longer leases than three lives, or 21 years, in the case of land, and for forty years in the case of house property; but a practice arose of adding another life at the end of seven years in the first case, and adding 14 years at the expiration of each term of 14 years in the second case, the lessee paying a handsome fine or premium for the privilege thus granted. But under permissive and semi-mandatory Acts of Parliament the colleges have of late years been converting most of their leases into rack-rents, and so coming into fuller possession of their estates than they previously enjoyed.

The returns showed that of the great amount of property held in trust, there was a part, but only a very small part, of which the beneficial interest was wholly external to the corporation holding the trust.

The total income of the universities and colleges in the year 1871 was £754,405, 5s. 1½*d.*; of which sum £665,601, 10s. 2½*d.* was for corporate use and the remainder subject to conditions of trust, mostly in connection with the corporations. Of this total nearly 82 per cent. was from external revenue, and the remainder from room rents, students' fees, and profits of the "buttery" and kitchen departments.

The external income from corporate property, for 1871, was derived from the following sources:—

From	Univ. Oxford.		Univ. Cambridge.		Colleges &c. Oxford.		Colleges &c. Cambridge.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Lands,	12,083	0 4	3,148	19 8	170,990	11 7½	132,671	0 6
Houses,	1,162	14 2	156	10 0	26,833	6 3	25,993	8 2
Tithe-rents,	490	19 7	1,784	14 5	34,152	15 8	54,286	1 1
Other rents,	872	6 9	333	16 6	4,092	14 10	3,943	2 2
Stocks, &c.,	12,939	6 9	7,648	9 0	24,242	7 10½	16,508	7 5
Other properties,	1,494	16 2	844	19 2	13,574	14 3	20,365	8 8½
Endowment of Master,					6,289	0 6	1,764	9 10
Loans,					27,194	6 2		
	29,043	3 9	13,917	8 9	307,369	17 2	255,531	17 10½

The heads of the nineteen colleges at Oxford were paid, in 1871, £30,543, 12s. 4d.; those of the seventeen colleges at Cambridge, £20,415, 6s. 11d. These amounts were for the most part paid out of the proper corporate funds of the colleges, but in some cases there are special additions of ecclesiastical preferments, and there are some specific benefactions from trust funds. In the same year was paid at Oxford, £101,171, 4s. 5d. to the Fellows, £26,225, 12s. to Scholars and "Exhibitioners," and £6,694, 10s. 10d. to Professors. At Cambridge, £102,976, 11s. 2d. to Fellows, £24,308, 13s. to Scholars and Exhibitioners, and £1,011, 11s. 8d. to Professors. The percentage paid for the management of estates at Oxford was about 2.9, at Cambridge about 2.7.

At Oxford the licensed victuallers within the precincts of the University pay a tax to the University authorities of about £200 annually for the privilege of selling wine. The Clarendon Press paid a profit in 1871 of £1,073. The University Press at Cambridge shows an annual profit of some £1,300, but part of this is rather an income from trust funds than from the business itself.

The gross receipts, from both external and internal income, of the University of Oxford, for the year 1885, were £62,106; payments, £60,499; its twenty colleges have a gross income of £436,662. At Cambridge the

gross receipts of the University were £34,998; payments, £38,720; and the gross income of its seventeen colleges, £309,103. The undergraduates at Oxford, in 1885, numbered 3,090; at Cambridge, 2,894.

The learned and able commission of 1872, as may be seen, executed their work in the most thorough manner. But when they had made their report their functions ceased. Parliament, however, was now keenly alive to the importance of further reforms. The views of the "philosophers" who had held their meetings at the Freemasons' Tavern, were coming to be accepted even by the conservative party, which came into power in 1874, and the idea of diverting a part of the college revenues to the universities for the promotion of scientific learning and research made rapid headway. The Marquis of Salisbury, as Chancellor of Oxford and a leading member of the Cabinet, introduced a bill in Parliament, which was passed in 1877, instituting an executive commission which, in coöperation with the colleges themselves, should frame new sets of statutes. Both universities and their colleges are now working under these new statutes, adopted and approved by the Queen some five years ago. The tenure of fellowships is limited, and all reference to the marriage of Fellows has disappeared. No preference of any kind is given to clergymen; but the service of the English church is still maintained in the college chapels. The colleges are compelled to pay a large and increasing amount to the universities, to enable the latter to maintain a larger staff of university professors and teachers, and to provide new buildings, laboratories and lecture rooms. The teaching of the university is committed to one board, and the charge of the finances to another.¹

¹The Rev. Dr. C. A. Swainson, Master of Christ College, Cambridge, in a most courteous communication to the writer, says that as a result of the recent re-organization of the university, "an immense impetus has been given to work; and by a system of local examinations, conducted by a University Board, and by local lectures delivered in many of the large centres of population and business in England, also by University men, the influence of Cambridge was never so great as now."

When we turn from the Universities to the Schools in which the youth receive their preliminary training, we find that here, too, pious and wealthy men and women have been lavish of their wealth. We find a number of academies around which still lingers the odor of the middle ages, and which, in their foundation, their system and their prevailing customs, are without a parallel elsewhere. They occupy, in popular estimation, a higher plane than do the training-schools of this country; they seem to be coördinate with the universities rather than subordinate; the youth pass from the school to the college as naturally as from one "form" to another in the school, continuing the semi-monastic life with which they have become familiar, rather than entering upon a way of living that is altogether new. That these schools are aristocratic in their character, is claimed by their admirers as their highest virtue. Says their chief eulogist¹:—

"In many respects they are undoubtedly defective.

Another gentleman, writing from Cambridge, in a letter not intended for publication, says:—"The Commissioners of 1877 only finished their labors in 1882, and the result has yet to be seen. I think most people regard that Commission as premature. * * * * * The revenues of the colleges, being dependent on the rents of land, have sorely diminished in the last four years. The Commission counted on their normal increase, and has left us with a grand scheme which we have no money to execute."

Dr. Brodrick, speaking for Oxford, in the volume before cited, says:—"It is too soon to pronounce judgment on the effect of these reforms, some of which have not yet come into full operation." And, speaking of some existing "anomalies which have been left to adjust themselves by successive commissions and successive groups of university legislators," he adds:—"They have not proved inconsistent with a vigorous internal life; but while they exist and continue to be multiplied, the University cannot be said to have attained a state of stable equilibrium, nor can a poetical unity be imparted to an historical narrative of recent university reforms." He is no pessimist, however, for he says, further:—"In ceasing to be the intellectual stronghold of the mediæval church, or the instrument of Tudor statecraft, or the chosen training-school of the Anglican clergy, it may have lost something of its ancient supremacy, but it has asserted its national character; and it has perhaps never exercised a more widespread control over the national mind than it possesses in these latter years of the nineteenth century."

¹Howard Staunton: "The Great Schools of England," London, 1869; from which work much of the information in this paper regarding the endowed schools has been obtained.

They neither furnish the best moral training, nor the best mental discipline, nor the most salutary and substantial mental enrichment; they do not form the most accomplished scholars, or the most heroic, exalted and disinterested men; but they are the theatres of athletic manners, and the training-places of a gallant, generous spirit for the English gentleman. * * * The aspiration of the English aristocracy is to be, not the best educated, but for practical purposes the most cultivated. This class, however, does not exist for its own sake; * * * it exists that it may be the national ornament and bulwark; it exists that it may crown that social hierarchy which should symbolize the hierarchy of nature."

The theory that the leaders of society should not be the best educated men in the community, is not yet accepted in America, where the highest education is often the chiefest crown of the most lofty social position.

Of the leading schools of England there are ten which stand out with such prominence, from their history, their size and from the great body of famous men who have been taught within their walls, that they have come to be grouped and to be named together in the mouths of men. They are: Eton, Winchester, Westminster, St. Paul's, Merchant Taylors', Charterhouse, Harrow, Rugby, Shrewsbury and Christ's-Hospital.

Many of the youth who attend these schools begin and finish their education there, and ever retain the warmest attachments for the old institutions. Charles Lamb has given us in his "Recollections of Christ's Hospital," where he was for eight years a pupil, a graphic picture of the every-day life of the school in his time. Thackeray, who was a "Cistercian" at Charterhouse, reverts fondly to the place at intervals in his writings. He places Pendennis and Philip at "Grey Friars" (Christ's Hospital); but it is to Charterhouse that he makes the dazzling Lord Steyne send little Rawdon Crawley; and in the seventy-fifth chapter of "The Newcomes" he eloquently describes an observance of "Foundation Day," and the

discovery among the black-coated pensioners, of that fine old gentleman, Col. Thomas Newcome. It is said that most of the visitors of the present day, after wandering through the "many old halls, old staircases, old passages, old chambers decorated with old portraits, walking in the midst of which we walk, as it were, in the early seventeenth century,"—that these visitors ask the guide, not to show them where this retired soldier or that faded lord was quartered, but to point out the rooms of Col. Newcome; and the guide, true to the instincts of his race, shows, in Wash-house court,—the last remnant of the monastery,—the windows of the room where on a certain evening, "just as the last bell struck, a peculiar sweet smile shone over his [the Colonel's] face, and he lifted up his head a little, and quickly said '*Adsum!*' and fell back."

Of these ten great schools Winchester is the eldest, though not the most widely celebrated. Its founder, William of Wykeham, by establishing a lesser college at Winchester, the ancient capital of England, and a larger one as an adjunct to the University at Oxford, aimed to give a goodly number of youth, *pauperes scholares*, the full benefit of a classical education. Wykeham himself did not enjoy a full education, but became first a surveyor and architect, by his merits and success gaining the favor of his King (Edward III.), who loaded him with honors, civil and ecclesiastical. He afterwards became Archbishop of Winchester and Lord Chancellor. The foundation stone of his "Seinte Marie College of Wynchestre in Oxford," generally known as "New College," was laid in 1380; that of the college or school at Winchester in 1387. The original foundation was for a warden, two masters, ten fellows, three chaplains, three clerks, seventy scholars and sixteen choristers. This number of seventy¹ scholars was

¹ Canon Lisle Bowes tell a story of a great-uncle who like himself was a "Wykehamist" or graduate of Winchester. Dining every Sunday with his uncle while at the school, young Bowes was always treated to a glass of wine and a shilling, while his uncle offered the toast to which they both drank:—

"To the three score and ten!

May God make them happy men!"

maintained until about thirty years ago, when it was increased to 100; and there are now a large number of "commoners" who pay for their board and tuition, not being "on the foundation."¹ In addition to the original foundation by Wykeham, the school was farther enriched by Henry V. at the dissolution of the alien priories, and has had other gifts from time to time, so that its annual

¹ "By the ancient statutes," says Staunton, "a scholar was allowed 8d. a week for commons and was supplied with a piece of cloth sufficient to make a long gown and hood, to be worn for the first year only on Sundays and holidays. The scholars were to sleep in the rooms on the ground floor, beneath the chambers occupied by the Fellows. Until the sixteenth century they slept on bundles of straw, in chambers without flooring. The luxuries of bedsteads and flooring were the provision of Dean Fishmonger, a Wykehamist, whose memory is still cherished with gratitude at Winchester. In the early part of the seventeenth century a scholar paid on his entrance, among other things, for his bedding, viz. :—

30 lbs. of flocks (for the bed),	15s. 0d.
A coverlid,	10s. 0d.
A pair of blankets,	11s. 0d.
3 yards of tick for bolster,	4s. 0d.
Making the bed, bolster, and blankets,	1s. 2d.

He paid for his surplice, £1, 0s., 5d.; for his 'scob,' or box, to hold his books, 3s., 6d.; to his predecessor for glass windows, 1s.; and for learning to write, 14s. The condition of the scholars has been much ameliorated since those times. A scholar, according to the evidence given before the Public School Commissioners, is now well boarded, lodged and educated without any expense to his parents beyond the payment of 30s. a year to the French Master (with an additional two guineas per annum if he learn German), and, if he is not a prefect, a further payment of two guineas to his 'Boy Tutor.' The statutes of Winchester, like those of Eton, stringently prohibit the Master and Usher from 'exacting, asking or claiming' any payment for instruction from their scholars, their parents, or their friends. It nevertheless became the practice at Winchester to insert a charge of £10 in the bills of each scholar for 'masters' gratuities,' with the words 'if allowed' parenthetically added against the item out of respect to the statutory prohibition. This charge was in part found necessary to eke out the scanty pittance which the College paid to the two statutory Masters, and it was seldom objected to until, in the mastership of Dr. Goddard, an appeal was made against it to the Visitor. The Visitor decided that it was saved by the words in parentheses from being an actual charge, and was not therefore illegal. Dr. Goddard, who was Head Master from 1793 to 1810, received this money during his tenure of office, but he felt that, if not illegal, the item was morally questionable, and after his retirement he made a voluntary gift to the College of £25,000 stock, the interest to pay the dividends to the Head and Second Masters for the time being. The former now receives from this source annually £450, and the latter £300. From that time no charge has been made for the instruction of the scholars except in the case of modern languages."

income from its endowments exceeds £15,000, while it holds on special trusts for exhibitioners, &c., the sum of £60,000, with land producing a net income of over £200.

There were originally seventy fellowships at New College, to which scholars graduating from Winchester were alone eligible. There are now thirty fellowships and thirty scholarships, the latter tenable for five years. There are also twenty exhibitions of the value of £50 each, held by the tenants during their stay at Winchester, with other scholarships and prizes of lesser value and importance. The average annual expense to the Wykehamist is £30 for a foundation scholar and £115 to a commoner.

The other great schools of England differ from Winchester in some matters of detail which it is not necessary to follow closely here. Eton College, just opposite to Windsor on the Thames, was founded by Henry VI. in 1440, and christened "Blessed Marie of Etonne beside Wyndesore." It was opened for study three years later, and the same monarch established King's College at Cambridge, which should stand in the same relation to Eton that New College held toward Winchester.

St. Paul's School in London, one of the first really "free" schools in England, was founded by a former dean of the cathedral of St. Paul's, who in the "prologus" to his statutes for the government of his charitable enterprise, sets forth that "John Collett¹ the sonne of Henry Collett, Dean of Paules, desiring nothyng more thanne education and bringing up of children in good manners and literature, in the yere of our Lorde one thousand fyve hundredth and twelfe, bylded a schole in the estende of Paule's Church, of one hundred and fifty-three,² to be taught free in the same, and ordeyned there a Maister, and a Surmaister, and a

¹Dr. John Colet was the eldest of twenty-two children, eleven sons and eleven daughters, and he alone remained to inherit the family estates. He was born in London in the year 1466. The mother of this large family survived them all.—*Staunton*.

²Referring, perhaps, to John XXI., 11.

Chappelyn, with a sufficient and perpetual Stipendes ever to endure, and sett Patrones and defenders, Governours and Rules of that Same Schole, the more honest and faithfull Fellowships of 'The Mercers of London.'" ¹ He calls it a "Grammar Scole, founded in the Honour of Christe Jesu in Pueritia, and of his Blessed Modir Marie." He provides for a "Hyghe Maister, * * * a man hoole in body, honest and vertuous, and learned in good and cleane Laten literature, and also in Greke, yf such may be gotten; a Wedded man, a Single man, or a Preste that hath no benefice with cure, benefice that may lett [*i. e.*, conflict with] the due besinesse in the Schole." He provides also for a "Surmaister," and a "Chappelyn that dayly as he can be disposed, shall singe Masse in the Chappell of the Scole and pray for the Children to prosper in good life and in good literature, to the Honour of God and our Lord Christ Jesu. He shall teache the children the Catechyson and Instruction of the Articles of the Faythe and the Ten Commandments in Inglishe." As for the matter of Instruction he provides that "there shall be taught in the Scole Children of all Nations and Contres indifferently to the number of One Hundred and Fifty-three, according to the number of the Seates in the Scole. * * A Childe at the first admission, once for ever, shall paye 4d. for wrytinge of his name; this money of the admission shall the poor Scoler have that sweepeth the Scole and keepeth the Seates cleane." "In the Scole, in no tyme in the yere, they shall use talough candell in no wise. but allonly waxe candell, at the costes of theyr frendes." "In general Processions, when they may be warned, they shall go twayne and twayne together soberlye;

¹ "Over the rents and the entire administration of this school," says Erasmus, "he appointed as trustees, not the clergy, not a bishop, not a chapter as it is called, not dignitaries, but married citizens of established reputation. To one who asked the reason of this he said, that although there is no certain dependence on anything human, he had found less corruption in this kind of men than in any other."

and not singe out, but say devoutlye tweyne and tweyne seven Psalmes with the Letanye." "Yf any childe after he is receyved and admitted into the scole, go to any other Scole to learne there after the manner of that Scole, then I will that suche childe for no man's suit shall be hereafter received into our Scole, but go where him lyst, where his frendes shall thincke shall be better learninge. And this I will be shewed unto his frendes, or other that offer him at his first presenting into the Scole."

"As touching in this Scole what shall be taught of the Maisters, and learned of the Scolers, it passeth my witte to devyse and determine in particular, but in general to speak and sumewhat to saye my mynde, I would they were taught always in good literature bothe Laten and Greke, and good autors such as have the verye 'Romaine' eloquence joyned with wisdom, specially Christen autors, that wrote their wisdom with clean and chaste Laten, other in verse or in prose, for my intent by this Scole specially to encrease knowledge and worshippinge of God and Our Lord Christ Jesu, and good Christen life and manners in the children."

Dean Collett provided that any surplus income should be kept in "a coffer of irun"; but it is now better employed, either in exhibitions to poor scholars going from the school to the universities, or lent to poor young men of the Mercer's company, on good security. The property held for the support of the school consists of houses, lands, rents, consols and fines upon copyhold. The annual income exceeds £12,000. Instead of the original staff there are now seven masters, whose salaries range from £900 for the high master to £100 for the assistant master of French. The high master has also the rents of two houses, a residence for himself with rates, taxes and repairs free, and a master's gown every year. The three classical masters have the same perquisites, except the extra rents. At many of the endowed schools there are a large number of

pupils called "commoners," "oppidans" and the like, in addition to those who are on the foundation. Many of the latter also pay in part for their board and tuition. But at St. Paul's every boy is a foundationer, and pays nothing for his education. As at many of the other schools, class promotion at St. Paul's depends upon classical attainments alone, and is not affected by proficiency or deficiency in other branches of study. Of the "exhibitions" annually disposable there are one of £120 and one or more of £50 tenable at any college in Oxford or Cambridge, one of £100 and one of £80 tenable at Trinity College, Cambridge; one of £38 tenable for seven years at Corpus Christi College, Cambridge, and several smaller ones at from £1 to £13 per annum. It is claimed for St. Paul's that few free schools have educated more men who figure prominently in English history; and Lord John Russell declared that, "But for St. Paul's School Milton's harp would have been mute and inglorious, and Marlborough's sword might have rested in the scabbard." The brilliant young British officer who expiated on the banks of the Hudson the crime of his connection with the treachery of Arnold, was educated at St. Paul's.

The school at Rugby recalls to scholars, everywhere, the name of Dr. Thomas Arnold, just as Arnold's name brings up visions of the school, with the great work which he accomplished there in the fourteen years of his mastership. Rugby was founded about the middle of the sixteenth century by Lawrence Sheriff of London, as a school and almshouse in his native village. For this purpose he assigned his property in trust to two of his friends who were to cause to be builded "a fayre and conveyent schoole house," and near by "foure meete and distincte lodgings for four poore men to bee and abyde in"; the school to be forever called the "Free Schoole of Laurence Sheriff of London, grocer," the school-master to have a yearly salary of twelve pounds, and the four poor men to

have their lodgings and seven pence each per week. A part of the property left for the support of the school consisted of about eight acres near London, which produced a yearly rent of £8 at that time, and upwards of £5,000 at present. The court of chancery and Parliament have had occasion to act upon the matter of this trust, which is now managed by twelve "Trustees of the Rugby Charity, founded by Lawrence Sheriff, Grocer of London." The increase in the foundation allows the maintenance of a staff including a head master, thirteen assistant and classical masters, four mathematical masters, three masters of modern languages, one of natural science, one of writing, two of drawing, a librarian, five fellows, twenty exhibitioners, a chapel clerk, a verger, and twelve almsmen. The head master's stipend of "twelve pounds" has increased to an income of over £1,700, with some £800 from the profits of boarders, in addition to a handsome residence and a fine garden; and the 7d. per week allotted to the bedesmen has become a hundred pence. Of the foundationers, or boys entitled to gratuitous education in part, there are some eighty, and of non-foundationers about five times that number.

An honest yeoman, one John Lyon of Harrow-upon-the-Hill, procured a charter from Queen Elizabeth, three hundred years ago (1571), for a free grammar school for the male youth of the parish, with a proviso that the schoolmaster might receive as many "foreigners" (or boys from outside the town) as could be accommodated. The "foreigners" have for many years been in the majority, so that Harrow is nearly as famous and well patronized as any of her sisters nine.

Of the ten great schools, Eton, Winchester, Harrow and Rugby lie within a radius of forty miles from London; Shrewsbury is more distant; and the remaining five,—Westminster (founded by Queen Elizabeth), St. Paul's,

Merchant Taylors',¹ Charter House and Christ's Hospital,—were until recently within the limits of the great city. Charter House² stood upon the site of a Carthusian monastery, built in the fourteenth century, and seized by Henry VIII. in 1537. In 1611, Thomas Sutton, a wealthy London merchant, obtained a license in mortmain from King James, and founded the school with a hospital or retreat for old gentlemen. Christ's Hospital occupies the site of a famous monastery of Grey Friars, and is still frequently called by

¹The foundation of this excellent Grammar School, one of the oldest and best supported nurseries of which London can boast, is due to the wisdom and munificence of the ancient "Company of the Marchaunt Taylors," a society which has, according to Stow, been a Guild or Fraternity from time immemorial, by the name of "Taylors and Linen Armourers," and which had their fellowship confirmed as far back as the reign of Edward I.; a company which displays, moreover, upon its roll ten kings of England, four foreign sovereigns and princes, dukes, earls, barons, prelates, and distinguished characters in various walks of life innumerable.—*Staunton*.

²During the past twenty years marked changes have taken place in the surroundings of some of the great schools of England. Charterhouse school was removed in 1872 from the site in London on which it was founded in 1611, to the village of Godalming, some thirty miles south-west from London, in "pleasant Surrey." It was especially designed as a boarding-school. While in London there were fifty-four boys on the foundation, about fifty boarders not on the foundation, and about thirty day boys,—with the more generous accommodations furnished by the new site in the country, the number of boys for twelve years past has reached the full limit of five hundred. The "home" for eighty old men (pensioners or brothers) continues on the old site in London. They still live together in collegiate style, provided with handsome apartments and all necessaries except apparel, in lieu of which they receive £25 and a gown each.

Merchant Taylors' school, which is entirely a day school, was removed, in 1875, to the old site of Charterhouse. The Merchant Taylors' Company, desiring to obtain a more commodious site than their former one, bought that of the Charterhouse school, for £90,000, and expended about £50,000 more in buildings and plant. Merchant Taylors' is strictly a day school, and supplies the sons of the clergy and of professional men with a public school education at the nominal cost of twelve guineas a year for the lower, and fifteen guineas for the upper, school boys. Since its removal it has doubled its numbers, and now contains rather more than five hundred boys from nine to nineteen years of age. It is not, technically, an "endowed" school, but is supported out of the corporate funds of the Merchant Taylors' Company, who spend upon it some £5000 a year above the amount paid by the boys.

Westminster school continues upon its ancient site, although the same reasons which carried Charterhouse into the country would apply to Westminster. But the Londoners will not let it go, and it will doubtless gradually develop

the latter name. It is also called the "blue coat school," from the picturesque garb of the youth attending it. The long, blue coat of the scholars reaching to the ankles and held by a leather strap at the waist, the yellow stockings, and, if in winter, the petticoat of the same color, with the head bare at all seasons of the year, frequently attract the eye of the passenger in the London streets, presenting a charming bit of color in an atmosphere generally so dull.¹

more and more in the direction of a day school, drawing its patronage from the upper classes of London and its neighborhood.

St. Paul's school was transferred July 23, 1884, to a new Gothic building at Hammersmith, built to accommodate one thousand boys—five hundred on the classical, and five hundred on the modern side—and costing £120,000, besides £40,000 for the site of fourteen acres.

The school at Shrewsbury, crowded by the growth of the city and hampered for want of room, was, after long discussion, removed to a new site in the outskirts, in 1882, exchanging a site of two and one-half acres for one of twenty-seven acres. It now has two hundred and fifty boys, the number of boarders having increased from one hundred and twenty at the old site to two hundred and four at the present term, and the wisdom of the removal is generally recognized. The old school-building, which has been judiciously repaired and will be carefully preserved, is now used as a museum and public library and reading-room.

For most of the information contained in this note the writer is indebted to the following-named Masters of the schools: Rev. W. Gunion Rutherford, M. A., Westminster; Rev. Wm. Haig Brown, LL.D., Charterhouse; Rev. Wm. Baker, D.D., Merchant Taylors'; Rev. H. Whitehead Moss, Shrewsbury.

¹ The great English schools, like our American colleges, have their own songs which are handed down from class to class, and sung at appropriate times. That of Winchester had its origin in a mournful incident. Some three centuries ago, a youth, who was left to pass the long vacation at the school alone, bore his solitude for a few weeks, and then, after carving the words "Dulce Domum" on the bark of a tree, took to his lonely room and died of a broken heart. A Latin hymn, still sung at the school, was written under the inspiration of this event, beginning:—

"Concinamus, O sodales!
Eja! quid silemus?
Nobile canticum,
Dulce melos, domum!
Domum, domum, resonemus!

CHORUS.

"Domum, domum, dulce domum!
Domum, domum, dulce domum!
Dulce, dulce, dulce domum!
Domum, domum, resonemus!"

Besides the famous "Ten" great schools of England there are, in that country and Wales, some six hundred grammar schools which have received, from time to time, greater or less endowments which, modified in many cases by the court of chancery or other authority, are still in force. Very few of these are absolutely free schools, the endowment generally serving only to lessen, in greater or less measure, the cost of instruction. In most of them the instructions of the founders require that the master shall be one who has taken priest's orders, and many of them reward their best scholars with "exhibitions" at one of the great universities.

The song of Harrow, as will be seen, is of a much more cheerful nature:--

- " Three leagues to north of London town,
 Harrow up on the Hill,
 There stands a school of high renown,
 Harrow up on the Hill.
 Low at her feet the rolling shire,
 Groves around her in green attire,
 And soaring above her a silent spire,
 Harrow up on the Hill.
- " Men of honor in English realms,—
 Harrow up on the Hill,—
 Have roamed as boys beneath her elms,
 Harrow up on the Hill,
 And round the school which loves to claim
 The heirloom of their noble name
 They cast a halo of their fame,
 Harrow up on the Hill.
- " Others may boast of a Founder-King.
 Harrow up on the Hill.
 We have a different birth to sing,
 Harrow up on the Hill.
 Glorious founders have there been,
 But never a grander pair were seen
 Than Yeoman John and the Virgin Queen:
 Harrow up on the Hill.
- " And if they ask what made her great,
 Harrow up on the Hill.
 Was it riches, pride, or fate?
 Harrow up on the Hill.
 Say that she rose because she would,
 Because her sons were wise and good,
 And bound in closest brotherhood!
 Harrow up on the Hill."

In 1449 Archdeacon Sponne founded a college and chantry at Towcester, Northampton, for two priests to say mass for his soul and the souls of his friends. A hundred years later the feoffees of his will bought the chantry, college and messuage, and, under the resulting merger, established a grammar school for the free instruction of the youth of the village. At Walkeingham, one Robert Woodhouse, in 1719, founded a free school, but excluded from its benefits: (1) those who would keep up the harvest feast at Walkeingham; (2) persons opposed to the majority in making orders for the good government of the town; (3) such poor persons as beg, or work abroad when there should be good work in the town, and are not content with common wages. Sir Thomas Boteler in 1526 founded a school at Warrington, at which any boy might be taught

And here is the Eton boating song:—

Jolly boating weather,
 With a hay-harvest breeze;
 Blade on the feather,
 Shade off the trees;
 Swing, swing together,
 With our bodies between our knees.

(Chorus)—Swing, swing together,
 With our bodies between our knees.

Rugby may be more clever,
 Harrow may make more row,
 But we'll row together
 Steady from stroke to bow,
 And nothing in life shall sever
 The charm that is round us now.

Others may fill our places,
 Drest in the old light blue;
 We'll recollect our races,
 We'll to the flag prove true;
 And youth will be still in our faces
 When we cheer for an Eton crew.

Twenty years hence this weather
 Will tempt us from office stools;
 We may be slow on the feather
 And seem to the boys old fools;
 But we'll still sing together
 And swear by the best of schools.

grammar "freely, except a cockpenny¹ and three potation pennies in the year." In 1792 Margaret Hodgson founded a school for the free tuition of poor boys and girls of Aikton and two neighboring parishes, and of "all persons of the name of Hodgson, wherever they should come from." So children of all families of the name of Pinchbeck, may have free instruction at Butterwick school, whose master, "if possible," must be named Pinchbeck, as provided by the founder, one Anthony Pinchbeck, in 1665. Dr. Samuel Johnson endeavored to obtain the place of master of the school at Appleby in Leicestershire, declaring that "it would make him happy for life, and save him from being starved to death in translating for booksellers." At Beverley in Yorkshire is a grammar school, founded before 1500 and enriched by subsequent foundations, among which is the bequest of Mrs. M. Farrer who in 1669 left money, the interest of which was to be devoted towards the maintenance at school and college, of "an honest man's son." The rector at Church Langton, in 1767, left a trust to provide "schools forever," "organs forever" and "beef forever." A school was established at Drigg with a "hut" for a master, but the income of the fund is only £1, which is not enough to either maintain the school or warm a hut.

The charity which is inculcated by the teachings of Christ has not confined itself to the spread of religion and education nor to the relief of poverty. The bodily and mental infirmities of men early called forth the sympathy of their more fortunate fellows, and the great hospitals of London and other parts of England stand as monuments of

¹ *Cockpenny*.—"At Shrovetide the scholars used to make a present to the master, out of which he had to procure a cock which he fastened by a string to a post and fixed in a pit for the boys to pelt with sticks. If a boy hit the cock it became his property; if no boy hit it, the master took it for himself. Other accounts made the cockpenny to have been a contribution to the expense of providing cocks for a fight."--*Schools Enquiry Commission Report*: Vol. I, p. 113, note. London: 1868.

the piety and charity of their founders. The sturdy, healthy Saxons who went forth to the East in the crusades, brought back to their native land diseases which had there been previously unknown, and about the year 1080 Lafranc, archbishop of Canterbury, opened two hospitals, one devoted especially to the victims of leprosy, and the other for sufferers from other diseases. It is curious to note that the word "hospital" was long used by the English to denote a retreat for the poor (*hospitium*) as well as a place for medical or surgical treatment. Thus Christ's Hospital, founded by Edward VI. in 1553, as a retreat where orphans and, in some cases, foundlings¹ might receive an education, has ever since been devoted to its original purpose. The same monarch established St. Thomas's Hospital for the poor by casualty, as the maimed, the sick and the diseased; and Bridewell (at the old palace of that name), for the thriftless poor, the victims of idleness or vice. These three foundations of Edward, with St. Bartholomew's and Bethlehem, have long been classed together as the Five Royal Hospitals of the City of London. The last named institution was originally a religious house, which, having been suppressed by Henry VIII., was, in 1547, converted by the city of London into a hospital for the insane, and since 1814 has been established in more spacious quarters in St. George's Fields. The cockneyized form of Bethlehem, "Bedlam," has long been an accepted and significant word in our vocabulary. Bridewell has from the beginning served as a house of correction, or industrial school, and this name also has come to have a generic meaning. St. Bartholomew's owes its origin to the minstrel Rahere who, having fallen ill in Rome when on a pilgrimage, registered a vow that if he recovered he would found a hospital for the poor in his own country. Accordingly at Smethefeld; now Smithfield, on land belonging to King Henry I., he

¹Only "in cases of extremitye, where loss of liffe and perishingge would presentlye followe, if they be not receaved into the said Hospitall."

built a hospital and a priory church. The choir of the ancient building still stands, exhibiting the grand style of the early Norman architecture, and constitutes the oldest church in London. A medical school is attached to the hospital, and the latter, enjoying an annual income of about £40,000, administers aid to some 70,000 patients annually.

The endowed hospitals of England are within the scope of the "Statute of Charitable Uses," which included in the realm of charity, "the relief of aged, impotent and poor people, and the maintenance of sick and maimed soldiers and mariners."

We come now to an English trust, founded by an American citizen, which is still unique among the charities of Great Britain. It is twenty-five years since Mr. George Peabody evinced the philanthropy of his nature by addressing a letter to the Hon. Charles Francis Adams (then our minister at the Court of St. James), Rt. Hon. Lord Stanley, Sir J. E. Tennet, Curtis M. Lamson (an American who had been knighted for services in connection with the Atlantic telegraph), and Mr. J. S. Morgan, his own partner, informing those gentlemen that the sum of £150,000 had been placed to their credit on the books of the London banking-house of George Peabody & Co., to be applied by them for the benefit of the poor of that city. To this amount he added £200,000 in his life-time, and at his death (in 1869) left £150,000 by will, thus constituting a total fund of a round half-million sterling. The public institutions of London were already sufficient for those who may be called the chronic poor; and the trustees of Mr. Peabody's charity wisely decided to devote it to ameliorating the condition of the deserving portion of the great working-class. To that end the income has been devoted, as fast as practicable, to the purchase of land in the densely populated districts of London, and the building of model blocks of dwelling-houses, in which tenements are leased at a rate no greater than the tenants had previously been compelled

to pay for homes of the most wretched kind ;—a rate, however, which, while meeting the costs of maintenance, also adds a trifle to the principal of the fund itself. During the year 1886 the trustees opened five new blocks of buildings, containing 262 rooms, increasing the total number of inhabitable rooms to 11,150, and furnishing comfortable homes to 20,228 persons, at an average rent of fifty cents a week for each room occupied, with the free use of a courtyard and of the bath-rooms and laundries contained in every block. The net gain, from rents and interest, in 1886, was £29,656, and the net gain from the start has been £410,668, or more than eighty-two per cent. of the principal. It was predicted by Sir Curtis Lamson, at the outset, that the fund would accumulate in two hundred years to a sum sufficient to provide for three-fourths of all the industrious poor of London.

Until the beginning of the fifteenth century there were no colleges in Scotland, and the youth of that country were compelled to cross the Tweed to gain the higher education. The Scotch founders of Balliol College, Oxford, provided for the free instruction of a certain number of Scottish students, about the year 1263, and in 1326 the Bishop of Moray founded the Scottish College in the University of Paris. In 1411, however, the University of St. Andrews was established. Others followed, and the Scotch universities are now of a high order. The students, as a rule, do not live in college buildings, or halls, but find lodgings and board for themselves in the manner first in vogue at Oxford and Cambridge. A compulsory, free education for all was a leading tenet of the Presbyterian church, at the start. "No fader, of what estait and condition that ever he be, use his children at his own fantasie, especially in their youtheade, but all must be compelled to bring up their children in learnyng and virtue." In 1567 Parliament compelled patrons who had "provestries, prebendaries, altarages or chaplaincies at their gift to present bursars

[exhibitioners] to studie in anie college or universitie of this realm."¹ The efforts of John Knox to apply the whole revenue of the disestablished Roman Catholic church to education and to the new church were baffled by the nobles, who determined that "the kirkmen shall intromett with the two parts of their bñefices, and the third part lifted up to the ministers' and Queene's use";—of which action Knox said that "two parts were freely given to the Devill," and the third part was "divided between God and the Devill."

One public charity in the city of Edinburgh attracts our attention, because it has been managed with a truly Scottish thrift, and with an honesty that may be cosmopolitan but is not universal. The memory of its founder, George Heriot, has been embalmed by Sir Walter Scott in "The Fortunes of Nigel." Heriot, says Sir Walter, "was a wealthy citizen of Edinburgh, and the King's goldsmith, who followed James² to the English capital, and was so successful in his profession as to die, in 1624, extremely wealthy for that period. He had no children; and, after making a full provision for such relatives as might have claims upon him, he left the residue of his fortune to establish a hospital, in which the [poor, fatherless] sons of Edinburgh freemen are gratuitously brought up and educated for the station to which their talents may recommend them, and are finally enabled to enter life under respectable auspices. * * *

To the honor of those who have the management (the Magistrates and Clergy of Edinburgh), the funds of the

¹ Sir Lyon Playfair, in his address at the 250th anniversary of Harvard College, November 8, 1886, drew the following comparison between the English and Scotch universities:—"Oxford and Cambridge could carry on education for its own sake, but the Scotch universities based their instruction on the learned professions which have been liberalized by academic teaching and academic influences. The English universities are attended by rich students; the Scotch universities by poor students. The difference as to the result was that English universities aimed at teaching their graduates to spend a thousand pounds a year with dignity and intelligence, while the Scotch universities taught men to make a thousand pounds a year with dignity and intelligence."

² James VI. of Scotland; James I. of England.

Hospital have increased so much under their care, that it now [1831] supports and educates 130 youths annually, many of whom have done honor to their country, in different situations." Another account of Heriot says that he originally added the business of a money-lender to that of a goldsmith, and that he was largely indebted for his fortune to the extravagance of the queen, and to the imitation of that extravagance by the nobility.

The original fund left by Heriot was £23,625. It has now increased nearly thirty fold, viz., to £667,134. The income in 1886 was, from grain feu duties £1,887, from money feu duties £19,475, from rents of houses and lands £2,268, from other sources £4,118; a total of £27,748, or more than the original principal. The number of boys now maintained on the original foundation at the hospital is 180, of whom 120 are resident. A large number of schools in different parts of Edinburgh are maintained from the rapidly expanding fund. The hospital itself is in the "old town," but a very large portion of the "new town" stands upon land, which is held by the managers of the Heriot trust.

In striking contrast with past endowments of the English and Scotch universities, is the recently published provision in the will of the late Lord Gifford of Scotland. After giving his body "to the earth as it was before, in order that the enduring blocks and materials thereof may be employed in new combinations," and his soul "to God, in whom and with whom it always was, to be in Him and with Him forever in closer and more conscious union," he says:—

"I having been for many years deeply and firmly convinced that the true knowledge of God, that is of the being, nature, and attributes of the infinite, of the all, of the first and the only cause, that is, the one and only substance and being, and the true and felt knowledge (not mere nominal knowledge) of the relations of man and of the universe to him, and of the true foundations of all ethics and morals—

being, I say, convinced that this knowledge, when really felt and acted on, is the means of man's highest well being and the security of his upward progress, I have resolved * * * to institute and found, in connection, if possible, with the Scottish Universities, lectureships or classes for the promotion of the study of said objects, and for the teaching and diffusion of sound views regarding them, among the whole population of Scotland."

He therefore leaves, to the University of Edinburgh £25,000; to the Universities of Glasgow and Aberdeen £20,000 each; and to the University of St. Andrews £15,000, to found lectureships or "popular chairs" "for promoting, advancing, teaching and diffusing the study of natural theology, in the widest sense of that term; in other words, the knowledge of God, the infinite, the all, the first and only cause, the one and the sole substance, the sole being, the sole reality and the sole existence, the knowledge of his nature and attributes, the knowledge of the relations which men and the whole universe bear to him, the knowledge of the nature and foundation of ethics or morals, and of all obligations and duties thence arising. The *Senatus Academicus* in each of the four universities, or the bodies substituted to them respectively, shall be the patrons of the several lectureships, and the administrators of the said respective endowments, and of the affairs of each lectureship in each city. I call them for shortness simply the 'patrons.' Now, I leave all the details and arrangements of each lectureship in the hands and in the discretion of the 'patrons' respectively, who shall have full power from time to time to adjust and regulate the same in conformity as closely as possible to the following brief principles and directions, which shall be binding on each and all of the 'patrons' as far as practicable and possible. I only indicate leading principles."¹

¹The document goes on to direct the manner of investing the fund, of appointing the lecturers and of conducting the lectures, and continues:—

"The lecturers appointed shall be subjected to no test of any kind, and shall not be required to take any oath, or to emit or subscribe any declaration of

There are many great charitable trusts in our own country, which from their magnitude and their individuality, present an equally curious study with those of Great Britain. But a proper review of these domestic trusts would greatly exceed the necessary limits of this paper.

For the Council,

CHARLES A. CHASE.

belief, or to make any promise of any kind; they may be of any denomination whatever, or of no denomination at all (and many earnest and high-minded men prefer to belong to no ecclesiastical denomination); they may be of any religion or way of thinking, or, as is sometimes said, they may be of no religion, or they may be so-called sceptics, or agnostics, or free-thinkers, provided only that the 'patrons' will use diligence to secure that they be able, reverent men, true thinkers, sincere lovers of and earnest inquirers after truth. I wish the lecturers to treat their subject as a strict natural science, the greatest of all possible sciences—indeed, in one sense, the only science—that of Infinite Being—without reference to or reliance upon any supposed special exceptional or so-called miraculous revelation. I wish it considered just as astronomy or chemistry is. I have intentionally indicated, in describing the subject of the lectures, the general aspect which personally I would expect the lectures to bear, but the lecturers shall be under no restraint whatever in their treatment of their theme; for example, they may freely discuss (and it may be well to do so) all questions about man's conceptions of God or the infinite, their origin, nature, and truth, whether he can have any such conceptions, whether God is under any or what limitations, and so on, as I am persuaded that nothing but good can result from free discussion. The lectures shall be public and popular, that is, open not only to students of the universities, but to the whole community, without matriculation, as I think that the subject should be studied and known by all, whether receiving university instruction or not. I think such knowledge, if real, lies at the root of all well-being. And my desire and hope is that these lectureships and lectures may promote and advance among all classes of the community the true knowledge of him who is, and there is none and nothing beside him, in whom we live and move and have our being, and in whom all things consist, and of man's real relationship to him whom truly to know is life everlasting."

See *The Weekly Scotsman*, March 12, 1887; *Boston Post*, April 2, 1887.

Copyright of Proceedings of the American Antiquarian Society is the property of American Antiquarian Society and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.