

a seriously damaging effect upon some other boys less finely constituted. In Mr. Gladstone's own words, the boys of his house became for the most part "a very distinguished set."

#### GLADSTONE'S TUTOR.

Gladstone was placed in the middle remove of the fourth form. That was not a bad placing for a boy who was barely twelve years old, as in those days when boys went to Eton much younger than they do now, few new comers escaped a probationary stage in the lower school. His tutor was the Rev. Henry Hartopp Knapp, an excellent scholar, and a pleasant, very pleasant fellow, but a curious cleric, and as a tutor by no means exemplary. He and another master, the Rev. Benjamin Drury, were passionately fond of theatres; and Mr. Maxwell Lyt., in his interesting "History of Eton," mentions into what queer freaks their love of the drama often led them. They were in the habit of going up to London whenever any performance of special attraction was to take place. They would leave Eton on Saturday afternoon and return on Monday morning in time (or not in time) for early school, looking over exercises as they drove along in their curricule. Sometimes they would each take a favoured pupil to see the play, and to sup and sleep at "Hummums" or the "Bedford" in Covent Garden.

Gladstone and his friends, by leading blameless lives, and striving to learn more than their masters taught them, truly gave more to Eton in the manner of example than they took from it. Besides the Selwyns and Arthur Hallam, Gladstone's principal friends were J. Milnes Gaskell, Francis H. Doyle, John Hanmer (afterwards Lord Hanmer), Frederick Rogers (Lord Blachford), J. W. Colville (Right Hon. Sir J., afterwards Chief Justice at Calcutta, etc.), W. E. Jelf

(Rev.), J. H. Iaw. P. A. Pickering, W. W. Farr, and Charles Wilder.

#### MATHEMATICS AND RELIGIOUS TEACHING.

It is more than strange to hear that the future Chancellor of the Exchequer (the greatest financier of a financing age) was taught no mathematics at Eton, and hardly any arithmetic. . . . Gladstone received no religious teaching either. In 1822 the Rev. John Wilder, now Senior Fellow, became one of the assistant masters; and two years later the Rev. James Chapman, afterwards Bishop of Colombo, was added to the number. These two gentlemen, more earnest than most of their colleagues, sought to introduce a Greek Testament lesson once a week, and they succeeded after a time; but not without much difficulty, as the other masters disliked the innovation, and Dr. Keate hoped little good from it.

#### ETON BOYS AT CHURCH.

The manner in which Sundays were spent in those days would have gone far to defend Eton against any charge of being a sectarian school; it might even have raised a question as to whether, although all its masters were clergymen, it could rightly be called an ecclesiastical foundation. The boys used to lie in bed till nearly ten, as Sunday "private business" (which consists now of a scriptural lesson) was not yet thought of. At half-past ten they attended a service in chapel, and it was a common complaint among the parishioners of Eton, many of whom had sittings in the choir, that the boys in the higher forms used not to enter chapel until the last stroke of the bell, when they would rush in all together, helter-skelter, shoving one another, laughing, and making as much noise as possible. The noblemen, or "nobs," and the sixth form, occupied stalls, and it was