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A NEW YEAR'S GIFT.



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*J. H. Davies Esq.*

... WITH ...

G. BENSON CLOUGH'S

BEST WISHES





A SHORT  
HISTORY OF EDUCATION.

BY

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## PREFACE.



THE present time, when sectarian strife is waging around us, when the shouts of battle are ringing in our ears, is, I venture to think, not inappropriate for the publication of a work the least of whose aims is the information of a public lamentably ill-informed as to the origin and growth of our English system. The many friends with whom I have laboured in the educational world for so many years will at least know that my desire has been to produce an impartial and unprejudiced work of reference on the subject which has always engaged my thoughts, my interest and my labours.

I cannot claim for the work more than that it is a compilation from many and varied sources of information inaccessible to the ordinary enquirer. My obligation to these is great. In conclusion I can only hope that the work itself will prove as useful in the reading as it has been interesting in the preparation.

G. B. C.

OXSHOTT, SURREY,

*New Year's Day, 1904.*



“*The roots of the present lie deep in the past.*”

## A General Survey.



THE History of Education is one of supreme importance in its reference to the development of individual, industrial and national life. In studying this history many difficulties have arisen from a confusion between the terms *Education* and *Instruction*.

Life in all its stages is Education. One writer has gone so far as to say that the first two or three years of a child's life are of the supremest importance, with regard to the foundation of character and the moulding of the future thought-life of the child. And those who have carefully watched the gradual, nay, almost imperceptible, growth of an infant's power of appreciation and observation will readily understand the value from an educative point of view of the influence of externals. Like animals and plants, children assimilate themselves to their environment, and will, notwithstanding every endeavour to the contrary, reproduce in themselves the traits and faculties which they see in those about them.

*Instruction* comes later as a handmaid to Education, and involves the direct imparting of knowledge already accumulated from one who knows to one who is at the time ignorant. Geography and History, for example, are largely questions of “instruction.” Mathematics and the allied sciences may be almost purely questions of “education.” In so far, however, as for their more rapid acquisition

they involve the statement of facts previously acquired, these sciences approach the modern idea of education.

Though this difference exists, it must, for purposes of State interference, be taken that the term "Education" includes both. As far as statutory provision is concerned, however, what we have described as "Instruction" must predominate. It is more easily weighed, measured and valued. Its scope and amount may be more readily laid down, prescribed and tested. The educative influences and results cannot be so easily judged. The commonly accepted idea of education now includes both ideas. Before judging of modern dealings in this subject we must look back into the far past and trace, largely through its exponents, its history and development.

*Education* in the oldest communities, used in its popular sense, was almost in every case conducted by the priests or others connected with religious ceremonies.

When the life of the race consisted almost entirely of war, the chase, the rough cultivation of the soil, together with family relations, anything in the nature of literary "instruction," in our modern sense, was hardly popularly necessary. But for the service of religion, for the rites and ceremonies connected therewith, and especially for the provision of a succession of capable priests, an amount of education and instruction was required which was then deemed unnecessary for the ordinary people. *Music*, for instance, however crude, was required of all devotees; *Reading*, to acquire knowledge of the various ceremonies, and *Writing*, to be able to transcribe them for others.

This was the case, whatever the mode of religion or school of thought; and most of the genuine records from which we gain our knowledge of what occurred in those



old days, whether in the time of prophets, priests, jugglers, or dealers in spells, is derived from the manuscripts or tablets found in and about the ancient temples or groves devoted to religion.

This being the case, it was almost inevitable that the education of the youth, even though not required for the priesthood, should fall into the hands of the priests. This was not only inevitable, but desirable, in those days. The temples were deemed sanctuaries. And though wars and tribal strife raged around, the religious groves and institutions were still regarded with a superstitious awe. Under these circumstances, the training of the youth in what we now call "*book learning*" was entirely left in their hands.

From another point of view this is easily explained. The parents cared little for book learning. Commerce, as at present understood, was practically unknown. The youth who could ride, hunt, make war, or cultivate the soil, was considered well equipped for the battle of life. It was only natural that literary education, when deemed at all necessary, should drift into the control of those who, for limited purposes, had previously conducted it.

Wherever we look this truth is apparent. In the far East, in *China* and *India* we find the ancient education, however restricted in its area, entirely controlled by the priestly class. Among many Asiatic nations this is the

Asia. same to day. The history of the *Jews* gives another illustration of this close association. Priests and prophets were, as far as is known to us, the only teachers.

It is probable that Jewish ideas of education spread to Egypt, and were adopted there, or it is possible that similar considerations had led to similar results, as we find that the schools there were all ecclesiastical.

✓ *Alexandria* was the leading seat of Egyptian learning, and may be regarded as the chief source of early European culture. Alexandria rapidly sprang into the position of an international educational centre. Thither went many Jews, but the great influx of *Greeks* was destined to influence far more the ultimate development of both art and literature. For a time the Alexandrian school was the attractive feature in the educational world,

**Greece.**

but the more artistic, as well as the more national, feelings of the Greeks ultimately led to the transference of the educational centre of learning to their capital, *Athens*.

This, though gradual, may be fixed in its final development at about B.C. 450. The effect of this transfer was, in the end, almost to transform for a time the whole character of education. The influence of the priests, still considerable, began to wane, and the instruction and improvement of the youth of both sexes began to be considered as a matter of national, rather than individual, concern. When once this was recognised, education began to assume the nature of a science. In this the Greeks strove to cultivate both the mental and physical sides of man's nature. In each the keystone of their policy may be summed up in the words "*the pursuit of the beautiful*." Beauty was their ideal, an ideal for which they persistently and consistently strove. On the one side music, in its widest and most comprehensive sense, embodied beauty of expression,

**Homer.**

whether in speech or song. The great love of the poetry of *Homer*, the eager popularity of the great plays of *Euripides*, *Sophocles* and *Aeschylus*, evidence this.

On the *physical side*, the same ideal was always kept

in view. Everything which tended to the perfection of the human form was pursued with avidity. No youth was deemed to be educated unless he had gone through a long and severe course of training in *gymnastics*, *wrestling*, *swimming*, *running*, and other feats of *physical endurance*. These exercises were applied to male and female alike, the object being the perfection and beautifying of the human form. That this was to a large degree secured is shown by the exquisite sculpture which has come down to us from these far away times.

Perhaps "education" in its real, not its narrowed, sense was never better carried on than in Athens at this time. The influence of this is still felt, and the teaching of the men then prominent is in itself, and in its results, an influential factor in the teaching of to-day.

Foremost among the prominent teachers was *Socrates*, the reputed introducer of the system of education by question and answer, or the mode of leading gradually from the known to the unknown. Born near Athens, in or about the year B.C. 468, Socrates was in early life designed for the profession of a sculptor, following in the steps of his father *Sophoniscus*. A group of clothed graces on the Acropolis was shown as his work. This life did not suit him, and, after having spent a short time in the army, he settled down to a life of philosophy. His whole time was then spent in teaching. He appears to have conceived that he had a mission to help and enlighten his fellows, and to this end he devoted all his energies. In the mornings, he attended at the *gymnasia*, the *workshops*, or the *schools*. Here he talked with the students. His methods were always oral. Gradually, by way of question and answer, he strove to lead them from what they knew to think

about what they knew not. At other times he strove in a similar way to convince them how little they really knew. A story concerning him may here be repeated.

Someone went to *Delphi* to consult the oracle. The reply was, "No one is wiser than Socrates." Certainly, no one was more surprised than he. To test the accuracy of the oracle, it is said, he selected a number of men who at the time enjoyed a reputation for wisdom, and submitted them to his subtle mode of questioning. The result made him think more highly of the oracle, and appeared to convince him that his mode of education was correct. Many centuries have passed since he, having been condemned to death, died by poison, B.C. 399, but almost every educator of note has acknowledged that what is still known as the *Socratic Method* is of infinite value in the education of youth.

Socrates wrote nothing; or, at least, nothing has come down to us in his name. He kept no school, nor, as the *Sophists* did, did he deliver lectures. Our knowledge of him and his methods mainly rest upon the *Memorabilia* of *Xenophon* and the writings of *Plato*, who were two of his most noted pupils and enthusiastic disciples.

*Xenophon* devoted himself to historical work, but *Plato* carried on the work of his great master.

Undoubtedly the best known disciple of Socrates was *Plato*. Of his personal history but little is known. He was born about B.C. 428. He wrote many comedies, and was at one time regarded as the only rival of *Aristophanes*. *Plato* was one of the most polished men of his age. He studied grammar, music and gymnastics under the highest teachers, and he himself became one of the most distinguished of his time. *Cicero* repeats an old legend, that his eloquence and

**Plato.**

natural sweetness of disposition sprang from the fact that bees had settled upon his lips while he was a sleeping child.

He was twenty when he first began to study under Socrates, and the intimacy thus begun lasted for a score of years. Plato became the written exponent of the teaching methods and philosophical principles of Socrates. This appears strikingly in the *Dialogues*, where Socrates is made to be the leader in the greater part of the investigations, which are all examples of the Socratic method reduced to writing. To him also we owe the details of the life and death of Socrates, traced by the hand of a living friend and pupil in the *Phædrus*.

Before fully developing his system, he visited, in search of knowledge, Sicily, Egypt and the Greek settlements of Italy, for the purpose of study. It is even suggested by some writers—though their testimony lacks confirmation—that he also went among the *Hebrews, Babylonians, Persians* and *Assyrians*.

On his return he took up the avocation of a teacher, and, as his great prototype had done, taught largely in the open air. In the academy, the gymnasia, the market place, the shady hilly groves about the city, or in his own garden, he pursued his work. As far as we can gather, this was all done gratuitously, and by means of Socratic dialogue, but supplemented by lectures from which the element of conversation was eliminated. His teaching included grammar, poetry and philosophy, but great stress was also laid on mathematics. Over the vestibule of his house was inscribed, "Let no one enter here who does not understand geometry."

The ideal set before himself by Plato was that all wisdom is the attribute of the godhead; that the highest aim of the intellectual man is "to know," and that the

end of all education is to implant in mankind a desire to attain wisdom for its own intrinsic value. Truth he accepted as a synonym for beauty; beauty he regarded as the outward sign of wisdom, which, as has been said, was looked upon as the attribute of the godhead. This was but another way of expressing the Socratic idea that virtue is one and indivisible; that it includes all true vigorous and practical knowledge; and that it alone can lead to perfect happiness.

Plato's pupils were not numerous; that is, if we regard as pupils those only who regularly attended for his instruction. Those who from time to time came within his influence were many in number. Any attempt to determine the influence of Plato's teaching on later philosophical thought and writing would be beyond the scope of the present work, but in following out the train of educational continuity, the position of one of his most prominent pupils, *Aristotle*, must be considered.

Aristotle, the next link in the chain of great educators, was born at Stageira, B.C. 384, and from his birthplace he is often called *Stagirites*. Unlike many  
**Aristotle.** of the other Greek teachers, Aristotle was at an early age introduced to the life of the royal court. His father, *Nicomachus*, was physician to *Amyntas II.*, and Aristotle soon became acquainted with his son, afterwards the well-known *Philip of Macedon*. Probably the influence of his father, a cultured man, was the proximate cause of his early devotion to the investigation of things around him, a devotion which lasted the whole of his life. Losing his father when only seventeen, Aristotle made his way to Athens, and devoted himself to study. On the return of Plato from Sicily, three years later, Aristotle became a pupil under him, and was soon

recognised as his most prominent student. Plato describes him as "*the intellect of his school.*" Ten years later, he himself had become one of the leaders of Athenian thought, and the recognised successor to his master, Plato. Following in the wake of his teacher, he, too, gave lectures. They perhaps comprehended more than those of Plato, as hardly any subject appeared to be outside or beyond the scope of Aristotle's masterful intellect. His first and most important subject was rhetoric, and in this he competed with *Isocrates* and all the old leading rhetoricians of the times.

He was thus led to take a prominent part in political controversies. Possibly, disappointed at not being appointed to succeed Plato at the academy on the latter's death, or imbued with the idea that largeness of view could only be obtained by travel, he spent some years in visiting surrounding nations. The friendship which had existed between him and Philip of Macedon proved to be a lasting one, as we find that monarch in B.C. 356 writing a

**B.C. 342.**

personal letter, informing him of the birth of his son Alexander, and in B.C. 342 he was summoned to the court to take charge of the education and up-bringing of the royal boy. The lad, who was destined to become the conqueror of the then known world, was but thirteen years old. He was entirely trusted to the care of Aristotle, who was, as *Plutarch* tells us, one of the most respected persons at the court. It is a most remarkable incident in the life of Aristotle that he was able to obtain an extraordinary influence over Alexander, who was as impetuous in youth as in manhood. One writer says, "Alexander attached himself with such ardent affection to the philosopher that the youth, whom no one had yet been able to manage, soon valued his instructor above his own father."

After an absence of twelve years, Aristotle returned to Athens, and there taught in the *Lyceum*. This soon became a recognised centre of philosophic teaching. Students from the Greek cities, both in Europe and Asia, rapidly gathered round him. Hence the diffusion of his ideas throughout a whole continent. His habit was to deliver lectures on well nigh every subject, generally in the open air. It is said that

**The Peripatetics.** he did so mostly as he walked about, so that his followers became known as the *Peripatetics*.

Probably no educator has had so great an effect and influence on the development of thought as Aristotle. He was a man with the highest powers of intellect, one who had viewed the whole scheme of life. He was imbued with the supremest moral sentiments, and by his life and writings he has shown that what he thought he did. His capacity for work was enormous. His writings which have come down to us, though numerous, are described by ancient writers as but a tithe of those which were actually enjoyed by his contemporaries.

We are not, however, here concerned with his general writings, except in so far as they deal with the development of the educative side of the race. He dealt more particularly and directly than his predecessors had done with *Physics*, *Metaphysics* and *Mathematics*. The influence of Plato's teaching was, however, never effaced, and while Aristotle was almost irresistibly drawn to the practical and useful duties of life, he never forgot to blend with them the love of the noble, which, in the Greek mind, was a synonym of the beautiful and godly. The working and teaching of Aristotle have probably exerted a predominating influence upon all subsequent systems which even pretend to scientific symmetry.



The combined influence of *Socrates*, *Plato* and *Aristotle*, spread as it was by a host of disciples, formed the firmest foundation of Greek education and culture. Other schools arose. *Epicurus*, whose leading doctrine was that happiness alone was the load-star of life, founded the sect since known as the *Epicureans*, while *Zeno*, about B.C. 300, taught the rigid doctrines still known as *stoicism* in the *Stoa Pæcila*, the painted porch.

To deal with the education of Spartan youth would mean the writing of a history of the state. Long before Athens had risen to the appreciation of state education it had been adopted and worked in Sparta, and in this case it was severely adapted to the immediate wants of the community. The ideas, which at Athens made philosophers and writers, were almost entirely repudiated in Sparta. Its position made its requirements unique.

**Sparta.**

Surrounded by foes kept in check only by the power of the sword, existence demanded that the Spartans should be a nation of soldiers. To this end all effort was directed. Tradition ascribes the foundation and formulation of the Spartan laws and regulations to *Lycurgus*, who, according to Aristotle, lived in the ninth century before Christ. Even in Aristotle's time the name was probably only one handed down by tradition, and many writers of repute doubt whether there ever lived such a man, or whether the *Lycurgus* we know is not really a historical fiction. Still the laws and regulations ascribed to him, by whomsoever framed, had an extraordinary effect on the education of a race to whom physical development was the highest aim. Literature with them was less than even a secondary consideration. It was, in fact, rather regarded as a disqualification in the youth whose only

recognised object in life was to become a first rate fighting man. Hence the whole state machinery was directed to the creation of capable soldiers. Individualism was rigidly suppressed. The citizen existed for the state, not the state for the citizen. Every consideration was sacrificed to this; and in no way was it more clearly shown than in the matter of education and general state control. Education with the Spartans lasted nearly throughout their whole lives. The children fed at common tables provided by the state. Their food was rigidly limited to that which it was thought likely would promote habits of physical endurance, and even the meals were regarded as the foundation of military discipline and organisation.

Perhaps the best description of the Spartan system of education can be found in Thirlwall's "History of Greece."

"From his birth every Spartan belonged to the state, which decided whether he was likely to prove a useful member of the community, and extinguished the life of the sickly and deformed infant. To the age of seven the care of the child was left to its natural guardians, under severe restrictions as to its upbringing. At the end of seven years began a long course of public discipline, which grew more and more severe as the boy approached towards manhood. The education of the young was in some degree the business of all the elder citizens; for there was none who did not contribute to it, if not by his active interference, at least by his presence and inspection. But it was placed under the especial superintendence of an officer selected from the men of most approved worth. He again chose a number of youths just past the age of twenty, and who most eminently united courage with discretion, to exercise a more immediate command over

the classes into which the boys were divided. The leader of each class directed the sports and tasks of his young troop, and punished their offences with military rigour, but was himself responsible to his elders for the mode in which he discharged his office."

The Spartan education was simple in its objects. It was not the result of any general view of human nature, or of any attempt to unfold its various capacities. It aimed at training men who were to live in the midst of difficulty and danger, and who could only be safe themselves while they held rule over others. The citizen was to be always ready for the defence of himself and his country, at home or abroad, and he was therefore to be equally fitted to command and to obey. His body, his mind, and his character were formed for this purpose, and for no other. Hence the Spartan system, making directly for its main end, and neglecting all that was foreign to it, attained within its own sphere to a perfection which it is impossible not to admire.

"The young Spartan was perhaps unable either to read or write; he scarcely possessed the elements of any of the arts or sciences, by which society is enriched and adorned. But he could run, leap, wrestle, hurl the disk or the javelin, and wield every other weapon with a vigour, agility and grace which were nowhere surpassed. These were accomplishments to be learnt in every Greek palæstra. He might find many rivals in all that he could do; but few could approach him in the firmness with which he was taught to suffer. From the tender age at which he left his mother's lap for the public schools his life was one continued trial of patience. Coarse and scanty fare, and this occasionally withheld, a light dress without any change in the depth of winter,

a bed of weeds, which he himself gathered from the *Eurotas*, blows exchanged with his comrades, stripes inflicted by his governors, more by way of exercise than punishment, inured him to every pain and punishment."

Such a training, foreign as it may be to modern ideas, attained its object, which was to breed a race of men used to every hardship, and capable of enduring all the possible privations of war. It may appear strange to us now to read that lads were often purposely left hungry that they might contrive to live on what they could pilfer from fields and houses, which they contrived to enter by stealth. The successful pilferer received applause; the unsuccessful was condemned and made to smart, not because he had tried to steal, but because he had been careless enough to be found out. Somewhat barbarous and brutal training, but carefully calculated to achieve the object of securing the continued existence of a state with active foes both within and without.

From twenty to thirty years of age was regarded as the time of transition from boyhood to manhood, but even afterwards, until the age of sixty was attained, the Spartan was held under strict military discipline.

Though *literature* was, as a rule, neglected in the curriculum of Spartan training, *music* and *poetry* were favourite studies. Sacred hymns and martial songs formed a large part of the general education, and the *Homeric poems* were far more familiar to the common folk than the works of any national poet to the people of England to-day. When, at a later period, Greece lost her supremacy, and Rome took her place, it was natural that the centre of education should change to the capital city of Italy. Learning travelled, as it always has done, from east to west.

When the centre was changed to *Rome*, the leading educator was *Quintilian*, who, born somewhere about the year 40, A.D., was one of the chief, if not the chief, of Roman rhetoricians. It is difficult, in view of the varying authorities, to say where he was born; but it

is quite clear that he was reared and educated in Rome. He became one of the leaders of the Roman bar, but was more specially noted as a great teacher of *eloquence*. *Pliny* was one of his best known pupils. Though his works were primarily devoted to oratory he laid down, incidentally, a complete scheme of state education. This was adopted in Rome owing to the influence of the work of *Quintilian*, who, under *Vespasian*, became the first public instructor to receive a regular salary from the imperial exchequer. In the early days of Roman history the Spartan idea was largely prominent. The only man to be considered was the citizen, and every citizen was regarded as a possible, if not a certain, commander. Roman rules were rigid, and every man was bound to adapt himself to the regulations laid down. The Roman education consisted of but two things, both important in the development of state life—*orations* and *physical training*.

Orations with the Romans meant more than it does with us. The power to speak was regarded as synonymous with the power to command, and all education was directed to the creation of orators and warriors. If one looks at this, it means that the power of speech embraces every idea which is capable of being expressed. And in an old time, when almost all feelings and ideas were conveyed by words, the value of oratory can be easily appreciated. Science and political economy were not unknown, but practically disregarded. The only objects in view were

to fit men for the field and the forum; and in this their system was eminently successful.

The blending of the beautiful with the active and the practical, the feeling that life did not mean letters but a merger of the whole being in the formation of a perfect state, is an ideal which the ancient Greeks and Romans aimed at, and for a time secured.

There can be little doubt that the spread of Roman empire and Roman influence led, too, to the spread of the methods of Roman education. In *Gaul, Helvetia*, and among the *Germanic races*, this can be clearly traced. And although the effect in Britain cannot be so obviously seen, the influence of a civilised, cultured and practical race, could not fail to affect the primitive men with whom they were brought into contact. As has been said, oration,

the old Greek rhetoric, was the aim of  
**Cicero.** the Roman educators. *Cicero* was probably the greatest example of the effect of this in Rome, as Demosthenes had been in Greece.

Before entering on the new era, an era chequered by many vicissitudes, it would be hard to sum up the ultimate result of the old education better than, in the words of Mr. Oscar Browning, in the "Encyclopædia Britannica" (Vol. VII., p. 671). "On the one side, man beautiful, active, clever, receptive, emotional, quick to feel, to show his feelings, to argue, to refine; greedy of the pleasures of the world, perhaps a little neglectful of its duties, fearing restraint as an unjust stinting of the beauty of nature, inquiring eagerly into every secret, strongly attached to the things of this life, but elevated by an unabated striving after the highest ideal; setting no value but upon faultless abstractions, and seeing reality only in heaven, on earth mere shadows, phantoms and copies

of the unseen ; on the other side, man practical, energetic, eloquent, tinged but not imbued with philosophy, trained to spare neither himself nor others, reading and thinking only with an apology: best engaged in defending a political principle, in maintaining with gravity and solemnity the conservation of ancient freedom, in leading armies through unexplored deserts, establishing roads, fortresses, settlements, the results of conquest, or in ordering and superintending the slow, certain and utter annihilation of some enemy of Rome. Has the modern world ever surpassed their type? Can we in the present day produce anything by education except by combining, blending and modifying the self-culture of the Greek and the self-sacrifice of the Roman."

It would be hard to find or frame a more complete and comprehensive description of the educational result of the ancient world upon the peoples of the time. We to-day, after all the centuries, feel the effect of their systems, and are striving to adapt, combine, and, if possible, improve them.

Such was the state of the educational world when the influence of Christianity first began to be felt. It took centuries, however, for this influence to

**Christianity.**

attain anything like a predominating power. During that time Roman conquests had carried Roman civilisation throughout Europe, and with it many of the principles of Roman education. This was especially the case in France. But in the early centuries Christianity had reached even to the Roman throne. Its influence then began to be felt in education, and to spread with the spread of Roman conquests. As early as the fifth century the schools of *Gaul* were known. With the spread of Christianity, the power of the Church in

education again became almost supreme. There were two aims kept in view, aims with the object of equipping for their future career the churchman or the knight. For the former, the seven liberal arts, *rhetoric, grammar, music, dialectic, arithmetic, geometry, and astronomy* were deemed essential. In the case of the latter, though these arts were not entirely neglected, they were made subservient to the more necessary equipments of *hunting, riding, swimming, hawking and shooting with the bow, as well as the writing of verses, and, some say, the playing of chess*. Thus education may be said to have been directed to fit the pupils for the *cloister* or the *court*. When the monasteries—many of them, such as *Tours*, of considerable importance—rose to prominence, education gradually gravitated towards them, and they became the recognised centres of learning. In their precincts *psalters, missals and breviaries* were written and illuminated with industry and ability. Many of their beautiful manuscripts are still extant, and the minuteness of the work and the elaboration of illumination show that years must have been spent on their production. In both branches of education discipline was of the very severest, but among the youth destined for the field it was less strict. As early as A.D. 470

A.D. 470.

these methods were dealt with by one *Martianus Capella*, and one of the earliest school books known was published shortly afterwards, entitled "*De septem disciplinis*"; or, A Treatise on the Seven Liberal Arts," by *Cassiodorus*. Practically, no important material alteration was made in the mode of education until the revival of learning, commonly called the *Renaissance*.

This is the name of the great upheaval of intellectual activity, which may be taken as the close of the Middle



Ages. It was a revolt from the severe and subscribed monasticism of mediæval times: a longing for free thought and a return to the larger liberality of Greece and later Rome. The classics had been neglected. All the rich stores of literary beauty, which lie hidden in the writings of the ancients, had become practically lost in obscurity. The revival of the study of these ancient classics, and of the languages in which they were written, was the intellectual revolt against mental restraint; but side by side with this was the spiritual revolt against ecclesiastical dogmatism, which found expression in the teaching of *Luther* and *Melancthon*. Though the date of this movement may be fixed in the second half of the fifteenth century, there had been kept alight the lamp of learning, though only by a few, long

before the revival burst forth in its complete effulgence. Universities had already sprung into being. *Paris* was thronged with students from all parts of Europe; *Salerno* was celebrated for its schools of medicine; and *Bologna* was crowded with thousands of students from all parts of the known world.

One of the earliest heralds of the new movement was *Dante* (1265-1321), who, as the student and imitator of his

master, *Virgil*, gave us his own immortal verse. But the first active preacher of it was *Petrarch* (1304-74), who wrote a Latin epic called "*Africa*," and persuaded *Boccaccio* to translate the whole of the *Iliad* and *Odyssey* into Latin. Through his secretary *Giovanni Malpaghino*, the most celebrated Latin scholar

of his time, the new learning was spread, through many distinguished pupils, to most of the European capitals.

But probably what had the greatest influence in furthering the revival was the fall of the Eastern Empire, which sent thousands of Greeks, well read in their own language and literature, into various European cities to help in its development. The primary effect of this revival was, in every country where its influence was felt, an extreme—perhaps, as often occurs in revivals, a too extreme—desire for everything which could be called classic. Possibly, this might have led to ultra classicism, but natural laws restrained it, and towards the end of the fifteenth century what might have become pedantry was checked, and became the foundation of all our modern educational systems.

When the Constable of Bourbon sacked Rome, in 1527, the tide of revivalism flowed from Italy to France, Germany and England. In England, it found expression in the many dramatists who preceded *Shakespeare*. It found its culmination in the works of the great master himself, in the poems of *Spenser*, and in the philosophy of *Bacon*.

The growth of the educational idea, either on its practical or philosophic side, may probably be best told by a short reference to those who were not only its pioneers but also its exponents.

Born at Rotterdam, in or about the year 1466, as authorities differ, *Erasmus* attended the school, famous in every way, of the *Brothers of the Common Life* at *Deventer*. Here he would have great chances of mingling with others of a like calibre. These brethren were among the first preachers of the higher idea of a cultured education. They dwelt in the Netherlands, near *Yssel*, but their headquarters were at *Deventer*. Their schools were large and popular. At *Bois-le-duc* and *Zwole* their pupils numbered more than

**The Eastern  
Empire.**

**The Sack of Rome.**

**Erasmus.**

a thousand. Under them, Erasmus gained much Latin and a little Greek. He next entered the college at *Delft*; and for about six years practically lived the life of a monk. Having been appointed private secretary to the Bishop of Cambrai, he was sent by that prelate to Paris, where he studied in the College Montagu. He does not appear to have resumed his secretarial duties, as, until 1498, he held classes in Paris. Somewhere about that year he came to England, and went through a course at Oxford, where he had opportunities, at that time unobtainable on the continent, of acquiring a thorough knowledge of Greek. Returning to France in 1500, he twice afterwards visited England, becoming well acquainted with *Sir Thomas More*, one of the most enlightened men of the day, whose *Utopia* is still largely read by his fellow countrymen. During one of his visits to England, Erasmus occupied the position of Professor of Divinity and Greek at Cambridge. His influence on the education of Europe was literary rather than practical. He was the typical man of his time, who, not being an originator, was yet able to apply the doctrines of commonsense to the practical side of life. Though not seeing eye to eye with Luther, he yet had a strong influence in achieving the object for which Luther strove.

Born about 1467, in London, *John Colet* was the son of Sir John Colet, twice Lord Mayor of London. He was the eldest of a family of twenty-two. All his eleven sisters and ten brothers appear to have died before the year 1498. He travelled on the continent,

**Dean Colet.**

and visited Italy, where, it is said, he met *Savonarola*. On his return, he was ordained a priest at Oxford, and there met Erasmus. His lectures on St. Paul, delivered with ease and fluency, gathered round

him a class of special students, including many of the most prominent graduates and tutors of the university. In 1505, he was made Dean of St. Paul's, and the death of his father in the same year made him the master of a large fortune. With this, four years later, he proposed to build and maintain a school. Here, in St. Paul's Churchyard, 153 boys were educated, and, though four centuries have rolled by, *St. Paul's School* is still one of the best known in London. It is said that in the building and endowment he spent quite £40,000. It would, indeed, be hard to exaggerate the benefits which such a school then conferred.

*Roger Ascham* was born at *Kirby Wiske*, near Northallerton, in Yorkshire, in 1515. Of good family, probably connected with the William Ascham who was Sheriff of London when Sir Richard Whittington was Lord Mayor, he was sent to St. John's College, Cambridge, where he not only obtained his degree, but was made a fellow. His great aim appears to have been to become an expert in Greek language and literature, and so successful was he in this that a letter written to his tutor was described as fit to have been written from Athens. His learning soon became known, and he had many pupils. In 1538, he was appointed Greek reader. In 1546, he was selected as public orator; and, two years later, he became tutor to Princess, afterwards Queen, Elizabeth. By his own account we know that the princess was highly accomplished. She could talk Italian and French fluently. Latin she spoke and wrote well, and she was an apt pupil in Greek. Two years later, owing to a quarrel with her steward, Ascham resigned his post and resumed work at Cambridge. He was Latin secretary to Edward VI., and afterwards to

Queen Mary, and, on her death, was retained by his old pupil Queen Elizabeth as both secretary and tutor. His principal work, *The Schoolmaster*, is one of our earliest treatises on classical education, and had doubtless a very great influence on the systems of after years. The book was published by his widow about two years after his death, which occurred in 1568. The Queen, on hearing of his death, is said to have exclaimed: "I should rather have thrown £10,000 into the sea."

Born at *Eisleben* in November, 1483, *Martin Luther*, afterwards renowned as the Apostle of the *Reformation*,

**Luther.** was educated at *Magdeburg* and *Eisenach*.

The discipline he was subjected to was very severe. He himself tells us that his father whipped him till the blood came, and it is on record that he received corporal punishment fifteen times in one day. At the age of eighteen he went to the *University of Urfurt*, and, in 1505, became a doctor of Philosophy. Having been ordained a priest in 1507, Luther subsequently took up the office of teacher in the newly founded university of *Wittenberg*. Here he taught philosophy and physics. But it was his theological teaching which was destined to almost revolutionise the intellectual world. He was the leader and mouthpiece of the revolt against ecclesiastical absolutism. His *Translation of the Bible* into the vulgar tongue, coupled with the religious revivalism which he preached, tended greatly to extend the blessings of education to the common people. As religious thought became more free, so did intellectual inquiry and individual investigation extend. This probably may be regarded as the foundation of the German system of education, which has been looked upon as the model for modern nations to copy. Luther died in 1546.

*Philip Melancthon*, the contemporary and coadjutor of Luther, was born at *Bretten-on-the-Rhine*, in the Grand Duchy of Baden. He studied at *Heidelberg* and *Tübingen*, and afterwards became professor of Greek at *Wittenberg*.

**Melancthon.** Here he was the friend and confidant of Luther, in whose reforming efforts he soon became an ardent worker. As a direct educationalist he is perhaps more prominent than his master. In his opinion the classics were all important. He wrote a Greek and a Latin grammar, as well as treatises on the seven recognised branches of instruction. Such stress did he lay upon the study of Horace's works that the pupils at his private school, which he kept for ten years at *Wittenberg*, were required to learn them by heart, ten lines at a time. As a teacher and a scholar, few, if any, names stand higher than that of Melancthon. By his erudition and practical work he gained for himself the well-deserved name of *Preceptor Germaniæ*.

*Johannes Sturm*, educational reformer and the intellectual predecessor of all the great headmasters, was born at *Sleiden*, in Luxembourg, in October, 1507. At the age of fifteen he was sent to *Liège*, where he studied with **Sturm.** the "*Brothers of the Common Life*," a community of educators of whom we have already spoken as the teachers of Erasmus. Here was laid the foundation of the principles, the application of which in later life was destined to affect the whole history of educational development in Europe. At *Louvain* he afterwards devoted himself to the study of the classics, giving special, and sometimes almost undivided, attention to the acquisition of Ciceronian Latin. Later, he went to Paris to study medicine, but finding that uncongenial, he abandoned it and took up the life of a lecturer and

teacher. He gave lectures on Cicero, which were largely attended. Paris, however, was hardly the place for a strong supporter of Luther, a sympathiser with the ideas and opinions of Melancthon. It is not surprising therefore that when, in 1536, he was asked to assist the university authorities at Strasbourg to reorganise their system of education, he readily consented. Situated on the borders

of France and Germany, *Strasbourg* was

**Strasbourg.**

a place eminently well-fitted for an

educational centre. Even then it was a widely known bishopric and seat of learning. Its cathedral, probably after Milan and Notre Dame, is still one of the most renowned in Europe. Sturm was asked to reorganise the whole machinery at Strasbourg, and the results of his labours made it the most important educational centre in Europe. He devoted himself to both the elementary and higher branches, his aim apparently being to give men of every rank an equal chance of success in the intellectual battle of life. It is hardly surprising to find that such an ideal was regarded as somewhat impracticable, but in or before the year 1564—of the exact date there appears to be some doubt—he achieved, as far as could be expected, success. *Gymnasia* were established; *poor students* were provided with board as well as instruction. Thus elementary and higher education was co-ordinate, and the complete question of public instruction was regarded as one whole. Called by his contemporaries the “German Cicero,” it is not too much to say that of all the old educators no man has exerted a more powerful influence on after systems than Sturm. He lived and worked until he was eighty-two. It is said that his pupils numbered at one time several thousands, coming from England, France, Germany, and even so far away

as Poland and the north of Sweden. Strange to say, he, too, was a friend of Ascham, the pioneer of English education.

We may conveniently here further mention the *Brothers of the Common Life*, among whom Sturm and Erasmus received their early ideas. A self-denying band devoted to the furtherance of higher culture, they lived, as has been said, in the neighbourhood of Yssel, in the Netherlands. Their headquarters were at Deventer, but their schools were somewhat widely scattered, and are said to have included many thousands of students. They were, however, unwilling, or unable, to adapt themselves to the expansion

**The Obscurantists.** resulting from the revival of letters, and thus gained for themselves the name of *Obscurantists*. Still, in their time, spreading roughly over a century, they did much to keep alive the classic studies, which ran so much risk of falling into desuetude.

*Wolfgang Ratich* (*Ratke* or *Ratichius*) was one of the next celebrated exponents of educational theory, as well as one of its practical demonstrators. His was a revival

**Ratich,** of the methods of Socrates and Plato.  
1571. Beginning with known things, he proceeded to their names, and based the study of foreign tongues on the analogy of his own. In fact, his whole system was one of induction; of education rather than instruction. Differing from Melancthon, he would allow nothing to be learnt by heart. Like most of the men who have been educationally in advance of their age, he fell into disrepute, and for some alleged fault suffered imprisonment for eight months.

*John Amos Comenius* (*Komenski*) was born in 1592 in Moravia. Like many other educational reformers, he



studied at *Heidelberg*, and at the early age of twenty-one

**Comenius.**

he was appointed superintendent of the school at *Prerau*. He belonged to the

sect known as the *Moravian Brethren*. About the same time he was selected as minister at *Fulnek*. Here, after the siege and fall of the town, he lost all his property and his valuable library, and appears, during at least part of the *Thirty Years' War*, to have wandered from place to place in poverty and obscurity. But during his residence at *Prerau* he had formulated and crystallised his educational methods, and his works were well known and appreciated all over Europe, as well as in many parts of Asia. His "*Ianua Linguarum Reserata*" was translated into twelve European languages, and several Oriental ones. One edition, published in three languages, is still preserved in *Edinburgh*. His teaching, which included languages, natural history, music, science, and a knowledge of arts and handicrafts, was based on the teaching of nature. The knowledge of words should not precede but be correlative with the teaching of things. As nature taught a mother tongue so should the schools teach new languages. The grammatical grind, which occupied so long in preparation, was to be abandoned, and the time saved thereby devoted to graduated conversational lessons in the language to be taught, the subjects being familiar to the pupils, and useful to them in other studies. He was the first great teacher of object lessons, and may be regarded as the forerunner, if not the anticipator, of *Pestalozzi* and *Fröbel*. In 1621, he was officially invited to come to England, but the outbreak of war prevented this, and in 1622 he found his way to Sweden. Here he became the friend of *Oxenstiern*, the chancellor, by whom he was asked to draw up a scheme for the entire reorganisation

of the educational methods of that country, upon which he spent four years. Doubtless, his invitation to England had a similar object. He was a friend and contemporary of our Milton and a devoted student of the philosophy of Lord Bacon.

Almost every great educational master in the fifteenth and early sixteenth centuries belonged to the Reformed, or Protestant, Church. Religion and education had travelled side by side. The protest against severe dogmatism had found its most congenial expression in educational revivalism. The monastic schools, regarded as the nurseries of the old faith, were neglected, and were almost threatened with extinction; but

**Ignatius Loyola.**

in the early part of the sixteenth century a new force arose, in the person of *Ignatius Loyola*. Born in 1491 at the castle of Loyola, in the Basque provinces, the lad whose name and influence were destined to become known and felt throughout the world, not only in his own but in all times, at an early age became a page at the court of Ferdinand V. Joining the army, he was severely wounded in both his legs at the battle of *Pampeluna*. A painful and dangerous operation was performed in so clumsy a fashion that, to remove the deformity, the legs had to be rebroken and reset. This involved a long convalescence, which, indirectly, may be said to have had a great effect on the world's history. During this time, having exhausted all other literature, he betook himself to reading the "*Lives of the Saints*," and became so impressed by them that he resolved to abandon his military profession and join the Church. This he did in 1521. Dressed as a beggar, he journeyed to the monastery of Monserrat, whence he shortly afterwards set out, barefooted, on a pilgrimage to Jerusalem. At

Rome he received the Papal benediction of Adrian IV. On his return he continued a life of great austerity and self-denial, and in order to fit himself fully for the task he saw before him, returned to study, finally completing his course of philosophy and theology at Paris in 1534. In this year, with four others, *Peter Lefèvre, James Laynez, Francis Xavier, Nicholas Bobadilla* and *Rodriguez*, he proposed to make another pilgrimage to the Holy Land, and there formed a mission to preach the Gospel to the infidels. With this object they formed themselves into a body, and called it "*The Society of Jesus*," not knowing apparently that the same title had been bestowed by Pius II. on an order of chivalry, who swore to devote

**The Society of** themselves to making war on the Turks  
**Jesus.** more than a hundred years before. However, in 1540, the name, in its Latin form of "*Societas Jesu*," was approved by the Pope. Warlike disturbances preventing the consummation of their desire to visit the Holy Land, they turned their attention not only to religion and charity, but also to the subject of education. With their religious work and influence we have not here to do. Their educative work alone concerns us.

In this they were eminently successful. In religious affairs their motto was *Ad Majorem Dei Gloriam*, in education *Lege, Scribe, Loquere*. The society soon extended its numbers, and in 1538 schools were opened in Rome, where they might train the youth and teach those doctrines to which they were pledged. The order was not formally approved until 1540. The curriculum of their schools was, in addition to its religious character, of the widest possible nature. It included classics, mathematics, music, logic and philosophy. The Jesuits were

the first organised body who tried to systematise education, and those of their schools in existence to-day still bear striking and unmistakeable evidence of the work of their founders. Gradually the Society of Jesuits, together with their educational ideas, extended to most countries of Europe. At Loyola's death, in 1556, the society consisted of a thousand members. In 1615 these had grown to thirteen thousand; while in 1749 it was maintaining 24 professed houses, 669 colleges, 176 seminaries, 335 residences, and had over 22,000 members.

*Michel Montaigne*, born in 1533, was the son of an eccentric feudal baron who made a hobby of education. He put his ideas into execution in the upbringing of his son, whom he placed under a German tutor, **Montaigne.** who could talk no French. He was only allowed to converse in classical languages, and even the servants were forbidden to address him otherwise than in Latin. At six he could talk freely in Latin, and was then sent to the celebrated *College of Guienne*, at *Bordeaux*. He only remained at college up to the age of thirteen, when he began to study law. Almost all our knowledge of him is obtained from his own writings. He says his chief characteristics were laziness and love of liberty; that the only books he ever read with serious pleasure were the works of Plutarch and Seneca. It was not until he was thirty-eight that he began to write his world-famous essays. His writing was desultory but polished—following no model, except perhaps the unconscious influence of Plutarch. Uniting the classical with the casual, Montaigne exercised an enormously powerful influence on the ultimate formation of the French language. His teaching was a revolt from his training.

In his case classicism had been everything. He advises the upholding of the priority of the mother tongue. His education had been the education of words, he preaches the doctrine of things. Lamentably ignorant of common matters, he upholds the knowledge of them. Unable to swim, fence, ride, or even saddle a horse, he pleads for the teaching of all manly exercise. Himself the victim of discipline and austere supervision, he asks for the abolition of force and compulsion. He took no part in the work of practical education, and in this *catena* of educators, his name appears only for the after, and possibly indirect, influence of his works. He died A.D. 1592.

*John Milton*, best known for his poems, was also a strong factor in the development of the idea of a complete education. Born in London in 1608, he was, after private

**Milton.**

tuition, sent to St. Paul's School, where he became one of the most successful students. When, in 1625, he was removed to Christ's College, Cambridge, he could already write elegant Latin prose and verse, and was thoroughly familiar with Greek and Hebrew. His continental travels in 1638 had much to do with producing that largeness of mind with which he afterwards approached the subject of education. For a short time, before he was drawn into the vortex of Puritan politics, he devoted himself to teaching. His original object seems to have been to devote himself solely to the education of his two nephews, but the sons of intimate friends were afterwards admitted as pupils to his house. His curriculum, as we afterwards find it described in his "*Of Education*," was a very comprehensive one. His practical teaching was of short duration, but his ideas of a complete system of education are abundantly expressed in his pamphlet addressed to *Samuel Hartlib*,

the friend of Comenius, in which he describes the "reforming of education" as "one of the greatest and noblest of designs that can be thought on, and for want whereof this nation perishes." After pointing out the necessity "to repair the ruins of our first parents by regaining to know God aright," he allies himself with those who want to make the teaching of things essential, "so that language is but the instrument conveying to us things useful to be known." Though himself in very early life an elegant classical scholar, he discourages too much devotion to such study; "we do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek." He desires such languages to be learned conversationally, and recommends "some preparatory grounds of speech," followed by the study of "the substance of good things and the arts in due order, which would bring the whole language quickly into their power." This is "the most rational and profitable way of learning languages." To proceed from the known to the unknown, from things "most obvious to the sense" to the "abstractions of logic and metaphysics." "I shall strict conduct you," says he, "to a hill side where I will point you out the right path of a virtuous education: laborious indeed at the first ascent but else so smooth, so green, so full of goodly prospect and melodious sounds on every side that the harp of Orpheus was not more charming. I doubt not but ye shall have more ado to drive our dullest and laziest youth from the infinite desire of such a happy nurture than we have now to drag our choicest and hopefullest wits to that asinine feast of sowthistles and brambles which is commonly set before them, as all the food and entertainment of their tenderest and most docile age." "A complete and generous education

is that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war."

His ideal school he also describes. "A spacious house and grounds for a hundred and fifty pupils: with ample good tutors, one able superintendent: at once a school and a university. This he recommends for every city throughout the land." His time-table, or one might say educational life-table, was:—

I. Begin with some good grammar, and couple with that a distinct and clear pronunciation of the language to be acquired.

II. Draw the pupils to the love of virtue and true labour.

III. Stir up the pupils with high hopes of living to be brave men, worthy patriots, dear to God and famous to all ages.

IV. Concrete studies he commends with an extended and ample scope.

His proposed curriculum includes languages, agriculture, physics, embracing in that term logic and philosophy, mathematics of all kinds, history, oratory and poetry. This, even though so extensive, was not to interfere with the active part of life. Physical education was not to be excluded, nay, rather it was to be a special and essential part of the training of all. "Let not the healthy and stout bodies of young men rot away for want of discipline."

Milton was one of the first, if not the first, to suggest a *practical technical education*, based not on the theory found in books, but on the active participation of those actually engaged in work similar to that destined to be taught. "What hinders but that they may procure, as oft as shall be needful, the helpful experience of hunters, fowlers, fishermen, shepherds, gardeners, apothecaries; and

in other sciences, architects, engineers, mariners, anatomists, who doubtless would be ready, some for reward, and some to favour such a hopeful seminary."

The comprehensive scheme laid down by him for the education of the ideal is interesting to us, not because it has ever been completely realised, but as showing to what an extent the education of the individual, as opposed to the general, had attained in the middle of the seventeenth century. Probably, no one who now takes an interest or a part in the work, or extension of, national education could do better than carefully study Milton's "*Of Education.*" He himself appears to have realised fully the difficulty of attaining his ideal. "I believe," he says, "this is not a bow for everyone to shoot that counts himself a teacher; but will require sinews almost equal to those which Homer gave to Ulysses: yet I am withal persuaded that it may prove much more easy in the assay, than it now seems at a distance, and much more illustrious: howbeit, not more difficult than I imagine, and that imagination presents me with nothing but the very happy and very possible according to best wishes; if God have so decreed, and this age have spirit and capacity enough to apprehend."

No higher ideal has ever been fixed in education than that set out by Milton. It appears to embrace the whole being of man. The technical, the practical, the philosophical, the classical, and the religious sides of mankind are equally passed in review. Little of good has been done since which cannot find its roots in this short treatise of Milton. Modern life has somewhat suppressed the ideal in the pursuit of the real. What is beautiful has been sacrificed to what is immediately useful. The



strain and stress of life, the struggle in the street, have in many cases killed that longing for the higher life, typified in the training and teaching of Milton, but no educator, having the real good of the people at heart, should fail to study his full text, which space forbids us to quote here.

Port Royal was originally a convent of *Cistercian Nuns*, founded in 1204, about fourteen miles from Paris. For

**The Port-Royalists.** reasons which do not concern the course of educational history, the religious side

was removed to Paris, and the old building in the seventeenth century became the centre of an educational movement, small in its beginning, but, in its result, of considerable effect. The discipline was of the extremest

kind. Rising at three, month in and month out, all the inmates devoted nearly the whole day to self-instruction, spiritual reading, or hand labour. Among their self-imposed

work there was included a school, small at first—probably meant to be small—but in its after growth and after effects large and powerful. Among the men who studied or wrought there may be mentioned *Antoine Arnauld*, *Le Maistre*, *Nicole*, *Lancelot*, and many others. The

influence of Port Royal is more indirect than otherwise. The attention of the men who gathered there was devoted, not so much to the practical education, which they themselves carried on, although that was of considerable importance; but to making it possible for others to carry on

the same work. To this end they published a series of school books, which had an enormous influence upon the educational world of their time. Grammars in Greek, Latin, Italian and Spanish, Geometry and Logic were among the Port Royal issues. Port Royal is now almost forgotten. Still, pilgrims do wander from Paris to

Versailles, and, neglecting the beauty and grandeur of the palace, seek the secluded nook in the forest where many of the men, who afterwards had much to do with framing French thought, studied and taught—men like Racine and Pascal.

But, probably, the writer who, more than any other, really affected the after course of French education and

**Rousseau.**

thought, and through France that of the world, was *Jean Jacques Rousseau*. Born at *Geneva* in 1712, he never enjoyed the benefit of a mother's training, she having died at the time of his birth. His father, who combined the occupations of dancing-master and watchmaker, was obliged in 1722 to leave the city to avoid imprisonment. The boy was thus, at ten years of age, left to the charity and care of relatives. His career was a strange and chequered one. Apprenticed in 1725 to a notary, who early came to the conclusion that he was utterly incompetent, and dismissed him, he then became an engraver. Whether from his own fault, or, as he tells us, from the tyranny and ill-treatment of his master, this occupation was also given up, and we find him leading a wandering life, until in 1728 he was befriended by *Madame de Warens* at *Annecy*, who, in the hope of converting him to the Catholic faith, received him hospitably, and sent him to a school at *Turin*. There he was formally admitted as a convert to the old religion. Afterwards we follow him as footman to the *Countess de Vercullis*, and later on to the *Count de Gouvon*. In 1729, however, he returned to the house of *Madame de Warens*, where, after an unsuccessful attempt to enter the priesthood, he remained until 1740. He was next a tutor to a family at *Lyons*, and then, in 1741, went to *Paris*. Here he tried to set up as a teacher of music, but once

more failed. His history, both literary and otherwise, presents an interesting series of vicissitudes. His chief works were the "*Contrat Social*," the "*Confession*," and "*Emile, ou de l'éducation*." The last named, published in 1762, is the work which bears directly on our subject. It was received with such feelings of annoyance by the ecclesiastical authorities at Paris that Rousseau had to flee to avoid imprisonment. His writing, instinct with intellect, couched in elegant phraseology, was yet the wild cry of protest of a man who had found life a disappointing failure. The "*Emile*," though, like most of Rousseau's works, not a book to be recommended for indiscriminate reading, contains some excellent educational suggestions. The keynote of the whole is a revolt against the pedantic methods of teaching of the time, and a strong plea for a more natural mode of training, whether physical, moral, or mental. His idea of nature, carried to the extent which he suggested, is quite utopian. Still, by aiming at the impossible, he directed men's thought in a direction where they might obtain the desirable. Early education, almost from the day of birth, he lays great stress upon. For the first twelve years of a child's life education should be synonymous with observation. Restraints of all kinds, and assistance of most, were condemned. As the child, left to itself and nature, would learn to walk, so let it. Apply similar principles to its physical, visual and mental development. Books, he urged, should be unknown until this age. The child should then be a real child of nature: well developed, upright, observant; speaking its own language by imitation, not by grammatical rule; well fitted to become the active recipient of all necessary knowledge. In a busy workaday, modern world, such

an ideal is impossible, but it is wonderful to note the almost immediate effect of this publication. Its tenets were accepted literally. Thousands of children were denied the slightest vestige of clothing. Books were entirely forbidden to them, and they were allowed to grow up without education or instruction, save that which was self-acquired by observation or assimilation. The weaker probably succumbed in great numbers, the stronger survived to carry the Napoleonic flag over most of Europe. To such a movement reaction was inevitable, but that reaction only abolished the extremes unsuited to the state of society. It could not destroy the influence towards a freer and less iron-bound system of training.

*Jean Joseph Jacotot* was born at Dijon in March, 1770. At the age of nineteen he was appointed Professor of Greek and Latin Literature at his native place. Having served as a captain of artillery for some years, and seen active service in Belgium, he returned to *Dijon*, where he became professor, first of mathematics, and afterwards of Roman law. In 1815, owing to the local political troubles and the part he had, or was supposed to have, taken in them, he was compelled to retire to Belgium. He went to *Louvain*, where, three years later, he was selected as French lecturer. Shortly afterwards he became superintendent of the Normal School. This position naturally turned his mind to the study of the problem of education. His book, published under the title "*Enseignement Universel*," hardly gives him the right to be described as the inventor of the "Universal Method" of education. His opinions and his methods, like those of Rousseau, were impossible and impractical. His fundamental proposition, upon which he based his whole system, was entirely inconsistent with all modern,

as well as ancient, investigations. All men, he said, are born with equal mental capacities. Recent researches have proved such a proposition to be untenable. His next point is but an epitome of the opinions expressed by the long list of antecedent educators. "Every person is able to educate himself." But Jacotot's claim to remembrance is his method of teaching his own pupils. It may be summed up in one word, "*Concentration.*" Direct attention to one small thing, and from that learn all others. Thus, in teaching a language, he would cause his pupils to learn by heart a short passage. This was then analysed, talked about, its construction criticised, until word for word, and almost letter by letter, it became familiar to the pupil. His was not a didactic, but rather an inductive method of acquiring linguistic knowledge. The sample was regarded as indicative of the whole. A little done completely was supposed to convey more real knowledge than a large amount run through and probably scamped.

*Johann Bernhard Basedow* was born in *Hamburg* in 1723, his father being a wig maker in that city. Of his education and upbringing information is meagre. He went to *Leipsic*, in 1744, to study theology, and, at the same time, took lessons in physiology there from the renowned *Crusius*. Five years later, he was acting as a private tutor, and, owing to his known zeal in the matter of education, was, in 1753, appointed one of the professors in the academy of *Soroë*, in Denmark. In 1761, he was removed to *Altona*, owing to the grave objection raised to his theological opinions. Here he received and read the "*Emile*" of Rousseau. His after life was tinged with its influence. In fact, he may be described as the practical exponent of Rousseau's

theories, in so far as they were applicable to actual useful life. His idea appears to have been the introduction of a complete reform in the whole system of education, especially that branch of it which we call elementary. That he was known and recognised as an ardent educationalist is shown by the subscriptions of fifteen thousand thalers (£2,200) to enable him to publish his "*Elementarwerk*," one of the best of the early illustrated school books, intended, by means of pictures coupled with words, to bring the children to an appreciation of actualities. This work, in its fuller title described as, "*An Address to the Friends of Humanity, and to Persons in Power, on Schools, on Education and its Influence on Public Happiness, With the Plan of an Elementary Treatise on Human Knowledge*," had an exceedingly good reception, and Basedow was enabled to open a school—which he called the *Philanthropin*, at *Dessau*, in 1774. Theoretically a great educator, his temper unfitted him for practical work. Perpetual quarrels with his colleagues made the success of the school impossible, and, although it lived on for years, it finally languished, and closed three years after its founder's death, which occurred in 1790.

The name of *Antonio Rosmini* brings us to the first of the great educators of the nineteenth century. He belonged to a noble family, and was born at *Rovereto*, in the Tyrol, in 1797. His character and career was a complete antithesis of that of Rousseau. His youth was pure and stainless. His whole life was devoted to study, meditation and devotion. Destined from his childhood for the priesthood, he spent his whole time in devout preparation. In 1821 he was ordained. Throughout, his educational work was characterised by, and imbued with, a deep desire to

couple education with religion. He founded the *Institute of the Brethren of Charity* for the training of priests and teachers. This still survives. Its aim was, and is, to assimilate monasticism with modern necessities. Among its members to-day are numbered many able and devoted Catholics. Much of its educational work is at present carried on in England, its headquarters being situated in London. At Cardiff, Loughborough, Rugby, and elsewhere, it maintains efficient establishments and schools.

*Johann Paul Friedrich Richter*, more commonly known as Jean Paul, was born near *Bayreuth* in 1763. Poor and in debt, in 1784 he fled to Leipsic to join his equally poor widowed mother, and there for ten years he made a precarious living by teaching in private families. During these years he read omnivorously, and wrote many books, which, financially, were not a success. Not until the year 1793 did "*The Invisible Lodge*" make him famous as a novelist. From this time his literary career was assured. It is, however, in his "*Levana*," published in 1807, that he propounds his theories of education. The influence of the "*Emile*" is seen throughout the work, and can be traced in the writings of Carlyle, who has made Richter familiar to Englishmen. Nature to him, as to Rousseau, was the prime, almost the only, ideal. He loved her in her every aspect, and all his teaching tended to a submission to her primitive influences. One exception may, perhaps, be found to this. He loved individuality almost as strongly as he loved nature.

*Johann Heinrich Pestalozzi*, who was born in the town of *Zurich* in the year 1745, was another educator whose career was influenced, if not controlled, by reading the

“*Emile*” of Rousseau. He received but little school education, except a fairly good grounding in the classics.

**Pestalozzi.** Being imbued with the spirit of the new education, he abandoned all other work

and devoted himself to child training. His was a modified method of applying the impossible ideals of Rousseau. Perhaps his may be called the earliest school wherein natural actualities superseded literary theories—a *manual labour school*. Having bought a large tract of land at *Birr*, in the Swiss canton of Aargau, in 1775, he opened a school, where he had about fifty pupils. During the summer they worked in the fields, learning agriculture. In the intervals of this outdoor work they received instruction. In winter, too, their work was devoted to the practical side, all indoor handicrafts being taught.

Pestalozzi is one of the most interesting of characters in the whole history of education. He was eccentric and void of business capacities. Looked at from the side of worldly position, he was a failure, yet his work has lived. His “*Evening Hours of a Hermit*” contains precepts respecting education which found their final expression in the work of “*Isobel*.” The work of Pestalozzi has been dimmed by after writers and thinkers. He strove for the popular education of the masses and died very poor after a long life of hard work. Few names stand higher in the opinion of educators than Pestalozzi. A practical teacher in *Berne* and then at *Yverdun*, he strove to put his theories into practice, but, unfitted for the business side of a commercial undertaking, although his work drew to him the attention of thinkers, his schools did not succeed, and he died at *Brugg*, in Aargau, in 1827, at the age of eighty-two, a broken down and disappointed man. The influence of his work, however, has been



immense. In Germany this has been specially the case. His books are still the corner stone of German educational literature. "*Leonard and Gertrude*" sets out, in the form of a novel, the complete reformation of a village by the influence of good teaching. The methods by which this should be attained are set out in "*How Gertrude Teaches her Children*," which has been the foundation of many German books. His many other works are still popular. His last expression of educational desire was given in his old age, in "*The Song of the Swan*."

*Friedrich Wilhelm August Froebel* was born at *Oberweissbach*, in *Thuringia*, in April, 1782. In his youth he was much neglected. His mother he lost while very young. His father, although pastor of the village, took little care of him. The pastor having married again, young Froebel was taken care of by his late mother's brother, by whom he was sent to a village school. Of an extremely intuitive and imaginative nature, wrapt in observation and thought, the boy had earned the reputation of a dunce, and was apprenticed to a forester in 1797. His open-air life was a training far better adapted to the development of a mind like his than the education of a school. For two years he lived among things. Every object of nature was to him a thing to study. All his knowledge was gained therefrom. The self-culture and natural training he received in the glades of the Thuringian forest formed the lasting groundwork of his life's work. For a short time he went to *Jena University* to study the natural sciences, but his means were scanty, and he ended there by receiving nine weeks' imprisonment for a small debt.

He lost his father in 1802, and was thrown entirely upon his own resources. It was not until 1805 that he

found his real vocation and became a teacher at Frankfort-on-the-Main. Up to this time he had made a living in various ways: surveyor, accountant, architect, or private secretary. While there he was offered a post as assistant-master in a model school, which he filled for two years with conspicuous success. His leaving this to undertake the private tuition of three brothers was probably the turning point in his career, as it took him to Yverdon, where he came under the direct influence of Pestalozzi. Two years of this sufficed to imbue him with the feeling that he was destined to carry on, to a much nearer degree of completion, the work which his master had initiated. Natural science he regarded as the underlying basis of all knowledge. With this in view, he went to the *University of Göttingen*, but war interrupted his studies. Military service had its compensation, for, while actively engaged, he made the acquaintance of his lifelong friends and most ardent disciples, *Langethall* and *Middendorff*, who, a year or two later, joined him at a school which he had opened at *Griesheim*, in Thuringia, in 1816, after serving for some time as curator of a Berlin museum. A year or two afterwards, the school was removed to *Keilhau*. Here a regular education centre was formed, the fame of which rapidly spread through several European countries. Other schools were formed as offshoots of the central foundation. At the invitation of the Swiss Government he went to *Burgdorf*, where elementary teachers were sent to receive their training under him. Thus was the influence of Froebel spread. In 1836 he actively assumed the work upon which his fame rests, and with which his name is still closely associated. In that year he opened at *Blankenburg*, not

far from *Keilhau*, his first *Kindergarten* School (children's garden). Here, as the name implies, was a large, well stocked garden, with plots for each eligible pupil's care. Pleasant, well-ventilated rooms surrounded it. Most of the day was spent in the grounds, no teacher having the supervision of more than twenty-five children. The system may be summarised as one of organised and well-directed play. The leading idea was to keep the child amused, while all the time he was, almost unconsciously, acquiring useful knowledge.

With this aim, Froebel prepared his "*Gifts*," which form the basis of all modern *Kindergarten*. Each of these gifts was accompanied and cheered by appropriate songs and music. The *first* "gift" consists of a string of rainbow coloured balls, by the aid of which ideas of *colour, form, size and motion* were formed by the children. In the *second*, a solid cube, cylinder, wooden ball, stick and string are used to impart ideas of *form, size, sound and movement*. The *third* "gift" contains eight cubes of equal size, forming, when properly combined, one perfect cube. Properly applied, the combinations of these supply the child with ideas of *division* into *halves, quarters and eighths*. This gift may, to a limited extent, be used incidentally to teach those letters of the alphabet which do not involve the use of curves. It may teach the whole by careful arrangement, but the real rounding of the alphabetical letters is a later development. In the *fourth* "gift" a cube is divided into eight equal planes. In an inch cube this would mean eight planes an inch square and one-eighth of an inch thick. This gift is intended to further develop the power of *combination*. Froebel would probably have asked his pupils to try and show, by the use of their

blocks, what idea they had of some neighbouring building, and from this proceed to the construction of imaginary buildings, bridges and towns. The result might be appalling, but the effect would be purely educative. In the *fifth* "gift" the cube, to the use of which Froebel appears to have attached great importance, is in the first place cut up into twenty-seven smaller cubes. Of these some are cut from corner to corner into halves. This makes possible the closest approximation to the circle that can be obtained without the use of curves. This, too, makes it possible to construct symmetrical drawings and an entire alphabet. The *sixth* and *seventh* "gifts" are but extensions of the earlier ones, the seventh being really not a gift but a combination of the others, the cube being somewhat differently divided. From the various divisions of the cube, the properties of squares and angles, and the combinations of squares and angles can be amusingly made known to the pupil. A reference to his garden for older people, and the organised workshops, wherein his principles were translated into useful practicability, completes the sketch of Froebel's system.

Froebel was an idealist, but his idealism has made strongly for the success of education. His aim of a complete "play education," even if possible in his own day, is entirely unsuited as a system to the twentieth century. Still, no man has exerted a more beneficial and vivifying influence on the present than Froebel. In infants' schools his work, in its entirety, has been largely employed. Froebel died in 1852. At that time Germany, Belgium and Switzerland had adopted his system in more than fifty centres. The enlightenment of the British Isles came later.

## Our English System.



IF we except *Bell* and *Lancaster*, the list of great educators practically ceases with Froebel. Their work was often academic rather than practical. It was not, except in few cases, the actual teaching work they did which finally framed the educational policy of modern times. Theirs was the influence of simple intellectuality. But the work accomplished by them, has formed the basis of all modern systems. Leaving now the individuals, let us look at the general development of our own educational system. In this regard the universities take the first place.

Originally the word *university* was applied to any aggregation of persons. In Rome, for instance, there were universities of priests and musicians.

### Universities.

Tradesmen, too, formed themselves into universities, which probably were the ancient equivalent of the more recent trade guilds. In the Middle Ages the term had fallen into desuetude, except in so far as it referred to study. Then we find the *universitas magistrorum, doctorum, et scholarum*. Probably the earliest founded was that of *Salerno*, about the year A.D. 875. This was primarily a school of medicine, and attracted students from many lands. It was, however, impossible as well as undesirable, to limit the range of study, and other branches were embraced, but it was not until almost the end of the twelfth century that

a real university was founded at *Bologna*. Here the chief study was law. The example of *Bologna* in founding schools was followed by *Paris*, where, early in the twelfth century, the idea of a "university" had been anticipated by *William of Champeaux*. He taught logic in *Paris* as early as 1109. Many schools were aggregated, but it does not appear that they acquired the name of university until the beginning of the thirteenth century. The *University of Paris* may be taken as the type of all modern ones, including our own at *Oxford* and *Cambridge*. Following upon the *Paris* model, which had attracted to itself students from every European country, universities sprang into being all over Europe; *Padua*, *Naples*, *Pavia*, *Rome* and *Florence* were probably among the most noted.

But it is to our English universities that we most directly turn our view. Doubtless, the oldest of these were influenced by, and formed upon, the plan of *Paris*. *Oxford* was an early centre of scholastic life. Its first colleges were *Balliol*, *Merton* and *University*, all of which were founded about the middle of the thirteenth century, and before the lapse of fifty years it had become recognised as an organised university throughout the world. *Cambridge*, as a university, was later than *Oxford*, although her schools were contemporary. At *Cambridge*, as at *Oxford*, the central idea was the establishment of colleges, and their union by educational bonds into one whole. The influence of these two universities on the life of England cannot be over-estimated. Ever since their foundation a long, extensive, and continuous list of eminent *bishops*, *chancellors*, *statesmen* and *lawyers* acknowledge one or other of them as their *alma mater*. The extension of modern methods has, fortunately, introduced to all these categories many who have not enjoyed a university

education, but the old institutions still hold their own. Universities like Durham, London, Manchester, Liverpool and Leeds are the outcome of the last century, and, together with the university extension work of the older foundations, have very greatly aided the dissemination of university ideas among aspirants to educational distinction.

In no country has the desire for university training taken stronger root than in Scotland, except, it may be, in Germany. *St. Andrew's*, which was founded in 1411, is the earliest of these institutions, and was probably modelled on the Paris pattern. *Glasgow* followed in 1450; and *Aberdeen* in 1494. *Edinburgh* was nearly a century later. These universities are among the most popular in the world. Every facility is given to students, and among these may be found many with straitened means, but still desirous of acquiring a thoroughly good life equipment. Numerous exhibitions and bursaries open the way to those of even the scantiest resources.

*Trinity College, Dublin*, founded in 1591-2 by Elizabeth, is the greatest Irish educational foundation. It is governed by an academic council, consisting of a provost and seven fellows. Here the curriculum is varied and extensive, and the number of students exceeds a thousand. *Queen's University*, with its head-quarters in Dublin, has colleges in Belfast, Cork and Galway. The *Roman Catholic University* is also in Dublin.

In England and Wales education can hardly yet be said to be systematised. Like many of our institutions, it grew, and was not produced in cut and dried fashion. Before the reign of Henry VIII., most of the education was carried on in the monasteries. A few grammar schools, such as *Winchesier* and *Eton*,

had been established; over sixty were founded in his reign; and in the short reign of Edward VI., no less than fifty, including *Christ's Hospital*, **Grammar Schools.** *Shrewsbury*, and *King Edward's School, Birmingham*. In the three succeeding reigns many more were added, conspicuous among which are the numerous *Queen Elizabeth Schools* in many parts of the country. The aim of these, as an examination of any of the deeds of foundation will show, was to teach the ancient classics, no regard being had to the practical or commercial side. This has been altered by modern legislation, and most, if not all, of them are now administered under schemes framed by the Charity Commisioners.

Such was the condition of things educational when the great upheaval of society was caused by the 'Civil War. Old ideals were shattered, new aspirations were born. Men's thoughts were broadened, and on the wreck of feudal society arose the possibilities of a new democracy. Grammar schools were mostly for the rich. Men now began to feel that, with altered conditions of life, the poor, too, should be in some wise educated. With this end, the tide of foundation now flowed in the direction of **Charity Schools.** Charity Schools, which were created all over the country, although they provided for but a tithe of the children. These were for both girls and boys. Strange to say, no grammar school was ever founded for girls.

Towards the end of the eighteenth century a great impetus was given to the movement by the establishment of Sunday schools. The first of these was **Sunday Schools.** founded at Gloucester, by Robert Raikes, in 1781. His example was soon followed, and a new educative force, both secular and religious, was created.



These two latter events mark the transition of thought from the contemplation of the complete education of the few to the general elementary education of the many. To this end after effort was, until very recently, almost entirely devoted. The earliest names which stand prominent in this movement are those of *Lancaster* and *Bell*. Their work was entirely independent, yet its aim was the same—to popularise education. Owing to circumstances which afterwards transpired, they may be regarded as the respective forerunners of the two branches of the dual system which has played so large a part in our contemporary history.

*Dr. Bell* was born at *St. Andrews*, in 1753. Having graduated, and travelled in America, he afterwards went

**Dr. Andrew Bell.** to India, where he became an army chaplain. Here he had also the supervision and control of the education of the military asylum.

In this he was almost without assistance; and he conceived the idea, familiar as an axiom to us to-day, of utilising the elder scholars during part of the day for teaching the younger pupils, while in the other carrying on their own studies. Hence arose the *Monitorial System*, which led

**Pupil Teachers.** the way to the appointment of *Pupil Teachers*. In private schools these were called *Articled Pupils*. He judged that the experiment was a success and capable of universal extension. In 1797, after he returned to England, he explained his method in a pamphlet.

Born in *Southwark*, in 1778, *Joseph Lancaster* was originally intended for the dissenting ministry. At an

**Joseph Lancaster.** early age, however, he joined the Society of Friends, and directed his attention to the cause of education. At the age of twenty he

took up the active work of practical teaching. At first he gathered together a few poor boys in the house of his father, a Chelsea veteran. Soon the number became too great, and he had a large room in *Borough Road*, Southwark, a road destined to become famous in the educational world by its celebrated training college, now removed to *Isleworth*, and its modern *Polytechnic*. Soon his pupils numbered over a thousand. To obtain adult teachers for these was impossible, so Lancaster, who was himself a master of organisation, adopted and systematised the monitorial system. The schools were primitive. For children to learn the elements of writing by using their fingers on a rough desk spread with sand sounds remarkable in these days of scientific apparatus, but the work done was doubtless the seed of which we are to-day enjoying the fruit. The elder pupils, warming to their work, and drinking in the enthusiasm of their master, clung to him, and became in their turn teachers. Through them other schools were opened in many parts. His work created such a widespread impression that, in 1808, a few wealthy sympathisers formed "British" Schools. the "*Lancastrian Society*" to extend it. This is better known by its more modern title, the "*British and Foreign School Society*." Though an excellent organiser, Lancaster was no financier, and, becoming bankrupt, he sailed for America. Always enthusiastic, he preached his "system" there, but fell into abject poverty, supported only by a small charitable annuity; and in 1828 he was run over and killed in the streets of New York.

The *Lancaster Schools* were supported by the Dissenters and by the great Whig noblemen. They were attached to no denomination; but, at the suggestion of King George III., it is said, simple, plain Bible teaching was imparted.

In 1807, the members of the Church of England, seeing the growth of the Lancastrian Schools, invited Dr. Bell to establish and organise a similar set of "National Schools." schools for them. In these the Church Liturgy and Catechism were taught. Thus were founded the two sets of schools which have, under various names, carried on the work of national education, but have, unfortunately, been the foundation and cause of much religious acrimony. Unlike his contemporary, Dr. Bell died rich, bequeathing his large fortune almost entirely to educational uses.

The schools established pursuant to Dr. Bell's scheme were carried on under the auspices of the *National Society for the Education of the Poor*, which was established in 1811. The schools founded, or encouraged, by the two societies became known as "*National*" and "*British*."

Lancaster and Bell may be taken as the twin pioneers of popular education in England.

Up to this time, education had been left entirely to private enterprise. In 1816, however, it was, in a very tentative manner, taken up by the State. A committee, presided over by Henry, afterwards Lord, Brougham, was appointed to consider the educational wants of London. The report of the committee disclosed lamentable deficiencies; but it was not until 1832 that any direct financial assistance was given to the schools of the people. In that year *Lord Althorp* proposed a vote of £20,000 from the national treasury for the building of schools. This was expended through the medium of the two societies already referred to.

In 1835, *Lord Brougham* vainly strove, in the House of Lords, to obtain the establishment of schools for teachers.

Yet his proposal was only to make an annual grant of the sum of £20,000.

The work he did bore fruit, as in 1839 there was established a "*Committee of Council on Education*," to whom was entrusted the administration of all sums voted by Parliament for educational purposes. The first secretary of this body was Dr. Kay, who, known to us as *Sir James Kay-Shuttleworth*, had high ideals. These, fortunately, have permeated our whole system. He had studied the educational systems of Switzerland, then probably the best in the world, and Prussia, then the strictest. The first item in the programme laid down by Sir James was the efficient training of teachers. He was unable to do more in this respect than to obtain a "grant in aid" of training teachers to the amount of £10,000, divided equally between the two societies. He was also a strong advocate of "inspection," and in 1840 the "*Minutes of Council*" provided that every school receiving a grant should be open to the inspection and examination of persons appointed for the purpose. As at this time religious subjects formed a part of the school curriculum, the schools were subject to religious tests—since abolished.

At this time properly qualified teachers were all but impossible to obtain. Training, except in the schools as monitors, or pupil teachers, was practically unknown. Time after time Parliament was asked to establish "training colleges," but without success. In 1840, however, Sir James Kay-Shuttleworth, with the aid of a few friends, established a college at *Battersea*. The National Society took this over a couple of years later. Everyone concerned in the question of education knows the invaluable work done by St. John's, Battersea,

since. Almost at the same time, the British and Foreign Society established a training college in Borough Road, the old road where Lancaster toiled. These two colleges have ever since been strong, active, friendly rivals. Since then many other similar colleges have been established, passage through which is deemed a valuable adjunct in the equipment of a fully trained and qualified teacher.

After 1839, yearly grants, varying in amount, were made for the purposes of education. These were not large, but they grew steadily, though gradually, and in 1846 reached, for the first time, £100,000. At this time the schools under government inspection contained some 700,000 children. In this year a great stride forward was made. Certification of qualified teachers was recognised; training colleges, of which there were now nine, were aided; scholarships were established for students desiring to enter them; and the *Pupil Teacher* system of regular apprenticeship was adopted. This mode of training teachers has been but little altered. Extended and modified to suit changing circumstances it has been but in its main features it is the same to-day. At this time, too, it was provided by the minutes in council that grants should be made to all certificated teachers in augmentation of their salaries. This scheme, outlined in the House of Lords by *Lord Lansdowne*, was adopted, but education did not become by any means general. According to Mr. Joseph Kaye, every child in Germany, Holland and Switzerland for the last twenty or thirty years had been receiving a good education. Of the men and women under the age of thirty-five, nine-tenths were well educated. In England, on the other hand, one person in every four who got married was unable to write his or her name, and signed the register with a mark.

The next step in the development of State Education was the appointment, in 1856, of a *Vice-President of the Council of Education*, who should be a member of Parliament, and thus become the representative and exponent of educational policy in the House. This may be regarded as the foundation of the modern *Education Department*, now the *Board of Education*. In the following year the grant for education, for the first time, exceeded half a million sterling. It is interesting to look back on the parliamentary debates of this time. What an old-world flavour there is about a member declaring his fear that, "according to the present rate of progression the Government would soon be in possession of the education of the entire people." Though looming large in the eyes of many men then, this grant was nothing like sufficient to deal with so important a question, and in 1858 a commission—generally known as the *Duke of Newcastle's*—was, on the motion of *Sir John Pakington*, appointed to consider the whole matter. This commission reported in 1861. The inquiry was a most exhaustive one, and disclosed a lamentable state of things. Only a fraction of the children had been reached, and of these the vast majority were but imperfectly instructed. Their report, which was very voluminous, contained extensive criticisms and recommendations, many of the latter finding their way, later on, into the educational policy of the country. Thus, they suggested the abolition of direct grants to teachers and the substitution of payments to managers; a searching individual examination of each child; and the giving of subsidies from the county rates, in addition to treasury grants. It cannot be doubted that the deliberations and conclusions of the *Duke of Newcastle's Commission*

directly led to the introduction of the *Revised Code* of 1862.

*Mr. Robert Lowe*, afterwards Lord Sherbrooke, was at this time vice-president, and, in dealing with the estimates,

**Payment by Results** sketched out an entirely new educational policy. Direct relations between the Department and the teachers were abolished, and they were left to make their own contracts with the managers or trustees of the schools. But the great and far-reaching change was one which made the grants depend upon the results of individual examination of the children in reading, writing, and arithmetic. It was a system of "no pass, no pay." No educational proposal had hitherto excited such a storm of opposition. Members of Parliament, interested in the welfare of the two great societies, through whom grants had previously been distributed: educationalists, afraid of the educational dead level which they feared would be the result: and teachers, regretting the loss of direct payment and the privileges connected therewith, all banded against it; but it became law, and, modified year by year in successive codes, so remained almost to the present time. The immediate effect of the change was to decrease the grants, which in five years fell by nearly £200,000.

Secondary education, up to this date, had received but scant attention from Parliament. It had hitherto been entirely supplied by grammar, and private adventure, schools. In the latter, the proprietors were entirely irresponsible; in the former, the trustees were only amenable to the difficult control of the Court of Chancery as the supervisors of trusts. In 1865, Lord Taunton's *Schools Enquiry Commission* took the whole question of Endowed (including all Grammar) Schools, into

consideration. Their inquiries extended to the whole of the 3,000 such schools then existing. The results disclosed were very disappointing. Three-fourths of the schools were pronounced to be inefficient, some of them hopelessly so. The causes of this seem to have been mainly three: the unsuitability of many of the trustees, the difficulty of construing and carrying out the old charters, and the mode of appointing teachers with a freehold attached to their office. The report on the private, or proprietary, schools was more satisfactory; but these, too, were subject to no examination, the teachers were poorly qualified, and the results, though better than those in the endowed schools, were but poor.

One of the members of Lord Taunton's Commission was *Mr. W. E. Forster*, who, in 1868, was Vice-President of

**W. E. Forster.** the Council under Mr. Gladstone. In this year he secured the passage of a short temporary act to regulate the appointment of teachers and to make them subject, in the tenure of their office, to any scheme of management which might thereafter be formulated. This was followed in the next session by *The Endowed Schools' Act*, which provided for the appointment of commissioners, who should have power to draw up schemes for the management of all endowed schools, the regulation of the instruction, and the application of their funds. Under such schemes, all these schools are now carried on, and the popularity and usefulness of such institutions has been widely extended. The power of framing schemes was transferred to the *Charity Commissioners* in 1874.

To return now to the question of elementary education. For eight years after the introduction of the *Revised Code* little was done, except what sprang from the natural



expansion of the system by the growth of population and the modification of the circumstances. But, though Parliament had been inactive, popular attention had been keenly directed to the complete failure of the schools to reach a great mass of the children. It had been borne into the minds of men that, though schools might be provided, though governments might support them, yet without the support of the parents, acquired either voluntarily or compulsorily, the work was a failure. The idea of compulsion, though long familiar on the continent, **Compulsory Education.** was repugnant to English ideas. But facts forced the hand of politicians, and in 1870 Mr. W. E. Forster introduced his great Education Act, which was the foundation of our first scheme of national education, and which, modified by the Acts of 1902 and 1903, still regulates it.

This Act, for the first time, laid down the broad principle that it was the duty of the State to see that every child received a suitable education. The primary duty of securing this lay on the parent, but should he fail, through neglect or unwillingness, the State must step in and legally compel him to do his duty. Such a provision was in the nature of a revolution. It was vigorously opposed as an interference with the freedom of the parent, but it was carried, and is now accepted with practical unanimity.

The other great innovation was the compulsory provision of schools out of public funds where existing schools were found to be insufficient. Previously all **"Board" Schools.** schools had been provided by voluntary agencies, assisted to a small extent by the Treasury. The effect of this had been that the struggle to provide and maintain sufficient for the whole country

had failed, and many places were supplied very inadequately, some not at all. To repair this deficiency school boards were appointed where required, with power to provide and upkeep schools out of the rates. Government grants were continued to both classes of schools, but rate aid could only be given to those belonging to the locally elected school boards.

The third principle which characterises this Act was the introduction of a compulsory conscience clause into every school in receipt of Government grants, and the exclusion of all distinctive dogmatic teaching from all schools assisted from the rates..

From 1870 to 1891, all the statutes passed were subsidiary to the principal Act, but many modifications and improvements in the curriculum were effected by the annual codes. These being each year laid on the tables of Parliament, have the force of law, and have greatly enlarged the scope of the instruction, led to improved methods of teaching, to the increase in staff, and to the provision of roomy, suitable, and sanitary buildings.

The Act of 1870 preserved the payment of school fees. No one was entitled to free education, unless on good cause shown. By the Act of 1891, free education became possible for all. Compensatory grants were thereby made to all schools, whether Board or Voluntary, in consideration of the abolition of fees. This was adopted almost universally, and there are now few elementary schools where any fees are charged. The problem of "*Free Education*" had long puzzled politicians. As ever, the religious difficulty had stopped the way. The knot was cut in 1891 by giving a grant in lieu of fees to schools of every denomination.

In 1893 an Act was passed to provide for the education of blind and deaf children, and also one restricting the employment of young children.

The Act of 1897 gave further assistance to necessitous schools, and also freed voluntary schools from assessments for rates. In view of the later legislation, these acts are now of little practical importance.

The recent Elementary Education Act of 1902, though not yet in full operation, is the culmination of all the educational agitation of the last century.

**Recent Legislation.** It recognises, for the first time, the public duty of maintaining *all* schools provided for elementary education. It goes still further. It authorises public bodies, not only to provide and maintain elementary schools out of rates, but it extends the power of assistance to schools of every grade, however such schools are provided. The idea of the act is to co-ordinate all education, to try to approach a really national system not bounded by the limits of elementary work, but embracing the whole. It is now in the experimental stage. Its development will be watched with eager anxiety by all educationalists.

The act of 1903 is to all intents merely an extension of the previous one to London. The details of administration are necessarily different, but the principles to be applied are the same.

## The Great Foundations.



STRICTLY speaking the word "foundation," as here applied, has reference to a charitable institution endowed for a specific purpose, and it is in this sense that Dogberry, in Shakespeare's *Much Ado About Nothing*, uses the word when he says "God bless the foundation," which we are told was the time-honoured formulary of those who used to beg at the doors of religious houses. It is an unfortunate fact, however, that the charitable bequests of the benevolent have gradually become diverted from the purpose for which they were originally intended, until at the present time charities designed for the education of the poor are being administered for the benefit of the wealthy and the well-born. In short, most of our great public schools and colleges owe their existence and support to charities instituted to provide with an education those whose poverty placed it beyond their reach. In compiling the chronological list which follows, it has been thought desirable to include some few institutions which do not strictly fall under the head of "Foundations." Among these will be noticed a few proprietary colleges such as Clifton, state-supported schools such as those at Greenwich and Sandhurst, and some few of the institutions that during the last few years have sprung into existence to cater for the higher education of women.

**1135.**—HOSPITAL established at Cambridge, dedicated to St. John the Evangelist by *Henry Frost*.

This hospital was managed by the *Augustinian Friars*, and was really the predecessor of ST. JOHN'S COLLEGE, Cambridge. It was not until 1511 formed into a college, by the instrumentality of Lady Margaret Beaufort. St. John's is now the second richest college in Cambridge, Trinity taking the first place. In the history of education it is worth noting that *Roger Ascham* was a student at St. John's.

**1231.**—CHARTER CONSTITUTING CAMBRIDGE A UNIVERSITY, granted by *King Henry III.*

Like Oxford, Cambridge had long been known for its educational work before it became a university, in 1231. Tradition goes so far as to say that there was a school here in the seventh century, founded by *Siegbert*, one of the East Anglian kings. The charter of foundation led to the better discipline of the students, as they were then required to live in "hostels," of which, in 1280, there are said to have been twenty-seven. It was not, however, until 1511 that the ultimate incorporation took place. In 1603, the university, as distinct from the town, sent two members to Parliament. The various colleges and halls are dealt with under the dates of their respective foundations. Cambridge vies with Oxford in the eminence of its students. Among them may be mentioned, *Latimer, Paley, Sancroft, Jeremy Taylor; Milton, Ben Jonson, Ascham, Tennyson; Bacon, Coke, Newton, Harvey, Palmerston, and Darwin.*

**1248.**—CHARTER CREATING OXFORD A UNIVERSITY, granted by *Henry III.*

The history of Oxford University is almost that of the intellectual life of England. Legends say that the schools here were founded by *King Alfred*. Though this is probably incorrect, it is certain that schools existed in the city at a very early date. Successive charters secured the university its privileges, and it was finally incorporated by *Queen Elizabeth*.

in 1570. Oxford is now the chief centre of English classical, as Cambridge is of mathematical, education.

In 1604, the university was given the franchise to send two members to Parliament. In 1871, all religious tests were abolished. Women were admitted to the examinations in 1884 by a special statute. Oxford has sent out, through its various colleges and halls, many of the most famous Englishmen—*Blackstone* and *Wren*; *Colet*, who built and endowed St. Paul's School; *Arnold*, *Swinbourne* and *Manning*; *Ruskin*, *Gladstone* and *Froude*; diverse thinkers and writers like *Keble*, *Pusey*, *Dr. Johnson* and *Cardinal Newman*; lawyers like *Eldon* and *Stowell*. These are but a tithe of the eminent men who have looked to Oxford as their *alma mater*.

**1249.**—UNIVERSITY COLLEGE, Oxford, founded by *William of Durham*.

This is generally held to be the oldest college at Oxford. It has even been suggested that *King Alfred* had something to do with the beginning of what afterwards developed into University College. The authority for this is doubtful.

**1257.**—PETERHOUSE (St. Peter's College), Cambridge founded by *Hugh de Balsham*, Bishop of Ely.

Peterhouse, like St. John's, in a sense, grew out of the old Hospital of St. John. Balsham originally instituted his school at the hospital in 1257. In 1284 it was removed to Cambridge. Balsham was eager in his foundation to separate the monastic from the school life. Peterhouse is the oldest establishment at Cambridge which can properly be called a college. *Gray*, who wrote the elegy, studied here but left and went to Pembroke.

**1263.**—BALLIOL COLLEGE, Oxford, founded by the widow of *John de Balliol*.

The exact date of the foundation is uncertain. It is interesting to note that the John de Balliol in question was the father of the John Balliol afterwards King of Scotland.

**1264.**—**MERTON COLLEGE**, founded at Malden in Surrey by *Walter de Merton*, Bishop of Rochester.

The college was not established at Oxford until ten years later. Upon Merton's scheme were based most of the other colleges. Its old chapel took over a hundred years to complete. The library is the oldest in Oxford. It was re-endowed, by William of Wykeham, in 1380.

In 1882, **ST. ALBAN HALL**, which is said to date back to the fifteenth century, lost its separate identity and became merged in Merton College.

✓ **1314.**—*Walter de Stapleton*, Bishop of Exeter, founded a school, afterwards known as **EXETER COLLEGE**, Oxford.

This college was largely endowed, some two hundred and fifty years later, by *Sir William Petre*, but all its buildings, surrounded by beautiful gardens, are modern.

**1324.**—**ORIEL COLLEGE**, Oxford, founded by *Adam de Brome*.

Oriel is probably best known as the college where the Tractarian Movement originated. *Keble*, author of the "Christian Year," and *Newman*, afterwards Cardinal, were both among its students.

✓ **1326.**—**CLARE COLLEGE**, Cambridge, founded by *Richard de Baden*, under the title of **UNIVERSITY HALL**.

The name was changed in 1359, when the college was largely endowed by *Elizabeth, Countess of Clare*, and grand-daughter of Edward I. Clare College is referred to by Chaucer as "The Solere Hall at Cantabrage."

✓ **1340.**—**QUEEN'S COLLEGE**, Oxford, founded by *Robert Eglesfeld*, chaplain to Queen Philippa.

Queen Philippa took great interest in the foundation of this college. Hence the name. The library at Queen's is one of the most valuable in the world. It is at Queen's that the Boar's Head forms an essential part of every Christmas Day celebration.

**1348.**—GONVILLE AND CAIUS COLLEGE, Cambridge, founded by *Edmund Gonville*, sometime Vicar-General of the diocese of Ely.

CAIUS COLLEGE was formerly known as GONVILLE HALL. It was not until 1558 that it became popularly known as Caius College, when John Caius, M.D. obtained the royal charter by which the college was established as Gonville and Caius College. This college is specially devoted to medicine, and there are five valuable medical scholarships attached to it. *Harvey*, who discovered the circulation of the blood, was a Caius man.

**1348.**—PEMBROKE COLLEGE, Cambridge, founded by *Mary de St. Paul, Countess of Pembroke*.

Pembroke was one of the most picturesque colleges in Cambridge, but modern innovations have greatly interfered with its beauty. The foundress had an unhappy experience, being a wife but for a few hours. Her husband, the earl, was killed at a tilting match on their wedding day.

**1350.**—TRINITY HALL, Cambridge, founded by *William Bateman*, Bishop of Norwich.

The college was designed entirely for the study of Civil and Canon Law, and the scholars were to be at least Bachelors of Arts on admission. The building is modern, the old premises having been destroyed by fire in 1851.

**1352.**—CORPUS CHRISTI, Cambridge, founded by the *Guilds of "Corpus Christi and of the Blessed Virgin Mary."*

The college was founded by one of the religious and charitable guilds of the Middle Ages, and was situated near the Church of St. Benet, which was attached to the college and served by its members.

**1380.**—NEW COLLEGE, Oxford, founded by *William of Wykeham*, Bishop of Winchester.

William of Wykeham provided that New College should be intimately connected with "S. Marie College of Winchester," and the seventy fellowships at New College, to which Winchester



scholars were exclusively eligible, were in 1857 converted into thirty fellowships and thirty scholarships. The buildings of New College are complete and original, and are worthy of the greatest architect of the day. For years this College was known as St. Mary Winton, referring, of course, to Winchester. It is still the bourne to which all Winchester students aspire.

**1387.**—WINCHESTER SCHOOL, founded by *William of Wykeham*, Bishop of Winchester.

This was one of the first schools opened which was not monastic. It was intended for the education of priests, and was under episcopal supervision. The old edifice still exists, with comparatively modern additions. In the old schoolroom, which was built in the seventeenth century, there still hangs a quaint, ancient signboard, painted, it is believed, in the middle of the fifteenth century, telling all boys that they must learn or leave ("Aut disce, aut discede; manet sors tertia cædi"), with the alternative of being flogged with a rod of four twigs. Among the many famous Winchester boys, perhaps the best known are *Otway*, *Lemprière*, *Arnold*, *Sydney Smith* and *Lord Sherbrooke*, better known to the educational world as *Robert Lowe*.

**1427.**—LINCOLN COLLEGE, Oxford, founded by *Richard Fleming*.

Richard Fleming, one of the Wickliffite leaders, founded the college for the benefit of the diocese whose name it bears. The scanty provision made by Richard Fleming has been gradually augmented by successive benefactors, among whom may be mentioned John Forest, Dean of Wells, and Thomas Rotherham, Bishop of Lincoln.

**1437.**—ALL SOULS' COLLEGE, Oxford, founded by *Archbishop Chichele*.

The name of this college recalls the practice of praying for the souls of all those who perished in the French Wars. It is one of the most beautiful colleges in the University, and is largely used by legal students. It has a splendid library of law books.

✓ **1439.**—CHRIST'S COLLEGE, Cambridge, founded by *William Byngham*.

This was originally established as a school, under the name of "*God's House*," and was raised to the dignity of a college, in 1505, by *Lady Margaret Beaufort*, the mother of Henry VII. Christ's has produced many great scholars, men of varied attainments, like *Latimer*, *Milton*, and *Darwin*. A mulberry tree, known as *Milton's*, is still pointed out, and has been the shrine of pilgrims from all over the English-speaking world.

**1441.**—ETON SCHOOL, founded by *Henry VI*. (There is some doubt as to the exact year.)

The original title of the school was "*The College of the Blessed Virgin Mary of Eton, beside Windsor*."

Lands were granted to the foundation for the maintenance of the school. The buildings were not—owing to political disturbances—completed until 1523. The students now number nearly a thousand. "*Eminent Etonians*" is the subject of an interesting work by E. S. Creasy. Among them are *Bolingbroke*, *Canning*, *Chatham*, *Fox*, *Gladstone*, *Milman*, *North*, *Greville*, *Gray*, *Shelley* and *Wellington*.

**1441.**—KING'S COLLEGE, Cambridge, founded by *Henry VI*.

King's was specially founded as a link between Eton and the University. For a long time all scholarships were confined to Eton boys, but now more than half have been made open. The chapel of King's is one of the grandest examples of the Perpendicular Style of Greek architecture in the world.

✓ **1448.**—QUEEN'S COLLEGE, Cambridge, founded by the fighting *Queen Margaret of Anjou*, wife of Henry VI.

During the Wars of the Roses there was great trouble at Queen's, but in 1465 the Queen of Edward IV. became its patroness. Thus both the White and Red Rose Queens supported the College. An interesting fact about Queen's is that it was here that ERASMUS taught Greek.

**1456.**—MAGDALEN COLLEGE, Oxford, founded by *William of Waynflete*, Bishop of Winchester.

Magdalen vies with Christ Church in beauty. Its magnificent tower, 145 feet high, took thirteen years to build. A unique religious service survives here. At the top of the tower on May 1st each year a hymn is sung at five in the morning. It was upon Magdalen that James II., in 1688, unsuccessfully tried to force a president.

**1473.**—ST. CATHERINE'S COLLEGE, Cambridge, founded by *Robert Woodlark*, Provost of King's College.

The college was formerly known as St. Catherine's Hall, and originally consisted of a master and three fellows. At the time of election they were to be Bachelors of Arts in minor orders, and were eventually to study theology. According to the Founder's Statute, no two persons were to be elected from the same county. The college has produced a large number of ecclesiastical writers.

**1496.**—JESUS COLLEGE, Cambridge, founded by *John Alcock*, Bishop of Ely.

This college stands on the site of an old nunnery dedicated to *St. Rhadegund*, which was granted for educational purposes by Henry VII. Considerable damage was done to the buildings when Cromwell, himself a Cambridge undergraduate, occupied the city in 1643. They are now among the most handsome of recent restorations.

**1509.**—BRASENOSE COLLEGE, Oxford, founded by *Sir Richard Sutton* and *William Smith*, Bishop of Lincoln.

The college occupies the site of Brasenose Hall, erected in the thirteenth century. Numerous benefactors have added scholarships and exhibitions, prominent among whom is Sarah, Dowager Duchess of Somerset, who founded eighteen scholarships for persons educated at the Manchester, Hereford, and Marlborough Schools.

**1511.**—ST. JOHN'S COLLEGE, Cambridge, founded by *Lady Margaret*, Countess of Richmond and Derby.

The college succeeded the Hospital of St. John, founded in 1135, from which Hugh Balsham, Bishop of Ely, removed his scholars in 1284 to Peterhouse. The foundation consists of a master, fifty-six fellows, sixty scholars, and nine sizars.

**1512.**—ST. PAUL'S SCHOOL, St. Paul's Churchyard, London, established by *Dean Colet*.

This school provided free education to one hundred and fifty-three poor children. Originally its income, derived from lands, was somewhat over a hundred pounds; now it approaches six thousand. The school has been transferred to West Kensington, and special attention is given to the preparation of candidates for army examinations.

**1516.**—CORPUS CHRISTI COLLEGE, Oxford, founded by *Bishop Fox*.

This college was especially intended for the study of the Greek and Latin classics, and it still retains its original character. The library is a very fine one, and contains a splendid collection of early English manuscripts.

**1519.**—MAGDALENE COLLEGE, Cambridge, founded by *Lord Audley*, of Audley End.

A *Benedictine School* had occupied this site for over a century, but was closed on the suppression of the monasteries. This college is interesting as having been the *alma mater* of *Samuel Pepys*, the writer of the well-known diary. He left the whole of his library to his college, where it is still preserved intact.

**1532.**—CHRIST CHURCH COLLEGE, Oxford, founded by *Henry VIII*.

The first projector of this was *Cardinal Wolsey*, and it was proposed to be called *Cardinal College*. Though still the largest of all the colleges, Wolsey's ideas were upon a much grander scale. Each night its great bell, weighing seven and

a half tons, tolls, just after nine, one hundred and one strokes—a kind of college curfew, when all gates must be closed. The college and its surroundings form the beautiful centre of Oxford sightseeing. The churches owe much to this college, *Wickliffe*, *Wesley* and *Pusey* having all been connected with it.

**1546.**—TRINITY COLLEGE, Cambridge, founded by *Henry VIII.*

Trinity consists of a union of several earlier foundations not dignified with the name of college, as for instance :—

MICHAEL HOUSE, founded 1324.

KING'S HALL, founded by Edward III. in 1337.

The library is the work of Sir Christopher Wren, and displays many of the characteristics of his style. Trinity has produced many great men. To mention only a few, we have *Sir Edward Coke*, *Lord Bacon*, *Dryden*, *Newton*, *Byron*, *Thackeray*, and *Tennyson*.

**1552.**—BIRMINGHAM GRAMMAR SCHOOL, founded by *King Edward VI.*

At the time of the foundation the income from lands was about twenty pounds. Now, owing to the enormous growth of the city, it is fifteen thousand. Known as KING EDWARD'S SCHOOL, it is recognised as the educational centre of Birmingham. It has nearly seven hundred pupils. A large number of classical scholarships are open to its students, tenable at Oxford or Cambridge.

**1553.**—CHRIST'S HOSPITAL, founded on the site of the Greyfriars Monastery in Newgate Street, London, by *Edward VI.*

Christ's Hospital, usually called the BLUECOAT SCHOOL, is well known throughout the country. Its second title is derived from the dress worn by the pupils. Originally this consisted of a long blue woollen gown with a red girdle, yellow petticoat, knee breeches, bands, and worsted cap. The cap and petticoat have been abandoned since the year 1868. A large part of the building was demolished by the great fire in

1666, and was rebuilt under the supervision of *Sir Christopher Wren*. In 1863 a preparatory school was built at Hertford for children of both sexes. The main school has recently been removed to West Horsham. *Camden, Coleridge, Lamb, and Cavagnari*, who was killed in Afghanistan, are among the eminent "Old Blues."

**1555.**—**ST. JOHN'S COLLEGE**, Oxford, founded.

It is difficult to determine the founder of this. *Archbishop Laud* was one of its chief promoters, and spent large sums of money on its library. But *Sir Thomas White*, a London merchant, was also equally concerned in the foundation. The college embraces the buildings which formerly belonged to the **ST. BERNARD'S COLLEGE**.

**1555.**—**TRINITY COLLEGE**, Oxford, founded by *Sir Thomas Pope*.

Trinity is one of the most popular colleges in the University, its fellowships and scholarships being open.

**1557.**—**REPTON GRAMMAR SCHOOL**, founded by *Sir John Porte*.

The school and the hospital at Etwall were made a body corporate in 1621, and the estates conveyed to the Corporation of Repton. The grammar school is built on the site of the old Priory, which Leland mentions as a noble monastery under the Heptarchy.

**1560.**—**WESTMINSTER SCHOOL**, founded by *Queen Elizabeth*.

Forty Queen's scholars are here provided for, as well as nearly two hundred day pupils. The famous *Dr. Busby* was headmaster from 1640 to 1695, among his pupils being *Dryden, Locke, and Bishop Hooper*.

**1561.**—**MERCHANT TAYLORS' SCHOOL**, founded by the *Merchant Taylors' Company*.

It was founded at the suggestion of *Sir Thomas White*, founder of St. John's College, Oxford, who afterwards endowed the school with thirty-seven fellowships in that college. The school has neither charter nor estates, and cannot therefore strictly be termed a foundation school. Its first head-master was *Richard Mulcaster*, appointed in 1561.

**1567.**—RUGBY SCHOOL, founded by *Lawrence Sheriff*.

He endowed the school with lands in Manchester Square, London, now of immensely increased value. Though at all times Rugby was a good school, it was not until 1827 (when *Dr. Arnold* assumed the head-mastership) that it began to take the leading place in the educational world. *Dr. Hawkins*, in recommending him for the post, prophesied that he would "change the face of education all through the public schools of England," and the prophecy was fully justified by events. From this time Rugby sent out many of the most eminent men of their times. To mention a tithe of them would occupy too much space. Their names are writ large on the pages of the world's history. A few may be given as examples: *Savage*, *Landor* and *Matthew Arnold*; *Tom Hughes*, who delighted us in "Tom Brown's Schooldays"; *Lord Derby* (the "Rupert of Debate") and *Lord Justice Bowen*, the most pleasant and polished of modern classical judges. The eminence of the pupils was but a reflex of the eminence of the masters. On the death of *Arnold*, in 1842, *Dr. Tait*, afterwards Archbishop of Canterbury, assumed the position. *Dr. Benson*, also afterwards archbishop, was among the teachers, and his successor, as Archbishop at Canterbury, *Dr. Temple*, was head-master for twelve years.

**1571.**—The GRAMMAR SCHOOL OF HARROW-ON-THE-HILL, founded by *John Lyon*, a yeoman living in the parish of Harrow.

The charter was granted by Queen Elizabeth "for the perpetual education, teaching, and instruction of children and youth of the said parish and of two scholars within the University of Cambridge and two within the University of Oxford." Circumstances have lifted Harrow into a position for which it was not originally intended, for it was founded as a local school for the instruction of village lads; but it has reached, owing to special circumstances, a position equal to any of its rivals. Harrow came into prominence during the middle of the eighteenth century.

**1571.**—JESUS COLLEGE, Oxford, founded by *Queen Elizabeth.*

There are twenty-four foundation scholarships, only twelve of which are open; the others, together with six "Meyricke" scholarships, are restricted to students having a Welsh qualification, either of birth, residence, education, or knowledge of the language.

✓ **1581.**—GRESHAM COLLEGE, founded.

*Sir Thomas Gresham*, who may be regarded as the founder of the *Royal Exchange, London*, was a man of vast wealth. Being desirous of establishing a free college in London for all who chose to attend, by the gift of his town house in Bishopsgate Street, and by applying the rents of the Royal Exchange to the purpose, he made provision for seven lecturers, who were to give weekly lectures on astronomy, divinity, geometry, law, medicine, music and rhetoric. Each lecturer, in addition to his salary, was provided with a separate suite of apartments. After many vicissitudes, beginning with the fire of London, the present Gresham College was established in 1841.

**1584.**—UPPINGHAM GRAMMAR SCHOOL, founded by *Archdeacon Johnson.*

This school is endowed with certain lands and other properties, the government being vested in a body of twenty-four governors, of whom seven are *ex officio*. They are the Bishops of London and Peterboro', the Deans of Westminster and Peterboro', the Archdeacon of Northampton, and the Masters of Trinity and St. John's Colleges, Cambridge.

✓ **1594.**—EMMANUEL COLLEGE, Cambridge, founded by *Sir Walter Mildmay.*

Formerly the site was occupied by a *Dominican House*, which was closed at the suppression of the monasteries. The *Master's Lodge* was built by *Sir Christopher Wren*, as was also the chapel. Emmanuel had a large influence over American education, for here was educated *John Harvard*, the founder of the great university which bears his name.



**1595.**—SIDNEY-SUSSEX COLLEGE, Cambridge, founded by the executors of *Lady Frances Sidney*, dowager Countess of Sussex.

The Sidney-Sussex site belongs to Trinity, and an annual rent is still paid for it. Like Emmanuel College, the Sidney-Sussex College had the reputation of being a hotbed of Puritanism. Among its students was *Oliver Cromwell*.

**1610.**—WADHAM COLLEGE, Oxford, founded by *Nicholas Wadham* and *Dorothy Wadham*, his wife.

Nicholas Wadham, before his death, which occurred in 1609, had himself designed certain buildings for the purpose of a college. By his will he requested his widow to have these carried into effect. This she did, and Wadham is one of the best built colleges in Oxford. It was out of meetings held at this college by Bishop Sprat, Dr. Wilkins, Sir Christopher Wren, and other eminent men, that the *Royal Society* ultimately grew.

**1611.**—CHARTERHOUSE SCHOOL, founded by *Thomas Sutton*.

Thomas Sutton, "Citizen and Girdler," had procured an Act of Parliament for the foundation of a Hospital and Free Grammar School at Hallingbury, Essex, and this he removed, in virtue of Letters Patent, to Charterhouse. The site of the foundation—Chartreuse Monastery, Charterhouse Square—was part of the estates of the Knights of St. John of Jerusalem, and was purchased from them in 1349 by Sir Walter de Manny, who, in turn, sold it to the Bishop of London for the purpose of founding a Carthusian convent. It passed to the Norfolks (Howards) after the suppression of the monasteries, and was bought by Thomas Sutton in 1611. In 1872 the college was removed from the city to Godalming, in Surrey.

**1619.**—DULWICH COLLEGE, founded by *Edward Alleyn*.

Nearly eight hundred boys are here educated. There is also an almshouse connected with the college. The revenues are very large, arising from lands in the neighbourhood, which have

in recent years greatly increased in value. Dulwich Manor, which constitutes the chief endowment of the college, was purchased by Edward Alleyn, the actor, from the Caltons, who had acquired it by grant from Henry VIII. after the dissolution of Bermondsey Monastery.

**1624.**—PEMBROKE COLLEGE, Oxford, founded by *James I.*

The college, originally BROADGATES HALL, derived its name from William Herbert, Earl of Pembroke, who was chancellor of the university in the year of its foundation. *Dr. Johnson* was a member of this college.

**1657.**—A UNIVERSITY AT DURHAM, established by *Oliver Cromwell.*

This was endowed with the sequestered revenues of the Cathedral, but at the Restoration was suppressed. Two centuries after, the idea was not only revived but in 1837 became an actuality.

**1663.**—ROYAL SOCIETY INCORPORATED.

A great impulse was given to learning by the publication in 1620 of Bacon's "*Novum Organum.*" A number of learned men united their efforts to promulgate the ideas and theories in this book. They were first associated at Oxford, but afterwards removed to London, and were eventually incorporated by Royal Charter, under the title of "The President, Council and Fellowship of the Royal Society of London." To this Society *Newton* produced his "*Principia,*" which was ordered to be printed. A grant of £5,000 a year is made by the State to the Society for purposes of scientific research. The President of the Society, who is elected annually, is, as a rule, the leader, and, in many cases, the pioneer of scientific or philosophic thought. Among its members are numbered men like *Sir Christopher Wren, Samuel Pepys, Sir Isaac Newton, Sir Humphrey Davy, Professor Huxley, Lord Kelvin* (Sir William Thompson) and *Lord Lister.*

**1685.**—CHARITY SCHOOLS first founded in England.

Prior to this all "elementary education" had fallen into the hands of the Roman Catholics. Endowments and foundations had been left or established for boys' Grammar Schools, but little had been done for the poorer classes. Many of these institutions were established during the reign of Anne, much good work being done by the Society for Promoting Christian Knowledge. *Bish op Ken* and *Archdeacon Kennet* were prominent in the work.

ST. MARGARET'S SCHOOL, Westminster, founded in 1688 by *Queen Anne* was one of the earliest of the parochial charity schools, of which the Queen was an ardent supporter, and which may be regarded as the foundation of the modern voluntary school system.

**1714.**—WORCESTER COLLEGE, Oxford, founded under the will of *Sir Thomas Cooke*.

The college was first known as Gloucester Hall, being founded, in 1233, as a Benedictine school. It did not receive its charter, however, until 1714, and has received many benefactions since the year of its foundation.

**1741.**—ROYAL MILITARY ACADEMY, Woolwich, founded.

It affords a preparatory education to candidates for the Royal Artillery and Royal Engineers. The instruction given is chiefly technical, and in obligatory subjects is not carried beyond the point useful to both corps alike. The academy being a Government establishment, supported by Parliamentary grants, has neither endowment nor governing body in the ordinary sense. The direct and immediate authority over it rests with the Commander-in-Chief, as Governor.

**1794.**—Foundation of the Jesuit College at STONYHURST.

The men who had been carrying on a school at *St. Omer* in France, and at *Bruges* and *Liège* in Belgium, were invited to settle in Lancashire by an Englishman named Weld in 1794. The college thus founded is still one of the most popular among members of the Roman Catholic faith. Its students figure conspicuously in the lists of the London University Examinations, and a large number of names well-known in the army can be found on its books.

**1799.**—ROYAL MILITARY COLLEGE, Sandhurst, founded.

The college was originally founded for the instruction of candidates for the army. It now provides a special military education to candidates for Infantry and Cavalry commissions. Sons of officers who have died while on service are received without payment on the recommendation of the Commander-in-Chief or of the First Lord of the Admiralty.

**1800.**—DOWNING COLLEGE, Cambridge, founded.

*Sir George Downing*, a wealthy Cambridgeshire baronet, died in 1717, leaving large bequests for the purpose of endowing a college. Subsequent litigation delayed its practical establish-

ment, and the first undergraduate was not received until 1812.  
**1822.**—ROYAL ACADEMY OF MUSIC, London, founded by  
 the *Earl of Westmoreland*.

The objects of the academy, as set forth in its charter granted in 1830, are "to promote the cultivation of the science of music, and to afford facilities for attaining perfection in it by assisting with general instruction all persons desirous of acquiring a knowledge thereof."

**1826.**—UNIVERSITY COLLEGE, London, founded.

At this time Dissenters were practically excluded from the other universities, and a council having been formed representative of nearly all the religious denominations, University College was the result. Prominent among its founders were *Lord Brougham*, *Joseph Hume* and *Thomas Campbell*, while on the first council were *Lord John Russell*, the *Duke of Norfolk*, *Grote*, *Thackeray* and *Macaulay*.

**1828.**—KING'S COLLEGE, London, established by *Royal Charter*.

King's College was a day school, situated next to Somerset House in the Strand. KING'S COLLEGE SCHOOL, Wimbledon was opened, in 1830, in connection with King's College, and is under the government of the Council.

**1832.**—DURHAM UNIVERSITY, founded by *Act of Parliament*.

As early as 1290 a college was founded at Oxford connected with the see of Durham, but this was abolished at the Reformation. The University was formally opened in 1832, but could not confer degrees until it obtained a charter in 1837. Cromwell, in 1657, endowed a university at Durham with the sequestrated revenues of the Church, but at the Restoration this was reversed. Durham now has many students and professorships in Divinity, Literature, Hebrew, and Medicine.

**1834.**—CITY OF LONDON COLLEGE, founded by the  
*Corporation of the City of London*.

The School owes its origin to the bequest of John Carpenter, Town Clerk to the City of London in the reigns of Henry V.

and VI. Stowe says that "he gave tenements to the Citie for the finding and bringing up of four poore men's children with meate, drinke, apparell, and learning at the schooles in the Universities untill they be preferred, and then others in their places for ever." The school was founded on the suggestion of Warren Stormes Hale, Alderman of London, and opened in 1837.

**1836.**—LONDON UNIVERSITY, founded by *Royal Charter*.

Previous to this date there had been no body in the metropolis with power to grant academic degrees. There were several educational establishments of college rank, foremost among them being UNIVERSITY COLLEGE and KING'S.

In 1834 University College applied for a charter to grant degrees. This was opposed by the adherents of King's, who asked that similar privileges should be granted to them. To avoid a multiplicity of grants, an entirely new body was created, not for the purposes of teaching, but merely of examining. No test is applied to candidates as to their mode of study. These may be private or otherwise. The initial examination, matriculation, is incumbent on every candidate. Afterwards he may proceed in any one or more of the faculties. Degrees are granted to *both sexes* in Arts, Literature, Science, Laws, Music, Medicine and Surgery; and a special examination is held in the Science of Education. The University sends one member to Parliament, generally chosen from among its most distinguished graduates.

**1841.**—CHELTENHAM COLLEGE founded.

This college is one of the proprietary schools which have arisen in the nineteenth century, and was founded to provide a classical, mathematical and general education of the highest order on moderate terms.

**1843.**—QUEEN'S COLLEGE, Birmingham, founded.

This was, as early as 1828, a well-known school of medicine, but on its incorporation as a college, engineering, theology, science, law and literature, were included in its curriculum. The chief attention is now paid to theology and medicine, many candidates for the ministry being trained here.

**1843.**—MARLBOROUGH COLLEGE founded.

The college was incorporated by Royal Charter in 1845. Entrance is by nomination, failing which an extra fee of £5 is charged. There are exhibitions to Oxford and Cambridge and numerous foundation scholarships.

**1844.**—ROSSALL SCHOOL, near Fleetwood, founded through the exertions of the *Rev. St. Vincent Beechey*.

It was founded "with the object of giving to the sons of clergymen and others an education similar to that of the great public schools, but without the great cost of Eton or Harrow, and embracing also a more general course of instruction in modern literature and science." Admission is by nomination and annual payment.

**1851.**—OWEN'S COLLEGE, Manchester, founded by *John Owens*

The college was designed by its founder to provide an education similar to that given in the English universities, and for the purpose he left about £100,000. In 1867, in response to a public appeal, its invested funds were increased to £400,000, and in 1872 it was removed into its present capacious buildings. In 1880, Owen's became one of the colleges affiliated with the newly-created VICTORIA UNIVERSITY.

**1853.**—WELLINGTON COLLEGE, Wokingham, founded by *Royal Charter*.

To perpetuate the memory of Arthur, first Duke of Wellington, a public subscription was raised to provide for the education of the sons of deceased officers of the army of England and India. The college was not opened until 1859.

**1854.**—CHELTENHAM LADIES' COLLEGE founded.

This is one of the largest and best of colleges for women, and provides for the education of some nine hundred students, of whom about one half are boarders. Students are prepared for the Arts and Science degrees of the London University, the subjects being taught chiefly by women.

**1860.**—CLIFTON COLLEGE established.

This was a proprietary institution opened in 1862 with the object of establishing a school "for the education of the sons of gentlemen, and to provide, on moderate terms, a classical mathematical, and general education of the higher kind." The discipline and constitution of the school are based on the Rugby model. Entrance to the school is by nomination.

**1862.**—HAILEYBURY COLLEGE, Hertford, established.

A charter of incorporation was granted in 1864, and the education given in the school is similar to that of the best public schools. The government of the school is vested in a council.

**1869.**—GIRTON COLLEGE, Cambridge, for women, founded.

The first attempt to establish a college of university rank for women was made in 1867, when a house was suitably fitted up at Hitchin for the accommodation of a few women students. This institution was afterwards removed to Girton, which can now provide for the educational wants of as many as one hundred and fifty students. There is a resident lady lecturer for each of the principal subjects for the Cambridge Triposes.

**1870.**—KEBLE COLLEGE, Oxford, incorporated by Royal Charter and in memory of the *Rev. John Keble*.

Keble died in 1866. His personal influence and works combined had made great impression on the life of the Church of England. No single religious work is better known than his *Christian Year*. The college library was not completed until 1878.

**1871.**—COLLEGE OF PHYSICAL SCIENCE, founded at *Newcastle-on-Tyne*.

This is in connection with the Durham University, to which it is affiliated. Its object is to teach the principles underlying the industries for which Durham is famous—mining, chemistry and engineering.

**1873.**—ROYAL NAVAL COLLEGE, Greenwich, founded by an *Order in Council* of H.M. Queen Victoria.

The purpose for which the college was founded was to provide an education for all naval officers above the rank of midshipmen in all branches of study bearing upon their profession. The advantages of the training are also extended to private students.

**1874.**—HERTFORD COLLEGE, Oxford, founded by *Mr. Baring*.

As early as the thirteenth century there had been an educational establishment there known as HERTFORD HALL. Early in last century, after the fire at Magdalen, Hertford Hall was used by the Magdalen students. In 1874 the Hall was merged with the present College.

**1879.**—ST. HUGH'S HALL, Oxford, for women, founded.

**1879.**—SOMERVILLE COLLEGE, Oxford, for women, founded.

**1879.**—LADY MARGARET HALL, Oxford, for women, founded.

Oxford University instituted special exams for women in 1875, but in 1884 these were abolished, and a statute was passed in Convocation, opening to women the "Honour Moderations" and the "Final Honour Schools of Mathematics, Natural Science and Modern History." In 1894 the remaining examinations for the degree of B.A. were thrown open to women.

**1880.**—VICTORIA UNIVERSITY, founded by *Royal Charter*.

This university is a federation of colleges, and originated in the institution known as the Owens College, Manchester, founded in 1851. Owens College petitioned for the extension and benefits of university education, and the Yorkshire College of Science (Leeds) concurred in this petition, and further prayed for incorporation in the proposed university of other colleges than Owens.

As a result, Owens College, Manchester (founded in 1851), the Yorkshire College, Leeds (founded in 1874), and University College, Liverpool (founded in 1881), were incorporated under the name of "Victoria University," and each had a share in



its general management, though each preserved its own autonomy. Degrees were granted by the university in the faculties of Arts, Science, Law and Medicine.

**1880.**—NEWNHAM COLLEGE, Cambridge, for women, founded

This college owes its existence, as also its success, to the zeal and devotion of *Miss A. J. Clough* who took a house in 1871 to prepare women students for such university examinations as were then open to them. This led to the establishment of Newnham College which, by successive additions, now accommodates one hundred and fifty students.

**1893.**—UNIVERSITY OF WALES, established by *Royal Charter*.

By this charter were incorporated the university colleges of Aberystwyth (founded in 1872), Bangor (founded in 1884), and Cardiff (founded in 1883). There are faculties of Arts, Letters, Science, Music, Law and Theology.

**1900.**—UNIVERSITY OF BIRMINGHAM, established by *Act of Parliament* and *Royal Charter*.

Sir Josiah Mason founded Mason College in 1875, and this was merged in the University of Birmingham in 1900.

**1903.**—UNIVERSITY OF LIVERPOOL, established by *Act of Parliament*.

The Corporation of Liverpool, in 1902, obtained powers to establish and support a university, and the following year secured the passing of the "Liverpool University Act," by which UNIVERSITY COLLEGE, Liverpool, ceased to be a college of Victoria University, lost its separate identity, and became merged in the University of Liverpool, created by the Act.

## The Legislative Growth of English Education.



It was not until the beginning of the nineteenth century that our Legislature awoke to a sense of its duty as the ultimate guardian of the rights of the child. Hitherto State interference on behalf of the child had been to all intents and purposes unknown. But in the First Factory Act, passed when the century was yet young, we see the first dim recognition of the truth that the prosperity of a nation depends upon the health, comfort and intelligence of its workers, and as far as possible to secure these was the aim of the Factory Acts. In the beginning their influence for the protection of children was small; but it has grown, and the successive enactments, of which a brief digest follows, will serve to show that the evolution of our modern system of education has proceeded hand in hand with the protective legislation of the nineteenth century.

### **1802.—FIRST FACTORY ACT (41 & 42 George III., c. 73),**

Before the passing of this Act, it had been held that absolute freedom should be left to all persons of any age to work how long they liked, when they liked, and as long as they liked. With regard to the male adult, this still holds good, as far as the legislature is concerned, although where the co-operation of women or young persons is required, any restrictions upon them must necessarily affect, indirectly, the work of the men. This Act was the FIRST STATUTORY RECOGNITION of the fact that, in the interests of the nation's physical well-being, the labour

of women and children should be restricted within reasonable limits.

The Act of 1802 was called one "*for the preservation of the Health and Morals of Apprentices and others employed in Cotton and other Mills and Cotton or other Factories.*" It is important in the history of education as the beginning of legislative interference with the upbringing of children. But this interference, though important, was very small, as it only limited the hours to twelve, which must be between six in the morning and nine at night. It fixed no age limit, and there were very many children engaged in employment of various kinds to whom the Act did not apply.

**1819.**—ACT "to make further Provisions for the Regulation of Cotton Mills and Factories, and for the better Preservation of the Health of young Persons employed." (59 George III., c. 66).

This is the second of the long series of Factory Acts, and for the first time introduced the *age limit*. It was hereby enacted that

"No child shall be employed in *any description of work* for the spinning of cotton wool until he shall have attained the full age of nine years."

The twelve hours' limit of employment per day was extended to include all persons under sixteen. Even this protection was given with a niggardly hand. The twelve hours were to be *exclusive of the necessary time for meals*, which were fixed at *not less than half an hour for breakfast and not less than one full hour for dinner*. If time were lost through failure of water power, this might be made up by requiring an extra hour's work a day.

**1825.**—ACT "to make further Provision for the Regulation of Cotton Mills and Factories and for the better Preservation of the Health of young Persons therein." (6 George IV., c. 63.)

This Factory Act was brought in by *Sir John Cam Hobhouse*. It introduced a further limit respecting Saturday, when work was

to be restricted to *nine hours*, and was not to extend after four in the afternoon. The "making up" of lost time was also restricted so as to be "during the six following days (Saturday excepted), but no longer."

**1831.**—ACT "to repeal the Laws relating to Apprentices and other young Persons employed in Cotton Factories and in Cotton Mills, and to make further Provisions in lieu thereof." (1 & 2 William IV., c. 39.)

[The Acts repealed were 59 George III. c. 66; 60 George III. c. 5; 6 George IV. c. 63; 10 George IV. c. 51; and 10 George IV. c. 63.]

This is a consolidating Act. Though it repealed all previous ones, it re-enacted most of their beneficial provisions. As far as child labour is concerned, the law was hereby declared to be: That no young person, under the age of twenty-one should, under any circumstances, be employed "between the hours of half-past eight of the clock in the evening and half-past five of the clock in the morning." No person under eighteen was to be employed more than twelve hours in one day, nor more than nine on a Saturday. The recovery of lost time was limited to three hours per week, provided that no week should exceed sixty-nine hours. No child under nine was to be employed in work under any circumstances. To ensure the effective carrying out of these provisions, penalties were imposed upon parents making false declaration as to their children's ages.

These Acts illustrate the prominent position the cotton industry held in the public eye, it being the only industry of which specific mention is made.

**1833.**—ACT "to regulate the Labour of Children and young Persons in the Mills and Factories of the United Kingdom." (3 & 4 William IV., c. 103.)

Hitherto factory legislation had been practically confined to the cotton trade. It was now extended to mills and factories for "cotton, woollen, worsted, hemp, flax, tow, linen, or silk, wherein steam, water or any other mechanical power is, or should be, used to propel or work the machinery in such mill or factory, either in scutching, carding, roving, spinning, piercing, twisting,

winding, throwing, doubling, netting, making thread, dressing or weaving of cotton, wool, worsted, hemp, flax, tow, or silk, either separately or mixed."

The provisions of all former Acts relating to cotton factories were by this Act extended to the woollen and silk industries.

A further extension of the limitation of child labour was herein enacted. The employment of children under nine was absolutely forbidden. Children under thirteen were, after the expiration of thirty months from the passing of the Act not to be employed for more than nine hours a day or forty-eight hours a week.

This provision was brought into operation gradually. For the first year the age was fixed at eleven, for the second twelve, and for all after time thirteen.

*Holidays were made compulsory*:—Christmas Day, Good Friday, and at least eight half-days during the year. FACTORY INSPECTORS, whose duty was to overlook all places where children were employed, were, for the first time, appointed to make enquiries respecting their "*Condition, Education, and Employment.*" This is the FIRST STATUTORY MENTION OF EDUCATION. The most important educational effect of this Act was that it made it a condition of employment that the child should, *so long as such child shall be within the restricted Age, attend some School, to be chosen by the Parents or Guardians.* There was also a duty incumbent upon the employer, who was entitled "to make a deduction from the weekly wages of such child as the same shall become due, not exceeding the rate of one penny in every shilling, to pay for the schooling of such child. Provision was also made for the creation of new schools where required, and power was given to the inspector to dismiss incompetent teachers. This Act is the FIRST FORESHADOWING OF COMPULSORY EDUCATION. Connected with labour as a condition of employment, it was, as we shall see later, extended to all.

**1836.**—ACT "to facilitate the Conveyance of Sites for School Rooms." (6 & 7 William IV., c. 70.)

Great difficulties had been experienced in giving school sites owing to the operation of the *Mortmain Acts*. To avoid this, the

first of a series of **School Sites Acts** was passed. Its chief provisions were:—

To allow Lords or Ladies of Manors to convey any part of Commons or Wastes as sites for Poor Schools.

To allow all persons, including those incapacitated by law, to convey Land for Poor Schools.

To allow all Ecclesiastical Bodies, Corporate or otherwise, to convey any portion of their lands as sites for Poor Schools.

Such conveyances might be made to the National Society or to the Minister and Churchwardens for the time being of the Parish, or to Trustees named by the Bishop of the Diocese. Such sites might include ground for the erection of dwelling houses for the School Master or Mistress.

The Act was made retrospective so that the building of all schools previously was legalised.

All deeds of conveyance made under the Act which might be either by way of gift, or for valuable consideration were to be enrolled, and the land was not to exceed a quarter of an acre.

1840.—ACT “for improving the Condition and Extending the Benefits of Grammar Schools.” (3 & 4 Vict. c. 77).

The founders of Grammar Schools, in most cases, strictly limited the education to the *dead languages*. The object of this Act, according to the preamble, was to make the foundation more elastic by *extending the curriculum* to other branches of *literature and science*. The Act gave power to the Courts of Equity to make decrees or orders extending the system of education, regulating the number and terms of admission, and, generally, of making schemes for the control and government of the schools. In making such decrees, the intentions of the original founders are to be respected, except in so far as by reason of change of circumstances, either general or local, it may otherwise seem expedient. The Court was not to interfere with any statute relating to the qualification of the schoolmaster. Even though Latin and Greek should be entirely dispensed with in exceptional cases, the schools are to remain “Grammar Schools,” and all the old regulations and conditions not expressly altered are to be retained. The Act also provides for the appointment and removal of masters, and for the summary recovery of all school premises.

### 1841.—SCHOOL SITES ACT. (4 & 5 Vict, c. 38.)

This repealed the Act of William III., but all proceedings under that statute were to be considered valid, and were to be continued and completed under the provisions of this Act. Divested of its involved legal phraseology, which was much more intricate in those days than now, it provided:

That any person, however entitled, might convey land to the extent of one acre, whether by way of sale, gift, or exchange, as a site for a school and schoolhouse or otherwise for the purposes of the education of poor persons in religious and useful knowledge. Should land so granted at any time cease to be used for such purpose then, in that case, it is to revert to the grantor and re-vest in him as though the Act had not passed.

Similar powers are given to the Chancellor and Council of the Duchy of Lancaster and the Officers of the Duchy of Cornwall, as well as to Corporations, Trustees, Justices, or Commissioners.

Such conveyance could be made to any Minister, Trustees, or Corporation, and their successors. Although the size of a site is limited to one acre the same person or persons could convey any number of sites, provided that not more than one should be in the same Parish.

An important clause provided for the speedy recovery of schoolhouses without a tedious remedy by action at law.

Should any teacher be dismissed or cease to be Master or Mistress, and refuse to deliver up any house or property held by him in virtue of his office within three months the trustees may complain to a court of summary jurisdiction. The justices in petty sessions shall, upon hearing such complaint, issue a warrant to enter the premises within twenty-one days and give up possession to the person entitled.

This Act is made to apply to School Boards by the Elementary Education Act, 1873, sec. 20. The provision relating to teachers' houses is made applicable by sec. 86.

### 1842.—AN ACT "to Prohibit the Employment of Women and Girls in Mines and Collieries, to Regulate the Employment of Boys, and to make other Provisions relating to Persons working therein." (5 & 6 Vict., c. 99.)

This is the first of the series of **Mines Regulation Acts**. The employment of females *within any mine or colliery* was absolutely forbidden, and indentures relating thereto were declared to be void. The employment of boys under ten was similarly forbidden. Inspectors were to be appointed to see that the provisions of the Act were properly carried out.

**1844.**—SCHOOL SITES ACT. (7 & 8 Vict., c. 37.)

The object of this Act is set out in the full title, which is :

*“ An Act to secure the terms upon which Grants are made by Her Majesty out of the Parliamentary Grant for the education of the Poor; and to explain the Act of the Fifth Year of the reign of Her present Majesty for the conveyance of Sites for Schools.”*

The preamble recites that grants have been, and may be, made; that a Committee of Council had been appointed to administer them; that many schools, owing to the conditions of their foundation, could not comply with the necessary conditions for obtaining a grant; that a number of private persons had, pending a settlement of the question, personally guaranteed the repayment of grants made to such schools. It was enacted :

(a) That all grants made, even irregularly, should be validated and that all such private persons should be relieved from any liability in respect of such guarantees.

(b) That any body of trustees acting *de facto* might properly apply for and obtain grants, to rebuild, repair, or enlarge the school or the residence of the master or mistress.

Such schools must be open to inspection. Provision had been omitted in the former Acts to take precaution against the possible death of the donor within twelve months. Notwithstanding the former Acts, such a death would invalidate a gift. This difficulty was now removed by the enactment :

*“That the same shall be and continue valid, if otherwise lawful, although the donor or grantor shall die within twelve calendar months from the execution thereof.”*

**1844.**—AN ACT “to amend the Laws relating to Labour in Factories.” (7 Vict., c. 15.)

In one respect, this was an Act of retrogression, as it allowed children of eight to “be employed in a Factory in the same Manner, and under the same Regulations, as Children who have completed their Ninth Year.” It, however, further restricted the time limit of child employment. In ordinary cases this was cut down to six and a half hours a day. In silk factories seven were allowed. Where children were to be employed only on alternate days, they might be allowed to work ten hours, provided that they



never worked after half-past four on Saturdays. School attendance was again declared to be a compulsory condition of employment, each child being required to attend school half time.

**1849.**—SCHOOL SITES ACT. (12 & 13 Vict., c. 49).

The full title of the measure was: "*An Act to extend and explain the Provisions of the Acts for the granting of Sites to Schools.*" The preamble recites all the previous Acts, and says:

"It is expedient that further facilities should be afforded for the conveyance of lands for sites for schools, in cases where such lands are comprised within other lands in leases."

The effect of the clauses is legal rather than practical, bringing within its purview lands of all tenancies, and however held.

**1850.**—AN ACT "to amend the Acts relating to Labour in Factories." (13 & 14 Vict., c. 54.)

This made the time restrictions on labour more definite and workable. The hours of employment of women and young persons were distinctly restricted to the period between six in the morning and six in the evening. Some exceptions were made with regard to the recovery of lost time, but on Saturday no deviation was allowed from the rule that work was only permissible before two of the clock in the afternoon.

**1851.**—ACT "to amend the Acts for the Granting of Sites for Schools." (14 & 15 Vict., c. 24.)

This completes the series of **School Sites Acts**. It consists of but one operative clause, the effect of which is to define the word "Parish" as used in the earlier Acts.

**1853.**—AN ACT "to further regulate the Employment of Children in Factories." (16 & 17 Vict., c. 104.)

Almost all previous Acts bearing upon this subject were limited to factories connected with textile industries. This extends the legislation greatly. By this Statute it is enacted:

That no child shall be employed in *any* Factory before six in the morning or after six in the evening except in the months between September 30th and April 1st, when the time was fixed between seven in the morning and seven in the evening.

The idea of recovering lost time was still recognised, but it was limited by a restriction that under no circumstances should a child be employed for such a purpose after seven in the evening.

**1854.**—THE LITERARY AND SCIENTIFIC INSTITUTIONS ACT  
(17 & 18 Vict., c. 112)

The object of this Act was, to give "greater facilities for procuring and settling sites and buildings in trust for institutions established for the promotion of literature, science, or the fine arts, or for the diffusion of useful knowledge."

1. Land not exceeding one acre in extent whether built upon or not may be given gratuitously or conveyed for value for the purpose of any such institution.

2. This may be done by private owners or by the Duchies of Lancaster or Cornwall.

3. If land granted by way of gift shall at any time cease to be used for the purpose for which it was granted the same shall immediately revert to and become part of the estate of the grantor.

4. The death of a donor within twelve months of a voluntary gift shall not invalidate the same, but the conveyance, if otherwise lawful shall continue in force.

**1856.**—ACT "for the appointment of a Vice-President of the Council of Education." (19 & 20 Vict., c. 116.)

This provided that Her then Majesty should by warrant appoint a Vice-President at a salary of two thousand pounds a year, who should be capable of sitting in the House of Commons.

This was repealed by the *Board of Education Act, 1899* (62 & 63 Vic. c. 33).

**1860.**—ACT "to Place the Employment of Women, young Persons and Children in Bleaching Works and Dyeing Works under the Regulations of the Factory Acts." (23 & 24 Vict., c. 78.)

By this statute all the preceding Factory Acts were applied to bleaching and dyeing, with the following variations:—That women and young persons might be employed in recovering lost time until half-past four on Saturday afternoon, and until eight o'clock at night on any other day. Bleaching and dyeing depending so much upon water power, leave was given to employ women and young persons during the night in cases where the water had first failed and then had become sufficient.

**1862.**—ACT "to Prevent the Employment of Women and Children during the night in certain Operations connected with Bleaching by the Open-air Process." (25 & 26 Vict. c. 8.)

This Act consisted of but two clauses :

1. "It shall not be lawful to employ Females, young Persons, and Children or any of them during the night; that is to say, from Eight of the Clock in the Evening to Six of the Clock in the Morning."

2. Former penalties were retained.

**1863.**—A FURTHER ACT "to Amend the Act for Placing the Employment of Women, young Persons and Children in Bleaching Works and Dyeing Works under the Regulations of the Factories Acts."  
(26 & 27 Vict., c. 38.)

This Act only consists of a definition of what bleaching and dyeing works or factories mean.

**1864.**—ACT "for the Extension of the Factory Acts."  
(27 & 28 Vict., c. 48.)

This is one of the first in which a Short Title is given. It may be quoted for all purposes as **The Factory Acts Extension Act, 1864.** The Act only applies to the several manufactures and employments mentioned in the schedule. These are :

The manufacture of earthenware except bricks and tiles, not being ornamental tiles.

The manufacture of lucifer matches.

The manufacture of percussion caps.

The manufacture of cartridges.

The employment of paper staining.

The employment of fustian cutting.

All the Factory Acts are made applicable to these industries. In match-making no woman or child was to be allowed to take meals in any part of the factory. In fustian cutting no child was to be employed under the age of eleven.

**1866.**—INDUSTRIAL SCHOOLS ACT (29 & 30 Vict., c. 118).

By this Act Industrial Schools might be established under the authority of the Home Secretary.

**1867.—THE FACTORY ACTS EXTENSION ACT. (30 & 31 Vict., c. 103.)**

This Act largely extended the definition of "Factory." The new description included:

(1) Any blast furnaces or other place where metals are extracted from ores;

(2) Any copper mill;

(3) Any iron mill, forge, or foundry;

(4) Any "premises in which steam, water, or other mechanical power is used for moving machinery";

(5) Any place used for (a) paper manufacture, (b) glass manufacture, (c) tobacco manufacture, (d) letterpress printing, (e) book-binding. This Act contains stringent rules as to the employment of children. By section 7, no child or young person shall be employed on Sunday in any factory. There is a slight modification of this in respect to blast furnaces.

No boy under twelve and no female under any circumstances is to be employed in any part of a glass factory in which the process of melting or annealing glass is carried on.

No child under eleven is to be employed in any factory for the purpose of grinding in the metal trades.

No child is to be allowed to take meals within the working area of any glass factory.

**1867.—THE WORKSHOP REGULATION ACT. (30 & 31 Vict., c. 146.)**

The following are the chief provisions of the Act:—"Child" is defined as a person under the age of thirteen years. The Act is important as part of the development of State Care for the children. No child was to be employed on any one day in any handicraft for a period of more than six hours and a half, such employment to be between six in the morning and eight at night. No child was to be employed at all on Sunday or after two on a Saturday afternoon. As affecting the education of the children, the following provisions are important:—Every child who is employed in a workshop shall attend school for at least ten hours in every week during the whole time he is so employed. Exceptions are made in cases of illness or any other unavoidable cause. Penalties to the extent of twenty shillings are imposed

upon defaulting parents, and it is provided that the teacher shall receive from the employer the amount of any fees due.

**1869.—ENDOWED SCHOOLS ACT.** (32 & 33 Vict., c. 56.)

This Act authorised the appointment of a Commission, with power to draw up schemes for the management of endowed schools. These powers were, in 1874 (37 & 38 Vict., c. 87), transferred to the Charity Commissioners.

**1870.—ELEMENTARY EDUCATION ACT.** (33 & 34 Vict., c. 75.)

This statute was the first of a series which at present has ended in the Acts of 1902 and 1903. It introduced important new principles of legislation. For the first time statutory provision was made for several things which hitherto had never been recognised by the State.

1. Compulsory education was adopted.
2. Schools were to be maintained out of local poor rates.
3. No religious teaching should be given to any child, if objected to by the parent, in any school assisted by the State.

Compulsion necessarily involved some means of enforcing attendance. This was supplied by providing penalties against parents wilfully allowing their children to be absent from school.

The following is an analysis of the provisions of the Act, which was regarded by many as an Educational Revolution. These provisions have been greatly modified by the Acts of 1902 and 1903. This Act (1870) only applies to England and Wales :—

**1. Definitions :—**

**METROPOLIS** means Metropolitan Board of Works (now *London County Council*) area.

**BOROUGH** means any place having a municipal corporation.

**PARISH** means a place for which a separate poor rate can be made.

**EDUCATION DEPARTMENT** means "the Lords of the Committee of the Privy Council on Education." [This must now be read as the *Board of Education*.]

**HIS MAJESTY'S INSPECTOR** means an Inspector appointed by the Board of Education.

**MANAGER** means any person who has the control of an elementary school, whether he has the legal interest or not.

**TEACHER** means any person employed in teaching, whether it be as head, assistant, pupil, or sewing teacher.

**PARENT** means actual parent, guardian, or person having the custody of any child.

**ELEMENTARY SCHOOL.** This includes all the schools assisted by the State by Government Grants.

The conditions of giving Government grants are as follows:—

(i.) The instruction must be, in the main, elementary.

(ii.) Fees must not, from each scholar, exceed ninepence a week.

**SCHOOLHOUSE** includes the teacher's dwelling house and the playground.

[By the Act of 1902 the schoolmaster's house is not included in the meaning of *schoolhouse*.]

**VESTRY.** This, as far as education is concerned, has now become obsolete. It was defined as "the ratepayers of a parish meeting in vestry, according to law."

**PARLIAMENTARY GRANT** is a grant made by the Treasury "for public education in Great Britain."

## 2. Provision of Schools:—

(i.) In every school district (as defined by Section Four of the Act) there must be provided "a sufficient amount of accommodation in public elementary schools available for all the children resident in such district."

(ii.) If *any deficiency* existed and was not supplied on the requisition of the Board of Education, the Board might cause a School Board to be formed.

(iii.) Every school receiving government grants must be an "elementary school."

The regulations of an elementary school are laid down as follows:—

(a) No child attending shall be required either to attend or refrain from attending any Sunday School or place of worship.

(b) Religious instruction must be given either at the beginning or end of the school so as to enable objectors to withdraw.

(c) The school must at all times be open to inspection by Her Majesty's Inspectors.

3. Every school provided by a School Board (now the Education Authority) shall be subject to the following rules:—

(a) The school must be an "elementary" school;

(b) No distinctive religious formulary must be taught.

4. Power is given to School Boards to appoint managers of their schools and to delegate their powers to such managers. They cannot delegate "the power of raising money."

5. If the School Board make default, the Board of Education may intervene and declare the School Board to be dissolved.

6. Provision is made for the remission of fees, but this has now become practically inoperative, as fees only survive in a few cases.

7. Power is given to every School Board to supply out of the rates "sufficient public school accommodation for their district."

8. Powers are given to the School Boards to acquire lands compulsorily under the conditions of the *Lands Clauses Consolidation Act*, 1845.

9. The provisions of the *Charitable Trusts Acts*, 1853 to 1869 are extended to the sale, lease, or exchange of school houses, but the Education Department is substituted for the Charity Commissioners.

10. Managers of Voluntary Schools may transfer their schools to the School Board, either by way of gift, or sale, or reserving to themselves the right of user at certain times (Saturdays, Sundays, and evening as a rule.)

11. **Provision of Free Schools.**—The statute enacted that :

“If a School Board satisfy the Education Department (Board of Education) that on the ground of the poverty of the inhabitants of any place in their district, it is expedient for the interest of education to provide a school at which no fees shall be required from scholars, the board may, subject to such rules and conditions as the Board of Education may prescribe, provide such school and may admit scholars to such school without requiring any fee.”

This section was not taken advantage of, no school having been built under it. It is, since the passing of 54 & 55 Vict., c. 56, practically obsolete.

12. Power is given to School Boards to contribute to the maintenance of any pupil in an industrial school, or, if need be, to establish such schools of their own.

13. Sections 29 to 34 relate only to the election, constitution and proceeding of School Boards. These are now merged in the “Education Authorities.”

14. The appointment of officers, including teachers, is regulated by Section 35, which is still operative. The section provides that :

A school board (education authority) may appoint officers, including teachers, to hold office during the pleasure of the board, and pay them such salaries as they think fit. An important proviso is that no appointment shall be made or dismissal determined upon, unless each member of the board has had four days' notice in writing of the meeting.

15. Officers may be appointed to enforce any bye-laws under the Act and under the *Industrial Schools Act*, 1866, and may, if properly authorised by the Board, appear in court to prosecute.

16. Section 37 relates entirely to the School Board in the metropolis, its constitution and selection ; as this is entirely abolished by the recent Act the provisions are now of no importance.

17. Power is given to School Boards to combine together for any purpose relating to elementary schools in such districts, and to maintain and keep efficient schools common to such districts.

18. Numerous regulations are laid down as to audit, precepts and default. These have now no application.

19. Returns are to be made, and persons may be employed to assist in the preparation and making of the same. Should any authority fail to make the necessary returns, the Board of Education may appoint persons to make them with the same powers as persons appointed by the local authority. In case the managers or teacher of any school fail to give such persons reasonable facilities for examining the premises, books or scholars, such school shall be removed from the list of efficient elementary schools.

20. Where for any purpose a Public Inquiry is held:—

(a) The Board of Education shall appoint a person to conduct it.

(b) The person so appointed shall hold it in the neighbourhood of the school, and shall give notice of the same at least seven days before in the district.

(c) He shall report in writing, and a copy of such report shall be widely published in the district.

21. Bye-laws may be made:—

(a) Requiring the parents of children between the ages of five and thirteen to cause them to attend school.

(b) Determining the time at which attendances shall be made.

(c) Providing remission of fees in necessitous cases.

(d) Imposing penalties for any violation of the bye-laws.

(e) Providing that partial exemption shall be granted to any child over ten on producing a certificate of proficiency from His Majesty's Inspector.

The following are recognised as excuses for non-attendance:—

(a) That the child is under efficient instruction

(b) Sickness or any unavoidable cause.

(c) Want of school accommodation within a distance prescribed by the bye laws not exceeding three miles.

22. Provisions are made for the application of small endowments connected with schools receiving Parliamentary grants. This must be by a scheme submitted to, and approved of by, the Board of Education.

23. Managers of schools receiving grants, but not provided by the Local Authority may arrange, on not more than two days in any year, for an examination and inspection of the children in religious knowledge; but upon such days the registers must not be marked, and attendance shall in no case be compulsory.

24. The provisions of the *School Sites Acts* with respect to the tenure of office by teachers and the recovery of possession of premises held by them in virtue of their office is extended to all schools provided by a Local Authority.

25. Penalties may be recovered summarily.

26. Grants in aid of building schools are abolished, all grants are limited to "public elementary schools," and no grant is to be made in respect of religious instruction.



**1870.—THE FACTORY AND WORKSHOP ACT.** (33 & 34 Vict., c. 62.)

This Act extends the whole of the Factory Acts to bleaching and dyeing "works" not hitherto recognised as factories. All the regulations affecting children in the textile trades were hereby applied to these "works."

**1871.—FACTORY ACT FOR JEWS.** (34 & 35 Vict., c. 20.)

Penalties and prohibitions were contained in previous Factory Acts in respect of Sunday labour. Hereby these were repealed with respect both to women and children. Such employment, however, must be of Jews by Jews. The workshop shall be closed on Saturday until sunset, and no "traffic" must take place on Sunday. With these exceptions, all the regulations and conditions as to number of hours per week and the time of work still applied.

**1871.—AN ACT "to Amend the Acts relating to Factories and Workshops."** (34 & 35 Vict., c. 104.)

This forbids the employment of any female under the age of sixteen or a boy under ten "in the manufacture of bricks not being ornamental tiles," and any such employment is made an offence under the Factory and Workshops Acts, 1833 to 1871. For the first time this Act brings within the range of these Acts any factory or workshop which is the "property of the Crown."

**1872.—THE METALLIFEROUS MINES REGULATION ACT.** (35 & 36 Vict. c. 77.)

This prohibits the employment of any boy under the age of twelve, or of any female below ground in any mine to which the Act applies. The employment of boys up to the age of sixteen was limited to fifty-four hours in any one week, or more than ten hours in any one day.

**1873.—ELEMENTARY EDUCATION (AMENDMENT) ACT.** (36 & 37 Vict., c. 86.)

1. School Boards are declared entitled, and for the purpose of clearing up doubts shall be deemed always to have been entitled,

to be constituted trustees for any educational endowment or charity for purposes connected with education; provided:

(a) That the purposes of the same are not inconsistent with the principle upon which their schools are conducted.

(b) That the schools connected with such endowment or charity shall be deemed to be a school provided by the School Board.

2. Where a School Board acts as a prison authority under the Industrial Schools Act, 1886, due public notice of its intention so to do shall be given.

3. The Board of Education may *obtain all returns directly*, if deemed advisable, without first calling upon the local authority.

4. With respect to legal proceedings, it is provided:

(a) That the court instead of inflicting a penalty may make a preliminary attendance order, failure to comply with which may be enforced by the penalty originally incurred.

(b) The court may require the parent or employer to produce the child before the court.

(c) A certificate under the hand of the principal teacher shall be evidence of the facts therein stated.

(d) The onus of proving the age for exemption shall lie upon the defendant.

(e) In case of non-attendance at a public elementary school the onus of proving that a child is under efficient instruction shall be on the defendant.

### 1873.—THE AGRICULTURAL CHILDREN ACT. (36 & 37 Vict., c. 67.)

1. No one except a parent on land of his own shall employ a child under eight in the execution of any agricultural work at any time whatever.

2. No child under ten shall be so employed unless he has attended two hundred and fifty times at a certified school within twelve months, and no child under twelve unless he has so attended one hundred and fifty times.

3. The Petty Sessional Court may, for a period not exceeding eight weeks in any one year, suspend the restriction clause of the Act, or, in case of illness, may grant special exemption.

4. Further exemptions are granted:

(a) In the employment of children over eight in hay harvest, corn harvest, or the ingathering of hops.

(b) Where there has been no school available during the preceding twelve months or where the school is closed for holidays.

(c) Where a child has obtained a certificate of having passed the *Fourth Standard*.

**1874.—FURTHER FACTORY ACT. (37 & 38 Vict., c. 44.)**

This fixes the hours of employment of young persons and children at between either six in the morning and six in the evening, or seven in the morning and seven in the evening. It also prohibits any such employment "continuously for more than four hours and a half without an interval of at least half an hour for a meal." Employment for any purpose whatever is forbidden after half-past one on a Saturday, except in cases when the employment begins at seven in the morning or later, when it may be extended to two o'clock, with an hour's allowance for meals. Children may be employed "in morning or afternoon sets, or for the whole day on alternate days." With respect to such employment, the following regulations are laid down:—

(i.) A child employed before noon shall not on any day be employed after one o'clock, or if the hour of dinner be before one o'clock after such hour of dinner.

(ii.) He shall not be employed on two successive Saturdays, nor on any Saturday if on any other day in the same week he has been employed for more than five hours.

(iii.) Every child must attend school in manner directed by the Factory Act, 1844.

(iv.) Where they work on alternate days it is provided:—

(a) That no child shall under any circumstances be employed on two successive days;

(b) That the school provision of the Act of 1844 (7 Vict., c. 15 s. 38) shall apply.

This Act also repeals all former Acts which allowed extra working hours for the purpose of making up lost time. It also makes important modifications in the ages at which children may be employed. The age definition of a "child" is raised from thirteen to fourteen, and his employment is forbidden "unless he has obtained . . . a certificate of having attained such standard of proficiency in reading, writing, and arithmetic as may from time to time be prescribed for the purposes of this Act." The employment of children under ten is entirely forbidden. A slight exception to the employment clauses is made in favour of the silk trade.

**1875.—PUBLIC HEALTH ACT. (38 & 39 Vict., c. 55.)**

This is an exceedingly long Act dealing with the multifarious questions bearing upon the subject of public health. The only sections affecting the matter of education are those which regulate the powers of local authorities to borrow money on the security of the rates, and the creation of a sinking fund for repayment.

**1876.—ELEMENTARY EDUCATION (AMENDMENT) ACT. (39 & 40 Vict., c. 79.)**

This was by far the most important amendment of the principal Act of 1870. Its chief provisions are :—

1. That it shall be the duty of every parent to cause his child regularly to attend school.

2. That no child under ten years of age shall be employed (this is now extended to twelve), and that no child shall be employed who has not obtained a necessary certificate of due attendance or is attending school under the provisions of the Factory Acts for the time being in force.

3. Penalties are provided both for parent and employer.

4. The following exemptions are made by the statute :—

(a) That there is no school within two miles.

(b) That the employment is during school holidays or out of school hours, and does not interfere with the efficient education of the child or its attendance for full time at a school.

5. Attendance orders may be made by a court of summary jurisdiction.

(a) When the parent neglects to cause the child to attend school.

(b) When the child is found wandering, not under control, or in the company of rogues, vagabonds, disorderly persons, or reputed criminals.

6. Non-compliance with an "attendance order" without reasonable excuse involves :—

(a) A penalty not exceeding five shillings (now increased to twenty).

(b) On a second occasion the sending of the child to an industrial school.

7. A child sent to an industrial school may be licensed to live out if the managers so desire ; but he must, as a condition, attend as a day scholar regularly.

8. Local Authorities may themselves establish industrial schools with the consent of one of His Majesty's principal Secretaries of State.

9. Day industrial schools may be established providing industrial training, elementary education, and one or more meals a day, but not lodging ; and all powers respecting an industrial school shall be exercisable in respect of a "day" industrial school. The parents

may, in all cases, be called upon to contribute a sum not exceeding two shillings a week towards the child's maintenance.

10. Where the population of the school district, or within two miles of the school, is less than three hundred, a special grant of from ten to fifteen pounds is provided,—this is in addition to all previous grants, Parliamentary or otherwise.

11. A justice of the peace may give authority to enter and search "any place, whether a building or not," where "there is reasonable cause to believe that a child is employed in contravention of the Act." Resisting such inspection involves a penalty of twenty pounds.

12. For the recovery of penalties under this Act, no officer of a Local Authority shall take proceedings unless by the direction of not less than two members of such authority.

13. An agent of an employer is personally liable for any contravention of the Act committed by him, and the employer himself is not to be held responsible if he were ignorant.

14. A parent who himself employs a child in any labour exercised by way of trade or for gain shall be subject to the same conditions and penalties as an ordinary employer. A child means any person under fourteen years of age.

### **1877.—THE CANAL BOATS ACT. (40 & 41 Vict., c. 60.)**

Every canal boat used as a dwelling place was required to be registered. One of the objects of registration was to know the number of children on such boats, so as to secure to them some education. It was therefore enacted :

(1) That a child in a canal boat and his parent shall be deemed to be resident in the place to which the boat is registered as belonging, and shall be subject accordingly to any bye-law in force in that place.

(2) That if the parent satisfies the School Authority that the child is under efficient instruction in some other school district the Authority shall grant him a certificate to that effect, and the child shall be deemed to be resident in the district in which he is receiving such efficient instruction.

Power is also given to any canal company to establish out of its funds, notwithstanding any charter to the contrary, schools for children living upon its boats. This may include education, lodging, and maintenance.

### **1878.—FACTORY AND WORKSHOP CONSOLIDATION ACT. (41 Vict., c. 16.)**

This Act practically incorporates the whole law relating to Factories and Workshops. With slight modifications, hereinafter

noted, it represents the law at the present time so far as relates to the employment and education of child workers. In respect to textile factories it is enacted :

1. Children shall not be employed except on the system either of employment in morning and afternoon sets, or of employment on alternate days only.

2. The period of employment for a child in the morning set shall, except on Saturday, begin at the same hour as if the child were a young person, and end at one o'clock in the afternoon, or, if dinner time begins before one o'clock, at the beginning of dinner time.

3. The period of employment for a child in an afternoon set shall, except on Saturday, begin at one o'clock in the afternoon, or any later hour at which the dinner time terminates, and end at the same time as if the child were a young person.

4. The period of employment for any child on Saturday shall begin and end at the same hour as if the child were a young person.

5. A child shall not be employed in two successive periods of seven days in a morning set or two successive periods of seven days in an afternoon set, and a child shall not be employed on two successive Saturdays, nor on Saturday on any week if on any other day in the same week his period of employment has exceeded five hours and a half.

6. When a child is employed on the alternate day system, the period of employment for such child, and the time allowed for meals, shall be the same as if the child were a young person; but the child shall not be employed on two successive days of the week, and shall not be employed on the same day of the week in two successive weeks.

7. A child shall not on either system be employed continuously for any longer period than he could be if he were a young person without at least an interval of half an hour for a meal.

The times during which a "young person," that is, a child over fourteen years of age, can be employed in a textile factory are as follows :—

1. On ordinary days either between six and six or seven and seven.

2. On Saturdays starting at six or seven in the morning :

(a) Where the period of employment begins at six o'clock in the morning, if not less than an hour is allowed for meals, it shall end at one o'clock as regards any manufacturing process, and at half-past one as regards employment for any purpose whatever.

(b) If less than one hour is allowed for meals, the employment shall end at half-past twelve as regards any manufacturing process, and one o'clock as regards any employment whatever.

(c) Where the employment begins at seven o'clock, then it must cease at half-past one for manufacturing processes, and at two for all purposes.

The times for meals are regulated as follows:—

(a) On every day except Saturday, not less than two hours, of which at least one must be before three in the afternoon.

(b) On Saturday not less than half an hour.

A "young person" must not be employed for more than four and a half consecutive hours, with an interval of at least half an hour. With respect to non-textile factories and workshops, the regulations are somewhat different.

[The afternoon set on any day, including Saturday, may begin at half-past twelve o'clock, and shall end at two o'clock.]

The Act also contains provisions purporting to regulate the employment of children at home.

A young person may be employed for eight hours on a Saturday on condition that he is not employed for a longer time on any other day.

The provisions laid down as to education are:—

1. The parent of a child employed in a factory, or in a workshop, shall cause that child to attend some recognised efficient school (which may be selected by such parent), as follows:—

(a) The child, when employed in a morning or afternoon set, shall in every week, during any part of which he is so employed, be caused to attend on each work day for at least one attendance.

(b) The child, when employed on the alternate day system, shall on each work day preceding each day of employment in the factory or workshop be caused to attend for at least two attendances.

(c) An attendance for the purpose of this section shall be an attendance as defined for the time being by a Secretary of State with the consent of the Education Department (now the Board of Education) and be between the hours of eight in the morning and six in the evening.

(d) No attendance is required on a Saturday or on any holiday allowed from the factory.

(e) Attendance is excused during all school holidays or when the teacher gives a certificate of illness.

(f) Where there is no recognised efficient school within two miles, attendance at other schools will suffice.

(g) A child failing in any week to fulfil the educational requirements of the Act shall not be employed in the following week until he has made up the deficiency in attendance.

(h) It is incumbent on the employer or his representative to require certificates of attendance each week from every child.

(i) A child of thirteen who has obtained a certificate of proficiency in reading, writing, and arithmetic is deemed to be a "young person" for the purpose of employment.

The employment of children is again entirely forbidden where the following are carried on:—

- (a) Silvering of mirrors by mercurial process.
- (b) The making of white lead.
- (c) The melting or annealing of glass.
- (d) The making or finishing of bricks or tiles (except ornamental tiles).
- (e) The making or finishing of salt.
- (f) The dry grinding of metals.
- (g) The dipping of lucifer matches.
- (h) In other than dry grinding the prohibition only extends to eleven years of age.

Nearly all the previous Factory and Workshop Acts are repealed by this Act, which may be regarded as containing practically the whole law upon the subject up to this date. These enactments are very important educationally, as they were the earliest indications of the trend of public opinion in favour of the interference by the State with the hitherto almost unbounded liberty of the parent with regard to the upbringing of his children. Though this question was the subject of much controversy for many years, in the Parliamentary discussion of this measure it was not accepted by all sides.

### 1879.—ELEMENTARY EDUCATION (INDUSTRIAL SCHOOLS) ACT. (42 & 43 Vict., c. 48.)

This provided:—

1. That School Boards should have full right to contribute to the maintenance of any industrial school, whether within or without their district.
2. Such contribution may be made towards the erection, rebuilding, or furnishing of such school.
3. Guardians may also contribute money from the rates for such purpose.

### 1880.—ACT “to Make Further Provision as to Bye-Laws under the Elementary Education Acts.” (43 & 44 Vict., c. 23.)

This makes it compulsory on every local authority, not having previously done so, to make bye-laws. If default is made in so doing, the Board of Education may make them, and they shall have full legal force.



**1883.—FACTORY AND WORKSHOP ACT.** (46 & 47 Vict., c. 53.)

The only alteration with regard to schools in this statute is in Section 14, which runs as follows:—

“Notwithstanding anything in Section 12 or Section 14 of the Factory and Workshop Act, 1878, the period of employment for a child in an afternoon set in a factory or workshop, where the dinner time does not begin before two o'clock in the afternoon, may begin at noon: provided that in such case the period of employment in the morning set shall end at noon.”

**1884.—CANAL BOATS ACT.** (47 & 48 Vict., c. 75.)

This Act only refers to education in two sections and then somewhat indirectly.

1. The master of the boat is made liable for neglect to send returns to the Board of Education.

2. The Board of Education is empowered to make regulations with respect to the form of certificates or pass books as to attendance at school to be used by children in canal boats.

3. The Board of Education shall “every year report to Parliament as to the manner in which the *Elementary Education Acts*, 1870 & 1873, 1876 & 1880, are enforced with respect to children in canal boats, and shall for that purpose direct Her Majesty's Inspector of Schools to communicate with the school boards and school attendance committees in the district.”

**1887.—THE COAL MINES REGULATION ACT.** (50 & 51 Vict., c. 58.)

This further regulates the employment of children in, on, or about coal mines. The statutory provision relating to employment of women and girls or of boys under twelve is extended to coal mines, and rules are laid down about overground work as follows:—

1. No boy or girl under twelve years of age shall be so employed.

2. No boy or girl under the age of thirteen years shall be so employed—

(a) For more than six days in any one week; or,

(b) If employed for more than three days in any one week, for more than six hours in one day, or in any other case for more than ten hours in any one day.

Employers are entitled to pay the school fees, if any, not exceeding twopence per week. and to deduct the same from the child's wages.

**1888.—VICTORIA UNIVERSITY ACT.** (51 & 52 Vict., c. 45.)

This short Act was passed to enable graduates of the Victoria University to become candidates and hold offices in all cases

where previously only graduates of Oxford, Cambridge, or London were eligible, and to be entitled to all privileges as fully as such graduates.

**1889.—TECHNICAL INSTRUCTION ACT. (52 & 53 Vict., c. 76.)**

By this, power was given to local authorities :

1. To supply, or aid the supply, of technical or manual instruction out of the local rates, with the following restrictions :—

(a) Such instruction must not be given to any child receiving instruction at an elementary school in the obligatory or standard subjects.

(b) *No religious test shall be applied, or religious qualification required respecting any person engaged in such instruction.*

(c) Schools already existing and in receipt of government grants from the Science and Art Department may also receive assistance.

(d) Where aid is given to existing schools the local authority must be represented on the governing body of the school or institution.

(e) The rate to be levied for this purpose is limited to one penny in the pound.

2. To form a Technical Education Committee consisting either wholly or partly of members of the Local Authority, and to delegate to such Committee any of their powers under this Act.

3. To impose, if thought desirable, an entrance examination upon all candidates for admission to any such institution.

The following are the definitions given in the Act :—

1. **TECHNICAL INSTRUCTION** shall mean instruction in the principles of science and art applicable to industries, and the application of special branches of science and art to specific industries or employments. It shall not include teaching the practice of any trade or industry or employment, but save as aforesaid, shall include instruction in the branches of science and art and any other form of instruction (including modern languages and commercial and agricultural subjects) which may for the time being be sanctioned by the Department.

2. **MANUAL INSTRUCTION** shall mean instruction in the use of tools, processes of agriculture, and modelling in clay, wood, or other material.

**1890.—EDUCATION CODE ACT. (53 & 54 Vict., c. 22.)**

This was enacted to permit the extension of the educational curriculum in evening schools, and to make special grants in certain cases. It provided :

1. That, as a condition of Parliamentary grant, the principal part of the education need not be elementary as required in day schools.

2. That where the population of an elementary school district, or within two miles of the building, does not exceed five hundred, then a special annual grant of ten pounds may be made, in addition to all grants, ordinary or special, previously provided.

**1891.—SCHOOLS FOR SCIENCE AND ART ACT.** (54 & 55 Vict., c. 61.)

The object of this statute was to facilitate the transfer of science and art, literary, or scientific institutions to local authorities. It provides :

1. That the managers of any such institution may make arrangements with any local authority for transferring the school or institution to that authority, and that the authority may legally assent to the same.
2. That all such transfers shall be in accordance with the provisions laid down in the Act of 1870 for the transfer of schools to school boards.

**1891.—FACTORY AND WORKSHOP ACT.** (54 & 55 Vict., c. 75.)

Section 18 runs "On and after the first day of January, 1893, no child under the age of eleven years shall be employed in a factory or workshop." This is in substitution for the age of ten, laid down in section 20 of the Act of 1878. It is further provided that complete lists of outworkers shall be kept, together with the places where they work, and be open to inspection.

**1891.—ACT "to Make Further Provision for Assisting Education."** (54 & 55 Vict., c. 56.)

This is commonly called the **Free Education Act**. It provides :

1. That an extra grant at the rate of ten shillings a year be paid to every efficient elementary school for each child between the age of three and thirteen years in average attendance.
2. Such grant was only to be made in consideration of the abolition of fees in every school where the previous average fees did not amount to more than ten shillings or in consideration of the reduction of the fees charged by at least ten shillings.
3. The Act was made to apply to all future schools.

**1892.—TECHNICAL AND INDUSTRIAL INSTITUTIONS ACT.** (55 & 56 Vict., c. 29.)

The object of this statute was to take all such public institutions out of the operation of the Mortmain and Charitable Uses Acts. To this end it enacts that the governing body of any such public institution may take land by way of sale, exchange, or gift, and that the gift of any such land shall not be void by reason of the death of the testator within twelve months.

**1893.—ELEMENTARY EDUCATION (BLIND AND DEAF CHILDREN) ACT. (56 & 57 Vict., c. 42.)**

This statute extends the meaning of elementary education so as to include "the case of blind or deaf children over the age of seven," for whom special schools may be provided.

1. Distance of suitable school is to be no excuse for non-attendance, and a duty is imposed on the Local Authority to provide for blind and deaf children resident in their district efficient instruction in some school certified by the Board of Education. This may be done either by providing and maintaining schools suited for the purpose, or by contributing to such schools provided by others.

2. The Local Authority's responsibility does not extend to imbeciles or idiots, or to children in workhouses or boarded out by the Guardians of the poor.

3. When a Local Authority contributes towards the maintenance of any school not in its own district, the Board of Education may agree to a scheme giving such Local Authority representation on the governing body of such school.

4. All expenses incurred in carrying out this Act by the Local Authority shall be paid out of the fund available for the payment of their general expenses.

5. Grants shall be made by the Board of Education in respect of special schools, if carried on under the general conditions of the Elementary Education Acts, including the conditions with respect to religious instruction.

6. The parent is to be held liable to contribute towards the education and maintenance of the child such weekly sum as may be agreed, or, in default of agreement, settled by a court of summary jurisdiction.

7. The age of compulsory instruction is extended in the case of these children to sixteen years.

8. Grants are to be paid to such special schools "to such amount and on such conditions as may be directed from time to time in the minutes of the Board of Education."

**1893.—ELEMENTARY EDUCATION (SCHOOL ATTENDANCE) ACT. (56 & 57 Vict., c. 51.)**

This Act raised the age of exemption to a minimum of eleven years, even in respect to partial exemption, notwithstanding any certificates of proficiency or due attendance. The age was still further raised by 62 & 63 Vict., c. 18, to twelve years. The age

alteration applied both to the penalties imposed on parents and employers.

**1894.—THE PREVENTION OF CRUELTY TO CHILDREN ACT.**  
(57 & 58 Vict., c. 41.)

By this statute penalties are provided against any person who :

(a) Causes or procures any child, being a boy under the age of fourteen years, or being a girl under the age of sixteen years, or having the custody, charge, or care of any such child, allows that child to be in any street, premises, or place for the purpose of begging or receiving alms, or of inducing the giving of alms, whether under the pretence of singing, playing, performing, offering anything for sale, or otherwise ; or

(b) Allows such child to be in any street, or in any premises licensed for the sale of any intoxicating liquor, other than premises licensed by law for public entertainments, for the purpose of singing, playing, or performing for profit, or offering anything for sale, between nine p.m. and six a.m.

**1897.—VOLUNTARY SCHOOLS ACT.** (60 Vict., c. 5 )

The object of this statute was to assist voluntary schools, that is, "public elementary schools not provided by School Boards." Its essential provisions are :

(a) It provided for a special grant to voluntary schools not exceeding in the aggregate five shillings per scholar.

(b) It abolished what was known as the seventeen and sixpenny limit.

(c) It freed voluntary schools from the payment of local rates.

**1897.—SCHOOL BOARD CONFERENCE ACT.** (60 & 61 Vict., c. 33.)

It had been deemed in some questions advisable, in order to gather together information from all parts of the country, that representative members and clerks should meet together in conference once a year. The expense of this was found to be not chargeable upon the rates, hence the passing of this Act. It allowed, as construed by the Board of Education, the right to send not more than three representatives from each Board, and to pay their travelling and other expenses according to a fixed scale. It is doubtful whether the Act is still effective.

### 1893.—THE ELEMENTARY SCHOOL TEACHERS (SUPER-ANNUATION) ACT. (61 & 62 Vict., c. 57.)

The question of teachers' pensions had been one of great difficulty from 1846. It was complicated on the introduction of the Revised Code by Mr. Robert Lowe, and from that time had been the subject of considerable friction and agitation. For the present it has been settled by the above Act, which provides :

1. That every certificate granted after the passing of the Act shall expire on its holder attaining the age of sixty-five unless the Board of Education shall allow a special extension.

2. That every teacher shall, if a man, pay three pounds, if a woman, two pounds, per annum to a deferred annuity fund.

3. That for such payment the teacher shall, under the terms and conditions laid down in the Act, be entitled to a pension of an amount fixed by tables prepared by the Treasury.

This deferred annuity fund is augmented by grants from the Treasury of an annual superannuation allowance calculated at the rate of ten shillings for each year of recorded service.

Power is reserved by the Treasury to increase the contributions to the deferred annuity fund in case the average salaries rise above a certain amount.

In the case of permanent breakdown it is provided :

1. That "disablement allowances" may be granted on the following terms.—

(a) The teacher must have had at least ten years of "recorded service."

(b) The ten years must form at least one half of the time that has elapsed since the teacher became certificated.

(c) The teacher must have been permanently incapable, owing to infirmity of mind or body, of being an efficient teacher in a public elementary school.

(d) That he has not in any way become disentitled to superannuation.

2. That the amounts of such disablement allowances shall be :—

(a) In the case of a man, twenty pounds for ten complete years of recorded service, with the addition of one pound for each additional year.

(b) In the case of a woman, fifteen pounds for the first ten and thirteen shillings and fourpence for each additional year of recorded service.

Provided that the allowance shall in no case exceed the superannuation allowance as fixed by the Act.

The deferred annuity fund is liable to actuarial revision, upon which the amounts payable may be raised or decreased according to its financial stability. The Act is not compulsory in the case of teachers already in service, but, if they accept—

The ten shillings per year (see "3" above) for each year of recorded service may be augmented in the case of a man by threepence, and in the case of a woman by twopence, for each year of recorded service served before the commencement of the Act.

**1899.—ELEMENTARY EDUCATION (SCHOOL ATTENDANCE) ACT.**  
(62 & 63 Vict., c. 13.)

This raised the age of partial or total exemption from eleven to twelve.

**1899.—ELEMENTARY EDUCATION (DEFECTIVE AND EPILEPTIC CHILDREN) ACT.** (62 & 63 Vict., c. 32.)

The principal provisions were :

1. Power is given to Local Authorities to ascertain what children, by reason of mental or physical defect, are incapable of receiving proper benefit from the instruction in ordinary elementary schools, but are not incapable of receiving such benefit in special schools or classes; and what children, by reason of severe epilepsy, are unfit to attend the ordinary elementary schools.

2. Facilities are given to parents to initiate such enquiry as is necessary to ascertain whether their children are defective or epileptic. Medical certificates of unfitness are to be required in every case, from approved practitioners and on prescribed forms. A parent refusing to have his child examined is subjected to a maximum fine of Five Pounds.

3. Provision may be made for these children out of the rates in either special schools or classes either within or without the district of the Local Authority.

4. Such classes shall not contain more than fifteen epileptics in one building, and more than four such buildings shall not be established in one school. Should there be no school available in the neighbourhood, the Local Authority may pay for boarding out such children near to suitable schools. Power is given to the Local Authority, where children are unable to attend school without such assistance, to provide them with conveyances and guides.

5. The last provision is not to relieve parents from the responsibility under the general law, and for any default on their part they may be proceeded against under the Act of 1876.

6. Certificates are granted and expenses met as in cases under the *Elementary Education (Blind and Deaf Children) Act, 1893*. This gives the power to compel the parent to contribute towards the cost of the child's maintenance.

7. Boards of Guardians may contribute towards the cost of education or maintenance of any pauper child attending a special school or boarded out.

8. The limit of age of compulsion in the case of defective and epileptic children is fixed at sixteen years.

**1899.—BOARD OF EDUCATION ACT. (62 & 63 Vict., c. 33.)**

This was "an Act to provide for the establishment of a Board of Education for England and Wales and for matters connected therewith." By it the Education Department was practically abolished and a "Board" substituted in its stead.

1. The Board consists of :—

(a) A President, and the Lord President of the Council (when he is not appointed President of the Board), his Majesty's principal Secretaries of State, the First Commissioner of his Majesty's Treasury, and the Chancellor of his Majesty's Exchequer.

(b) The Vice-President of the Committee of the Privy Council on Education at the time of the passing of the Act (Sir John Gorst). On his vacating the office it was to be abolished.

2. The President (who, as a rule, will be the Lord President) is appointed by His Majesty and holds office during his pleasure.

3. The Board took over all the work and duties of the Education Department, as well as those of the Science and Art Department, and in reading or construing all antecedent statutes or documents shall be substituted therefor.

4. Power is reserved for His Majesty at any time to transfer to the "Board" any of the powers of the Charity Commissioners or of the Board of Agriculture relating to education.

5. The Board may, with the consent of the governors or ruling body, inspect any school in England supplying secondary education for the purpose of ascertaining the character of the teaching of the school. In Wales such inspection is to be conducted by the Central Welsh Board for Intermediate Education.

[A county or borough council out of its technical education funds may contribute to the cost of these inspections.]

6. His Majesty may constitute a Consultative Committee, of whom not less than two-thirds must be "persons qualified to represent the views of universities and other bodies interested in education." They shall have power—

(a) To frame regulations for a register of teachers containing the names of all recognised teachers in alphabetical order, with an entry respecting each, showing the date of his registration and giving a brief record of his qualifications and experience.

(b) To advise the Board on any matter referred to them.

**1900.—MINES REGULATION ACT (PROHIBITION OF CHILD LABOUR UNDERGROUND). (63 & 64 Vict., c. 21.)**

This is a very short Act, containing practically only one section, which is as follows :—

"A boy under the age of thirteen years shall not be employed in, or allowed to be for the purpose of employment in, any mine below ground, and accordingly Sections 4, and 5 of the *Coal Mines Regulation Act, 1867*, and Section 4 of the *Metalliferous Mines Regulation Act, 1872*, shall be read and have effect as if for the word 'twelve' the word 'thirteen' were substituted therein."



**1900.—ELEMENTARY EDUCATION (AMENDMENT) ACT. (63 & 64 Vict., c. 53.)**

This was a slight modification of the Free Education Act of 1891. It provided :

(a) That "Average Attendance" for the purpose of fee grant should be calculated in accordance with the minutes of the Board of Education for the time being.

(b) That Boards of Guardians may contribute to the expenses "of providing, enlarging or maintaining any public elementary school."

(c) That a local authority may pay for the conveyance of a child to or from an industrial school.

(d) That the penalty for non-attendance shall be increased from five to twenty shillings.

**1901.—YOUTHFUL OFFENDERS ACT. (I. Ed. VII., c. 20.)**

By this statute :

1. A child or young person convicted of felony who is discharged as a first offender or otherwise, or is punished by whipping only, shall not be deemed to be "convicted of felony" for the purposes of the *Industrial Schools Act, 1866*.

2. Where it appears, in a case punishable by fine, damages, or costs, that a parent conduced to an offence committed by a child or young person by reason of wilful default or neglect, a summons may be issued against him for contributing to it. Both summonses may be heard together.

3. Power is given to a court of summary jurisdiction to remand or commit a child or young person, whether detained generally or under the powers of the *Industrial Schools Act*, to the custody of any person willing to undertake the same, and the child or young person so committed shall be entirely under the control of such person for the assigned time. The parent may be called upon to contribute towards the maintenance of a person so detained in custody, and the county and borough councils or school boards have power to defray the balance.

4. The power to commit to an industrial school is extended to courts of assize and quarter sessions.

**1901.—AN ACT "to Consolidate with Amendments the Factory and Workshops Acts." (I. Ed. VII., c. 22.)**

Among a multitude of regulations concerning the carrying on of factories with regard to sanitation and the health and protection of the workers, this statute also enacts, or re-enacts, the following with regard to children :—

1. A child under the age of twelve shall not, unless employed at the passing of the Act, be engaged in any factory or workshop. (A child is defined as a "person who is under the age of fourteen years.")

2. A certificate of birth is to be produced by every child employed together with a certificate from a medical practitioner that he is satisfied that it relates to the child in question.

3. The parent of every child so employed must cause him to attend some recognised efficient school. The school may, in all cases, be selected by the parent. The attendance must be as follows:—

(i.) If employed in a morning or afternoon set the child must make one attendance each day.

(ii.) If employed on the alternate day system he must make two attendances on each day preceding any day of employment.

(iii.) An attendance means two hours at least, between eight in the morning and six in the evening, on any day except Saturday or Sunday.

(iv.) Failure to make the necessary attendance in any week shall disentitle the child from being employed until the deficiency has been made up.

(v.) It is incumbent on every employer, by himself or his representative, to obtain each week a certificate from the teacher of some recognised efficient school, respecting the attendance of the child at school during the previous week.

(vi.) School fees, if any, may be paid by the employer and deducted from the child's earnings.

4. A child, thirteen years of age, may be employed full time if he has a certificate of proficiency in reading, writing, and arithmetic, or of "previous due attendance at a certified efficient school." The standards of proficiency and attendance shall be such as the Secretary of State shall, from time to time, determine with the consent of the Board of Education. The latest regulations upon this point were issued in December, 1900 (prior to the passing of the Act) and are as follows:—

(a) The standard of proficiency shall be the Fifth Standard in reading, writing, and arithmetic.

(b) The standard of due attendance shall be the making of three hundred and fifty attendances each year, in not more than two schools, for five years after the child has attained the age of five. Such years need not be consecutive and may be made at a day industrial school.

(c) The requirements of the Fifth Standard are:—

(i.) To read a short passage from an elementary reading book.

(ii.) Writing from memory the substance of a short story read out twice; spelling, handwriting, and correct expression to be considered. (Copy books to be shown.)

(iii.) Practice, bills of parcels, and single rule of three by the method of unity.

5. Inspectors appointed under the Act are empowered to examine all certificates and documents relating to any child employed, and to enter any school wherein he has reasonable cause to believe that children employed in a factory or workshop are being educated.

6. Both employer and parent are liable for offences against the Act.

**1901.—ELEMENTARY EDUCATION (ENABLING) ACT. (1. Ed. VII., Vict., c. 11.)**

Doubts having arisen as to the legality of certain expenditure by School Boards, this Act was passed to indemnify past payments and to allow similar payments being made for a year. This question arose primarily in connection with Technical Schools and Pupil Teacher Centres.

**1902.—ELEMENTARY EDUCATION (RENEWAL) ACT. (2 Ed. VII., c. 19.)**

This merely extended the operation of 1 Ed. VII., c. 11 for another year.

**1902.—THE EDUCATION ACT PASSED. (2 Ed. VII., c. 42.)**

This Act, except as regards London, which is treated in a later statute, marks the final stage in education. For the first time it

(i.) Placed all elementary schools, whether denominational or otherwise, in a position to claim assistance from local rates.

(ii.) Gave Local Authorities power to employ rates for maintaining or assisting schools "other than elementary."

(iii.) Placed the power to train teachers in the hands of Local Authorities.

(iv.) Enabled Local Authorities to pay for the maintenance of students.

(v.) Left it to Local Authorities to pay, if deemed desirable, the travelling expenses of both teachers and pupils.

The Act is divided into Four Parts :—

**PART I.**

This deals with the constitution of the local education authority, which is as follows :—

(a) In every county or county borough the Council ;

(b) In every non-county borough with a population of over ten thousand the Borough Council ;

(c) In every urban district with a population of over twenty thousand the District Council.

*Note.*—The powers of (b) and (c) only apply to Part III. of the Act.

**PART II.**

This deals with higher education, and provides :

(1.) That the Local Education Authority shall consider and provide for the needs of the district and promote the "co-ordination of all forms of education."

(ii.) That the money raised under the *Customs and Excise Act, 1890*, commonly called the "whiskey money" shall be applied to this purpose.

(iii.) That the Council of a county may levy a rate not exceeding twopence in the pound for this purpose.

(iv) That the Council of a non-county borough or urban council may levy an extra rate of one penny for this purpose.

(v.) That the "conscience clause" shall extend to every school or college receiving aid from the rates.

### PART III.

This deals with elementary education, and provides :

(i.) That all the powers of School Boards and School Attendance Committees be transferred to the new Local Education Authorities and that the former bodies be abolished.

(ii.) That every school, provided or otherwise, shall have a body of managers constituted as follows : —

(a) In the case of provided schools—

(i.) Two-thirds, not to be less than four, appointed by the Council of a county, one-third by the minor local authorities.

(ii.) In the case of a non-county borough or urban council the whole to be appointed by the Council.

(b) In the case of non-provided schools—

(i.) Two-thirds to be "foundation managers."

(ii.) One-third to be appointed by the local authorities.

### PART IV.

The chief provisions are :

1. The Council of any county, borough, or urban district, having powers under the Act, must appoint an education committee to carry out the work. Such committee shall contain members of the Council, representatives of educational thought, and women.

2. Powers are given to levy rates for all expenses and to borrow necessary moneys.

3. Councils may amalgamate or co-operate for the carrying out of the work under the Act.

4. The Education Authority may, out of the rates, pay for "the provision of vehicles or the payment of reasonable travelling expenses for teachers or children attending school or college."

The Act contains four schedules dealing with,

(i.) The conduct of business by education committees and managers.

(ii.) The transfer of officers and the adjustment of property.

(iii.) The modification of other Acts; and

(iv.) A list of Acts wholly or partially repealed.

**1903.—ELEMENTARY EDUCATION AMENDMENT (DEFECTIVE AND EPILEPTIC CHILDREN) ACT. (3 Ed. VII., c. 13.)**

This short Act removed the limit previously fixed by the Act of 1899, viz., that the number of children in one building should not be more than fifteen, and the number of buildings in a school not more than four.

**1903.—EDUCATION ACT (LONDON). (3 Ed. VII. c. 24.)**

This statute applies *The Education Act, 1902*, to London, except as expressly modified. The principal modifications are:—

1. The number of managers of every "provided" school is not fixed, but shall be determined by the "Metropolitan Borough Council in consultation with the Education Authority, subject to the approval of the Board of Education."

2. Two-thirds of the managers are to be appointed by the Borough Council, one-third by the Education Authority, but one-third of the total must be women.

3. All new sites are to be acquired after consultation between the Borough Council and the Education Authority.

4. All schools "provided" outside the metropolitan area shall be deemed to be within.

5. The "First Schedule" modifies the principal Act as follows:—

(i.) The powers conferred on ordinary municipal boroughs are not conferred on Metropolitan boroughs.

(ii.) The rate for higher education is not limited.

## APPENDIX.

### Chronological Table.

- 1903.—Education Act (London), Applying the Education Act, 1902, to London with modifications.
- 1903.—Liverpool University Act.
- 1903.—Elementary Education Amendment (Defective and Epileptic Children) Act.
- 1902.—Elementary Education (Renewal) Act, extending the operation of the Enabling Act of 1901 for a year.
- 1902.—The Education Act, placing all Elementary Schools on the rates (London excepted).
- 1901.—Elementary Education (Enabling) Act, indemnifying School Boards for illegal expenditure.
- 1901.—Factory and Workshops (Consolidating) Act.
- 1901.—Youthful Offenders Act.
- 1900.—Elementary Education (Amendment) Act, modifying the Free Education Act of 1891.
- 1900.—University of Birmingham established.
- 1900.—Mines Regulation Act prohibiting Child Labour underground.
- 1899.—Elementary Education (School Attendance) Act, raising the age of exemption from 11 to 12 years.
- 1899.—Board of Education Act.
- 1899.—Elementary Education (Defective and Epileptic Children) Act.
- 1898.—The Elementary School Teachers (Superannuation) Act.
- 1897.—Lord Reay elected Chairman of London School Board.
- 1897.—School Board Conference Act.
- 1897.—Voluntary Schools Act, providing special grants for Voluntary Schools.
- 1895.—Marquis of Londonderry elected Chairman of London School Board.
- 1894.—Lord George Hamilton elected Chairman of London School Board.
- 1894.—The Prevention of Cruelty to Children Act.
- 1894.—Issue of the much debated "Religious Circular" to its teachers by the London School Board.

- 1893.—Commission appointed to enquire into the condition of Voluntary Schools.
- 1893.—Elementary Education (Blind and Deaf Children) Act.
- 1893.—Elementary Education (School Attendance) Act, raising the age of exemption to 11 years.
- 1893.—University of Wales established by Royal Charter.
- 1892.—Technical and Industrial Institutions Act.
- 1891.—Free Education Act.
- 1891.—Schools for Science and Art Act.
- 1891.—Factory and Workshop Act, amending and extending the Act of 1878.
- 1890.—Education Code Act, extending the curriculum in Evening Schools.
- 1889.—Technical Instruction Act.
1888. Victoria University Act, withdrawing certain disabilities.
- 1887.—The Coal Mines Regulation Act, regulating the employment of children.
1886. —Education Commission appointed (Lord Cross chairman)
- 1835.—Issue of Crichton Browne's report on "Over-pressure."
- 1835.—Teachers' Guild of Great Britain and Ireland incorporated.
- 1834.—Canal Boats Act, supplementing the Act of 1877.
- 1883.—Factory and Workshop Act, modifying the Act of 1878.
1831. —Royal Commission on Technical Education.
1880. —Ascham Society founded.
- 1830.—Newnham College, Cambridge, for women, founded.
- 1880.—Victoria University, founded by Royal Charter.
- 1880.—Royal University of Ireland founded.
- 1830.—Act to Enforce the Making of Bye Laws by Local Authorities.
- 1830.—Guildhall School of Music, London, established.
- 1879.—Elementary Education (Industrial Schools) Act.
- 1879.—Lady Margaret Hall, Oxford, for women, founded.
- 1879.—Somerville College, Oxford, for women, founded.
- 1879.—St. Hugh's Hall, Oxford, for women, founded.
- 1878.—Factory and Workshop Consolidation Act.
- 1877.—The Canal Boats Act.
- 1876.—Elementary Education (Amendment) Act.
- 1875.—Education Society founded "For the Development of the Science of Education."
- 1875.—Public Health Act.
- 1874.—Hertford College, Oxford, founded by Mr. Baring.

- 1874.—Factory Act, further regulating the hours of employment of Children.
- 1874.—Yorkshire College, Leeds, founded.
- 1873.—Elementary Education (Amendment) Act.
- 1873.—Royal Naval College, Greenwich, founded.
- 1873.—The Agricultural Children Act.
- 1873.—First London Board School opened.
- 1872.—The Metalliferous Mines Regulation Act, prohibiting the employment of boys and females.
- 1872.—University Extension Movement initiated.
- 1872.—The Royal School of Art Needlework, Exhibition Road, South Kensington, founded.
- 1871.—College of Physical Science, Newcastle-on-Tyne, founded.
- 1871.—Factories and Workshops Act, regulating brick-making.
- 1871.—Factory Act for Jews.
- 1870.—School Board System instituted in England and Wales by the Education Act of 1870.
- 1870.—Cowper-Temple Clause (Act 1870, Sec. 14).  
 [“No religious catechism or religious formulary which is distinctive of any religious denomination shall be taught.”]
- 1870.—Keble College, Oxford, founded.
- 1870.—The Factory and Workshop Act, extending the legislation with regard to the textile trades, to bleaching and dyeing.
- 1870.—Mr. Forster’s Elementary Education Act.
- 1870.—National Union of Elementary Teachers (N.U.E.T.) founded.
- 1869.—The National Education League founded in Birmingham.
- 1869.—Girton College, Cambridge, for women, founded.
- 1869.—Endowed Schools Act.
- 1868.—Foundation of the Whitworth Scholarships.
- 1867.—The Workshop Regulation Act, further regulating the employment of Children.
- 1867.—The Factory Acts “Extension Act,” still further extending the definition of “Factory.”
- 1866.—Industrial Schools Act.
- 1865.—Cambridge “Locals,” extended to Girls.
- 1865.—Lord Taunton’s Schools Enquiry Commission.
- 1864.—Factories Extension Act, scheduling other industries.
- 1863.—The Tonic Sol-fa College founded.
- 1863.—A further Factory Act, defining bleaching and dyeing works and factories.



- 1862.—Haileybury College, Hertford, established.
- 1862.—Clifton College established.
- 1862.—Lowe's Revised Code.
- 1862.—Factory Act, "prohibiting the employment of women and children during the night in certain operations connected with bleaching by the open air process."
- 1860.—Factory Act, applying the provisions of former Acts to bleaching and dyeing works.
- 1860.—Clifton College incorporated.
- 1858.—Local examinations for boys instituted by the University of Cambridge.
- 1858.—Duke of Newcastle's Commission on the education of the labouring classes.
- 1857.—Military School of Music, Kneller Hall, founded.
- 1856.—Institution of the Office of Vice-President of the Council of Education.
- 1854.—Cheltenham Ladies' College, founded.
- 1354.—The Literary and Scientific Institutions Act.
- 1853.—Factory Act, still further regulating the employment of Children in factories.
- 1853.—National Art Training School, established.
- 1853.—Wellington College, Wokingham, founded.
- 1851.—The last of a series of School Sites Acts.
- 1851.—Owen's College, Manchester, founded.
- 1850.—Factory Act, still further limiting the hours of labour for Women and Children in factories.
- 1849.—School Sites Act.
- 1846.—Inauguration of the Pupil Teacher system.
- 1846.—College of Preceptors founded.
- 1844.—Formation of the Ragged School Union, chiefly through the exertions of the seventh Earl of Shaftesbury.
- 1844.—Factory Act, further restricting the time limit of child employment.
- 1844.—School Sites Act.
- 1844.—Rossall School, Fleetwood, founded.
- 1843.—Queen's College, Birmingham, founded.
- 1843.—Marlborough College founded.
- 1842.—The first of the Mines Regulation Acts, prohibiting the employment of women and girls, and regulating the employment of boys.
- 1841.—School Sites Act.
1841. Cheltenham College founded.

- 1840.—Grammar Schools Act, extending the curriculum to science and literature.
- 1840.—St. Mark's Training College, Chelsea, founded.
- 1840.—Battersea Training College established.
- 1840.—Borough Road College established.
- 1839.—Inspectors of Schools first appointed.
- 1839.—Committee of Council on Education established.
- 1839.—Institution of the Education Department.
- 1836.—First Kindergarten School opened by Froebel.
- 1836.—London University founded.
- 1836.—First School Sites Act, to facilitate the conveyance of sites.
- 1834.—City of London College founded.
- 1833.—Factory Act, extending previous legislation to mills and factories, other than cotton.
- 1832.—First Government Grant made in aid of elementary education. (£20,000.)
- 1832.—University College School founded.
- 1832.—Durham University founded.
- 1831.—Factory Act, consolidating previous enactments.
- 1829.—King's College, London, established.
- 1828.—St. David's College, Lampeter, founded.
- 1826.—Publication of the *Education of Man* by Froebel.
- 1825.—Factory Act, still further limiting the hours of labour for young Persons in Cotton Mills.
- 1822.—Royal Academy of Music, London, founded by the Earl of Westmoreland.
- 1822.—Birth of Matthew Arnold.
- 1821.—Birth of Edward Thring, late Head-master of Uppingham.
- 1820.—Birth of Herbert Spencer.
- 1819.—Factory Act, first introducing age limit for the Employment of Children in Factories.
- 1816.—Birth of John Curwen, the originator of the Tonic Sol-fa System.
- 1816.—Publication of *Chrestomathia* by Jeremy Bentham.
- 1811.—The "National Society for Promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales" founded.

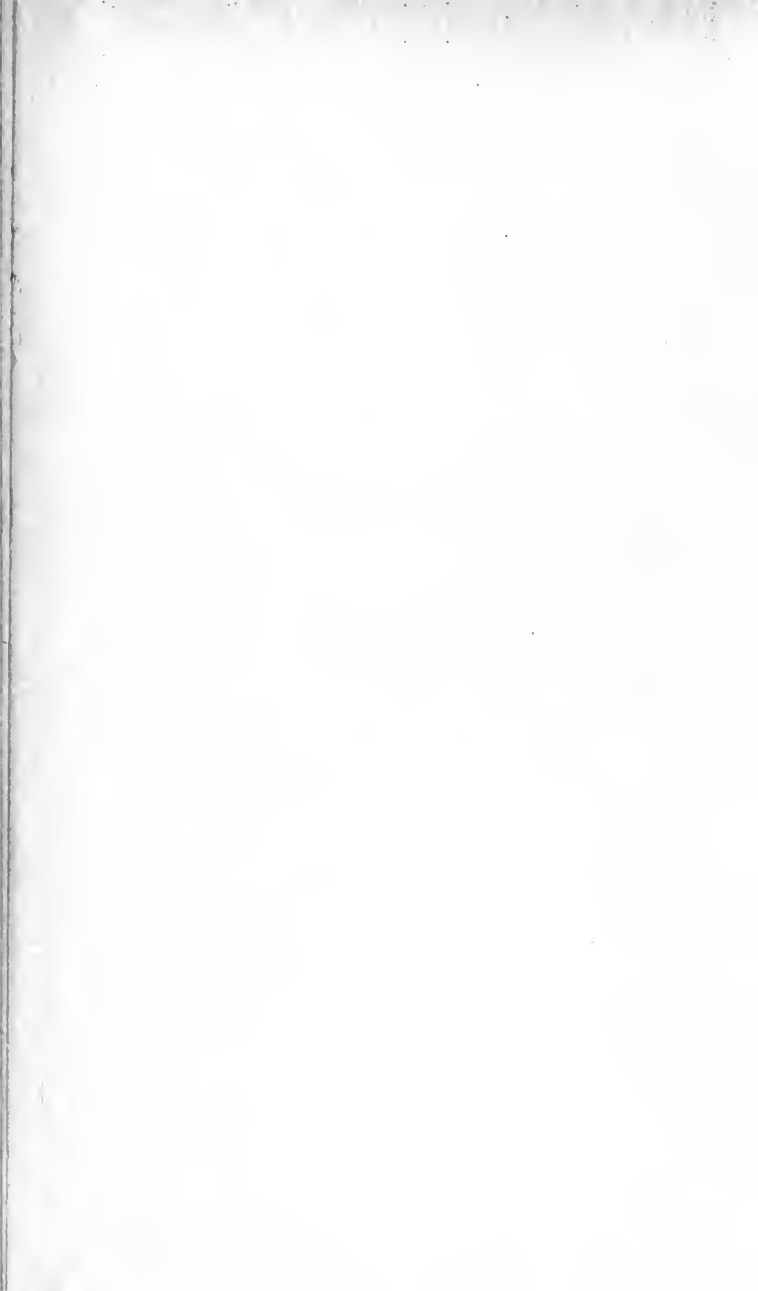
- 1808.—The Royal Lancastrian Institution founded. (In 1814 called the British and Foreign School Society.)
- 1806.—Publication of Herbart's *General Pedagogy*.
- 1802.—First Factory Act, restricting the labour of women and children in factories.
- 1802.—First pamphlet on Education published by Joseph Lancaster.
- 1802.—Formation of the Sunday School Union.
- 1800.—Downing College, Cambridge, founded.
- 1799.—Royal Military College, Sandhurst, founded.
- 1798.—Birth of Isidore Auguste Marie François Xavier Comte.
- 1798.—Birth of Friedrich Edward Beneke.
- 1797.—Birth of Rosmini.
- 1795.—Birth of Thomas Arnold, D.D., the famous headmaster of Rugby School.
- 1794.—Jesuit College, Stonyhurst, founded.
- 1782.—Birth of Friedrich Wilhelm August Froebel
- 1781.—Publication of *Leonard and Gertrude* by Pestalozzi.
- 1780.—First Sunday School, founded by Robert Raikes at Gloucester.
- 1779.—Act to Relieve Schoolmasters from Signing the Thirty-Nine Articles.
- 1778.—Birth of Joseph Lancaster.
- 1776.—Birth of George Birkbeck, M.D.
- 1776.—Birth of Johann Friedrich Herbart, the German educationalist.
- 1770.—Birth of Jean Joseph Jacotot.
- 1763.—Birth of Johann Paul Friedrich Richter.
- 1762.—Publication of the *Emile*, by Rousseau.
- 1753.—Birth of Andrew Bell, the inventor of the Madras System of monitorial instruction.
- 1751.—Publication of the first volume of the *French Encyclopædia*, under the direction of Diderot and D'Alembert.
- 1748.—Birth of Jeremy Bentham.
- 1746.—Birth of Madame De Genlis.
- 1745.—Birth of Johann Heinrich Pestalozzi.
- 1743.—Birth of Condorcet, one of the Encyclopædists.
- 1741.—Royal Military Academy, Woolwich, founded.
- 1735.—Birth of Robert Raikes.
- 1727.—Birth of Turgot.
- 1724.—Birth of Immanuel Kant, the great German philosopher.
- 1723.—Birth of Johann Bernhard Basedow.

- 1717.—Birth of D'Alembert.
- 1714.—Worcester College, Oxford, founded.
- 1713.—Birth of Diderot.
- 1712.—Birth of Jean Jacques Rousseau.
- 1698.—Greycoat School, Westminster, founded.
- 1693.—Publication of *Some Thoughts Concerning Education* by Locke.
- 1688.—St. Margaret's School, Westminster, founded.
- 1685.—Charity Schools first founded in England.
- 1663.—Royal Society incorporated.
- 1657.—A University at Durham established by Oliver Cromwell.
- 1651.—Birth of Fénelon.
- 1644.—Publication of Milton's *Tractate on Education*.
- 1643.—The Jansenists or Port-Royalists founded the "petites écoles" in France.
- 1637.—Publication of *The Discourse of Method* by Descartes.
- 1632.—Birth of John Locke, founder of the English School of Psychology.
- 1624.—Pembroke College, Oxford, founded.
- 1623.—Birth of Blaise Pascal, the Port-Royalist.
- 1619.—Dulwich College founded.
- 1611.—Charterhouse School founded.
- 1610.—Wadham College, Oxford, founded.
- 1608.—Birth of John Milton.
- 1606.—Birth of Richard Busby, a famous Headmaster of Westminster.
- 1596.—Birth of Descartes, the father of Modern Philosophy.
- 1595.—Sidney-Sussex College, Cambridge, founded.
- 1594.—Emmanuel College, Cambridge, founded.
- 1592.—Birth of Johann Amos Comenius.
- 1591.—Trinity College, Dublin, founded.
- 1584.—Uppingham Grammar School founded.
- 1582.—Edinburgh University founded.
- 1581.—Gresham College, London, founded.
- 1571.—Birth of Wolfgang Ravich.
- 1571.—Harrow School founded.
- 1570.—Publication of Ascham's *The Schoolmaster*.
- 1567.—Rugby School founded.
- 1561.—Merchant Taylors' School, London, founded.
- 1560.—Westminster School founded.
- 1557.—Repton Grammar School founded.

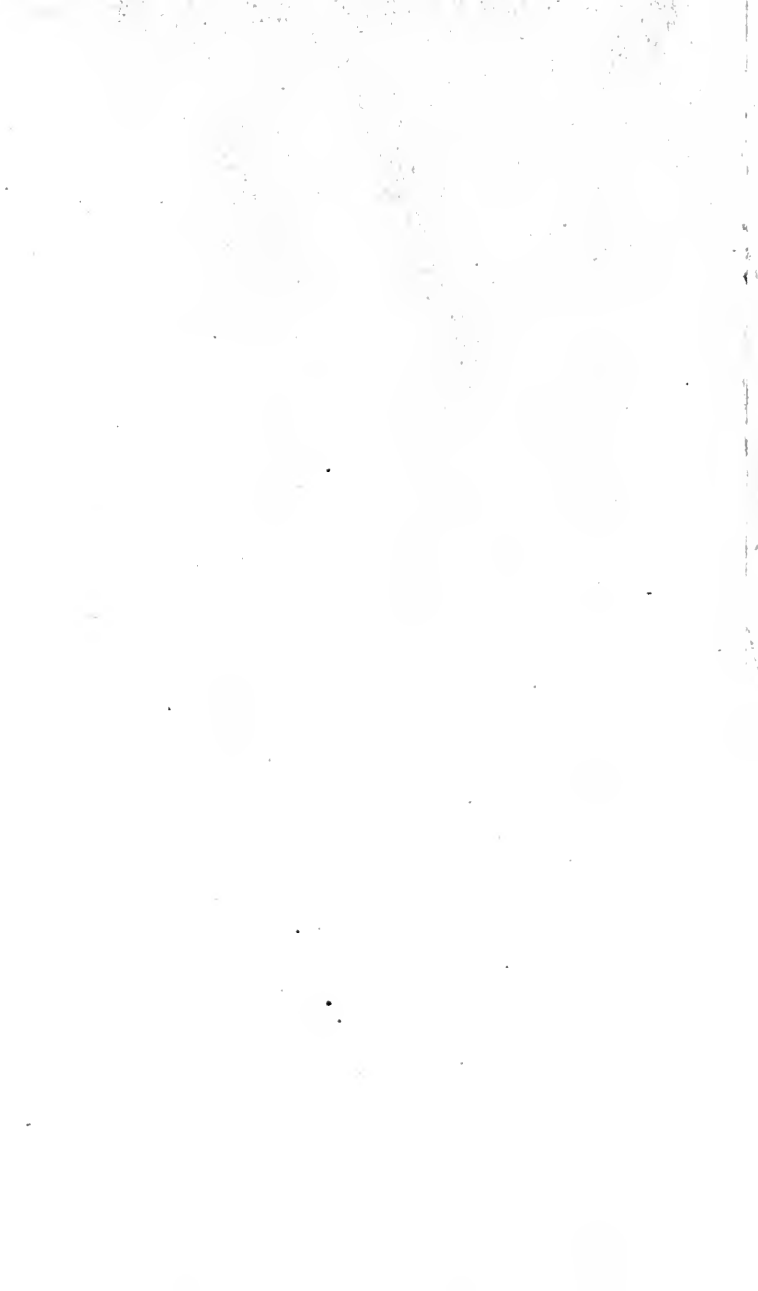
- 1555.**—Trinity College, Oxford, founded.  
**1555.**—St. John's College, Oxford, founded.  
**1553.**—Christ's Hospital founded.  
**1552.**—Birmingham Grammar School founded.  
**1552.**—Bedford Grammar School founded.  
**1546.**—Trinity College, Cambridge, founded.  
**1535.**—Publication of *Gargantua* by Rabelais.  
**1534.**—The Order of the Jesuits (The Society of Jesus), founded by Ignatius Loyola.  
**1533.**—Birth of Michel Eyquem de Montaigne.  
**1533.**—Publication of *Pantagruel* by Rabelais.  
**1532.**—Christ's Church College, Oxford, founded.  
**1530 (circ.).**—Birth of Richard Mulcaster, first headmaster of the Merchant Taylors' School.  
**1527.**—Sack of Rome.  
**1525.**—Christ's Church College, Oxford, founded.  
**1519.**—Magdalene College, Cambridge, founded.  
**1516.**—Corpus Christi College, Oxford, founded.  
**1515.**—Birth of Roger Ascham.  
**1512.**—St. Paul's School, London, established.  
**1511.**—St. John's College, Cambridge, founded.  
**1509.**—Brasenose College, Oxford, founded.  
**1509.**—Birth of Calvin.  
**1507.**—Birth of Johannes Sturm.  
**1505.**—Birth of John Knox.  
**1497.**—Birth of Philip Melancthon.  
**1496.**—Jesus College, Cambridge, founded.  
**1495 (circ.).**—Birth of Rabelais.  
**1494.**—Aberdeen University founded.  
**1492.**—Capture of Granada and expulsion of the Moors from Spain.  
**1491.**—Birth of Ignatius Loyola.  
**1484.**—Birth of Zwingli, the Swiss reformer.  
**1483.**—Birth of Martin Luther.  
**1473.**—St. Catherine's Hall, Cambridge, founded.  
**1466.**—Birth of John Colet, afterwards Dean of St. Paul's.  
**1465 (circ.).**—Birth of Erasmus (Gerhard Gerhards).  
**1456.**—Magdalen College, Oxford, founded.  
**1453.**—Sack of Constantinople.  
**1450.**—Glasgow University founded.

- 1448.**—Queen's College, Cambridge, founded.  
**1441.**—Eton School founded.  
**1441.**—King's College, Cambridge, founded.  
**1437.**—All Souls' College, Oxford, founded.  
**1427.**—Lincoln College, Oxford, founded.  
**1411.**—St. Andrew's University founded.  
**1387.**—Winchester School founded.  
**1380.**—Merton College, Oxford, founded.  
**1379.**—New College, Oxford, founded.  
**1352.**—Corpus Christi College, Cambridge, founded.  
**1348.**—Gonville and Caius College, Cambridge, founded.  
**1348.**—Pembroke College, Cambridge, founded.  
**1340.**—Queen's College, Oxford, founded.  
**1340.**—Jeromites, or "Brethren of the Common Life," founded by Gerard Groot.  
**1326.**—Clare College, Cambridge, founded.  
**1324.**—Oriel College, Oxford, founded.  
**1314.**—Exeter College, Oxford, founded.  
**1304.**—Birth of Petrarch.  
**1265.**—Birth of Dante.  
**1264.**—Merton College founded at Malden, in Surrey.  
**1263.**—Balliol College, Oxford, founded.  
**1257.**—Peterhouse (St. Peter's College), Cambridge, founded.  
**1249.**—University College, Oxford, founded.  
**1248.**—Charter constituting Oxford a university granted by Henry III.  
**1231.**—Charter constituting Cambridge a university granted by Henry III.  
**1135.**—Hospital of St. John the Evangelist established at Cambridge.  
**1079.**—Birth of John Abelard at Palais. near Nantes.  
**641.**—Sack of Alexandria.  
**480.**—Birth of St. Benedict, the founder of Western monasticism.  
**121.**—Birth of Marcus Aurelius.  
**B C. 46 (circ.)**—Birth of Plutarch.  
 „ **300 (circ.)**—Zeno founded the School of Stoics.  
 „ **342.**—Aristotle, tutor to Alexander the Great.  
 „ **384.**—Birth of Aristotle.  
 „ **429 (circ.)**—Birth of Plato.  
 „ **440.**—Birth of Xenophon.  
 „ **468 (circ.)**—Birth of Socrates.









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