

PHOTOGRAPHED BY RUSSELL & SONS.

ENGRAVED BY T. JOHNSON.

*Edward Thring*

LATE HEAD-MASTER OF UPPINGHAM SCHOOL.

# THE CENTURY MAGAZINE.

VOL. XXXVI.

SEPTEMBER, 1888.

No. 5.

## UPPINGHAM.

AN ANCIENT SCHOOL WORKED ON MODERN IDEAS.



SEAL OF UPPINGHAM SCHOOL.

HITHERTO the great public schools of England have been looked upon by the people of America rather as objects of antiquarian interest than as offering a most important field of study in connection with the complex problem of education. The adoption of the

Norman castle as a type of domestic architecture in America would scarcely be regarded as a greater anachronism than an attempt to reproduce in our systems of education anything like Eton and its methods.

Reproduction, however, is one thing; the study of underlying principles, with a view to adaptation, quite another. Educational questions are not so entirely settled among us that we can afford to overlook the lessons to be learned from methods and institutions which have filled a great place in educational history; which have left their stamp strongly upon the English character; which have trained many of the ablest men of modern times; which still hold, in spite of their openness to criticism in detail, a safe place in the estimation of a most practical people; and which are now, in many cases, showing themselves capable of adaptation to the new wants and new ideas of the nineteenth century, even while clinging to some of the traditions of the fifteenth and the sixteenth. Not only are the great schools of England still strongly intrenched in the favorable opinion of the public on which they chiefly depend for support, but the system on which they are based — that of educating boys away from home — has of late years had an immense

development. Old foundations have been re-suscitated, and new ones created on a large scale and in great numbers. Whole classes of English society, which a generation ago would not have thought of using them, now look to these schools as the best instruments of education within their reach. This is especially true of the mercantile class, which is usually looked upon as the most practical of all. Development of this kind rarely occurs without a sufficient cause, and where there is such vitality there must be permanent underlying principles of strength which deserve at least attentive study. This study we on this continent have not yet given to that special aspect of educational work which the English public school takes as its peculiar province.

Everywhere throughout America we find boarding-schools for boys — sometimes worked under denominational auspices; oftener, perhaps, owing their temporary existence or measure of success to the enterprise or energy of individual teachers. Few have a long history or a fixed reputation, and fewer still realize anything like an ideal completeness as instruments of education. Yet it may be affirmed that the organization of boarding-schools on an educationally scientific basis, with a view to the most complete efficiency, is a matter of national importance, because they answer to a permanent national want. This will appear from the following considerations.

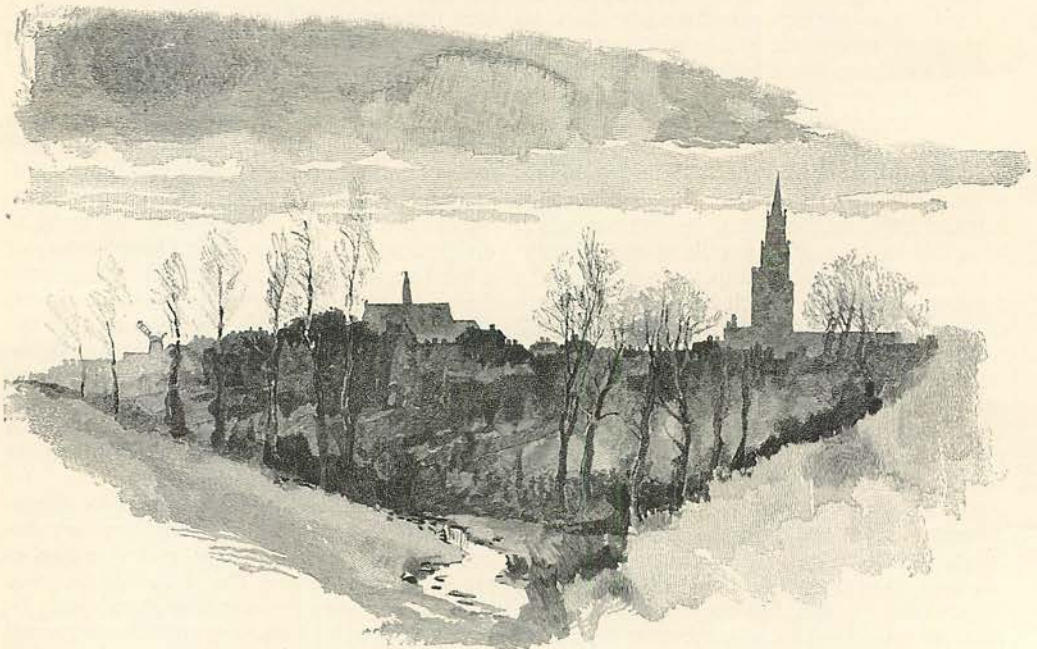
In any large and highly organized community there must always be a considerable number of people whose duties or circumstances are such as to destroy the character of home as a suitable place for educational training. In Great Britain, for instance, military and naval officers, with Indian, diplomatic, and colonial

officials, cannot look forward to having their children educated under their own eyes. Men in political life, distracted by the excitements of their work, and usually migrating from country to town with the legislative seasons, are scarcely better off. The preference of the landed proprietors of England for living on their own estates involves educational isolation, and makes it necessary that boys should be sent away for training. Here we have already a very large body of people for whom the public school, with its provision for home care, as well as mental training, is practically a necessity. A larger question of expediency still remains. The sons of the wealthy very seldom get a fair chance for training in their own homes. Luxury, social distractions, the excessive environment of dependents, all militate against mental industry and moral tone. It is this consideration which leads the average Englishman of wealth to send his boy away from home to the simpler life and steadier discipline of the public school.

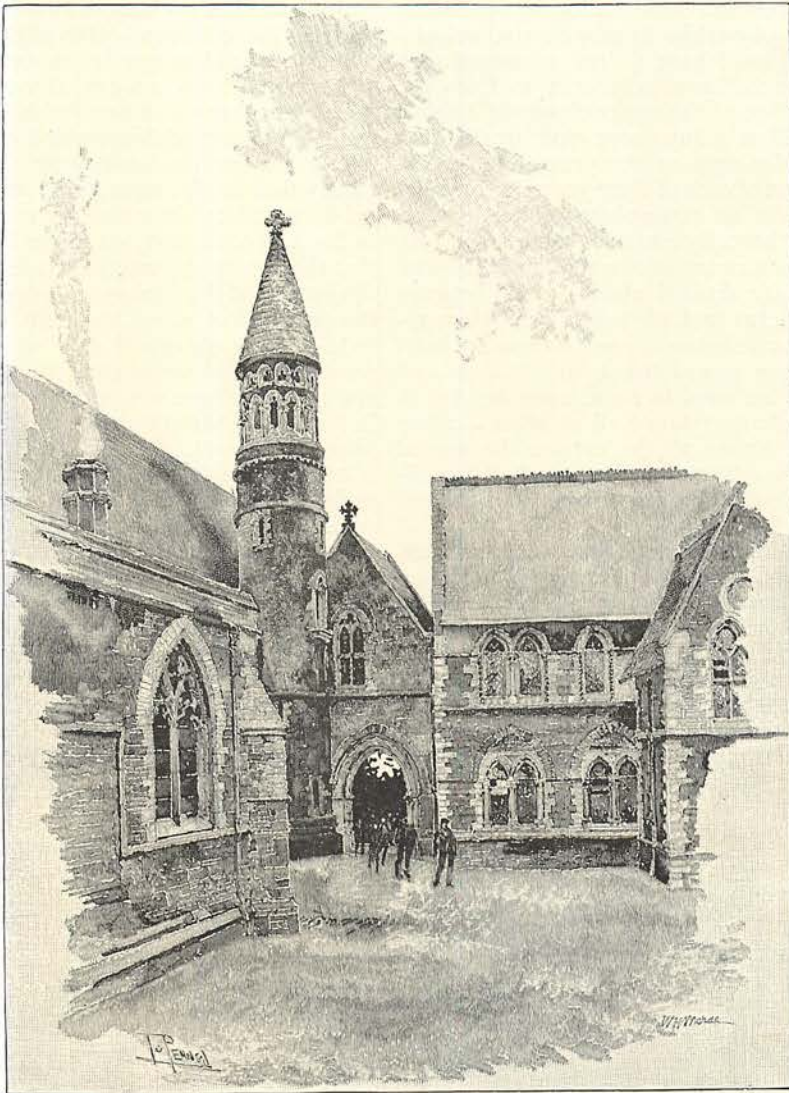
It will be at once admitted that like conditions widely prevail throughout America, with a distinct tendency to increase. A fair chance for training is rendered impossible in great numbers of homes from mere circumstances of occupation or location, many forms of which will readily occur to the reader. The vast increase of wealth, also, has led to a degree of domestic luxury, extending over large social areas, incompatible with healthful home training for boys. It is probably utopian even

to hope that the lives and habits of the rich will be revolutionized to meet the educational necessities of their children. The thought may be carried a step farther. Without underrating the healthful influence of a good home, it may yet be urged that able men and women, specially trained to deal with the young, devoting their thought and time through life to the theory and practice of education, in thoroughly equipped institutions where the whole daily life is kept subsidiary to the main work of training, ought to attain results not to be expected from the irregular and undisciplined superintendence of even conscientious parents. This is only to say that skill counts for as much in the training of the young as it does in any other business of life. In our day-schools the laxity of home life too often neutralizes the best efforts of the best teachers; skill ought to find its fairest opportunity where it can make the home life and the school life work hand in hand.

Without pressing this view to its ultimate conclusion, it may yet be claimed that the wealthy classes of America have never yet fully realized the duty, or faced the difficult problem, of providing for their children some sufficient corrective for the enervating influences which surround them. A representative American thinker lately said to me, that, contrasting the operation of Anglo-Saxon institutions in England with those in America, the most important result, in his opinion, with which we may credit ourselves on this continent is the



UPPINGHAM.



THE CHAPEL ENTRANCE.

facility of individual movement from the bottom to the top of the social scale. This is a broad, patent fact, which underlies and largely causes that hopeful energy which permeates even the lower strata of society in America, and forms a striking contrast to the social inertia and consequent mental inactivity of the lower classes of England. I think, however, that we are bound to qualify our satisfaction on this point by the equally manifest fact that the facility of descent from the top to the bottom of the same social scale is infinitely greater in America than in England. Taking our society as a whole, there is comparatively little conservation of force and culture along family lines. The weakening influences of wealth and high

social position on the young have no adequate corrective. The ruling names in the society or politics of one generation seldom repeat themselves in the next. Each generation has to hew its best class out of rough material taken from beneath. Now success in life which fails to transmit as an inheritance force or culture or superiority of some kind has failed in that point which makes success most of all desirable. Society itself is an immense loser where the results of success end with the individual. It is a national calamity when the grand advantages given by wealth for attaining personal excellence are thrown away.

There is reason to believe that the rich Englishman finds for his children in the great pub-

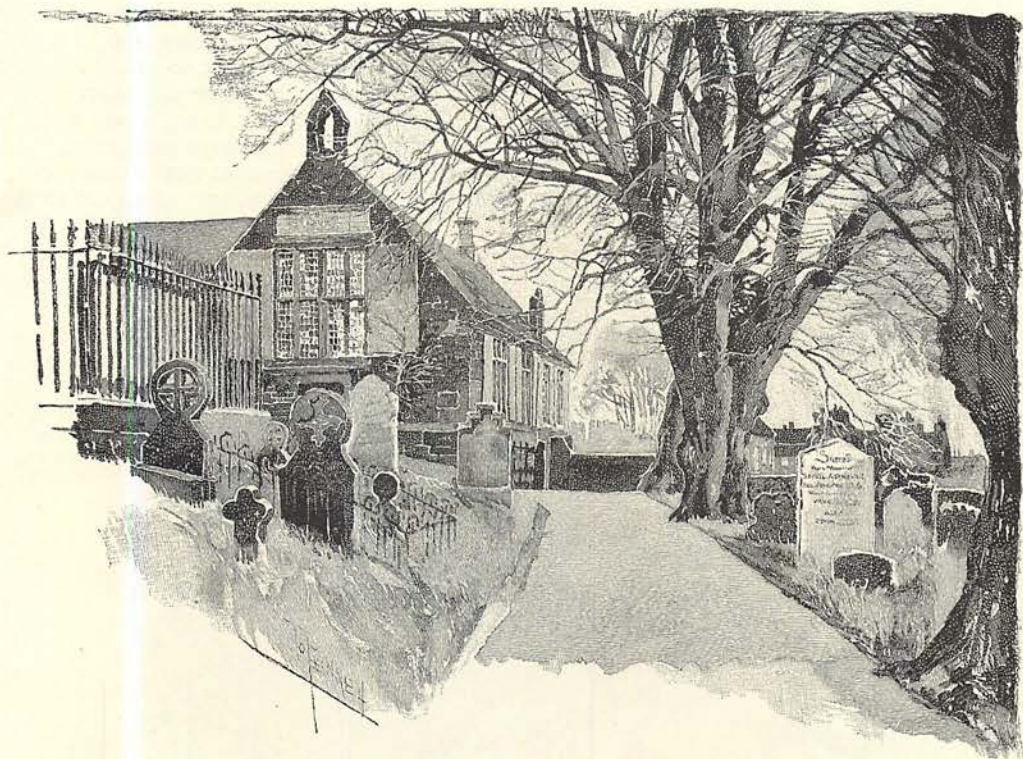
lic schools the best antidote for the enervating influences of wealth. It may be a schoolmaster's view, but I have a firm conviction that these schools have long been, and are, the real salvation of the upper classes of English society. Here a boy drops rank, wealth, luxury, and for eight or ten years, and for the greater part of each of these years, lives among his equals in an atmosphere of steady discipline, which usually compels a simple and hardy life, and in a community where the prizes and applause are divided about equally between mental energy and physical vigor. Here respect and obedience become habitual to him; he learns to regard the rights of others and to defend his own, to stand upon his feet in the most democratic of all societies—a boy republic. Above all, he escapes the mental and moral suffocation from which it is well-nigh impossible to guard boys in rich and luxurious homes.

If it be admitted that home, in a great number of cases, is not a fit place for training, then the question of providing the best possible substitute for home becomes one of the first importance. What is the best type of boarding school? For an answer we naturally turn to the great English schools, with their experience of centuries. Limitations, however, to our field of study at once present themselves, if

we keep in view the idea of adaptation to the wants of this continent. One of the most distinguished head-masters of modern England said to me a few years ago, that in the great foundation over which he ruled he saw clearly enough numbers of things which cried out for reform, but that his hands were almost completely tied by the strength of tradition and public prejudice. Few men are ready to make so frank a confession, yet there is no doubt that this one might truly be made by most of the masters of the famous schools of England, the greatness of which has been achieved in spite of great structural defects. For a type we want to find some place where tradition and prejudice have not been allowed to stand in the way of something like theoretical completeness in structure and development. It is my purpose in the following pages to describe such a school—one in which the best spirit and traditions of the old foundations have been preserved, but to which the persistent endeavors of a great educational reformer have given a structural completeness which will, I believe, bear the strict analysis of educational science. If I am criticised for asserting that the ideas on which its structure is based mark a great advance on anything that has gone before, and almost an epoch in educational practice, I would only ask that



ELIZABETH SCHOOL-HOUSE, 1584.



ANOTHER VIEW OF THE OLD SCHOOL.

criticism may be preceded by actual investigation of the facts.

The small market-town of Uppingham is situated in Rutland, one of the smaller midland counties of England. Its situation on higher ground, to which it owes its name, gives it a fresh and bracing air, which is no slight consideration in fixing upon a suitable location for a large school. Here Uppingham school was founded "by God's grace," as the first words of the old statutes say, in the year 1584, by Robert Johnson, afterwards archdeacon of Leicester. By him it was endowed as a "faire, free grammar school," with certain lands and properties. Queen Elizabeth's charter dates from 1587. The control of the school was placed in a trust, and the dignity of hereditary patron was to remain in the family of the founder. At the celebration of the tercentenary of the school in 1884, the patron's chair was taken by A. C. Johnson, Esq., the present English representative of the family. His son, the next in succession, is now a pupil in the school, and has already been dubbed "Founder" by his playmates. It may interest American readers to know that Uppingham claims, through its founder's family, some connection with early New England history. Isaac Johnson, a grandson of the archdeacon and one of the governors of the school, married Lady

Arabella Fiennes, daughter of the Earl of Lincoln, and in 1630 they came with Governor Winthrop to New England, having invested a large sum of money in the scheme for founding the colony. Both husband and wife died within a few months of their arrival. From Robert Johnson, who settled in New Haven about 1636, there has been a continuous line of descent in America. From him was descended Samuel Johnson, D. D. (Oxford), the first Episcopal clergyman in Connecticut, and the first president of King's (afterwards Columbia) College, New York City, and William Samuel Johnson, LL.D. (Yale), who was a member of the convention that framed the Constitution of the United States, and was the first United States senator from Connecticut. Of this branch of the family there are many American representatives.

Interesting as they are from an antiquarian point of view, it is not my intention to speak here more particularly of the original founder and his scheme for the establishment of the school. It is enough to say that those who have built the modern Uppingham on Robert Johnson's foundation have drawn strong inspiration from the feeling that their work had its origin far back in a worthy past, and that they were only enlarging the noble design of a

generous Christian man. The annual income at present from the original endowment is about £1000. The smallness of this sum, as compared with the endowments of some of the great schools, brings out in striking relief the odds against which Uppingham has had to contend, and the sound business as well as educational principles on which the

wrote an address to the teachers of Minnesota. To those who have thus become familiar with his views on education, some record of his actual work will doubtless be doubly interesting.

Nine years as a boy at Eton, where he became head of the sixth form and captain of the school, with subsequent work as examiner at both Eton and Rugby, gave him a sufficient



HEAD-MASTER'S HOUSE.

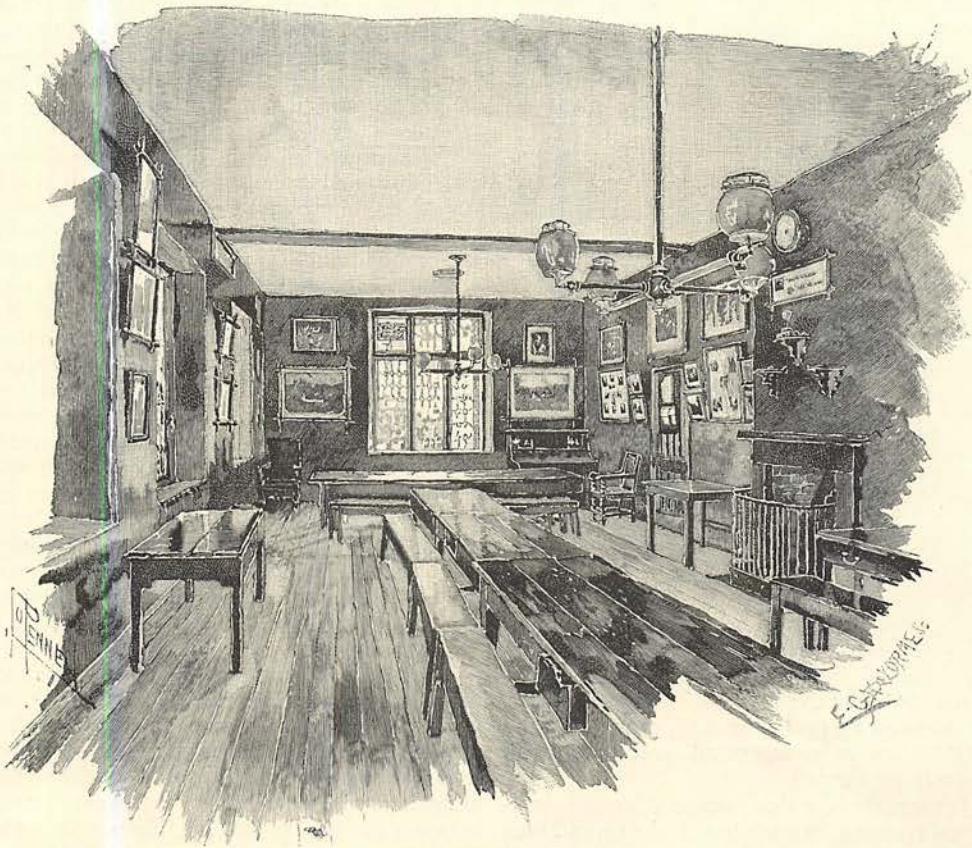
remarkable growth of the school has taken place.

For two hundred and seventy years after its foundation the school was carried on with fortunes varying with the ability and energy of successive masters, having on its rolls many names afterwards distinguished in church and state. In 1853 Edward Thring\* was appointed to the head-mastership. This may be fixed as the date of the second founding of the school. Mr. Thring's name is already widely known in America through his two books, "Education and School" and "Theory and Practice of Teaching," the latter of which has been adopted as a text-book in at least one important normal school of the Western States. Last year, in response to an invitation, he

insight into the good and bad of public-school life. Later, in connection with clerical duties, teaching in the national schools gave him practice in dealing with the minds of children, and aroused that enthusiasm for training boys which has inspired him in his efforts after reform in school methods. When he entered upon his work at Uppingham there were in the school 25 boarders only, and these, with 5 or 6 scholars from the village, made up the material on which he had to begin. The field was small, but a man had come who had decisive views about education, and with faith, courage, and will to match the strength of his convictions. Around such a man the horizon widens. Mr. Thring's experience is unique in the school history of England. In his own

\* Mr. Thring died in October, 1887, after this article was completed. It has been considered best to let the paper appear without any change. The tributes to the greatness of Mr. Thring's work and char-

acter which have appeared in the leading journals of England and America prove that the devotion of personal friendship did not lead me to overrate the significance of his life's work.



BOYS' HALL, HEAD-MASTER'S HOUSE.

lifetime, and as the result of his thirty-two years of work, he has seen Uppingham, in open competition with foundations of enormous wealth and fame, lifted from its place as a local grammar school into the very front rank of English public schools. People call this a marvelous triumph of personal force and energy. Mr. Thring himself would repudiate such an explanation as inadequate, and claim that his success is a triumph of principle. Between these views we need not decide. Nothing but a powerful personality could have accomplished such a work, but the greater merit may have lain in breaking through the thick crust of custom, tradition, and prejudice which inwrap public-school life in England, and so finding a solid foundation of educational principle on which to build. That Mr. Thring has proved, in both theory and practice, that such a foundation exists, there can be no reasonable doubt. His work at Uppingham has centered around two or three clear and sharply defined ideas—some principles of educational conduct which may be looked upon as fundamental and universal. The first of these, and that from which everything else springs, is simple

enough. It is that every boy, stupid and clever alike, should have a fair chance and should be really trained. Mr. Thring claims that no school, however great its prestige, numbers, wealth, or its list of prize-winners, can be called a good school, or even an honest school, unless it makes this a first condition of its work. The importance of the principle cannot be overestimated. Fully accepted and acted upon it would revolutionize most of the schools of England, and probably most of those in America. No true judgment of a school's real merits can be formed from its prize-winning record. Given a school which draws some hundreds of boys from classes of society where the earlier training is fairly good, let it have wealth enough to attract a number of exceptionally able teachers, turn the teaching power of these upon even a small proportion of the cleverest pupils, and you may have a school with an overwhelming list of university and other scholastic distinctions, while the mass of the boys are almost entirely neglected. That this picture does not unfairly represent the work of some famous schools is a known fact. That the evil of giving training





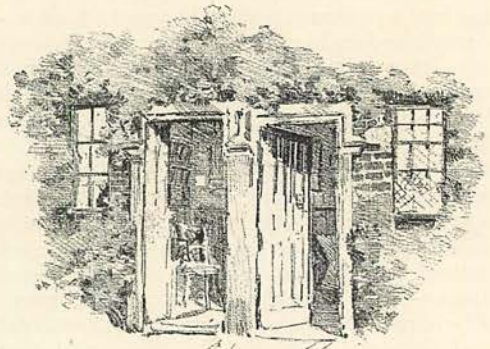
UPPINGHAM MARKET-PLACE.

to the strong at the expense of the weak, who are allowed to go to the wall, prevails in the majority of schools, small and great, will scarcely be denied.

Justice, then, which means adequate individual training for each boy, is the central idea of Uppingham, and all the arrangements and machinery of the school are directed to this end. The first step towards securing it is by putting a strict limit upon the size of each class. Mr. Thring fixes the maximum size of a class at about twenty. This is large enough to give the stimulus of numbers and competition; it is not too large, if the class is properly graded, to prevent individual attention and training. A school which in its main subjects of instruction, such as classics and mathematics, places numbers much larger than this under a single teacher, is able to pay larger salaries, but it does so at the expense of efficiency in individual training. The application of the same principle to the boarding of the boys does away at once with everything that savors of the old barrack methods, once universal and still only too common, under which numbers of boys were herded together in large buildings, with little domestic supervision, and no opportunity for seclusion. Numbers are necessary for a great school, and contact with his fellows is essential to a boy's getting the full advantage of public-school life; but unwieldy numbers make discipline difficult and training impossible, while unchecked contact with a mass of thoughtless

natures breaks some characters even though it strengthens others. At Uppingham the number of boys in a single house is restricted to thirty. This enables the master and mistress of such a house to take a personal interest in each boy, and to surround all with something of the refining and humanizing influences of home. As the houses are intended to be homes, they are not grouped together in a block or quadrangle, but are built separately, each with grounds of its own, and with such surroundings as the taste of the house-master suggests or his means allow. A visitor misses at Uppingham the imposing blocks of buildings which characterize other great schools, but in the eleven handsome villas scattered within a quarter of a mile of the main school-buildings he sees something far better adapted for the training of young lives. The advantages of this arrangement are manifold. There is less chance for large combinations for purposes of insubordination or evil of any kind. The house-master has a more independent field of work. He cannot shift the responsibility for ineffective

discipline on any one else, and the credit for good results is all his own. Each house has a reputation of its own to maintain, and this leads to a healthy rivalry both in studies and in athletic games, which in turn fosters sympathy between the master and his pupils. As in the limited class, so in the separate house, justice can be done to the individual life, and the weaker are allowed a fair chance. There is a further safeguard still in the provision made for the private life of the boy, by a method simple enough in itself, but of the deepest significance as an aid to training. Each boy in Uppingham has a study of his own,—intentionally made quite small, usually about five feet by six,—which is meant to be for him a real sanctum, a little home, where he can be alone when he wishes, either for study or for

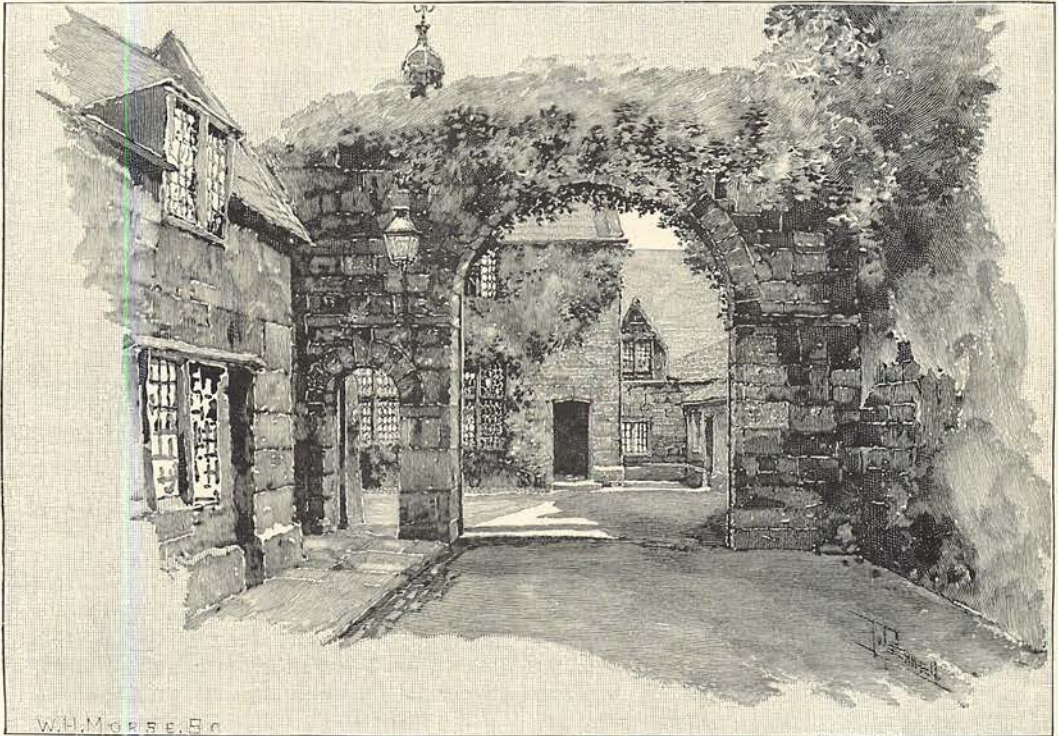


THE BOYS' STUDIES.

that retirement which boys as well as men need at intervals in order to collect anew their moral forces during the rough struggles and the temptations of daily life. These studies are entirely separate from the sleeping-apartments. For the latter, the small dormitory, holding a very limited number of boys, is adopted for sanitary and other reasons; but here, too, the idea of individual privacy is maintained by providing separate compartments for each boy. It is found that the house space required for giving each boy this separate study and sleeping-compartment is not much greater than what is needed for the ordinary bedroom arrange-

or cowed, to sensitive boys a danger among the most difficult of all to deal with in a great public school. The arrangement of these studies, which are one of the most characteristic features of the school, varies in the different houses according to architectural exigencies. In the head-master's house they surround a quadrangle, and with their overgrowing masses of ivy give a very picturesque effect. The great taste and care very commonly shown in their adornment with flowers and home pictures prove that they touch deeply in the boys the instincts of personal ownership.

A school never ought to depend for its

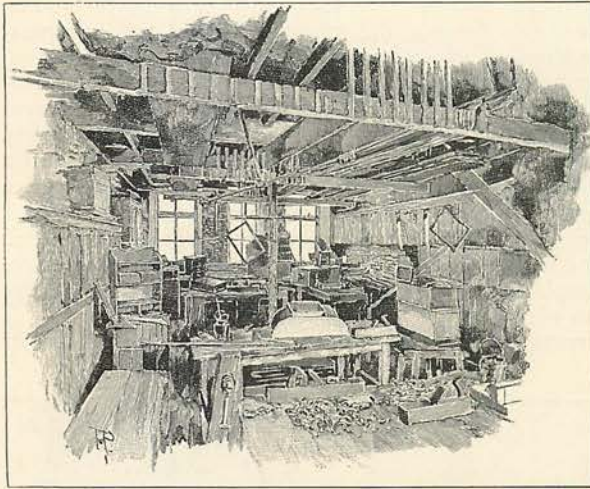


THE SCHOOL ENTRANCE.

ment. The advantages of the Uppingham system are great.

The disuse of the dormitories by day makes perfect ventilation possible. As the boy takes his meals in the hall, and sleeps in the dormitory, his study becomes a private sitting-room where his books, furniture, and material for work need be disturbed but little from day to day. The small size of the studies prevents the congregation of numbers, and makes strict rules upon this point easy and natural — an important fact for the masters in respect of discipline; important too for the boy, as giving him security from the bullying or persecution of a crowd by which he might be overmatched

character on the exceptional excellence or success of a few of its masters. If it does, these few reputations may become cloaks for a vast amount of poor work, and the character of the school, as a school, is a sham, without any element of fixity in it. The ordinary arrangements should have a strong tendency, at least, to insure sound work, from the lowest to the highest class. The method at Uppingham by which it is attempted to fix this tendency is of special interest. The house-master is not, necessarily, either the public or the private tutor of the boys under his domestic care. He has his own form or grade in the school, drawn, perhaps, from all the houses, while his



CARPENTER-SHOP.

boarders are, for tutorial purposes, distributed, according to their standing, among all the masters.

Thus each class-master has but one class to teach, and being private tutor as well as public teacher for his class, his responsibility for its work is absolute, and cannot be shifted to other shoulders, as under the Eton method, where the private tutor's work is distinct from the school teaching. He has also but one range of subjects to teach, in itself an important guaranty of efficiency. His success, however, must always depend on the effective teaching of each class-master below him, through whose hands his form has come, and in whose work he therefore has the deepest personal interest. Again, each house-master has the same interest in the efficiency of the class-masters who have charge of his boys. Thus the whole moral pressure of the staff inclines towards compelling good work from the top to the bottom of the school. A man as a house-master has to maintain towards the parents who form his constituency his reputation for discipline and wholesome moral influence on the boys under his charge; as a class-master, not only towards the supporters of the school, but towards the whole body of teachers of whom he is one. Thus the great school becomes a unit, its character a measurable quantity—the tendency of its structure towards effective work throughout. A school can, in my opinion, have no higher merit.

“The limits of a first-rate public school in point of numbers,” says Mr. Thring, “are just as well defined, and as capable of proof, as

the limits of a first-rate class.” It must be large enough to attract and permanently retain a sufficient number of able men, capable of doing high-class work, and give them adequate remuneration for making training the business of their lives. But it must not be so large as not to be able to do all its work well. A chief factor in the consideration is the period during which boys attend school. In the great English schools which mainly prepare for the universities, the ordinary limits of age are from ten to nineteen. For good class work, combined with efficient individual training, it is essential that no boy should be far in advance of his class or far behind it. To provide for proper gradation, there ought to be a class for each half-year. A school,

then, which keeps boys from 10 to 19 must have about 16 classes. As no class should number more than 20, and the upper classes tend to drop considerably below this, it follows that a school undertaking to do first-class work over this number of years should have not much more or much less than 300 boys. With smaller numbers teaching power is wasted, for the number of classes must be maintained if justice is to be done to those of every age. With larger numbers the teacher is over-weighted and the individual pupil neglected. In smaller schools a narrower limit placed on the ages of attendance, proportioned to the size of the staff, alone can secure similar efficiency. This argument seems conclusive, and is, in effect, only applying to a large boarding-school the system of grading familiar to us in our best-organized day-schools. Taking his stand on this principle, Mr. Thring has fixed about three hundred as the maximum attendance which he will permit at Uppingham. To abide steadily by such a principle has required no little resolution and self-sacrifice. When once a school has achieved a great reputation the temptation to trade on that reputation



SWIMMING-BATH.

is very strong. Greater numbers in the houses and in the classes means greater glory for the school, with larger incomes and a greater percentage of profit for the masters.

A large increase in the school means wealth in the form of capitation fees for the head-master. The example of some of the great

tellect. Our ordinary day-schools cannot hope to do this in a like degree. In the few hours during which the teacher has charge of his pupils he strives to engage their attention, train their faculties, and, if possible, reach to some extent the heart as well as the head. Then they go back to an infinite variety of



A DRAWING-CLASS.

schools is not such as to encourage resistance to such temptation. At Uppingham, however, it has been put quietly aside, because it was in conflict with the idea of justice to each boy. The head-masters and teachers of such a school may not carry away from it the wealth which is often gained from crowded houses and classes, but they will carry away the consciousness of having established a great educational principle, and the knowledge that their system is and will continue to be a standing protest against receiving pay for work which is not and can not be done.

It should be added that, outside of the conclusive reasons just given, Mr. Thring claims that three hundred boys is the limit of numbers that a head-master can know personally, and that to such only can he really be head-master. If he does not know the boys, the master who does is their head-master, and his also.

In passing on to speak of other aspects of Mr. Thring's work at Uppingham, and of his efforts to realize in actual working facts sound theories in education, it would perhaps be well to remind the American reader that the accepted function of the English public school is as much to mold character as to train in-

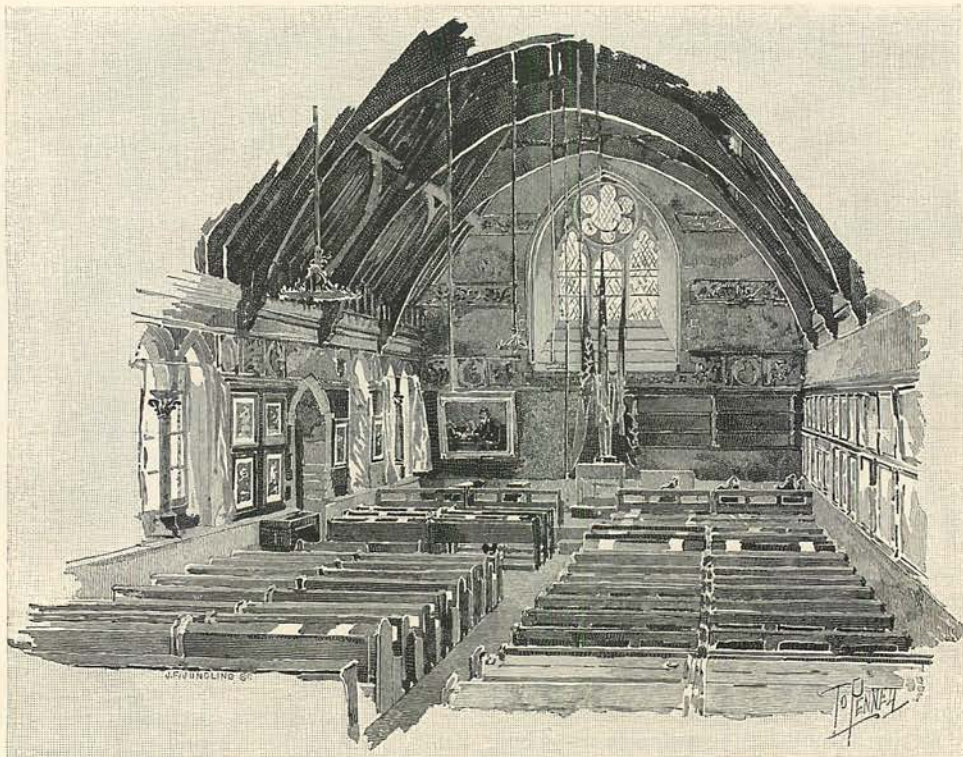
homes to spend far the greater part of their time, and the character of the home ordinarily is the prime influence in determining the character of the child. Strong personality in a teacher, or exceptional circumstances, may indefinitely intensify the influence of the day-school on character, but as a rule it must be comparatively superficial. It is otherwise with the English public school.

Here a boy has to pass much the greater part of his time during the most impressionable years of his life. His schoolmasters, schoolfellows, and school surroundings are the prime forces in molding his character. He is a member of a small republic, with laws, customs, institutions, ambitions of its own, and where the individual life and the general life react upon each other with singular intensity. To the school come boys from every kind of home: all are to be trained, and the failures should be as few as possible. The responsibility thrown upon the master is enormous; but, on the other hand, his work is infinitely dignified by the opportunity which it furnishes for supreme influence on character. The head-mastership of a school of this type, drawing some hundreds of boys from the better classes of society, furnishes a sufficient field

for the very highest ability, and may enable a man to exercise, in the course of a generation, a perceptible influence on national character.

But while the responsibility for character training as well as intellect training makes the demand for strong men imperative, it increases

is true. "Leisure hours are the key of life," and in a good public school they must be provided for as carefully as any others. Where a school receives some hundreds of boys, each one of whom, stupid or clever, it is intended to train, provision must be made for diversity of taste and ability. This is necessary, because,



THE GREAT SCHOOL-ROOM.

in a tenfold degree the necessity that the machinery of a great school should be as perfect as possible. Mr. Thring's work has largely lain in working out this problem of school structure in its bearing on character training. To his fundamental principle that justice should be done to each boy, he finds a natural corollary in the maxim that high-class work cannot be done over a series of years without good tools. Nothing, he claims, should be left to the ability of the master that can be accomplished by mechanical contrivance. The actual wall of brick or stone which makes discipline easy or vice difficult is a power for good. The fact that during Mr. Thring's mastership about half a million of dollars has been invested at Uppingham in perfecting the school machinery proves that he has in this respect tried to reach his own ideal.

In training the young, plenty of employment is the secret of a healthy moral life. It is not only for the hours of work that this

as every teacher knows, or ought to know, it is essential to the happy life and healthy moral development of a boy that he should always have some field in both work and play where he can maintain his self-respect among his fellows. A lad who has not the capacity to excel in the main studies of a school, or strength to distinguish himself in its harder sports, may often achieve excellence in minor subjects of study, or acquire skill in other recreative employments. A school is not a perfect training place which has to crush the weak in the process of developing the strong, either at work or at play. It is for these reasons, and in his effort to do justice to each boy, that Mr. Thring, although the staunchest of believers in the preëminent value of classics as an instrument for high intellectual training, was yet among the first to break through the tradition of Eton and the great schools generally by making large provision for other subjects. French and German, science and

mechanics, drawing, painting, and music are thus provided for. On music, especially, much attention is bestowed, for the sake of its humanizing tendency and its power of adding to the happiness of school life. The work of Herr David, the accomplished master of this department, and of his five assistants, is one of the most striking features of Uppingham training. One-third of all the boys in the school learn instrumental music. Every term school concerts are given, which are real musical treats. If any one doubts the power of music to stir the hearts of masses of boys, and lift them to higher levels of thought and work, he should see Herr David controlling the enthusiastic energy of a hundred Uppingham boys as they sing to his music the patriotic song which Mr. Thring, poet of the school as well as headmaster, has composed for them, and the spirit of which may be caught from one or two stanzas:

Ho, boys, ho!  
 Gather round, together stand,  
 Raise a watchword in the land:  
 Stand, my merry craftsmen bold,  
 Brothers of the crown of gold,  
 Wrought in stirring days of old,  
 England's crown, the crown of gold.  
 Gold of hearts that know no lie,  
 Gold of work that does not die,  
 Work it new, boys, young and old.  
 Gather, gather, near and far,  
 Uppingham, hurrah, hurrah!

Ho, boys, ho!  
 Fling your banners broad, each fold  
 Rich with heirlooms that we hold:  
 Honor lent us, as a loan,  
 Fields of thought, by others sown,  
 Walls, of greatness not our own,  
 Where old Time  
 In his belfry sits and rings  
 News of far-off, holy things,  
 Memories of old, old days:  
 Sacred melodies of praise  
 Swell triumphant, as we raise  
 Watchword true in peace or war,  
 Uppingham, hurrah, hurrah!

I believe that Uppingham makes fuller provision than any other existing school to meet the necessity for diverse employment or healthy amusement outside of study hours. Until within a few years the great schools mostly contented themselves with providing facilities for cricket and foot-ball. For these ample provision is made at Uppingham in several large playing fields, and the cricketers of the school particularly have won for themselves a record so distinguished as to prove conclusively that exclusive attention to this game is not essential to great success. But Mr. Thring was perhaps the first head-master who fully realized and acted upon the fact that many a boy has not the stamina for these games of strength and skill, nor can he, by any amount of forced

exercise, be led to take pleasure in them. The gymnasium, opened in 1859 under the care of a competent gymnastic master, was the first possessed by any public school in England. For many years the school has had in operation a carpentry, where any boy, by the payment of a small fee, can secure regular and competent instruction in the working of wood and the use of carpenters' tools. In 1882 this field of useful manual occupation was enlarged by the construction of a forge and metal workshop, where skilled instruction is similarly given, and a boy can go far towards making himself a competent mechanical engineer. In the same category may be included the school gardens. These gardens, opened in 1871, cover some acres, and are laid out and planted with much taste. Here a boy may have allotted to him a small plot of ground for the cultivation of plants and flowers. In connection with the gardens is an aviary, where the lad with a taste for natural history has an opportunity to observe the life and habits of a considerable collection of birds. A pretty stone building looking out upon the gardens serves as the school sanitarium, and if beautiful surroundings conduce to health, Uppingham patients ought to recover rapidly. The want of any stream of considerable size near at hand led to the construction, a few years ago, of large swimming-baths, where the boys can perfect themselves in an art which, while it does so much to protect life, is also of great sanitary value.

It will be admitted, I think, that a boy must be of an abnormal type if he cannot in this category find the means of passing pleasantly all his leisure hours. Nor is the provision too elaborate for a great school which aims at training the character of each boy.

There remain to be mentioned two important, and in Mr. Thring's view essential, parts of the school appliances. The first of these is the great school-room, erected at a cost of £7000, and opened in 1863. Here the school can be assembled whenever it is to be dealt with as a whole, for announcements, addresses, the distribution of prizes, matters of general discipline, and for the reception of friends and visitors on great occasions. By such a place of meeting the unity and dignity of a great school are brought out as visible and impressive facts. At Uppingham it is made to serve a further purpose. In accordance with Mr. Thring's idea that the surroundings of school life should be as beautiful as possible, and such as give honor to learning, this room has been decorated with a series of elaborate paintings done under the direction of Mr. Rossiter, chiefly illustrative of the great names in ancient and modern literature. Pre-



THE CHAPEL.

siding at the celebration of Founder's Day in 1882, Earl Carnarvon said of this room: "Since the days of the Painted Porch in Athens, I doubt whether training has ever been installed more lovingly, or more truly, or in a worthier home."

Beside the school-room is the chapel, built after the designs of Mr. Street, at an expense of £8000. Such a chapel, large enough to hold the boys, the masters, and their families, is needed to make a school independent of varying local chances for religious services. The power of preaching to boys effectively is perhaps even a rarer gift than that of teaching them effectively. Mr. Thring's school sermons, of which two volumes have been published, are simple, vigorous, and, as all sermons to boys should be, short—rich in illustrated germs of thought which might well take root in a boy's mind. Bright services, fine music, short, incisive sermons—such associations could scarcely make chapel an unpleasant recollection to an Uppingham boy. But Mr. Thring is too prac-

tical and earnest a man not to feel that in training the young the teaching of Christian theory, to be most efficient, must have its complement of Christian effort. To Uppingham belongs the great honor of having been the first of the public schools to undertake home mission work in the East End of London. Since 1869 it has contributed largely to the maintenance of a missionary in one of the most neglected districts. Better than this, it has found sons of its own ready to volunteer for this work in places where the constant presence of disease and misery tests to the utmost the strength of Christian enthusiasm. Other schools have now followed this example, as well as the two universities, and the movement is one that can scarcely fail of large results. Additional interest is given to this outside work by occasionally sending detachments of the boys with their music masters to the missionary districts in London to give concerts for the benefit of the poor, thus drawing more

closely the bonds of sympathy and humanizing influence. Assuredly in these times of social upheaval no training that boys of the wealthier classes could get can be more useful than one which gives them a closer interest in the mass of poverty and paganism with which modern society has to deal in our great cities. Besides this special work, the school contributes largely to other religious and philanthropic enterprises. Such efforts, systematically carried out, seem to complete the circle of provision for the physical, intellectual, and moral training of the boys.

It must not be supposed that what has been said marks out the school as an unqualified paradise for boys of every stamp. I doubt very much if any effective school can be. My feeling is that for a boy disposed to be fairly industrious and to obey law a happier home could not be found. On the other hand, I can easily imagine that for an idle or vicious lad it might prove singularly uncomfortable, since the individual attention for which provision is

made renders the concealment of shortcomings exceptionally difficult.

Though it is no part of my purpose to write a history of Uppingham, yet one episode in its later career it would be wrong to leave untold, unique as it is in school history, and illustrating at once the energy of its masters, the adaptability of its system to new conditions, and the loyal confidence inspired by its management. The record is valuable also as showing what may be done by a school in a great emergency.

In the autumn of 1875 an outbreak of fever took place in the town and the school, and some boys died. The school was broken up, and orders were given to make the sanitary arrangements of every portion of the school premises as perfect as possible, without regard to expense. This was done under the special direction of a government engineer, who certified to the completeness of the work. The authorities of the town, however, declined to join in this attempt at perfect sanitation. When the school reassembled, after Christmas, a new outbreak of fever proved that till everything was done nothing was done. It was a critical moment. Already it had begun to "rain" telegrams from anxious parents. It was plain that in a few days the houses might be empty, the large staff of teachers left without employment or means of support, and the grand results of twenty-five years of toil swept away at once. A bold step was conceived in Mr. Thring's resolute mind. Once more the school was broken up for a three-weeks' holiday. With the boys went to their parents an

intimation that after Easter the school would reopen in some place then unknown, but which would at least be healthy. Meantime search was being made in many directions, and at length Borth, a small watering-place on the Welsh coast, was chosen as the temporary home of the school. The large summer hotel was leased, all the spare space in the village cottages taken, a temporary school-room erected, the stables turned into a carpentry, the coach-house into a gymnasium; special trains brought from Uppingham the household equipments for 30 masters, their families, and the 300 boys of the school; and on April 4, only 20 days after the site was secured, the school resumed its work on the wild Welsh coast, more than 100 miles from its forsaken home in the Midlands. The splendid faith of the masters in their own resources was rewarded by a grand tribute of confidence, when out of their whole number it was found that only three boys had failed to follow them in this great adventure. The three weeks of fierce race for life were followed by more than a year of quiet and excellent work at Borth, which thenceforth became famed far and wide as "Uppingham by the Sea"; and in April, 1877, the school returned to its now purified home in Rutland, amidst the rejoicings of the people, and with numbers greater than when it left. Among all the splendid traditions of English schools it may be doubted if there is any which tells of greater faith, courage, and loyalty of affection than does this year of adventurous exile in the records of Uppingham.

*George R. Parkin.*



### EDWARD THRING.

THIS was a leader of the sons of light,  
 Of winsome cheer and strenuous command.  
 Upon the veteran hordes of Bigot-land  
 All day his vanguard spirit, flaming bright,  
 Bore up the brunt of unavailing fight.  
 Then, with the iron in his soul, one hand  
 Still on the hilt, he passed from that slim band  
 Out through the ranks to rearward and the night.  
 The day is lost, but not the day of days,  
 And ye his comrades in the losing war  
 Stand once again for liberty and love!  
 Close up the ranks; his deed your deeds let praise!  
 Against the front of dark where gleams one star,  
 Strive on to death as this great captain strove!

*Bliss Carman.*