

THE FOUNDATION OF PUBLIC INSTITUTIONS FOR SECONDARY EDUCATION IN TASMANIA.

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[Read 8th October, 1917. Received 1st October, 1917.

Published separately, 19th November, 1917.]

The period with which this paper deals is that prior to the establishment of responsible Government in Tasmania, and thus includes the early part of Sir William Denison's Administration, as well as the Administration of those Governors who immediately preceded him.

Before proceeding to consider the actual formation of these Institutions, we will first discuss the objects the founders were aiming at. It is first necessary to consider the educational state of the Colony at the time of their labours, and also prior attempts to found similar institutions. The Colony of Van Diemen's Land, as it then was, had a large convict population, which was yearly increased by the transportation of convicts from England. From January 1st, 1831, to March 31st, 1847, no fewer than 43,353 convicts of both sexes arrived in Van Diemen's Land, and at the close of that year the total population numbered but 70,000, so that, making every allowance for deaths and other casualties, a large proportion of the inhabitants were either convicts or their offspring, and were stated to be as many as 30,000 (West, p. 306). To raise the social status of this community, the Government—and the different Churches—had systems of primary schools which, though admittedly inefficient, were doing useful work. A study of the proposed reforms of these schools in the early forties of last century is most interesting, and in some respects the views of the Governor, e.g., in the founding of a Training College for teachers, have only recently been carried into effect. A discussion of the early history of primary schools is not, however, within the scope of this paper.

Secondary education received no Government help at all, there were no public grammar schools, but a few private schools were conducted by various gentlemen, some of which, considering the educational facilities available to them, reached a satisfactory standard, whilst others certainly could not lay claim to even this distinction. These schools, however, suffered from a fatal defect from

the point of view of the community; they were each and all dependent entirely on the ability of the gentleman conducting them, and lacked stability in the event of his ill-health or death. For still higher education no provision whatever was available, and colonial students were forced to travel to the Old Country for this purpose. In addition to the expense thus involved, it must be remembered that a voyage to and from Europe in those days occupied a considerable portion of a year, and these two disadvantages combined to close this avenue to all but the rich. Those with moderate incomes were forced to see their sons growing up with educational advantages much inferior to their own, and this at a time when the value of education to the community as a whole was beginning to be fully recognised.

EARLY ATTEMPTS.

In 1826 an attempt was made in the Northern part of the State to form a Collegiate Institution for the education of youth and the advancement of science. It was proposed to erect buildings, to govern the College by a Director of Patrons, and to establish a Public Library and Lecture-room.

For these purposes a fund was contributed, and 24 persons subscribed £50 each on the spot, and a commencement was made at Norfolk Plains; but the project failed, and sank into a Private Academy.

In 1828 the Government determined to establish a School at New Norfolk, called "The King's Grammar School." The Members of the Government were the Board of Guardians; the Master was in Holy Orders. This effort was also frustrated. (West's "History of Tasmania," Vol. 1, page 124).

In 1833 the project was revived by Governor Arthur. He seems to have desired to commence a Collegiate Institution, and in March of this year took advantage of the fact that the Venerable Archdeacon Broughton, afterwards the first Bishop of Australia, was then visiting the Colony, to confer with him as to the establishment of such an Institution.

Considerable interest appears to have been taken in this project, and the inhabitants of Hobart Town presented a Memorial to His Excellency on the subject, whilst in consecutive issues of the "Courier," then the leading newspaper, the leading article dealt exclusively with this subject.

In his address to the Legislative Council on August 28th, 1833, the Lieutenant-Governor remarked:—"It is

“pleasing also that contemporaneously with this increase of wealth there has been manifested a growing desire for the blessings of education and religious instruction. . . . The almost universal appeal which has been made to the Government by the most respected and influential part of the community for the foundation of a college, with a pledge of the most liberal assistance, afford satisfactory evidence of the sincerity with which the sentiment is avowed.” (The “Hobart Town Gazette,” 30th August, 1833, p. 446.)

In a minute by the Lieutenant-Governor to the Legislative Council on 3rd October, 1833, he remarks:—“The community generally have pressed so strongly the necessity of erecting and undertaking a college for the education of the native youth, and the prayer of their Petition has appeared to me to be so reasonable that I have thought it expedient to propose that the sum of £2,500 should be voted for the purpose, namely, £1,250 for 1833, and £1,250 for 1834, on condition that the applicants should subscribe and expend an equal sum in the undertaking. . . . As respects the Grant in Aid of the College, it is proper I should also state that it is my intention to advance to the applicants the sums—which may be voted in accordance with their wishes, subject to the approval of the Right Honourable the Secretary of State, and to take security for their repayment of the money should the appropriation be disallowed.” (“Hobart Town Gazette,” 11th October, 1833, page 564.)

The idea of Archdeacon Broughton appears to have been that a Grammar School was first necessary before the higher work of a College could be entered upon. He therefore proposed to open in Hobart Town, in Tasmania, a School, to be called “The King’s School,” that school buildings, with a chapel attached, should be erected, and that the Headmaster of the proposed Institution should be a Clergyman of the Church of England, that the Masters and Scholars should attend Divine Service in the Established Church every Sunday morning and afternoon, and on the great festivals, reservation being made that the parents or guardians of any scholar might obtain for him exemption from this regulation by certifying at the time of his admission to the School their desire that he should attend at some other place of worship (Archdeacon Broughton’s Plan of a Public School).

However, difficulties appear to have arisen, and Governor Arthur’s project was held in suspense, pending a reply to his despatch on the subject. This reply was received early in January, 1836, and was of a favourable

nature. Governor Arthur offered the first Headmastership to the Rev. G. H. Rusden, who, however, declined it. Sectarian difficulties also made their appearance, and nothing came of the project, and in the Governor's Minute to the Legislative Council on August 5th of this year, he remarks:—"The period of the opening of the Public School, provided for so liberally by this Council, as I may here observe, was delayed, to my great disappointment." In the same Minute he deals favourably with the principle of giving support to schools connected with particular Churches, and adds:—"I have also included the vote of £400 in aid of a Grammar School in connection with the Established Church of England, an institution which has, with every promise of success, commenced its operations under the auspices and through the liberality of the Society for promoting Christian knowledge. The Right Reverend the Bishop of Australia has taken a special interest in the School, and I cannot doubt that you will grant towards it liberal aid." ("Hobart Town Gazette," 12th August, 1836, page 716.) This latter school, however, does not appear to have matured, as the Appropriation Act for 1837 does not show the item.

In 1836 Governor Arthur retired, and in 1837 Sir John Franklin arrived to take up the position of Governor.

SIR JOHN FRANKLIN'S SCHEME.

In a pamphlet entitled "Narrative of Some Pages in the History of Van Diemen's Land during the last Three Years of Sir John Franklin's Administration of its Government," printed in 1845, and circulated privately by the Reverend J. P. Gell shortly after Sir John Franklin left on his last voyage to the Arctic Regions, Sir John Franklin gives an account of a College which he attempted to found, and, after referring to the previous attempt, outlined above, states:—"In order to avoid at the outset any conflicting views, I deemed it advisable not to explain mine till I had taken the first step towards their accomplishment. . . . I preferred communicating at once with my friend, the late Dr. Arnold, of Rugby, of whom also I requested the great favour of selecting a person for the important charge contemplated, and of recommending such person to the Secretary of State for nomination."

It will be seen that Sir John Franklin desired to be guided by Dr. Arnold's advice on the matter, and it will appear further on, that Arnold's influence really shaped the scheme which was afterwards formulated.

On the 26th June, 1838, Sir John Franklin sent a Despatch (No. 61) to the Secretary of State respecting the establishment of a Public School in Van Diemen's Land, and enclosed an open letter to Dr. Arnold. On the 2nd September, 1839, he laid before the Legislative Council the reply of the Secretary of State (Marquis of Normanby), dated 13th March, 1839, authorising him to proceed forthwith with the erection of a school and schoolmaster's house, and a recommendation that £500 should be secured to the Master with a house capable of containing from 12 to 20 boarders, and stating that Sir John Franklin's letter to Dr. Arnold had been forwarded to him, with an intimation that it would not appear to be necessary, nor perhaps advisable, that the person to be selected should be a clergyman; but that any candidate for the appointment must, of course, be highly qualified to impart religious instruction to his scholars. ("Gazette," 1840, Page 1075)

Sir John Franklin in his Minute remarks:—"The leading object, however, now in contemplation is to found a superior School on such a system that it may at a future period become a College, and be a means of affording a liberal education to the sons of Colonists and of preparing them for entering upon the study of the Learned Professions." ("Gazette," 1840, Page 1054.)

The Secretary of State sent a Despatch dated 14th August, 1839, enclosing correspondence which took place relative to the appointment of the Principal or Headmaster, and from which it appears that the Secretary of State subsequently subscribed entirely to Dr. Arnold's views as to the importance of the Headmaster being an Ordained Minister of the Church of England, "because — and he quotes Dr. Arnold's words—"many persons best fitted to carry on the work of education would be actually unwilling to engage in it, unless they were allowed to unite the clerical character with that of the teacher, as a means of fixing their position in society. . . . But a far higher consideration is, that he who is to educate boys, if he is fully sensible of the importance of his business, must be unwilling to lose such great opportunities as the clerical character gives him to address them continually from the pulpit, etc."; and he adds: "I am quite sure that the spirit of proselytism, which some persons appear so greatly to dread, would no more exist in a good and sensible clergyman than in a good and sensible layman. Your master must be a member of some Church or other, if he is not a Minister of it: if he is a sincere member of it, and fitted to give religious

“instruction at all, he must be anxious to inculcate its tenets; but if he be a man of judgment and honesty, and of a truly Catholic spirit, he will feel it a still more sacred duty not to abuse the confidence of those parents of different persuasions who may have entrusted their children to his care; and he will think, besides, that the true spirit of a Christian teacher is not exactly the spirit of proselytism.”

Franklin, in a Minute explaining this Despatch and the new scheme adds:—“In accordance with these views, I have now the satisfaction of stating that the Secretary of State appointed to the office of Headmaster, or Principal, Mr. John Philip Gell, Master of Arts, of Trinity College, Cambridge. . . . Mr. Gell received express permission, as you may have inferred from the correspondence I have quoted, to enter into Holy Orders whenever he might think fit. . . . It was further agreed that he should be engaged in the formation of the fundamental regulations which were to be submitted to the Legislative Council; that he should be subject to the immediate control of the Executive Government, and specially exempted from any Local Board, whether lay or clerical.” (Gazette, 1840, page 778.)

Mr. Gell arrived by the Runnymede on the 2nd April, 1840 (“Courier,” 3/4/1840), and immediately set about to establish a school. The Government called for tenders, and eventually rented Mr. Justice Stephen’s house in Macquarie-street, now occupied by the Sisters of the Church as a School, at a rental of £300 per annum (“Colonial Times,” June 9th, 1840), (“Courier,” 5/6/1840). The School was opened, Gell being Principal, and the Rev. H. P. Fry being Classical Master. See Regulations of Queen’s School (“Gazette,” 12th June, 1840, reprinted and commented on, “Colonial Times,” June 23rd, 1840).

Sir John continues in his Minute above quoted:—

“Since the arrival of Mr. Gell, and after ascertaining the great importance he attached to the Institution about to be established—being not merely a School, but a College (by which I mean a body possessing and administering its own property, under Officers and Visitors appointed according to the rules of the foundation)—I addressed a letter to the Secretary of State, requesting that he would be pleased legally to constitute it by a Royal Charter of Incorporation. By this means alone can it obtain a legal existence, and legal possession of property, whether in land, buildings, or money. By no means that I am aware of can its stability and independence be secured, amidst the revolution of events,

“the changes of councillors, the alternations of public
 “opinion. A link between the people and the govern-
 “ment, it will obtain the confidence and affections of the
 “former, and become an object of private as well as public
 “benefactions; for I expect that, though the Colonists of
 “this Island may not be inclined to endow an Institution
 “dependent solely on the will of the Government of the
 “day, they may be willing and proud to endow one which
 “can preserve their gifts for ever on their own terms. As
 “a collegiate Institution it will have also this additional
 “advantage, that it will attract what no mere amount of
 “salary can do, the services of men competent to bestow
 “on it a high character for sound learning and good
 “morals, and will engage them to diligent exertions for
 “its honour and improvement.

“It is desirable that the fundamental regulations to
 “emanate from the Crown as Founder should be altogether
 “distinct from such other regulations as must be affected
 “by local or temporary circumstances, and which may
 “properly be left in the hands of those who are imme-
 “diately concerned in the business, either as officers or
 “benefactors of the Institution.”

In his Despatch No. 139, in 1840, Sir John Franklin suggested that the assistance of Dr. Arnold and Dr. Peacock, Dean of Ely, should be requested for the promoting of the Charter (Narrative, page 76).

Sir John continues:—“In soliciting from the Crown
 “a Charter which shall contain the fundamental regula-
 “tions, I have not presumed minutely to prescribe what
 “those regulations should be, confident that, from the
 “quarter whence they will originate, the most enlightened
 “wisdom, ability, and experience will be employed in
 “their construction, and in requesting that there should
 “be no religious tests, no interference with the consciences
 “of either Teacher or Students, and no notice taken of
 “the distinctions which exist between different classes of
 “Christians, I have done that which, marking as it may
 “my great solicitude to uphold the spirit of Christian
 “liberality, which I desire should characterise the Institu-
 “tion, was yet almost uncalled for with respect to the
 “personage to whom my request was addressed, or the
 “authorities to whom I solicited his reference. By com-
 “mencing thus early the foundation of a College, I do not
 “precipitate matters, but merely initiate the Institution
 “on a right basis. The College will grow with the growth
 “of the Colony—slowly, perhaps, but surely—expanding
 “with its wants, and not overtaxing its resources.

“It may be considered time enough in a more ad-

“vanced state of things to claim the privileges of an
“University—degrees and professorships. There will be
“no difficulty, I apprehend, in obtaining these when
“they are really wanted; my aim has been chiefly to
“establish a Collegiate School of the highest class for the
“promotion of sound learning and religion. It is
“destined for youth who, having received such a preliminary
“education as will enable them to pass a certain examina-
“tion (which will be the only condition of admission), de-
“sire to pursue their studies to that age, and to that ex-
“tent, which boys educated at the first public schools in
“England generally attain before they enter into active
“life, or commence a professional or academical course of
“study.”

“I am authorised to proceed with the erection of the
“necessary buildings for the College, on such plans as may
“obtain your sanction. And here I may state that I con-
“sider it essential to the very nature and objects of the
“Institution that the site should not be in Hobart Town—
“though at the same time I think that it should not be
“many miles distant. The College is not meant to super-
“sede the Schools now existing in this Town and Colony,
“but to encourage and raise them up to a higher level.
“Neither is it intended to be a seminary of mere intel-
“lectual instruction—a place where a certain quantity of
“positive information is to be gained, and nothing far-
“ther; but it is meant to educate the whole man, to de-
“velop and strengthen his faculties, to teach him how
“to wield the powers of his own mind, to form his tastes,
“to refine his manners, and to instil into him the true
“principles, feelings, and habits of the Christian and the
“gentleman.

“Until the Collegiate buildings are completed, and
“boys are brought to a sufficient state of proficiency to enter
“the College with advantage, I have directed the Principal
“to undertake, with the assistance of the Rev. Henry
“Fry, of Trinity College, Dublin, the superintendence of
“a Public School in this Town; for which purpose a house
“capable of affording the necessary accommodation for a
“School, and of containing from 12 to 20 boarders, has been
“engaged.

“I propose, under the Charter applied for, that the
“Collegiate System conducted by Mr. Gell and the Fellows
“who may be appointed to assist him in the business of
“education, shall commence as soon as the College build-
“ings are completed; and, in order to facilitate the progress
“of this measure, I have not thought it necessary to appro-
“priate to the purposes of the preliminary Institution

“more than the house and the salary which has been guaranteed to the Principal. The existence of the College will (even when the public funds are withdrawn from the present establishment in Macquarie-street) ensure the continuance of a Superior School in Hobart Town, the interests of which will be to make itself a nursery or training school for the College, affording a competent education for such boys as may be called away at an early age to active occupations. I shall leave it entirely to your discretion whether or not to adopt the suggestion of Mr. Gell, as mentioned in his Report, to connect any school of this nature in Hobart Town more immediately with the College, in the way which he proposes. A School thus connected with the College would exist for the special benefit of the Inhabitants of Hobart Town: the whole Colony has an equal and common property in the benefits and privileges of the College.”

With this Minute Sir John Franklin laid on the Table a Report from Mr. J. P. Gell, in which he laid down the details of the proposed College. It should consist of a Visitor, the Lieutenant-Governor for the time being; a Principal, appointed by the Crown and corresponding directly with the Lieutenant-Governor as Visitor; two or more Fellows, recommended for appointment by the Principal to the Visitor; and Ten Scholars, selected by examination from the general body of Students. The Principal, with the advice of his Fellows, should enact and amend regulations with respect to the constitution, studies, and internal management of the College, subject to the approval of the Lieutenant-Governor as Visitor, provided always that nothing be done in violation of the fundamental regulations of the Charter.

The property of the College—the buildings, gardens, books, and instruments—should be vested in the Visitor, Principal, and Fellows.

Gell adds—“The Principal should superintend the discipline and studies, and regulate the examinations of the College. He should make an annual report to the Visitor of its property and proceedings. He should give instruction in the Scriptures to all the Students and (as the object is that any one who may be at the head of this Institution should himself be fairly dealt with as a sincere member of the Church to which he belongs, and should be precluded from dealing unfairly with those who are connected with a different communion from his own) he should not be required to use the formularies, or to conduct his Pupils to the public worship, of any denomination of Christians to which he does not himself

“belong; nor should he require attendance on children
“of such parents as may signify their objection to the
“same. . . .

“The children of those parents who acquiesce in the
“religious opinions of the Principal are to receive religious
“instruction from him; and other Students are to have
“every facility which can be afforded them of receiving the
“instructions of the Ministers of their peculiar denomina-
“tions. To give no instruction at all in religion would
“perpetuate the ignorance from which religious misunder-
“standings derive their importance.

“The Institution is meant to keep at the Head of the
“Scholastic Establishments of the Colony, and to draw
“them up to the standard of English Schools, while grow-
“ing itself into a College.”

“As we shall hope in vain for an efficient Professional
“Education unless we have a Collegiate course of study to
“prepare for it, so, again, it will be useless to establish a
“College unless the Schools of the Colony give sufficient
“preparatory instruction. It will be of the first impor-
“tance to see that the preliminary measures are well ar-
“ranged. It would be very desirable that a School in
“Hobart should be permanently connected with the Col-
“lege, by giving to its Head Master the salary and privi-
“leges of a Fellow of the College; and to the Principal
“of the College the right of inspecting and reporting upon
“the School, and of having its regulations submitted to his
“sanction. There is, however, at present no authority to
“proceed with two institutions at once; and although the
“ultimate object is a College (and that only would justify
“the present outlay), yet the immediate one is by necessity
“a school.”

On the 2nd and 4th September, 1840. the Legislative
Council unanimously passed the following resolutions:—

“That it is the opinion of this Council that whenever
“the parents of any of the children of the Queen’s School
“and College shall signify to the Principal their desire
“that their children should not attend the religious exer-
“cises, reading of the Scriptures, or spiritual instructions,
“in force in the Institution, the same shall be accorded;
“and that His Excellency be respectfully requested to cause
“the proposed regulations to be drawn up in accordance
“with this resolution.”

“That this Council entirely approves of the Principles
“contained in Mr. Gell’s report; and is of opinion that in-
“struction in the fundamental truths of the Christian faith,
“founded upon the Scriptures, forms an essential part of
“the course of instruction to be given in the proposed Col-

“lege, whilst instruction in forms of Church Government
 “and in rites and ceremonies may be communicated, at the
 “discretion of the Principal and Fellows respectively, to
 “the students whose parents or guardians wish them to re-
 “ceive it; and that His Excellency the Lieutenant-Gover-
 “nor be respectfully requested to receive this expression of
 “the opinion of the Council.”

“That it is the opinion of this Council that a sum not
 “exceeding £2,500 be applied from the Colonial Revenue
 “to the formation of a fund for establishing Exhibitions
 “from the Queen’s School to the Universities of the United
 “Kingdom: such Exhibitions to be regulated by future ar-
 “rangements, to be approved by the Lieutenant-Governor
 “and the Executive Council.” (“Gazette,” 1840, Page
 936.)

Addresses came in from various districts of the Island
 expressing the sentiments of the Colonists upon the great
 benefits about to be conferred upon them; their opinions
 upon the religious principles on which it should be based;
 and their desire that the locality should be fixed within
 their respective District Limits. The latter petitions were
 backed up by promises of specified subscriptions to a large
 amount in case of such Localities being selected; in fact,
 one part of the Colony was bidding against another which
 should have the College within its limits. (Narrative.)
 For example, the Campbell Town residents offered a grant
 of 50 acres of land and a sum of £1,500 towards the es-
 tablishment, provided that the College was built in its dis-
 trict. (Address presented to the Legislative Council 1st
 September, 1840. “Gazette,” pages 879, 938.)

Eventually, New Norfolk was fixed upon as the site,
 the Governor granting 10 acres, the maximum amount he
 had it in his power to appropriate to any public purpose
 without the previous consent of the Secretary of State,
 part of the Government Farm in that Locality, for this
 purpose. (This farm is now known as Turrif Lodge.)

Franklin writes:—“The first stone of the College was
 “laid on the 6th November, 1840, in the presence of the
 “Executive and Legislative Councils, and the heads of
 “various Departments, of the Clergy, and of my friends
 “Captains Ross and Crozier, and the officers of the ‘Erebus’
 “and ‘Terror,’ then about to sail from our shores to the
 “Antarctic Ocean. The College was dedicated to Christ
 “Himself, the great Corner Stone of a building which was
 “intended to train up Christian Youth in the faith, as well
 “as in the learning of Christian Gentlemen, and the
 “Prayer of the late Excellent and Revered Archdeacon
 “Hutchins invoked a blessing on our work.” (Narrative.)

The actual building of Christ’s College at New Norfolk

was never proceeded with. Queen's College, however, continued in active operation, and in 1843 J. R. Buckland joined Gell as his assistant at this School.

The Governor continued his efforts to obtain an endowment for the College, and to give it the stability of a chartered Institution, and for the second time forwarded a Memorial by Gell, with his recommendation, for this purpose. (Despatch, 1st October, 1842, No. 96.) (See also Despatch No. 172, 9th December, 1841.) - Lord Stanley replied by Despatch dated 27th July, 1843, No. 130, which held out the promise of the desired boon on certain conditions. Franklin deferred the consideration of this till the arrival first of the new Colonial Secretary, and then of the Bishop of Tasmania. The subject was under discussion in the Executive Council, of which the Bishop was a Member, and on the 17th August, 1843, it was decided that at the following meeting the opinions of the members should be finally expressed upon the propositions of the Secretary of State. On the evening of that day Sir Eardley Wilmot landed to take up the reins of Government, consequently a decision on this question was postponed. (Narrative.) Sir Eardley Wilmot saw good to defer the whole matter of Lord Stanley's suggestions for 10 years (Letter, Sir E. Wilmot to J. P. Gell, 7th October, 1843), and he resumed the site at New Norfolk granted by Sir John Franklin for that purpose.

As Sir John Franklin desired to be guided by Dr. Arnold's advice in the foundation of this College, Arnold's views as to the scheme of National University education are an important item in considering the objects of the founders of the Government Institution. His views as to the connexion of Religion with education were not in accord either with the leaders of his own Church or with those who were opposed to the domination of the Church of England. In a letter to W. Emson about the teaching in the University of London he writes:—"On the whole I am quite clear as to my original position, namely, that if you once get off from the purely natural ground of physical science, philosophy, and pure logic—the moment, in short, on which you enter upon any moral subject—whether moral philosophy or history—you must either be Christian or Anti-Christian, for you touch upon the ground of Christianity, and you must either take it as your standard of moral judgment, or you must renounce it, and either follow another standard or have no standard at all. In other words again, the moment you touch on what alone is education—the forming of moral principles and habits of men—neutrality is impossible." (Letter CLXX., Stanley's "Life of Arnold.")

Again, he writes:—"The plan of National Education without Christianity I utterly abhor. But I am well nigh driven beside myself when I think that to this monstrosity we are likely to come, because the zealots of different sects (including in this term the Establishment) will have no Christianity without sectarianism."

"The Established Church is only the Religion of a part of the Nation, and there is the whole difficulty." (Stanley's "Life of Arnold," vol. 2, pages 14 and 16.)

He held as to the London University that the University should "include Christians of every Denomination without the slightest distinction." (Page 81.) He would have had the Senate of different Denominations of Christians. (Page 89.) He eventually resigned because the Senate decided that Christianity was "no essential part of one system, but only a branch of knowledge which any man might pursue if he liked." (Page 132, Letter CXCI., Stanley's "Life of Arnold.")

Arnold, on 25th January, 1841, writes:—"I am appointed, with Dr. Peacock, the Dean of Ely, to draw up a Charter for the proposed college in Van Diemen's Land, which will again force upon me the question of religious instruction without exclusion, one of the hardest of all problems. In all British colonies it is manifest that the Scotch Church has equal rights with the English—equal rights, even legally—and, I think, considering Ireland, that the Roman Catholic Church has equal rights morally. Yet to instruct independently of any Church is utterly monstrous, and to teach for all three Churches together is, I think, impossible. I can only conceive the plan of three distinct branches of one college, each sovereign in many respects, but in others forming a common government"—("Arnold's Life," vol. 2, p. 257).

In writing to Franklin, March 16, 1841, Arnold says, in reference apparently to Gell's desire to identify the college with the Church of England only:—

"My whole feelings go along with Gell's wishes, but I do not think they ought to be indulged. It is a great happiness to live in a country where there is only one church to be considered, either in law or in equity. Then all institutions can take a simple and definite character, the schools and the Church can be identified, and the teaching in the schoolroom and in the church may breathe the same spirit. . . . But, if I were in Gell's place, as in many other respects I could not expect all the advantages of England, so neither could I in this identification of my school with my Church. In a British Colony there are other elements than those purely Eng-

"lish, they are involved, I think, in the very word 'Brit-
 "ish,' which is used in speaking of our colonies. Here, in
 "England, we Englishmen are sole masters; in our colonies
 "we are only joint masters; and I cannot, without direct
 "injustice, make the half right as extensive as the whole
 "right. But, whilst I acknowledge the equal rights of
 "the Church of Scotland, I acknowledge no right in any
 "third system—for a Church it cannot be called—to be
 "dominant over both the Church of Scotland and us. . . .
 "Now, I confess that what I should like best of all would
 "be to see two colleges founded, one an English college,
 "the other a Scotch college, each giving its own degrees in
 "divinity, but those degrees following the degrees in arts
 "which should be given by both as a university. . . . This,
 "I think, would be my beau ideal for Van Diemen's
 "Land. . . . The decisive objection to this, I suppose,
 "would be the expense. You can only have one college,
 "and, I suppose, may be thankful even for that. What is
 "next best, then, as it appears to me, is still to provide
 "for the equal, but, at the same time, free and sovereign
 "and fully developed action of both Churches within the
 "same college, by the appointment of two clergymen, the
 "one of the English, the other of the Scotch Church, as
 "necessary members of the college, always with the title
 "of Dean. . . . It might be possible to put the office of
 "Principal altogether in commission, and vest it in a
 "board, of which the two Deans should be *ex officio* mem-
 "bers, and three other persons, or one, as it might be
 "thought fit."

"I believe that I see clearly, and hold fast the prin-
 "ciples on which your college should be founded; but dif-
 "ferent ways of working these principles out may suggest
 "themselves at different times, and none of them, per-
 "haps, will suit your circumstances; for it is in the appli-
 "cation of general principles to any given place or condi-
 "tion of things that practical knowledge of that particular
 "state of things is needful, which I cannot have in the
 "present case. Still, the conclusions of our local observa-
 "tion must not drive us to upset general principles, or to
 "neglect them, for that is no less an error."

Arnold, however, found his noble but Utopian dream
 of religious instruction without sectarianism, and of an
 ideal college in which each denomination might teach in
 absolute harmony with the rest, a very difficult one to
 reduce into a feasible scheme. It is curious to observe
 how, bit by bit, he almost unconsciously gave up his
 cherished ideal as practically impossible. His pupil, Gell,
 who had to face the practical difficulties on the spot, had
 plainly come to the conclusion that the College must be

Church of England exclusively, for, on April 4, 1842, we find Arnold again writing to Franklin:—"Your letter of 18th August quite coincides with my wishes, and satisfied me also that I may, without injustice, act according to them. . . . And I am happy to say that — seems quite disposed to agree with your views of the subject, and to make it a standing rule of the College, that the Principal of it shall always be a member of the Church of England if not a clergyman. My own belief is, that our Colleges of Oxford and Cambridge are, with all their faults, the best institutions of the kind in the world—at least, for Englishmen; and, therefore, I should wish to copy them exactly, if it were possible, for Van Diemen's Land. I only doubted whether it were just to Scotland to give a predominantly English character to the institutions of a British Colony: but your argument from the establishment of the English law is, I think, a good one, and mixed institutions are, to my mind, so undesirable, that I would rather have the College Scotch altogether, so far as my own taste is concerned, than that it should represent no church at all. I have always wished, and I wish it still, that the basis of our own, as of other Churches should be made wider than they are; but the enlargement, to my mind, should be there, and not in the Schools; for it seems a solecism to me that a place of education for the members of a Church should not teach according to that Church, without suppressions of any sort for the sake of accommodating others. As to the other point—of there being always an English and Scotch clergyman amongst the Fellows of the College—, — took your view of the case, and I yielded to him. I grieve over the difficulty about the name of the College: it seems to me not a little matter. . . . But your leaving the question to the Government seems to me the wisest way of settling it." ("Life," p. 261.)

The inference in Arnold's letter that from the establishment of English Law in the Colony the Established Church of England was carried to the Colony was, soon after he wrote this letter, held by the Colonial Office to be erroneous, but the difficulties that Arnold met, and the rivalry of the various Churches, eventually prevented Franklin's ideas being carried out.

In the Estimates from 1841 to 1844 the sum of £1,000 appears for the Queen's School, but no sum is reserved in 1845.

This, then, was the end of Sir John Franklin's attempt to provide for higher education in the Colony under the State.

The salient points of the scheme may be summed up

as follows:—(1) The College was for the encouragement of learning and piety, and to be incorporated by Royal Charter. (2) The Visitor was to be the Lieutenant-Governor; the Principal to be appointed by the Crown, the Fellows to be appointed by the Governor as Visitor on the recommendation of the Principal. (3) The Principal and Fellows were to make regulations subject to the approval of the Visitor. (4) The property was to be vested in a corporate Body, consisting of the Visitor, the Principal, and Fellows. (5) The College was to be attached to no particular Religious Denomination, but provision was to be made as to the method of religious instruction to be adopted. (6) The site of the Institution was to be in the Country, but a Grammar School, under the direct control of the College, and leading up to its work, was to be established in Hobart, on the present site of the Hutchins School.

Other details of the scheme include the duties of the Principal and the Fellows, and relate to the course of study and the financial arrangements of the Institution.

The details of study, as quoted in Gell's Report, show that at first the College was not expected to attain a very high standard akin to that of a University, but was in its early stages to teach to approximately the standard of the upper classes at an English Public School.

OTHER EFFORTS BEFORE 1846.

(i) *The Origin of the High School.*

An attempt was made in Hobart to establish a Grammar School, in which no specific religious instruction should form part of the course of education. A memorial was presented to Sir Eardley Wilmot, advocating the establishment of a School on English Proprietary School lines. In addition to holding out hope of pecuniary assistance from the State to a School so founded, Sir Eardley Wilmot promised the movers to allot either the whole or a portion of the old Government Gardens (where the Hutchins School now stands) for this purpose, provided sufficient subscriptions were made, but this offer was not taken advantage of. This land had been long intended as the site for a School, and Sir John Franklin had informed Mr. Gell it was his intention to erect the Queen's School on it. (Gell's Letter, 4/9/1847).

(ii) *Subscriptions for the Launceston Church Grammar School.*

At a meeting held on the 14th May, 1838, at which the Lord Bishop of Australia, Wm. Grant Broughton, the

Venerable Archdeacon Hutchins and a numerous body of the inhabitants of Launceston were present, it was moved by Dr. Seccombe, and seconded by Mr. Wm. Henty, that Messrs. John T. Hill, James Henty, W. G. Sams, W. E. Lawrence, L. W. Gelles, G. S. Davies, P. A. Mulgrave, Henry D'Arch, Dr. Browne, and Henry Priaulx, be appointed a Committee to carry into effect the establishment of a School in Launceston upon the Principles of the Church of England, and under the superintendence of a Minister of that Church.

Subscriptions were received in aid of the School, and an application was made for permission to occupy a piece of land fronting upon Church and Elizabeth streets, Launceston, for the purpose of erecting a School, which was granted, and eventually this land was granted by the Crown in 1861 for this purpose.

The sum of over £500 was collected, and, not being deemed sufficient to commence the School at once, was let out at interest.

Subsequently, a subscription was raised in Launceston in memory of Archdeacon Hutchins amounting to £126 7s. 0d., and this was handed by the Subscribers to the Grammar School Committee on condition free tuition was granted to one scholar as the Hutchins scholar.

(iii) Subscriptions for the Hutchins School

A meeting of the friends of the late Archdeacon Hutchins took place immediately after his funeral on Tuesday, 8th June, 1841, for the purpose of deciding upon the most suitable tribute to the memory of the deceased, and of carrying into effect an object in which so general and anxious an interest was manifested.

The meeting having assembled in the Grammar School, Harrington-street, Sir John Pedder was called to the chair, and it was ultimately determined that the erection of a School, to be called "ARCHDEACON "HUTCHINS SCHOOL," and to be placed under the sole management of the Ecclesiastical Head of the Church of England for the time being in this Island, was the most appropriate tribute which could be rendered to the memory of the deceased.

A Committee was formed, and subscriptions collected in furtherance of this object, and in 1843 the Subscribers handed over this money to the newly-arrived Bishop to carry out this scheme. Tenders were called for a site for this School ("Courier," 22nd September, 1843), and a site in Collins-street was purchased for that purpose. It was proposed to erect a Hall to be used for the purposes of

conducting a School, and to be also available for other Church meetings.

This, then, was the position when the Government proposals for higher education in the Country were publicly abandoned. This occurred even before Sir John Franklin had left the Colony, as the following extract from his Narrative, p. 78, shows:—"I may be excused, perhaps, for adding, that Lady Franklin's intention of contributing to the endowment of the College gave her a personal concern in its success. This intention was scarcely known to any but her own family; but the last act of Lady Franklin in Van Diemen's Land was to make over 400 acres of land which she had purchased, in the neighbourhood of Hobart Town, with a small museum erected on it, into the hands of trustees for the benefit of a future College. The endowment was not made to the favourite foundation at New Norfolk, for over this the shadows of annihilation had already fallen, but to any Collegiate institution whatever which might be founded in Van Diemen's Land with the approbation of the Bishop of the diocese for twenty years to come; and, in default of any such foundation at the end of that period, to the improvement of the existing schools of the colony at the discretion of the Bishop."

The deeds of this property, as well as the property itself, are now in the control of the Trustees of Christ's College, and are in the terms quoted by Sir John Franklin. In 1847 it was arranged that this bequest was to be utilised in favour of the Hutchins School to found a Museum and Library on the premises, but this portion of the scheme fell through, and the contents of the Museum were eventually transferred to the Tasmanian Museum.

Mr. Gell was ordained a Minister of the Church of England, and in 1844 was appointed to the charge of St. John's Parish, Hobart. His colleague in the Queen's School, J. R. Buckland, was also ordained in 1845, and temporarily took charge of the Parish of Richmond, during the absence of the Rector.

SECOND SCHEME.

Christ's College, the Hutchins School, and the Launceston Church Grammar School.

The first scheme for the establishment of Christ's College, with its annexed Grammar School, the Queen's School, incorporated with it, after the model of King's College, Cambridge, with Eton, or New College, Oxford, with Winchester, may be considered by this time to have

been definitely abandoned. The Rev. J. P. Gell was about to return to England, when Archdeacon Marriott, who had been keenly interested in Franklin's scheme, persuaded him to remain in the Colony until an attempt had been tried by the Church to establish a College. Archdeacon Marriott left for England towards the close of 1844, and on his arrival secured the co-operation of a strong committee of leading churchmen, including Sir John Franklin, who himself gave £500 towards the funds.

As these subscriptions formed a considerable part of the original endowment, it is of particular interest to note the appeal of Archdeacon Marriott, in response to which these moneys were given.

This Appeal dealt specifically with two main points:—

1. The need of a College in Tasmania.
2. The character of the proposed Institution.

Under the first head he describes the general conditions of the Colony, and quotes all through his appeal freely from Mr. Gell's letters in connexion with the previous scheme, and urges the pressing need of assistance from England to strengthen the hands of both Church and State to prevent the inhabitants from becoming a curse and disgrace to the English name and nation.

Under the second head, Marriott lays stress on the need for systematic organisation. "Rising colonies," he says, "grow fast, and we have a duty to future generations as well as the present. We are founders, perhaps, of great nations; and we must not be contented with desultory exertions. We must work on a system; and in that system there must be a power of expansion and adaptation on the one hand, and, on the other, solidity and permanence.

"It is essential, therefore, that the Institution should be a College, not merely a School; which distinction has not necessarily any reference to the age of the scholars; for a College may be for boys, as at Eton and Winchester; or for young men, as in our Universities. This will, at least for the present, be for both.

"The distinctive character, then, of the College will lie in its being a Collegiate body, formed of the Warden, Fellows, and Scholars, the guardians of learning, with property to ensure a perpetual succession of such men, and, eventually, with College buildings, to be the seat and treasure-house of learning. The intention, therefore, is to form a Collegiate body, possessing property (by Royal Charter, when it can be obtained, till then in trust), to be the source of education to the colony in the principles of the Church of Christ, and in all useful knowledge.

"Thus, while a way may be opened for the foundation, at some future time, of a University, the impulse given to education from the very beginning will tend directly to consecrate all learning to the service and glory of God."

The general scheme was strictly on the lines of Sir John Franklin's scheme, with the only exception that the Church, and not the State, was to be the founder.

It appears, then, that the main character of the proposed Institution was to be on the lines of an English College as best calculated to give permanency and stability to the new foundation, but that the teaching was to commence at a low grade, and was intended gradually to rise, and also eventually to include University education.

The appeal in England having proved successful, it was followed shortly after Marriott's return to Tasmania by an Appeal to the inhabitants of the Colony. The proposed Institution was generally referred to as "The College" scheme, and was principally explained to the public by the following:—

(i) Circular by Rev. J. P. Gell. dated 7th April, 1846, published in the "Colonial Times" 10/4/46, and the "Launceston Examiner" 11/4/46.

(ii) Bishop Nixon's charge, delivered in the Cathedral on 23rd April, 1846, and reported in the "Courier" of 29/4/46.

(iii) Abstracts of proposed Statutes published in the "Courier" 2nd May, 1846.

(iv.) Speech of Bishop Nixon at the Annual Meeting of the S.P.C.K., reported "Hobart Town Advertiser" 16/6/46, and "Courier" 17/6/46.

Of these, Gell's Circular was of a general character, and did not give details of the scheme.

The Bishop's charge used the ipsissima verba of Archdeacon Marriott's appeal already quoted, and that this was the clearer statement of the two is shown by Mr. Macdowell's speech, reported in "Courier," 2/5/46.

The Abstract of Regulations were apparently considered as a fundamental compact with the subscribers as to the nature of the proposed College. In many issues of the "Courier," the paper which at that time whole-heartedly supported the scheme, this abstract appears in parallel columns with the list of subscriptions. The list being headed:—*Subscriptions towards the endowment of a College in Tasmania, and two Grammar Schools in connexion with the College, one at Hobart Town, and the other at Launceston.*

A Prospectus was also printed and circulated containing the subscription list and the Abstract of Statutes above quoted, and also referring to the position of the two Schools in the scheme.

THE CHARACTER OF THE INSTITUTION.

This may be divided into the following sub-heads:—

(i) *The Foundation.*

As already stated, this was to be by the Church in the place of the State, the Bishop being the Visitor of the College in lieu of the Lieutenant-Governor, under Sir John Franklin's scheme, and the Warden being a Clergyman of the Church of England. Archdeacon Marriott's appeal in England was made to Churchmen, and exception was taken in the State even by Archdeacon Marriott himself to the open character of Gell's appeal. This more fully accorded with the wishes not only of Dr. Arnold but also of his pupil, the Rev. J. P. Gell.

In his Charge, Bishop Nixon remarks:—"Let me take this opportunity of observing, that the immediate object which we have at heart, is to train up those of our own communion in the fear and nurture of the Lord; but we desire also to offer to all, who are willing to avail themselves of it, an education, similar to that which they might have obtained in the foundation-schools of England. Remembering that the funds, which enable us to offer this boon to the inhabitants of the whole colony, are furnished exclusively by members of the Church of England, it is not too much for us to say that we shall expect, of all our students, implicit obedience to the discipline, and strict attention to the studies of the Institution; at the same time, we do not desire to exact any test which may, necessarily, exclude all save the members of our own Church."

In his speech at the S.P.C.K. ("Courier," 17/6/46) the Bishop maintained that "the Church was careful not only to train up her own children, but to provide for the wants of those who separated from her communion. Thus, while the proposed College would essentially and necessarily be a Church of England Institution, it would exclude none from its privileges and benefits. No restrictions would be imposed beyond what would be required by the character of the Institution, and by the efficient maintenance of a regular and uniform discipline. In reference to pecuniary assistance, he thought he was sufficiently known to receive credit in disclaiming all wish to intrude into the province of others. While, therefore he could not seek nor expect aid from members of

"other communions, aid from any interested in the intellectual, moral, and religious training of their children "would not be rejected."

This position was recognised in the Colony, and was the occasion of much bitter controversy. Bishop Nixon's attempt to claim for the Church, the responsibility and position akin to that of an established Church had been warmly resented by Members of the Presbyterian Church, and the battle of the Kirk against the Church was then raging in its full fury. This scheme, therefore, appealed to different Members of the Community in very different lights. Gell's appeal was looked upon as a new challenge, and, as such, was taken up by *The Colonial Times* and *The Launceston Examiner*, representing the anti-clerical party, while *The Courier*, then the leading newspaper, stood a staunch champion to Episcopal orthodoxy. The Anti-Clerical "Colonial Times" criticised the Abstract of Statutes in the following terms:—"The Proclamation which "Dr. Nixon issued on his departure, relative to the establishment of his College, Convent, Seminary, or by whatever appellation it may be known . . . announces that "the Lord Bishop of Tasmania has permitted the use of certain premises belonging to his see, with power reserved "to himself to select the site, to a Collegiate body, of which "he appoints himself the 'Visitor,' which he explains to "mean that he is to have the most absolute and despotic "control over everything temporal, as well as spiritual, "connected therewith. . . . Dr. Nixon has certainly placed "himself fairly before the public. He has not shrunk from "the public exposition of the system for the foundation of a "Collegiate establishment, for which establishment large "sums have been subscribed in England, and are in the "course of being considerably added to here, the most "arbitrary, the most despotic, the most self-aggrandising, "and generally the most unfit, to be ever proposed to a free "community, displaying a degree of ardour for the personal "possession of power, which has ever been evinced by any "clergyman since Wolsey." ("Colonial Times," 28th July, 1846.)

The orthodox "Courier," on the other hand, in calling attention to this "Abstract" on its first appearance, believed it would "do much to dissipate the prejudices of "some, and to kindle the zeal of others." It claimed "that the projected Collegiate institution, though necessarily identified with the Church of England, is conceived in a spirit of enlightened charity. . . that it will "injure the interests of no communion, while it is calculated to confer benefits on all." ("Courier," May 2, 1846.)

Another leading article says:—"We rejoice to know that the establishment of the College is secured. The colonists have nobly responded to the call for aid in this important work. . . . That the Church of England had a perfect right to assert her own principles and carry out her own views on this matter few will undertake to deny. Within her pale, the project of such an institution was conceived. By her munificent bounty the necessary funds have been supplied. To her ministry the sacred guardianship is entrusted. . . . The regulations will show that though attendance on Divine worship, according to the forms of the Church of England, will be required as indispensably necessary to the maintenance of uniformity of discipline and systematic enforcement of religious observances, no tests will be demanded, no barrier of bigotry erected, no obstacle interposed except such as party feeling and inveterate prejudice, in their gratuitous and unhallowed exercise may determine to create. There will be no exclusion but the self-exclusion of sectarian animosity." ("Courier," May 13th, 1846.)

What the "Colonial Times" scornfully describes as "that hotbed of bigotry, his College, as he calls it," appeared to the "Courier" to be conceived in a spirit of enlightened charity—an institution which, though necessarily "restrictive," would not be by any means "exclusive." There was something to be said for each view of the case. On the one hand, Franklin and Arnold's dream of an unsectarian and inclusive College had failed of realisation, stifled as much by the exclusiveness and arrogance of one religious party as by the bitterness and suspicion of their opponents; while the new scheme stood forth as the emblem of a clerical domination whose despotic designs had yet been barely defeated. On the other hand, the "Courier's" boast was not without reason. The scheme, in its new shape, by its identification with the strongest and most cultivated of the contending sects, bade fair to become a practical reality, while it had not lost all the glow of Arnold's noble liberality and large-heartedness.

Considering the exclusive character of the English Colleges at this period when the religious tests which guarded their sacred precincts were yet unrelaxed, the scheme of Bishop Nixon can only be regarded as an enlightened and broad-minded one, being both inclusive and tolerant, and may fairly be judged to be an earnest attempt to provide not only for the different educational requirements of his own communion, but also, as far as possible, for those of other denominations, without, on the one hand, interfering with their religious convictions, or, on the

other, giving way on points which to the Bishop appeared essential.

(ii) *The Scope of the Institution.*

This was strictly on the lines of the previous attempt, and was to be a College, not merely a School. Marriott, in his appeal, amongst the quotations from Gell's letters, referring to English Colleges, gives the following:—"We must be content to begin as they did, with young scholars and elementary instruction." He also says:—"The object, then, of the College is not, in the first instance, to form classes of divinity, law, physic, or natural philosophy, but to prepare boys by a proper system of discipline, and development, and useful information for entering on professional studies when they arrive at the proper age." The ultimate aim, however, was for the Institution gradually to draw Schools of the Colony up to the standard of English Public Schools, whilst it developed into the status of an English College connected with one of the Universities.

(iii) *Incorporation of the Schools.*

This latter part is perhaps the least known and understood of the various parts of the College scheme. In Franklin's scheme the Queen's School at Hobart was to be connected with Christ's College in the country by making the Headmaster of the School a Fellow of the College, and providing that the Warden or Principal of the College should examine and report upon the School, and have its Regulations submitted for his sanction.

Marriott's Appeal in England does not deal specifically with this point, and as the people he was then addressing were not intimately acquainted with conditions existing in the Colony, his Appeal naturally deals with the broad principles of the proposed Institution.

As noted above, however, he distinctly laid it down that the proposed teaching would be for boys, as well as for young men, and would commence at a low standard. It is noteworthy that in his Appeal he only mentions two English Colleges by name as illustrating the points in his Appeal, namely, Eton and Winchester. Eton was at that time, more so than at the present day, connected with King's College, Cambridge, Eton being a school for boys and King's College a University College for young men. Similarly, New College, Oxford, and Winchester were both founded by the same founder, and were connected Institutions not only as regards their foundation, but also in that the Warden and Fellows of the College for young men, namely, New College, Oxford, had a right of examination

and visitation over the boys' school at Winchester. At the present time this has devolved into a merely formal visitation.

The Appeals in the Colony, however, were of a more definite character. The Colonists were, of course, well aware of the subscriptions for the Hutchins School in the hands of the Bishop, and also of the subscriptions for the Launceston Church Grammar School, of which latter Institution the Bishop was also the Visitor. Gell's Circular gives little information as to the character of Christ's College, and none as to any connexion with the Schools. Such an omission would be strange were it not known that the proposed Institution was not of a new character, but was merely carrying out the well-known and discussed proposals of Sir John Franklin. The Bishop's Charge is more definite, but it, again, was practically a quotation from Marriott's Appeal in England.

A good deal of the earlier history on this point has still to be found.

Gell's Circular was published on the 7th April, 1846; it was followed by the Bishop's Charge on the 23rd. The Abstract of Statutes was published on the 2nd May. On the 9th we have the "Courier" stating that the Launceston Church Grammar School will be under the superintending care of the Bishop of the Diocese, and in intimate correspondence with the College, which it is now proposed to establish upon similar principles.

The Bishop, in his speech at the S.P.C.K. ("Courier," 17/6/46), states:—"Collaterally, and in connexion with the College, it was his earnest wish to secure to the Colony "two other educational establishments—a Grammar School "at Launceston and another in Hobart Town. The former, "indeed, was already in operation, and the latter would "shortly be commenced under the superintendence of "a scholar eminently fitted for the work. These important "Institutions—a Grammar School in each of the large "towns, and a College in the interior—he hoped to leave as "his best and parting legacy to the Colony."

On the 8th July the first list of subscriptions to the proposed scheme appears, and, as above quoted, the subscriptions are definitely stated to include the Grammar Schools, as well as Christ's College, within their object. In subsequent issues, in addition to the moneys given for the general scheme, acknowledgments for subscriptions for special objects appeared—such as scholarships at the College, and included in such special gifts are moneys subscribed exclusively for the two Schools. These lists appear in numerous issues of the "Courier" in 1846 and 1847.

In the Prospectus relating to Christ's College, also circulated in 1846, the connexion is yet more definitely stated, as follows:—"In addition to these subscriptions for the general objects of the College, contributions have been made for special purposes connected with the same; and from the avowed importance of the Grammar Schools in Hobart Town and Launceston to the perfection of the whole system, they have been incorporated into it, and the sums hitherto subscribed to them in particular will therefore appear with propriety at the head of the special subscription-list."

"No one can complain that the peculiar advantages of either a town or a country institution for learning have been foregone, in a system which has made provision for both. Three distinct positions have been taken up—in Hobart Town, Launceston, and the Rural Districts—each combining with the others to meet peculiar wants, and to offer peculiar advantages."

At various other times the connexion between the College and the Schools was referred to. The Rev. J. P. Gell, at the opening of the Hutchins School, commenced his speech:—"It has become my duty, upon the present occasion, to appear before you for the first time as the accredited representative of learning, and the public advocate of her claims." . . . "As a colleague in one combined system of education, brought up under the same master, imbued with the same views, it will be my chief anxiety to render every aid and share every labour which can be shared with my reverend friend at the head of this establishment. . . ."

And, again, at the ceremony of the laying of the foundation stone of the Launceston Grammar School, the Warden and Fellows of Christ's College were present in their official capacity, and the Reverend J. P. Gell thus referred to the connexion between the Institutions:—"The occasion which has summoned us here to-day is one of more importance than may at first sight appear. We meet at a moment when representatives of every party are combined in a systematic undertaking for the promotion of sound learning and religious education through the length and breadth of the land. One portion of this combined system we plant here to-day, invoking upon our work the blessing of the Giver of all Good, by whose favour alone it can flourish and abide. Not many months ago the establishment of the College was our anxious care. Our Bishop was absent, though not without leaving behind him a munificent testimony of his interest in our arrangements and success. Of such an example the colonists proved themselves not un-

“worthy, and by their zealous co-operation all difficulties
 “being overcome and all anxieties removed, the first and
 “principal portion of the design was made sure in the
 “commencement of the College. The eldest branch of
 “this system—thanks to the interest with which our
 “friends in Launceston have pursued the same design—
 “is the School we are now preparing to found for the bene-
 “fit of this town and neighbourhood. Arrangements
 “are already in progress for following the same example
 “in Hobart Town; but it must be confessed that you
 “have taken the precedence in zeal and promptitude, and
 “that the Trustees of the Launceston Grammar School
 “have deserved our public thanks for their discharge of
 “the trust reposed upon them. This School is to be
 “under the superintendence of a Minister of the Church
 “of England; and the Lord Bishop of Tasmania for the
 “time being is the sole Visitor.” (“Courier,” 22/5/47.)

At a similar function in connexion with the Hutchins School he also referred to the connexion between the College and the Schools. (“Courier,” 4/9/47.)

Christ's College and the two Grammar Schools are, therefore, all part of the one combined scheme. Another reference to this effect appears in the “Courier” of 10/3/47, and there are numerous other references in the papers of this period to the Schools and the College as allied or connected Institutions. Perhaps the most accurate description of the position appears from the official correspondence in connexion with the granting of the site for the Hutchins School. At the time of Sir William Denison's arrival in Tasmania, Bishop Nixon was absent in England, and his powers in connexion with the College scheme devolved on Archdeacon Marriott as Administrator of the Diocese. Archdeacon Marriott then approached Sir Wm. Denison, informing him of the private subscription list in favour of the Hutchins School, and requested that a piece of land in a convenient situation be given for that purpose. He informed the Governor that the subscribers had decided to apply the funds so raised to the establishment of a better description of School in connexion with the College. (Despatch, 8th September, 1847, No. 118.)

On 24th February, 1847, the “Courier” announced His Excellency's intention of giving a piece of land in Macquarie-street for that purpose, and adds:—“This gift
 “is a truly handsome recognition of the noble efforts which
 “have been made by the friends of the College and Church
 “of England in support of education, as well as of the
 “good folk of Hobart Town, on behalf of their children.”

Bishop Nixon, before leaving the Colony, had nominated Archdeacon Marriott, the Reverend R. R.

Davies, V. Fleming, Esquire, W. Kermode, Esquire, R. Dry, Esquire, and J. H. Wedge, to hold the property subscribed in trust for the scheme until the College was incorporated ("Courier," 15/7/46), and had also nominated the Rev. J. R. Buckland and Messrs. W. L. Crowther and W. P. Kay as a building committee for the Hutchins School.

On the 15th March, 1847, at a meeting of the College Trustees, a proposal from the Building Committee of the School was taken into consideration, and the following resolution passed:—"That the Archdeacon be requested "to write to Sir William Denison that the College "Trustees have acceded to the proposal of the Hutchins "School Building Committee, and that they will guarantee "the expenditure of £2,000 on the Hutchins School with- "out delay, provided the site is granted to the College in "trust for the Hutchins School."

The Colonial Secretary wrote to the College Trustees on the 7th July, 1847, as follows:—"The Lieu- "tenant-Governor is desirous of granting to you the lot of "land, at the corner of Macquarie and Barrack streets, "marked off as a site for the Hutchins School, in order "that you may at once commence to erect that building, "and it will be necessary that a Guarantee should be "given by you that the land shall be made use of for the "purposes intended.

"The Surveyor-General has also been desired to put "himself in communication with the Rev. J. P. Gell, who "is understood to be your representative, and empowered "by you to make the requisite arrangements with that "officer."

Such required Guarantee was given, the text being:—"We, the undersigned, being Trustees of Christ's Col- "lege, engage to His Excellency the Lieutenant-Governor we "will appropriate the site usually known as the old Gov- "ernment Garden, in Macquarie-street, to the use of the "Master and Students of the Hutchins School, and will "not let any portion of the land on lease, or alienate it, "and that the building shall be commenced immediately, "and, further, that in the event of the said College being "incorporated by Charter, we will convey the property to "that Corporation upon the aforesaid trusts."

The Governor required that the Trustees of the Col- lege would undertake to expend at least £2,000 on build- ings before he would make the Grant, and this the Trustees undertook to do by signing a Declaration of Trust containing such an Undertaking contemporaneously with the issuing of the Grant (vide Trust Deed dated 16th December, 1847).

It surely is not without significance that the Governor communicated with the Trustees of the College Scheme and not with the Building Committee in regard to the use of the proposed gift, and also granted the ground to them, and also that the Surveyor-General was required to communicate with the Rev. J. P. Gell, and not with the Headmaster of the School.

Considerable exception was taken to this gift by Dr. G. Lillie and others, who sent in a Memorial for transmission to the Secretary of State, which was forwarded with Despatch No. 118 above quoted.

In order that the Secretary of State might be authoritatively informed as to the School and College His Excellency wrote to Archdeacon Marriott (30th August, 1847), requesting him to furnish him with all the facts relative to the establishment of the School and of the College, which might show the footing upon which each was placed, both with reference to each other and to the colony.

The Archdeacon forwarded this to the Rev. J. P. Gell, who replied on 4th September, 1847, forwarding the Prospectus above-mentioned, issued in 1846, and referring especially to the Abstract of Statutes, and to the mention of the Schools therein above quoted, and also setting out the then present position of Christ's College, and adding:—"The previously existing Schools of the colony had presented so inadequate a result as only seven qualified students. We undertook the remedy, by receiving into the College 20 Candidates under preparation, and by establishing in Launceston and Hobart Town two Grammar Schools, both under Clergymen of the Church of England, and both containing from 27 to 30 pupils. At our last examination of the College and Schools, between 80 and 90 boys came before me, and this, I conceive, a very fair proportion to be under classical instruction at any one time in a colony of this population. I trust, therefore, that you will explain to His Excellency that we have in the first instance planted the College as a tree whose seed is in itself, and that the first few years will require a good deal of elementary work on our parts, which must not be confounded with the mere routine of a Grammar School, never rising to anything higher.

"The Hutchins School is in strict connexion with the College, and is established for the more especial convenience of the inhabitants of Hobart Town. It is under a clergyman of experience in the system of English Grammar Schools, and it is designed to satisfy a want which has long been felt and often expressed. But the

“plans for the promotion of a public Grammar School in Hobart Town have heretofore been transient and nugatory owing to the difficulties of satisfying all parties. This School has the College to fall back upon, and may, therefore, aim with every prospect of success at the character of a permanent public institution conducted upon known and approved principles.”

Subsequently, the full text of Dr. Lillie's Memorial came under the notice of Gell, and he furnished His Excellency with further remarks thereon, to be transmitted to the Secretary of State. In such Comments he states:—“It was all along understood that after Christ's College had been once established the Hutchins School was to be our next concern,” and also called attention that it was proposed to utilise Lady Franklin's Gift of the Ancanthe Estate in connexion with the Hutchins School.

This later intention is also referred to in a Prospectus asking for Subscriptions to the Hutchins School, issued about this period.

The connexion, therefore, seems to have been an intention to found the College and the Schools as allied Institutions—part of one combined scheme—after the plan of Eton and Winchester referred to above, but with alterations due to the state of affairs in the Colony. The Bishop for the time being was to be the Visitor of all three, and, as such, to represent the Founders. Christ's College was the chief Institution, with the two Schools in close connexion. Gell had recommended previously in connexion with Queen's School that the Headmaster should be a Fellow of the College, and that the Warden of Christ's College should examine and report on the School. This Gell carried out by examining and reporting on the Schools in the two years he was Warden (Gell's letter, 4/9/47), no doubt following the example of the visitation at Winchester by the Warden and Fellows of New College, whilst the Headmasters of the two Schools are given amongst the list of the Present Society of Christ's College. (Wood's Royal Southern Kalendar, 1850.) (See also Prospectus of Christ's College, 1848.) The Schools, however, were not to be mere institutions under Christ's College, but the Headmaster had the status of being responsible to the Bishop alone. The Warden of Christ's College, therefore, would have no control over the Headmaster of the School, and would have to report the result of his examination to the Bishop. The intention was that the Schools should be as nearly as possible conducted in the same manner as English Public Schools.

THE CARRYING OUT OF THE SCHEME.

Christ's College.

Large subscriptions having been both promised and paid in the Colony, as well as in the Mother Country, part of the estate of Vron, at Bishopsbourne, was purchased for the sum of £9,000, and the Bishop allowed the use of part of his Episcopal Estate in that locality for the purpose of the College, which was opened on the 1st October, 1846, in the presence of a representative gathering. The Rev. J. P. Gell was formally inducted into the office of Warden by Archdeacon Marriott, who gave an address, setting forth the objects of the Institution over which at last Mr. Gell had been called to preside, and the assemblage then proceeded to lay the foundation stone of the new building, which was to be the temporary home of the College. Besides the Warden, there was a Sub-Warden, also in holy orders, and the secular concerns were managed by a gentleman who resided at the College. There were 3 additional fellowships occupied by candidates for holy orders, who, in addition to their scholastic studies, also assisted in the teaching of the lower forms of the Institution.

In 1848 the Rev. J. P. Gell resigned the office of Warden, and the Rev. F. H. Cox was formally inducted into the vacant office. ("Courier," 14th June, 1848.) Subsequently, the Rev. S. B. Windsor became Warden, and, on his resigning in 1853, the Rev. P. V. M. Filleul was formally inducted in his place, but by this time the College was not prospering as expected by its founders. Under the last-mentioned Warden, however, it temporarily regained its position.

At a meeting of the College Trustees on the 6th February, 1855, it was reported that there were 42 Students in residence, but the financial position was such that Bishop Nixon was reluctantly compelled early in 1857 to decide that operations must be suspended, and the rents of the Estate applied to the gradual extinction of its accumulated debts.

The real causes of the failure are ably set out in the History of Christ's College, compiled by Mr. T. Stephens, late Director of Education, and President of the Council of Christ's College, who also very shortly gives the later history of this Institution, which it is not the intention of the present paper to describe.

On the College being closed, new trustees—Messrs. Wm. Henty, J. D. Toosey, Charles Arthur, and Thomas Reibey—were appointed, and the property of the College but not including the two Grammar Schools, was conveyed

to such new trustees. These trustees actively set about the placing of the estate in a good financial position, and, finding that there was no Declaration of Trust setting forth what their duties were, they gave instructions for one to be prepared, and executed it. (Letter of Thomas Reibey to Bishop Bromby, 19th January, 1871.) No mention of the Grammar Schools appears in such Declaration of Trust, nor, indeed, does any effort seem to have been made to collect the facts as to the foundation of the College and Schools before such Deed was prepared. In giving instructions, they further departed from the original design by placing the appointment of new Trustees in the hands of the Trustees instead of the Bishop, as originally intended, and provided for both in a draft Declaration of Trust formally drawn, and in the Hutchins School Trust Deed. These Trustees, apart from this action, which has eventually led to considerable litigation, deserve well of the Community, inasmuch as they saved from utter annihilation a valuable Trust for future generations.

The Hutchins School.

Active steps to start this Institution were taken contemporaneously with similar efforts on behalf of Christ's College and the Launceston Church Grammar School, and in the "Courier" of the 24th July, 1846, appears an advertisement notifying the opening of the School in Collins-street on Monday, the 3rd August, under the charge of the Rev. J. R. Buckland. The new School opened with 9 pupils in the building on the corner of Macquarie and Argyle streets. It was opened publicly by the Rev. J. P. Gell as Warden of Christ's College; the Archdeacon, as Head of the Church, was to have been present, but was delayed through stress of weather.

Bishop Nixon's intention was to erect a Schoolroom at an expense of about £500 on the land in Collins-street, and he left a Building Committee, consisting of Messrs. W. L. Crowther, W. P. Kay, and the Rev. J. R. Buckland, to look after this project during his absence. Bishop Nixon, before he left the Colony, had, however, pointed out the present site to Mr. Gell as most desirable if it could be obtained.

Archdeacon Marriott decided to approach the Governor on this matter, and, accordingly, requested Mr. Latrobe, the Administrator, to grant the site. Before any arrangements were made, however, Sir Wm. Denison arrived, and, on application being made to him, he immediately granted it—the correspondence about this grant is already quoted.

Fresh Designs were supplied to the Archdeacon by Mr. Wm. Archer, of Woolmers. Before entering on the contract, the Building Committee appear to have had £960 at their disposal. They had sold the land in Col-lins-street to Mr. Thomas Alcock for £430, and the pre-para-tions for the new building were at once taken in hand. The foundation stone was laid on the 31st August, 1847, by Sir Wm. Denison, in the presence of Archdeacon Mar-riott, the Warden and Fellows of Christ's College, as well as the Clergy, the Headmaster, and boys of the School, and numerous members of the public.

A new prospectus was issued, in which the objects of the School were distinctly stated. Bishop Nixon had previously referred to the connexion of the Schools with the Church, in his speech to the S.P.C.K. ("Courier, 17/6 46), in which he said:—"These subsidiary institu-tions would, for obvious reasons, be conducted on more catholic principles—if he might use the term—than could be the case in a College. The children would mainly be more directed under the eye and the control of their parents, and to them, therefore, would be left the duty of doctrinal instruction. Yet let him not be misunder-stood. He could not, for one moment, consent to separate religion from secular learning. He could not consent to a plan by which, in an Institution dedicated to the glory of God, all thought, all mention of Him should be excluded. While, therefore, no exclusive creed be taught, or observances enforced, much would be done to preserve that religious character which all sound and Christian education must essentially possess."

The Bishop's views were elaborated and explained by Gell in his Speech at the laying of the foundation stone of the School:—"The freedom of conscience is at once the foundation, the safeguard, and the distinguishing glory of the present constitution of the Church of England. How baseless, then, are those suspicions which some have entertained, that if the Hutchins School is connected with the Church of England compulsion will be laid upon the conscience of any one; that none will be admitted who will not submit to certain formularies and dogmas of which our Church approves. On the contrary, the School is free and open to all. If a parent comes and says, 'I desire education for my child, and among the limited opportunities which this town affords I see nothing preferable to the Hutchins School; but there are certain formularies connected with religious instruction, in which you follow the Church of England, to which I conscientiously object on my own account and on account of my child,' the answer will at once be that

“we take advantage of no man’s perplexities; we revere the rights of conscience in him as well as in ourselves; we set them far above all considerations of convenience; we undertake that the pupil shall not be subjected to the necessity of learning that which his father’s conscience disapproves; and we are (upon this one point) content to receive something less than a full and complete delegation of the paternal authority into our hands, lest any father should ever be tempted to sacrifice the sacred rights of conscience to the difficulties which here stand in the way of obtaining a classical education for his son, and lest the name of the Church of England be sullied by our failure duly to represent the free spirit which is her distinguishing excellence.”

“While, therefore, the system of education is in all points which are not points of conscience left to the proper authorities, the Hutchins School is open to all, and a father has only to put his finger upon this portion or upon that of the religious formularies, and to say that his conscience disapproves of it on his son’s behalf. Such is the homage we would pay to the supremacy of conscience; and, if I have expatiated somewhat at length upon this important topic, it is because I am anxious that all should learn, and that our friends should not forget the real freedom of the Church of England system of education.” (“*Courier*,” 4/9/1847.)

Owing to the Warden of Christ’s College being resident at Bishopsbourne, the carrying out of the building scheme had to be left almost entirely to the Building Committee.

In the Prospectus issued, they state:—“£2,000 have been guaranteed towards the new Building by the Trustees of Christ’s College, and the work is now in progress. £5,000 will be required to complete the whole design, including the Public Museum and Library, which will occupy one portion of the site, and to the maintenance of which an estate of 400 acres is set apart.” The Committee seem to have understood that the £2,000 guaranteed by Christ’s College was to be in addition to the subscriptions collected by them, until the whole of their scheme could be carried out, for on the 4th September, 1848, we find them writing to the Trustees of Christ’s College requesting the Trustees to place £2,000 at their disposal on dates therein specified, and informing them that they had already incurred an outlay of £2,070 11s. 6d. They stated that, for the laying out of the grounds, offices, etc., they would require a further sum of £1,000. They also stated that the whole amount which had been in the

Treasurer's hands had been paid out, such amount being £1,307 14s. 0d.

The Trustees, however, took up the position that the amount was merely guaranteed by them, and that they would only pay sufficient to make, with the subscriptions, the £2,000 in all. We find later the Building Committee furnishing the Trustees with the account of their expenditure, in which the items were as follows:—

	£	s.	d.
For the building	2,007	7	8
For fences, outbuildings, fittings, etc.	331	3	1
Legal expenses	23	16	8
Printing account	5	0	0
Total	£2,367	7	5

Whilst their receipts were:—

	£	s.	d.
Original subscriptions to the Hutchins Memorial Fund	609	12	10
Additional subscriptions	482	14	0
Proceeds of the sale of land in Collins-street	430	16	8
Received from the College Trustees as part of their Guarantee	760	0	0
Total	£2,283	3	6

The full accounts for the succeeding years have yet to be recovered, but we find later an entry of an advance to the School of £300, whilst, in 1854, the total cost of the erection of the School-house and other buildings is stated to have been £2,570.

Upon the cessation of transportation a subscription was raised in the Colony for the establishment of scholarships to commemorate this event, and, as the Duke of Newcastle was the Secretary of State for the Colonies when this policy was adopted, the scholarships were called after him. A sum of £1,356 9s. 8d. was collected, half of which was set apart to found 4 scholarships at the Hutchins School, and the other half to found 4 scholarships at the High School. By a Deed dated the 13th July, 1854, constituting these scholarships at the former School, the Bishop, as Visitor, and the Trustees of Christ's College, in whom the land was vested, agreed that there should be 4 scholars in the Hutchins School entitled to scholarships, called the Newcastle Scholarships, of the value of £12 per annum each, and the sum of £678 4s. 10d. was paid over to the Rev. J. R. Buckland, who agreed to pay the sum of

of £570 (being the surplus over and above the £2,000 guaranteed by the College Trustees) out of this money, and to spend the remainder in additions and improvements to the Hutchins School Buildings. It appears, therefore, that in addition to the special subscriptions for the Hutchins School, the sum of £476 16s. 6d. was provided out of the general fund of the College scheme, and the balance of the expenditure obtained from the Newcastle Scholarship Fund. The School was opened with the following 9 pupils:—Charles Greig, George Wm. Secombe, George Meredith Bell, Hay Macdowell, Swanston May Macdowell, Francis Hudspeth, Sigismund Parramore, Robert Brock, Alfred Nathaniel Mason, and Charles Baudinet. Of these Francis Hudspeth was the first boarder, the first open “scholar,” and the first graduate.

By the end of the year the members had increased to 22. At the end of 1847, after the School’s annual examination by the Warden of Christ’s College, with the assistance of his staff, he reported as follows:—“This School is successfully surmounting the difficulties of the “first beginning, and its members are gradually on the “advance in proportion as the soundness of the system is “becoming more improved and known. The new building is in active progress, the plans are worthy of the “object, so that when completed the School-house will “form one of the handsomest ornaments of the town. Class “List, Hudspeth, Dixon maj., Hampton, 28 boys.”

From this onwards the School rapidly rose in numbers. Captain H. Butler Stoney, in “A Year in Tasmania,” mentions that in 1854 the numbers had reached 120. The School, under the Headmastership of the Rev. J. R. Buckland, established a reputation which extended far beyond the limits of this State.

The Launceston Church Grammar School.

We have already referred to the subscriptions in aid of the founding of this School prior to the arrival of Bishop Nixon, and to the setting apart by the Crown of a site for the School. This Institution has the honour of being the oldest part of the College scheme, and the first permanent public educational establishment in this State. Not only did the first attempt to found the School take precedence of the collection for the Hutchins School, but the School itself can claim to be the first portion of the scheme to be in active operation. The “Courier,” in its issue of the 9th May, 1846, reports that Mr. H. P. Kane had been appointed Headmaster of the School, having been nominated to that position by the Bishop at a meeting of the Trustees on the 6th instant, and that the School

itself would commence on the 11th May. The actual commencement of the School appears to be somewhat in doubt. Some Launceston papers published in June of that year refer to the intention to open the School on Monday, 15th June, but Bishop Nixon, in a speech delivered in Hobart on that day, refers to the School as being already in operation. At any rate, it commenced very quietly and unobtrusively, and, unfortunately, neither the names of the first pupils nor the names of those present at its commencement have been preserved. At the end of the year, however, there were some 30 boys in attendance, and at the first anniversary of Christ's College, on 1st October, 1847, it was reported that there were 27 boys at the School. The School met in hired premises at one start, but on 1st May, 1847, the tender of James Fletcher and George Field was accepted for the erection of the School Buildings, and on the 17th of the same month the foundation stone was laid by Lieutenant-Colonel Bloomfield, in the presence of the Warden and Fellows of Christ's College, so that, again, this School had the distinction of laying the foundation stone of its future home some months prior to the laying of the foundation stone of its sister school.

In 1851 a new School-room was erected by subscriptions, and from then to the present day the history of the school has been one of steady progress, under a succession of different Headmasters, and both it and its sister School (the Hutchins School) can claim this tribute, remarkable so far as Tasmanian schools are concerned, that neither of them has ever been shut down for a day since their first opening. At this stage of their history the present paper leaves their career, and for the future the closing lines of a memory of the Hutchins School by its first boarder, written in 1896, may well be quoted:—"It may be hoped, while another century is still young, that the broken cord may be renewed, and that Christ's College, with her two spinster sisters, may again occupy the pedestal of the Graces, grey-haired, and truly revered, still vested with eternal youth, with their early founders, their wise conductors, their prize traditions still in memory, we may continually gratefully say—*Si monumentum petis, circumspice.*"

The High School.

The beginning of this School has been already referred to in the reply of Sir Eardley Wilmot offering the present site of the Hutchins School for the site of a Grammar School in reply to a petition from Dr. Lillie, Messrs.

Henry Hopkins, J. D. Chapman, and other petitioners. Amongst the objects of that School in which it differed from Queen's College, it was proposed that the responsibility for giving religious instruction should devolve upon the parents and religious denominations to which the pupils belonged. It was further laid down that the Institution should carry on the education of the youth of the Colony who had left the elementary and private Colleges.

Gell's Circular and the Bishop's Charge roused the supporters of this scheme to new action, and on the 2nd May, 1846, they held a meeting to consider what steps should be taken to make the School suggested in their petition to Sir Eardley Wilmot a practical proposition. The project languished, however, until the controversy arose with reference to the grant by Sir Wm. Denison of the site for the Hutchins School. The refusal of the Governor to postpone the grant until the memorial of the objectors was considered by the Secretary of State, galvanised the objectors into definite action, and they issued a Prospectus on 31st August, 1847, the day of the laying of the Foundation Stone of the Hutchins School, for the establishment of a Proprietary School, in accordance with the views of those who shared Dr. Lillie's opinions, and on undenominational principles. The Prospectus set forth that ultimately, with the growing wants of the community, the object of the School was to obtain the privileges of a chartered corporation, and advantages similar to those of a European University. The affairs were to be managed by a Council of 9 shareholders, or subscribers, elected by the Association. Shares to the amount of about £5,000 were rapidly taken up, and the Governor granted them a piece of land, comprising the present University Grounds and the Municipal Reserve in front as a site for the new School. A building was erected at a total cost of about £4,500 on this site, and a School, called The High School, opened in January, 1850, with Mr. James Eggleston, of Trinity College, Dublin, as Headmaster. Mr. J. A. Froude had been nominated to the office of Rector, but, on exception being taken to his theological views, he resigned the appointment. This School continued for many years to be the friendly rival of the Hutchins School, until the building was leased to the Council of Christ's College in 1885.

On the establishment of the Tasmanian University the Trustees of the School refused to renew the Lease to the College, and allowed the site under the terms of the gift to revert to the Government, which appropriated the building, with a portion of the land, for the purposes of The University of Tasmania, thus carrying out the original

ideas of the founders that their School should develop to and obtain the privileges of a chartered corporation and the advantages of a University.

In conclusion, besides the quotations above noted, I have freely made use of facts taken from the late Mr. T. Stephens's "History of Christ's College," and from letters written in "The Mercury" by the late Mr. J. B. Walker. I desire, also, to express my thanks to the Rev. J. V. Buckland, the second Headmaster of the Hutchins School, and a worthy successor to his father, for his valuable assistance in supplying me not only with papers he had collected, but also with early documents connected with the School.