

Lord Stanley, son of the old Conservative Earl of Derby, was only twenty nine when in 1855 he made a speech which listed the institutions and public works which no well-ordered town of magnitude should be without, a place of worship enough for everybody, schools for all children between the ages of five and fifteen and something in the nature of a public park, a free public, rate-supported, library and places of amusement and recreation for working men and news rooms and refreshment rooms, a kind of working men's club where he could find the comfort of the public house without its attendant evils. Over 15 years later, in 1871, now the 15th Earl of Derby, he was still lamenting living conditions which were 'unhealthy and hardly consistent with decency. If men, women and children had clean wholesome and decent lodging you would have struck a heavier blow at intemperance than could be struck by all the School Boards and teetotal gatherings in England put together. '.

The great dilemma facing the mid-Victorian intelligentsia was whether ignorance was bliss- at least for the non-ignorant, in that it encouraged -or forced- a man or woman to keep to their 'station' in life - or whether the brutish characteristics such as those displayed by the mob in the French Revolution, were bred on it. They were also becoming increasingly aware that England's future status and prosperity rested not only on its political and military prestige but on technical and scientific expertise, the leaders of which were unlikely to emerge from the old Oxbridge universities where science, other than mathematics, had only recently been admitted and trade was a dirty word.

The Test Acts which required students at Oxford and Cambridge to sign the 39 Articles of the Church of England as a condition of matriculation or graduation had the effect of excluding dissenters (although broad minded Wesleyan Methodists were usually willing to compromise) . This still proved a barrier to the sons of many of the industrial nabobs of the Midlands and the North, many of whom were Baptists or Quakers. An effort by the Commons to alter this autocratic Anglican dogmatism was turned out by the Lords in 1834 and the battle continued for over thirty years before complete freedom of religious belief was achieved in these seats of learning, although by 1854 degrees could be awarded without this condition (except in theology).

It was restrictions such as this that fostered the establishment of the non-sectarian University College of London, ' that Godless institution in Gower Street ' as Thomas Arnold described it, but it was here and parallel institutions in the industrial provinces that subjects such

medicine and civil engineering, could be studied decades before Oxbridge accepted that such callings deserved academic status.

The pathway to the universities, via primary and secondary education, was equally hazardous for the children of either the aristocracy and middle classes and practically non-existent for anyone else. The public schools, established by religious or charity foundations, were in a state of archaic decrepitude, their methods of teaching the classics by rote, degraded living conditions (even as late as 1839 the Headmaster of Eton considered a request to lay piped water to the college as extravagant as demanding turkey carpets) and poor staffing, were encouraging the landed gentry as well as the new rich to send their boys to private schools or 'military academies'. These were mushrooming all over the country although many were little better if not worse than the public schools, though one hopes not quite so bad as Dickens' Dotheboys Hall. The old grammar schools as their name implies, had ancient statutes which restricted their curricula to the teaching of Greek and Latin grammar, neither subjects likely to prove very useful to a boy whose father hoped he might take over the mill or the foundry.

By the time Charles Strutt took up his pen to debate the need for wider, if not compulsory, education, a wind of change was already blowing through the dusty corridors of all these establishments, the first breeze being whistled up by the great Thomas Arnold of Rugby, but all this had no bearing on the needs of hundreds of thousands of children all over the country whose parents could neither afford the few pennies needed to pay for an elementary dame school or wished their children to waste their time on such a useless pursuit.

In 1833 it was estimated that about a third of working class children in England had no education, but schooling, even of the most modest kind, cost money and no political party was willing to risk its popularity by voting finance to found a system which the people in general would consider both dictatorial and extravagant.

This situation was elaborated by Strutt in his editorial some twenty years later in which he compares the attitude of the Russians to compulsory education compared to that of the English. 'In Prussia the degree of knowledge which is within the means of all and the course of education which every individual in the state is compelled to go through is far higher and of a better class than in any other country in Europe. To what country shall we look for an equally orderly and industrial population?' To those who objected to compulsory education on the grounds that it interfered with the liberty of the individual he asked what town had not got its gallows and its prison?

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If the effect of religious training was to decrease the intensity and amount of crime and if it were a vital part of the system that education should be compulsory, they should choose the lesser evil .

The only hope of education for the children of the poor before the 19th century came from the church , the duties of the Vicar in a country parish (or more likely his deputising curate in the days when most livings were held on sinecure by absentee incumbents) was to instruct the children of the parish in the scriptures, which would entail reading and writing. Some of the more zealous threw in a little arithmetic for good measure . The Sunday School Movement founded by Robert Raikes, provided town children who spent the whole week working in mills and factories with some sort of instruction on the sabbath day and also included the three Rs and even a little drawing if the teachers were enthusiastic enough .

In the early 1800s two pioneer organisations were founded to provide rudimentary education for children of poor families , both had a religious basis and much of the tuition was concentrated on the Bible. The British and Foreign School Society and the National Society for the Promoting the Education of the Poor in the Principles of the Established Church were inaugurated within three years of each other and rivalry between them was fierce. Pioneer in these early efforts for educational reform was Lord Brougham, Henry Peter Brougham first Baron Brougham and Vaux, who spoilt his chances of success by allowing religious prejudice to influence his Parliamentary Committee to enquire into the education of the Lower Orders in London. His Education Bill in 1820 would have required teachers to belong to the Church of England and the religious instruction in schools to be conducted by Anglican clergy although restricted to non-denominational study of the Bible . This pleased neither the established church nor dissenters and the Bill failed.

In 1833 the two societies agreed to share a government grant of £20 000 for purposes of education but when in 1838 the need for more money came back to parliament the controversy between the Church of England and non conformists seeking religious liberty once again nearly scuppered the proposed Committee appointed to consider it. Members expressed fear over the pernicious opinions of the masses and their irreligion' and felt that all instruction should be hallowed by the influence of religion. Meanwhile the children went often unschooled .

The ignorance of costermongers' offspring is demonstrated by Henry Mayhew who records his conversation with a boy who thought the

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moon must be a food , but higher than St Pauls and further off than the sun because the sun was hotter.' Boys would be taught anything they did know by their fathers, only one in hundred having been to any sort of school, although Mayhew described them as being ' sharp as terriers in the tricks of their trade ' from the age of six or seven and by the age of thirteen they had probably quarrelled with their fathers and set up on their own.

Kensington was more fortunate than many areas of London in its facilities for education for the village children growing up in the vicinity of the Palace and the big estates on Campden Hill . In 1645 Roger Kemble left two houses in Kensington High Street as a free school for poor children . Copies of the court rolls concerned can still be seen showing the renting of Catherine Wheel in Kensington High Street (where the recently-demolished old Town Hall used to stand) at a rent of sixpence per annum by the Lord of the Manor on the condition that it was used to house the schoolmaster for the education of poor boys.

Before then the only instructors of youth in the parish were ' two poor men...which teacheth children ' (Visitation Articles 1612) ' Sometimes they have some few scholars , sometimes none.... but men of honest behaviour and sound of religion '.

In 1705 two beneficent ladies, Catherine Dicken and Mary Carnaby left £90 to the parish schools in their wills with which was bought The Goat public house , five eighths of the rent of which was to go to the upkeep of the schools. In 1707 these and other benefactions were joined together and a subscription raised to fund a charity school. Queen ^{Anne} subscribed £50 a year towards it and her husband , Prince George of Denmark, £30 for the schoolmaster's salary.

The school was run by a Board of Trustees and subscribers were allowed to nominate pupils to the school. On leaving, the children were apprenticed and sent out with a bible and a copy of 'The Whole Duty of Man'. The scholars wore a uniform ...the boys in ' shutes ' with ' briches of blew leather , coats of warm kersie , linen shirts and bands, woollen hose and buckled shoes, the girls in ' gounds of padua serge, blue aprons and quoiffs, riding hoods and pattens'. The boys also had ' blew woollen caps with crimson tosses at the top and crimson strings. '.

The old schoolrooms became too small for the fifty or so children using them and in 1711 a new school was built on the same site, a red brick building designed by Nicholas Hawksmoor, an assistant to Christopher Wren in the building of Kensington Palace.

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The building was two storeys high and had a heavy bell tower. Leigh Hunt predicted that it ' would outlive the whole of Kensington ' but sadly, he was wrong as it was pulled down in 1875 to make way for the Town Hall. The two wooden figures of a boy and a girl which used to stand outside the school were moved to the present St Mary Abbots school built in 1860 behind the church. The boy has a pen in his hand and a scroll which reads ' I was naked and ye clothed me ' and the girl holds a prayer book.

In the 18th century the parish had dealt with the problem of poor children and orphans by apprenticing them, often to market gardeners and farmers in the district, and a record shows that William Brown, aged ten, was indentured to a nursery gardener for a sum of £3 paid to the parish and bound to his master until he was twenty four.

One matron of the first Kensington workhouse at Butts Fields tried to teach some of the younger children of the inmates to read and write while the older ones were sent to the parish school

In 1818 the charity school was re organised as a National School and in December 1853 the 'Gazette' reported that it had been improved.

The model children carved in wood...have received their share of attention ... a new gay coat of paint has been applied to the boy whose gratitude is expressed by his florid physiognomy while the female figure is becomingly renovated '.

Schools generally consisted of one or two large rooms with a dais at one end from which the head (and often the only) master could survey his pupils of all ages. It was several decades before the rooms were divided by curtains or eventually by partitions to separate groups according to age and ability. For many years the monitor system was popular as an economic way of staffing, the older children having to instruct the younger ones. Two pioneers of the system were the Quaker, Joseph Lancaster, and an early Church of England superintendent of the National Society, Andrew Bell.

The National School stood only yards distant from Charles Strutt's home in Church Street and it is most likely that all his children old enough to go to school were pupils there, unless his finances stretched to sending them to one of the many private schools in which the neighbourhood abounded as evidenced in the 'Gazette' advertisements. Despite their laissez faire attitude to universal education, the Victorians were vultures for culture surpassed only by twentieth century Americans.

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The ' Gazette ' offered a wide variety of advertisements for educational establishments of various kinds, from tutors to boarding schools . Mrs Furlong ' an English lady ('formerly of Edinburgh ') invited the attention of her former friends and supporters to her London Oral Education Institute in Onslow Square , Brompton, which 'possessed all the distinguished characteristics of that in Edinburgh (now so popular throughout Scotland for young ladies of the first classes) . ' The fees ('including first class masters') varied from £10 to £15 for a half year, 'providing a sound educational course for young ladies both moral, intellectual and ornamental with the utmost attention to etiquette , manners and address ' .

A lady residing in a most healthy situation (Dorcas Terrace Hammersmith ...now opposite the site of Olympia) said she wished to receive five or six little girls as boarders for instruction in English , French Music etc. 'The pupils will be most carefully attended to and terms are moderate'. The address given was ' Mrs Russ's Fancy Repository, ' so one hopes the little girls would not find themselves acting as shop assistants in their spare time !).

Another Seminary for Daily Pupils offered a plain English Education for nine shillings a quarter with Music , French , Italian , German and Drawing as extras, at 21 Vale Place, Kensington.

Mr John Poverly, of Merton Road , St Albans Road, Kensington, advertised his Classical and Commercial Preparatory School which offered 'the right direction of the moral sentiments and the excitement of mental activity as objects earnestly aimed at.' Evening tuition was offered by a gentleman engaged in an extensive house of business in the city whose evenings were disengaged and would be prepared to give instruction to a select and limited number of young gentlemen and tradesmen in writing arithmetic, book-keeping and shipping etc.

Mr J. Walker 'late of Corp. Coll. Camb.' offered to receive a few pupils who would be thoroughly prepared for public school, day boys £1 .1. a quarter, boarders £ 21pa, books and washing being the only extras, at 9 Union Terrace, Notting Hill.

A guinea a quarter seems to have been the usual fee for day boys as it was that also charged by Mrs Kelly of Chestnut Cottage, St John's, Fulham, an experienced and well recommended tutor in languages music and general education.

Children were not the only target for educational advertising, the desire of better class ladies to become skilled in fancy work, embroidery and the other crafts which cluttered up the mid Victorian home with a plethora of cushions, runners , knick-knacks and other ornamentation

encouraged anyone who could pass on such knowledge to hold classes . Another Mrs Kelly, this one residing at 26 Brompton Crescent, taught the art of modelling fruit and flowers in wax, a craft also taught, together with ornamental leather work, by Mrs Marsh of the Berlin Wool and Fancy Depository at 3 King Street, Hammersmith.

A person's social status and character could be assessed from their handwriting , so even could their sex, according to this advertisement ' Writing made Easy ' , At 2 Judd Street, two doors from the New Road , T.W Kelly Member of the Royal College of Preceptors, The most beautiful and fashionable style of writing taught in 12 private lessons to ladies for 24/- including all charges . A fine bold hand taught to gentlemen in geometrical principles . Private lessons in spelling , grammar, mental arithmetic , evening classes for adult persons .

The fact that those in need of such instruction could be persuaded to part with the equivalent of a couple of weeks' wages for the opportunity, is indicative of the demand for adult education. Men and women who must have been exhausted after long hours of work in shop or factory would still give up their evenings to study in ill-lit, uncomfortable surroundings in an effort to better themselves

Lord Brougham took up the cause of adult education with the same energy^{and} enthusiasm but more success than his earlier efforts for the younger generation , founding the Society for the Diffusion of Useful Knowledge to bring cheap instructional books and pamphlets within reach of the poor

With George Birbeck and Francis Place (one of the leaders of the radical movement, the parlour of whose tailors shop in Charing Cross Road became the rendezvous for political reformers) founded the first Mechanics Institute to provide evening education in 1824.

A Parochial Institute had been established in Kensington , the aims of which were to afford the opportunity for intellectual improvement by means of public lectures, a reading room, library and evening classes, but it does not appear to have met with much success . Its lack of popularity may have had something to do with the subject matter of the instruction it offered , one's thirst for knowledge would have had to be considerable to attract one to the Association Room at the Kings Arms, Kensington, to hear a discourse on the Structure and Use of Teeth in Man and Animals or the Physical Construction of the Thames Valley and to part with a shilling for the privilege , when the same sum would purchase half a pint of gin !

The Institute's annual meeting in 1854 reported that attendance had been rather disappointing averaging about 80 students a week, girls

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outnumbering men by about two to one (men and boys 25, girls 55, this may have been because females were charged less, 3d a week as against 6d for boys) . 'Experience has shown ' said the report 'That as long as the institute continues to occupy its present inconvenient and unattractive premises no great measure of success can be anticipated. The committee hoped that at no distant period a building would be raised worthy of a Literary Society in this great suburban parish'. Meanwhile the Institute decided to continue its subscription to Churton's Library at 16 guineas a year which allowed them to choose a hundred volumes from a catalogue of 30,000. Novels, romances and works of mere amusement were said to be less frequently called for than books of solid information such as history and biography and elementary treatises in science being most often requested.

Classes were held every evening from 7 p.m. to 9 p.m in the Infant School at Church Street to instruct young men and women in reading writing and arithmetic. The sexes were segregated with separate classes for men and women. The subscriptions were one guinea a year with an extra charge of half-a-crown a quarter to use the reading room and library.

The first Public Libraries Act had been passed four years earlier in 1850 but applied only to boroughs with more than 10,000 inhabitants and still required the consent of two thirds of the ratepayers at a special meeting called for the purpose. A library rate was limited to a halfpenny and it could not be used to purchase books, so the libraries apparently relied on gifts to provide their reading material.

John Cassell, son of an innkeeper (which is probably where he learned to abhor the evils of strong drink) a lecturer in the temperance movement who became a tea merchant founded the 'Working Mens Friend',

in 1850 and 'The Popular Educator' in 1852.

Books such as this, brought out in cheap parts weekly or monthly, met the demand of thousands of earnest young men and women to find out more about the world in which they lived and to break down the wall through which only chinks of light of knowledge were beginning to show. In July 1854 the 'Gazette' published a satirical report on the 'death' of the Parish Institute ' On Friday afternoon the 23rd ult. in the first floor at Holland Street, a poor yet benevolent lamented member of this parish died from exhaustion induced by long and infamous neglect.

"My aim was to help and rescue from error and ruin the youth and the mechanic of this large populace" moaned the departed. 'By offering to them from the stream of knowledge a purer and healthier draft than that presented to them in the bowl of Bacchus.'

In December of the same year Mr Trelawny, the late MP for Tavistock

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invited all the working men of Kensington to meet him at the Chapel in Holland Street 'to establish a self-supporting association for, the amusement and instruction of working men during leisure hours. He had the support of Editor Strutt who issued an eloquent appeal ' If the gift of hearing still remains to this community that cry for co-operation must be heard, felt and acted upon. An agitation will soon be begun and know no rest until Kensington ceases to be singular in the deficiency of a temple dedicated to thought and the parish no longer abandoned to ignorance and vice ' An appeal would be made for subscriptions , he said , and it was not too much to hint that the munificence of the Queen and her Consort might be favourably appealed to. What was needed was a convenient and commodious reading room and well furnished library , interesting and useful lectures and frequent moral and musical entertainment , also a museum for the maintenance of various educational classes . ' The artisans may be lured from gross and unprofitable pleasures , ' he said , ' by acquiring acquaintance with the law of astronomy, art and poetry, so that beautiful homes may roof over the swarthy faces and horny hands of men who are nevertheless refined and polite in manner and mild in deed ,

A little later he announced that "r Trelawney's proposal had been answered clearly in the affirmative by the numbers of men who had accepted his invitation . ' The proof of the readiness of the mechanics to embrace such an opportunity for mental improvement was extremely gratifying and we hope soon to have the pleasure of announcing the establishment of so desirable an association. Should this movement develop we doubt not that there are many around whose friendly disposition will prompt their needed assistance in the way of donations of money or books. ' .

The opening of the new Kensington Literary and Scientific Institute was planned for March 1 1855 but additional subscriptions were said to be needed, a central position was to be chosen for its situation from several eligible offers made as well as that of large library and Charles Strutt was one of those to whom donations could be sent. When the great day finally came he was ready to welcome the new association with suitably flowery prose calculated to impress the uneducated to remedy their ignorance. ' The spirit of progress has planted its banner in Notting Hill ; Truth has opened another entrenchment and unmasked fresh artillery against the frowning fortress of ignorance and vice ' (The warlike times are reflected in his metaphors) . ' We are alluding to the formation of a Working Mens Association in that district for which rooms have now been taken at Stormont House and furnished with books magazines and newspapers

as a means to lure the mechanic from the thresholds of depravity. It claims the encouragement of the Christian and the patronage of the Patriotic, the wealthy cannot better consecrate their riches than by donations of volumes or money while employers may discharge their responsibility by using persuasion to all in their employ to spend their leisure hours in mental improvement.

Extra subjects were soon added to the curriculum, such as book-keeping, mensuration, history, geography and singing. The aims of the Institute were it was emphasised to enable clerks, shopmen and artisans to spend their unoccupied evenings, not in idleness and perhaps dissipation, but in the pursuit of wholesome knowledge at a time when infidels of all descriptions are zealously endeavouring to open reading rooms for the diffusion of anti Christian and anarchial principles which every friend of religious and social order would regret to see abound.

This was obviously an allusion to the foundation of the Working Mens Colleges inspired by the Christian Socialists led by Professor Frederick Denison Maurice, Although an ordained clergyman in the Church of England, Maurice had begun his career as a Unitarian Minister. He became a Professor of History and Literature at Kings College, London, and Professor of Divinity in 1846 but was deprived of his Chairs for his unorthodox views. He later became Professor of Moral Philosophy at Cambridge and established his Working Mens College in 1854. A report had appeared in the 'Gazette' of the inaugural lecture given by Professor Maurice himself at St. Martins Hall to mark the opening of the Working Mens College in Red Lion Square. The object of bringing the working man into a college, he said, was not to shut him out from politics but to endeavour to enlighten him on those national and practical subjects in which he took so deep an interest already. Benevolent persons had talked of throwing open the colleges at Oxford and Cambridge to the working classes, but supposing it was so attained, what would be the result? A few scholars would be abstracted from the whole mass but the great majority would remain as before.

On the other hand, desultory evening lectures would not be effective either. The project of the institute at Red Lion Square had been called a college deliberately and advisedly anticipating some ridicule but determined to face it. They meant not to seek the patronage of pupils but to organise a society in which working men might be on equal terms to cultivate their intellect. He wished working men not to think that attending this institute was merely learning in leisure hours but to consider they were members of a college as much in their workshops as in the institution. He felt certain that when the beginning was made, the sign given, the example would be

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followed all over the country.

The students of the college were to be given ^a considerable choice of subject, Sunday lectures would be devoted to the Bible but attendance at these would not be considered an indisposable condition of enrolment. Monday would be devoted to health (the Christian Socialists were much concerned with the part that ignorance had played in the recent cholera epidemics) , other subjects included grammar (' to enable students to express their thoughts in plain English as every Englishman should be able to do ') , Lawyers would tell the mystery of their craft and Maurice himself would lecture on politics. Further courses covered astronomy, applied science, arithmetic, algebra and geography (' particularly that of Turkey ') .

No wonder that in March 1855 Charles Strutt could look forward to more enlightened times. ' Improvement is coming over society and nowhere more so than among the masses. Obscene songs and publications are giving way to healthier literature. Our working men and women perceive that vulgarity and crime are a bad speculation and do no one any good, even the temporary pleasure they give to degraded minds is partial and attended with a stain and sting. Some of our workshops are schools of scientific learning, good manners, sound politics and pure religion and are educating better citizens than Oxford and Cambridge. Many a mill boy, factory girl or mechanic carries a pocket laden with cheap grammars, geographies, systems of science, classical poets to beguile the hours of meals with reading and those of labour with conversation about these enobling subjects. '

Topics for improving lectures could hardly be described as of sizzling interest. The Society for the Propagation of the Gospel announced a meeting of its Kensington District Association in the National Schoolroom on Friday February 10 1854 at which the Rev H. MacDougall, a missionary in Borneo, would ' communicate information respecting the religious and social state of that extensive populous and hitherto almost unknown island. ' Secular subjects were hardly more exciting although the Working Mens Association course of lectures on electricity given very suitably by a Mr Cable, ' a working man ' , did include experiments. Other subjects were Australia, with illustrations, and ' A trip to Palestine ' illustrated by a moving diorama. Admission twopence members free. Another of the early attractions of the Association was a lecture by Mr T. J. Serle ' a gentleman of long and high literature ' on ' Macbeth ' , who was said to have ' warmed his audience with some fine elucidating observations ' .

This at least must have been a more exciting subject for the edification of the workers than a lecture on 'The History of the Acorn' given by Dr. T. Slicer, but that given by a Mr Garle speaking on 'Popular Delusions' had quite a dramatic sparkle. Mr Garle denounced the myth of Greece as ancient monstrous theogony, the strange and cruel ceremonies of the Druids in the presence of our pagan forefathers and the silly monkish period when false relics and leathery remains of defunct saints were held to rule over the atmosphere influencing the minds and bodies of men'.

Mr Garle was then reported to have developed a few deformities of the present time, conducting some chemical experiments and performing a few feats of legerdemain to show how priests and necromancers, by an abuse of their knowledge of chemistry and by their dexterity and trickery, impose upon the ignorant'.

Although it is noticeable that 'men' are most frequently mentioned in all these invitations and exhortations to knowledge, working women were not excluded from bettering themselves (note that Strutt refers to factory girls with classical poetry in their pockets) In this respect ~~some~~ even had an advantage over their middle class and aristocratic contemporaries where an educated woman was still regarded as neither feminine nor desirable.

Jane Austen may have written that 'a woman if she had the misfortune to know anything should conceal it as well as she can' but I doubt if she believed it, for she knew a great deal and did not conceal it at all. But it was a popular Victorian attitude supported by the Queen herself who nevertheless managed to interfere quite effectively in matters which her anti-feminist pronouncements should have deemed unbecoming.

In the mid 19th century teaching was one of the very few professions open to women but, as the novels of the time reveal, then only as a last resort for the daughters of badly-off families and spinsters without other means of support visible or invisible.

In 1841 the same Professor Maurice and his Christian Socialist Friends had founded the Governesses Benevolent Institution which was concerned with training as well as assistance in hard times and led eventually to the foundation of Queens College in Harley Street and Bedford College. Great girls schools followed, North London Collegiate and Cheltenham Ladies College but on the whole girls were either privately educated at home by governesses or in small private day schools where conditions may not have been much better than those at similar institutions for their brothers.

Although girls received the same elementary education as boys up to age of twelve or so there was an inbuilt belief that their requirements would be far less in the academic regions and while the boys might receive tuition in a little simple science the girls would be usefully occupied in learning to hem pieces of cotton, sewing on buttons or other domestic duties although cookery seems to have been abysmally absent from curricula. The working class woman was expected to acquire such knowledge by instinct and the genteel young lady had no business to meddle with such sordid details 'She's a proper lady ma'am' said a 'Punch' cook of her new young mistress 'She don't know one joint of meat from another'.

When in a sermon preached to raise funds for the "ational School Archdeacon Sinclair was able to report favourably on its success, he never mentioned the little girls. HM Inspectors had recently visited these flourishing institutions, he said 'The number of scholars of both sexes partly clothed and instructed during the past year amounted to between four and five hundred'.

The instruction imparted to the boys, although elementary, is sufficient to conduct them to the threshold of knowledge and to explore the fields of science and art, a chance which any youth possessing an ardent ambition and interest will gladly appropriate to his own advantage as a thinking being and member of society'. (Ardent ambition would not have been at all desirable in the girls!).

Those who yearn for the 'good old days' basing their nostalgia on fictional or pictorial reminiscences of well-behaved deferent lower orders and children who were 'seen and not heard' will be surprised to read the indignant protest of one of the 'Gazettes' correspondents on 'the insolence of the lower classes daily met with in the London streets and environs'.

Rough men force their way past females, errand boys jolt their way moving their trays and baskets into the faces of any female they may meet, and who does not know the invariable insolence of the boys from the charity schools? It is their very peculiar delight to run against elderly ladies and be saucy if spoken to and throw stones at, or otherwise annoy young gentlemen hurrying to or from school, the sons most probably of those very persons whose benevolent charity is educating and clothing the young savages! Boys of the lower class are never taught kindness or consideration towards the female sex, whether at home or at school and thoughtfulness and humility towards those whose kindness educates and clothes them'.

Once again Germany is held up as an example of how things should be.

Here the state provides for the education of the public, as well as charitable trusts . In both systems gratitude and humility are the first lessons in morals , with daily prayers for the king and princes, and when the children meet their parish priest or pastor they are very ready to bow or curtsy and sometimes crowd round him to kiss his hand.

In England a different style is adopted. After each charity sermon the parish children are more and more satisfied that the rich are bound to support and educated them and they are not in any way called upon to feel grateful or humble.....

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