

of the self-absorbed student who gave us the "doctrine of the enclitic De," but a different, broader culture which saw in the opportunities of the student greater obligations and duties to his less fortunate fellow-men. When we bear in mind that at this time the late Thomas Hill Green, who took part in the municipal politics of Oxford with the same zest which he manifested in expounding the subtleties of Kant's Critique, was inculcating in life and word the duties which scholars owed to society; that Kingsley, Maurice and John Richard Green were giving the best of their lives to the service of the poor; and that at the same time the wider world outside the colleges was being stirred as it had seldom been stirred before by the prophet-voices of Carlyle and Ruskin; it is no wonder that we find going out from the Universities the leaders of a new crusade.

Fired by such precepts and object lessons, young men of the colleges turned their attention to the crowded centres of population where the outcast masses seemed but little benefited by the advances which society, in its corporate capacity, had made. Whereas social work had formerly been essentially transient in its nature, an attempt was now made to live among the poor and share their life, and so, by coming in closer contact with them, to understand their conditions, and render the aid and help which trained men, cognizant of actual facts, might give.

It cannot, with strict accuracy, be said that this phase of social ameliorative work is traceable, in its origin to the definitely outlined plan of any one man. Men in University circles had from time to time discussed the feasibility of such a method of work. Kingsley, the author of *Alton Locke*, had interested himself in work among the poor of London; Frederick Maurice, the friend of Tennyson, had, in 1860, established the Working Men's College which aimed, through the instrumentality of teaching done by young Cambridge graduates, to spread education and knowledge among the working men of London. In so far

as the origination of the University Settlement work in London, and in the world, can be associated with any one name, it is with that of Toynbee; and here the connection is not immediate but mediate. Arnold Toynbee, the brilliant young Oxford scholar who was prominent in the revolt in economic circles against the formalism of the older day, was impressed in perhaps greater degree than other men of his time by the importance of personal work done among the poor by educated men. As far as his health would permit, he spent his vacations in working among the degraded classes of the Whitechapel district of London.

His untimely death, in 1883, rather stimulated the impulse to the carrying on of the methods of work in which he had been engaged; for those who had come within the circle of the influence of his uniquely attractive personality felt that the only way in which to fittingly perpetuate his memory was to establish, in the district in which he had been interested, a memorial of his name. And so it was that there was established in the Whitechapel district, in January of 1885, the University Settlement known as Toynbee Hall.

At first the number of resident members who engaged in instruction among the poor, and who endeavoured in every way within their power to become acquainted with existing conditions and seek out correctives for them, was small. Five men formed the first company who, under the leadership of the Rev. Mr. Barnett, of St. Jude's Church, Whitechapel, began the work in a disused public-house. Soon a more suitable building was obtained, and now there are some twenty-five men actively engaged in connection with the settlement.

Toynbee Hall is situated in the noisiest and most crowded part of Whitechapel. Notwithstanding these surroundings, it endeavours to retain intact some of the associations which had endeared college life to its residents. Situated in a courtyard near to, but yet withdrawn from, the crowd-