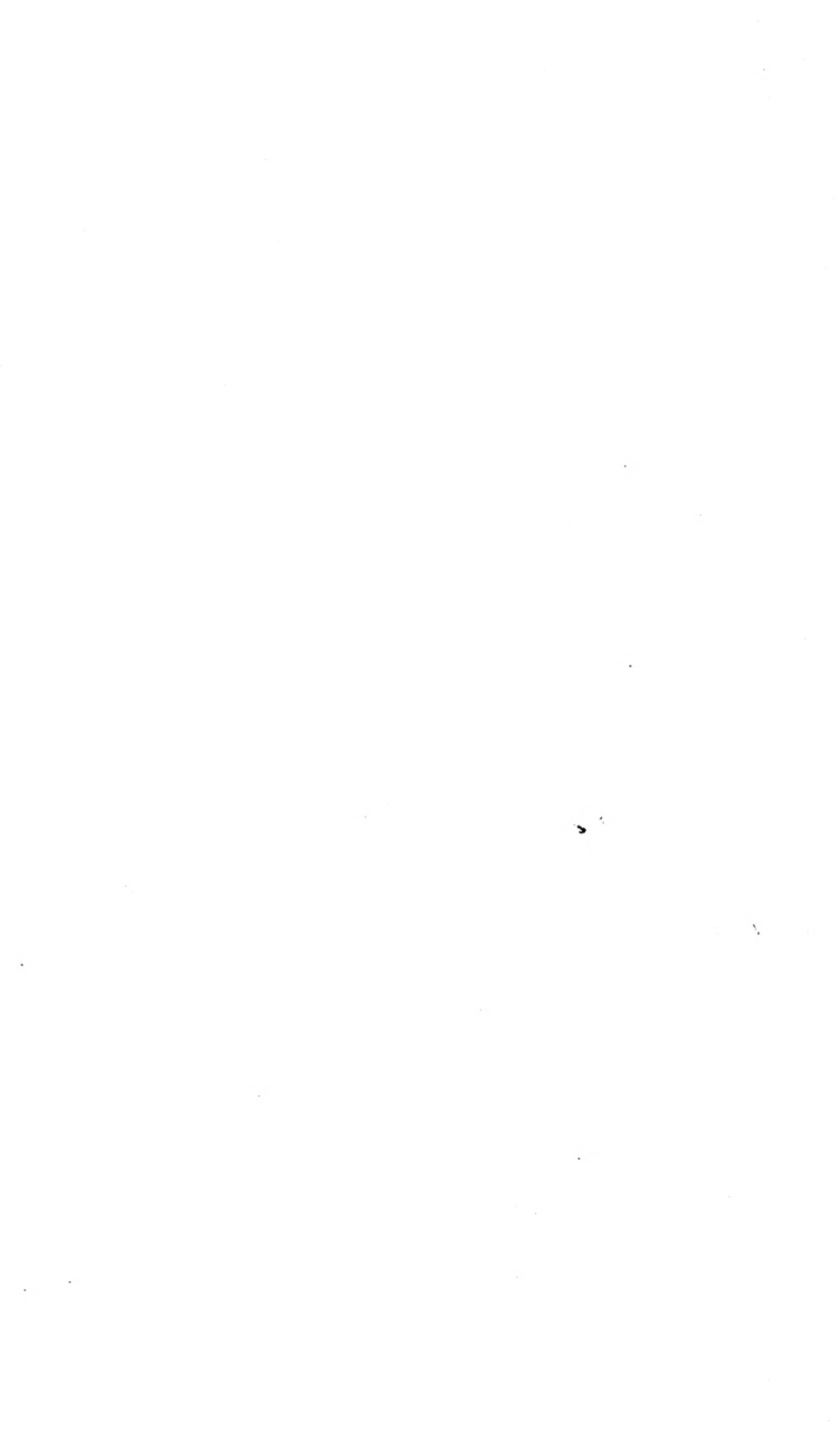






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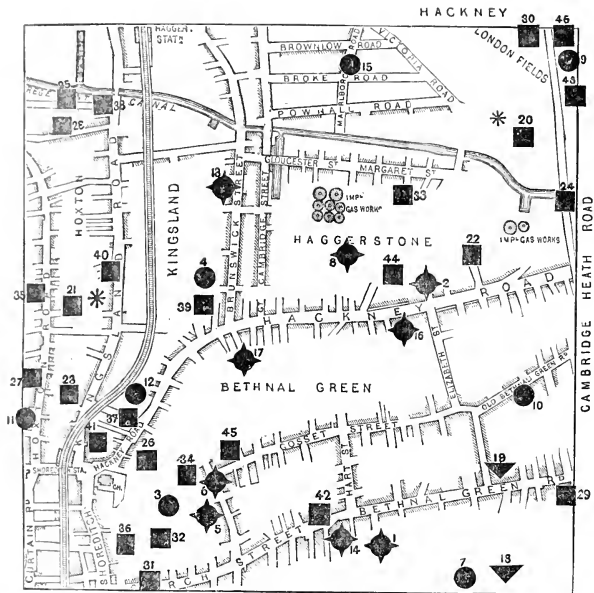









*with the author's
Compliments*

ONE SQUARE MILE
IN THE
EAST-END OF LONDON.





-  17 schools receiving government grants.
-  2 schools inspected by government, but receiving no grants.
-  27 schools not inspected by government.

-  9 schools proposed to be enlarged.
-  2 proposed new schools.

The numbers refer to Appendix I, p. 40.

THE
EDUCATIONAL CONDITION AND
REQUIREMENTS
OF
ONE SQUARE MILE
IN THE
EAST-END OF LONDON.

PREPARED AT THE REQUEST OF THE COUNCIL OF THE
SOCIETY OF ARTS, MANUFACTURES,
AND COMMERCE.

BY GEORGE C. T. BARTLEY.

SECOND EDITION.

LONDON :
CHAPMAN AND HALL, 193, PICCADILLY.
1870.

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BRADBURY, EVANS, AND CO., PRINTERS, WHITEFRIARS.

STATISTICS OF THE SQUARE MILE.

Estimated Population	150,000
Number of Houses	17,589
Estimated Rateable Value	£250,000

Estimated Number of Children between Three and } Twelve Years	34,500
Number at School:—	
In Government inspected and aided Schools	5,618
In Government inspected Schools (<i>unaided</i>)	480
In Public Schools charging a fee but not } inspected by Government	1,810
In Free Schools not inspected by Government	1,990
In Private Dames' Schools (about)	1,000
	10,898

(Estimated number of these who are taught to read, write, and do arithmetic fairly well, say 4,000.)

Estimated Number growing up more or less in ignorance	23,602
Estimated Cost of New School Buildings and Land absolutely necessary if these are to be educated	£75,000
Estimated Annual Cost of keeping up these Schools	£20,000

One Public-house or Beer-house exists for every	}	53 Private Houses.
" "	}	453 Men, Women, and Children of all ages.
" "	}	249 Adults over 20 years of age.

In this square mile there are 165 public-houses and 166 beer-houses, and the estimated amount annually spent in them by these very poor people is not less than £450,000. If one penny out of every six now spent in drink were put by *for one year*, the amount raised would more than build the schools required, and one penny out of every twenty-three would keep them up efficiently, without any Government aid or assistance from charity.

PREFACE TO THE SECOND EDITION.

IN issuing the Second Edition of this pamphlet the writer would wish to state the origin of the inquiry contained in it, and how he was led to undertake it. Early this year, at the meetings of the Educational Committee of the Council of the Society of Arts, the subject of enforcing parents of the poorest and most degraded class of the community to send their children to school, formed a subject of discussion. The writer was a member of this Committee, and saw the immense difficulty of the subject and the conflicting opinions as to the working of any compulsory measure. In order to obtain some practical information, he volunteered to select as bad a part of London as he could find, and by residing in the midst of the people, by visiting them, and by talking to them in their homes in a friendly way, to extract, as far as was possible, their opinions, and the sentiments with which they were likely to receive any great Educational measure. By this means he hoped to obtain information from the very people for whose benefit chiefly, the present educational measure is being framed.

A necessary portion of such an inquiry was an investigation into the number of existing schools, their accommodation and average attendance. This led to the discovery that there existed in a part of London covering only the area occupied by Hyde Park and Kensington Gardens, an army of more than twenty-three thousand children, totally ignorant, and who could not go to school even if they wished to do so.

The success of the first edition of this pamphlet, which was issued as a Supplement to the Journal of the Society of Arts, being far beyond his anticipation, has induced the writer, at the instigation of his friends, to submit it again to the public. The statistical facts differ somewhat from the last edition, as they have been modified to suit the enlarged population which the police returns have shown to inhabit the square mile. These returns, as stated in a note in the previous issue, were received too late to be incorporated into the report. This revision has, however, now been made, and they unfortunately show that from a fear of exaggeration, the contrary error has been fallen into, and the amount of ignorance has not been painted as dark as it really is.

A leading article in *The Times* of Friday, the 25th of March, in a review of this pamphlet, stated that "the country would have been in a far better position for dealing with the subject if we had been furnished with a few more equally practical inquiries." Though feeling that he is not deserving of such a high en-

comium, the writer is convinced that such practical inquiries on the spot, are the only means of arriving at a sound conclusion on the great Educational subject.

If this investigation should tend in any way to level some of the difficulties which, with blushes we must own, are still allowed to stand in the way of these wretched children learning even to read and write, the writer will indeed feel repaid for many an hour's tramp in the bitterest winter weather, among alleys, courts, and rows, not to be surpassed for dirt and wretchedness, though forming almost the centre of the grandest city of the world.

GEORGE C. T. BARTLEY.

HERNE HILL, SURREY.



THE EDUCATIONAL CONDITION AND REQUIREMENTS

OF

ONE SQUARE MILE

AT THE EAST-END OF LONDON.

1. *Object of the Inquiry.*—The object of the inquiry in the present paper may be considered as fourfold, namely:—first, to ascertain the number of children provided for by the existing educational machinery within a certain district, the efficiency of such machinery, and the extent to which it is taken advantage of; secondly, the improvements that might be made without the addition of any great outlay, by the combination and organisation of the present schools; thirdly, the number of children educationally unprovided for; and, fourthly, the general feeling in the district as to the advantages of education, and the practical working of any great educational measure among the poorest class of the community.

2. *The District, its Population, and Character.*—The district embraced in the inquiry is exactly one square mile, bounded on the east by the Cambridge-heath-road; on the west by High-street, Hoxton; on the south by Church-street, Shoreditch; and on the north by Shrubland-road, Dalston. It includes the worst portion of Bethnal-green, Shoreditch, and Hoxton,

a part of Kingsland, Hackney, and the whole of Haggerstone. The population it is difficult to ascertain with certainty, but, after careful examination, it is estimated that the number exceeds 150,000. The northern portion is comparatively of a respectable character, but the southern half or three-quarters is inhabited by the poorest and most neglected part of the community. The houses are composed chiefly of four or five rooms, and usually contain the same number of families. An old inn which, some sixty years ago, was a sort of Sunday excursion house on the Cat-and-Mutton-fields, now called the London-fields, contains twenty-six rooms, and has no fewer than twenty-six families residing in it.

3. In the following statement it must not be supposed that a square mile, or the particular square mile which has been selected, has been taken with any idea to its being the most convenient area for future legislation. The scheme for its improvement, though necessarily drawn up without regard to the surrounding district, is not meant in any way to imply that, with a lengthened investigation, embracing the whole of the north-eastern district of about fourteen square miles, a more economical and efficient arrangement might not be arrived at.

4. *Mode of Conducting the Inquiry.*—This educational inquiry was conducted on the spot, by a house-to-house visitation, the writer residing in the district during eight days, and devoting the whole of each day to visiting the lodgings of all classes of persons in every part of the square mile. The details of the chief visits are given in Appendix II.

5. *District Demoralised by False Charity.*—The district embraced is no doubt miserable even for the East of London, and for this reason chiefly it was chosen, but neglect is not now the evil which is affecting the inhabitants. For many years the inhabitants were totally neglected. Overgrown parishes, with not very energetic clergy, had sprung up in a state of hopeless poverty and ignorance. The children even of small tradesmen, within a few yards of Shoreditch Church, had seen some twenty summers without even having heard the name of our Saviour. (No. 122.) During the last two or three years, however, matters have changed, and the district is utterly demoralised by so-called charity. The very name of Bethnal-green is enough to bring money from many persons' pockets; rents have consequently gone up, and scarcely a tenement, however miserable, is unlet. The following examples will give some idea of the existing state of feeling. One of the leading guardians of Bethnal-green, having business with a publican last winter, was congratulating mine host on the open weather, saying what a blessing it was for the poor. The landlord agreed, and after some little conversation of the same nature, a pause ensued, when a great able-bodied man, who was drinking at the counter, turned round and said, "You make a great mistake, sir; we don't want this weather; what we want is six inches of snow, and then the money will come into Bethnal-green, but people won't send it while the weather's open." On another occasion, when the wife of one of the vicars was remonstrating with a woman for applying for aid so frequently without attempting to get work, she received the following answer: "It is only your *duty* to give to me, mum." During this last winter, and that, too, in

the intensely cold weather about the middle of February, it came to the knowledge of another vicar that the charity tickets distributed to the poor to enable them to receive articles, such as groceries, bread, coals, &c., of a certain value at particular shops, were used constantly to buy fresh butter at 1s. 10*d.* to 2s. a pound; the poor would have no other. Biscuits—the nice sweet ones—were also preferred, and consequently purchased with charity tickets, in many cases, instead of bread.

6. *Public-houses*.—The public-houses flourish. One small beer-house in Bethnal-green, being purchased by an enterprising man, and embellished at a cost of £300, was sold in five months, at a clear profit of £700 over and above the outlay and takings during that time. In the summer months labourers and artisans make large wages—two and three pounds a week, and even more are earned—and the extravagance at that time is remarkable. No provision is made for the winter, and the efforts of many well-meaning people are directed not so much in inculcating habits of economy and self-reliance, as in openly encouraging the reverse by wholesale and indiscriminate almsgiving in the winter. In some cases collections are commenced in the summer to enable large stocks of coals to be purchased cheap for the winter; the supplies standing, in fact, as warnings to all of the folly of providing for their own wants. In the opinion of many of the leading inhabitants, and of those who are well acquainted with the locality, the present administration of charity is a very serious evil. Could the money be devoted to improve the educational state of the unhappy children, it would undoubtedly be effecting a really charitable work.

7. *The Inspection of Schools.*—An inspection has also been made of all the public schools which provide for the children of the poor, whether assisted by Government or not. A list of these will be found in Appendix I., and further information in Appendix III. No pains have been spared to render this list as accurate as possible; but the difficulty of finding out schools in such a neighbourhood is very great, particularly as they are often placed in the most out-of-the-way alleys and courts. Through the kind assistance of several teachers, the list may be considered practically complete.

8. *Dames' Schools.*—The so-called private, or “select” schools, usually kept by old women, have not been all visited; it would indeed be almost impossible to find many of them. The mistresses who keep them are most jealous of any inquiry, and consequently but little information can be obtained as to their working. As a rule they are of little value, though, in the eyes of the poor, there is often a feeling that they are more “genteel;” and frequently higher fees are paid for instruction which is very inferior to that given at a British or National School. Evidence No. 93 gives a fair example of this popular delusion. The honest declaration made, a good many years ago, to Bishop Field by a dame in Salisbury, whose school he was inspecting, is equally true at the present time. “It is but little they pays me, and it is but little I teaches ‘em.” At a broad guess, and probably beyond the truth, the numbers under this kind of instruction may be taken as 1,000. The greater number of the children are young, and are sent mainly to be got rid of during the day.

9. *Numbers of Children Taught and Untaught.*—Taking the population at 150,000, it may be presumed that the number of children between the ages of three and fourteen are as follows :—

Between the ages of	3 and 10 inclusive	.	.	28,300
„	„	11 and 12	„	6,200
„	„	13 and 14	„	6,000
				<hr/>
				40,500

10. From the list of schools appended, it appears that only 9,898 children attend any regular school, and allowing that 1,000 are instructed in the dames' schools, it follows that 29,602 children within this one square mile are growing up in almost if not quite complete ignorance.

11. *Irregular Attendance.*—It must be borne in mind that, of those at school, no fewer than 1,680 attend free ragged schools, where the attendance is most irregular. In all establishments, whether or not a fee is charged, the short periods during which the children stay, although showing that a larger number of individual children than 9,898 enter the schools, also indicate that the number who are really educated must be much below this estimate.

12. This is borne out by the investigation. In speaking to boys who may be seen in dozens playing in the alleys, a stranger will find that most of them say they go to school. On further inquiry it usually turns out that they attend only once or twice a month at some ragged school—probably when a tea is likely to be given. In the case of No. 89, though all eight children were said to have been to school, not one could

read, much less write, and one stared when asked what his name was, other than his usual street appellation.

13. From his observations, the writer has come to the conclusion that, of those in this square mile who go to school, not a third can read an ordinary book or newspaper, and fewer still can write an easy sentence. In one case, an intelligent lad of fifteen, who said he had been at school, could just read his letters, and write his own name. This, the boy said with pride, "was something," and he seemed rather to think himself a superior being in consequence of his acquirements.

14. *Some Schools not Full.*—From the table in Appendix I., it would appear that, while several of the schools are quite full, and in certain cases numbers are weekly turned back from want of accommodation, other places have not nearly their complement. In this way, there is accommodation provided for 3,515 children, which is not taken advantage of. The reasons for this it is difficult to fix with certainty. In the case of the Shoreditch National School the locality appears to be against it, and there can be no doubt but that fashion has something to do with the success of certain schools. As a rule, however, those in which the instruction is good are best attended, the parents of the better class rightly judging of the quality of the schools by the children's advancement in reading and writing.

15. *Attendance at Inspected and Uninspected Schools.*—The attendance at the inspected schools where a fee is charged in all cases is better than that at the uninspected schools, many of which are free.

The average attendance at the former is 321, and if full they would accommodate 398, whilst at the latter, nine of which are free, the average attendance is but 140, whilst the accommodation provided is for 216. The larger and better schools, therefore, exceed in attendance the smaller and uninspected ones, in spite of the supposed advantage of so many of the latter being free.

16. *Difficulties of getting Children to School.*— Concerning the modes to be employed of getting those children to school who are at present totally ignorant, careful inquiry has been made, and two fundamental difficulties present themselves :—

First, the apathy and indifference of parents.

Second, the early age at which children are employed in assisting their parents.

17. The first difficulty is very serious, and one not easily coped with. In case No. 88, where, in a miserable court, 14 out of 19 children are at this moment doing nothing but running about the streets in search of mischief, it would seem easy to make some provision under an amended Industrial Schools Act, by which they should be taken to school during the day. Case No. 85 makes this arrangement, however, far from satisfactory, as it would be wrong to relieve this man, earning with his wife £2 5s. a-week, of the expense of teaching his children, merely because he is so indifferent to their welfare. The irregular attendance of those who go to the schools is traced, by most teachers, to the parents' indifference. In many cases parents would just as soon their children ran about the streets as went to school, and though most agree that school is a

good thing, yet they make but little effort to send their children regularly even to the free schools. In case No. 75, a woman with a young family of six, though believing that education was desirable, rather gave the pence to the children for sweets than for schooling, inasmuch, she said, as she had been a child herself, and wished her children to enjoy themselves, as she had done. This same mother stated that if the schools were free she would then send them; yet, in spite of there being a free school within a hundred yards, it was too much trouble to apply for admission. Case No. 85, already referred to, shows the opinion of an intelligent and somewhat superior, though very poor man. He considers that no amount of compulsion will get the children of this apathetic class to school except those, perhaps, who are in good work, and who, therefore, might be fined for neglecting their duty. The very poor, earning ten or twelve shillings a week, could, he thinks, only be reached by careful visitation. From the evidence of several teachers, however, and also from that of many of the poor themselves, it would seem that these are the very children to whom compulsion should be applied, inasmuch as they are fast learning to be thieves, and are not even attempting to earn anything for their parents.

18. The second difficulty is, perhaps, even more serious than the first, in a district such as this, for it affects, in thousands of cases, almost the existence of families. Children are required by their parents to work in aid of the general fund at a very tender age. Match-box makers, penny toy makers, weavers, &c., inhabit the district in large numbers, and children can in these trades assist their parents materially before

they are ten years old. Case No. 71 shows how very young they thus begin to work. A fair specimen of this difficulty is given in No. 84, where a labouring man, with no education at all, and whose whole family was in the same state, remarked that it was not the school fee which had prevented him sending his family to school, but the loss of the 1s. a week which at 9, 8, or even 7 years of age, each child had by its work added to the family income. Case No. 69 the same. A general feeling seems to exist among many even of the poorest, that some restriction might justly be put against the employment of very young children, up to the age of ten years. As long as employers are allowed to do pretty much as they like, it is impossible for parents, at times much pinched in circumstances, to resist the temptation of sending their children out to work as soon as they can earn even a shilling a week.

19. *Advisability of Extension of the Workshops Act.*—In many cases there seems to be an opinion that some form of extension of the Workshops Act would be beneficial, and for children at regular work there would not be much difficulty in enforcing it if slightly altered. At present, however, the universal neglect of this law has prevented those from carrying it out who are willing and anxious to do so, as shown in cases Nos. 90, 101, and 112.

20. *Children who help their Parents, &c., when very Young.*—In this district a large number of children are helping their parents, brothers, or relations, in a variety of ways, chiefly at home. These present greater

difficulties, from the impossibility of getting at their employers. Though they really work, and often very hard too, yet they do not always receive wages. They increase the family fund, but the community cannot practically hold the employer responsible for their going to school ; inasmuch as he being bound by law to feed them, his immediate interest is to keep them at home, where they can assist in maintaining themselves. Such a case is given in No. 71, already referred to, where a man stated that he began to work at filling his father's match-boxes at four years of age. For this he was paid 6*d.* a week and a lump of pudding on Sundays if good. Many families signify their willingness to agree to a law which would require their children to go to school during certain hours, or on alternate days. Judging from the state of many of the people here, it would be starvation to whole families to require that all the earnings made by children should be at once given up. Little short of a revolution would be the consequence.

21. *Unanimous feeling for Education.*—Among all the cottages and hovels visited during the inquiry, not a single case was found where parents objected to education. Large numbers, though totally ignorant themselves, and acting as if they cared nothing about any improvement to their offspring, dilate on the importance now-a-days of children being “scholars.” The somewhat superior class at times make great efforts to provide the school pence, and not unfrequently send their children to the “ladies’ select seminary,” at 6*d.* a week, for what they imagine is a superior instruction. All seem to recognise the fact that some pressure should be put upon persons who neglect their children,

but direct compulsion, though nominally acquiesced in by some, even of the lowest class, is violently opposed by others, as instanced by No. 83.

22. *The Religious Difficulty.*—The so-called religious difficulty has been also investigated, as will be seen from the Appendix. The feeling of all, among the hundreds consulted, with two exceptions (No. 83), is strongly in favour of some religion being taught in the schools. In one case, a person required secular instruction, but said it must be founded on the Bible and Dr. Watts' Catechism. Many of the poor, though going to no place of worship themselves, and, in but too many cases, not having an idea of the rudiments of any religion, are particular about their children being taught religion at school, and say they consider it the "right thing." In No. 63, the woman of the house said she would keep her children at home and teach them herself, if religion were excluded from the school. The difficulty concerning sectarianism seems practically not to exist. In but one case (No. 73), it will be found that the parents objected to schools on account of their belonging to another denomination. This woman was a regular bigot, and though somewhat notorious for not attending church herself, would have it that all her children must go to a Church of England school or to none at all—her husband was not so particular. Many think, as one of the parents stated, with greater charity than a large number of her superiors, that all forms of religion are but different roads to the same place (Nos. 58, 78, and 82).

23. *The Conscience Clause.*—In most of the schools the conscience clause is in force, though practically a dead

letter. Cases Nos. 107 and 108 are somewhat peculiar. In one case a Jew objected to his boy being excluded from the religious teaching, on the ground that he lost part of the instruction for which he had paid. In the other, another Jew said concerning his child, "Teach him all the Christianity you can, I will make him a Jew all the same at home." In all schools it will be seen that children with parents of different religious persuasions attend without any difficulty, except in some cases where the Church catechism is enforced: parents, with good reason, objecting to their children stating that their god-fathers and god-mothers gave them their names, when they have not even been christened (125). On the other hand, the children of Jews, Roman Catholics, Dissenters of all sects, and Churchmen may be found in nearly every school.

24. *School Fees.*—The question of the payment of school fees is one which, it will be seen in the Appendix, has been inquired into. Amongst the poorer *classes the natural answer to the question, "Would you prefer the schools to be free?" is in the affirmative. When children are at home, the parents say that they have been kept away on account of their being too poor to afford the fee. They usually, also, add that if the school was open for nothing, they would send them regularly. This is, however, forcibly contradicted by the fact that they do not send them to the existing free schools, which are not full. The almost universal evidence of the teachers in the district, as well as of the better class of poor, is against free schools. The children whose attendance is most irregular, are brought as a favour on the part of the parents, and if subjected to any description of discipline, are often removed.

Case No. 104 gives a good example of this. In order to remove any excuse for distressed persons not sending their children, some time ago a fund was collected which provides for fifty free scholars. These children are the most irregular and worst in the school.

25. *Free Schools abused.*—It is found that this exemption from payment is much abused. Case No. 101 is remarkable. The school here referred to is situated in about as bad a neighbourhood as any in London, being on the site of the operations of Hare and Burke, who here made a trade of murdering persons by decoying them down the courts in order to sell their dead bodies for dissection. On looking over the names of children admitted this winter, it will be found that in spite of the fee being required a month in advance, a large number have come from the free ragged schools. Again, in cases 73 and 83, the free schools are encouraging men with permanent good wages to spend everything on themselves in drink or otherwise. No. 111 also is a case in point, where well-to-do parents are withdrawing their children from paying-schools in order to send them where the instruction is gratis.

26. *But few are too poor to pay some Fee.*—There can be no question but that in this district some parents are really so poor that a school fee could not be expected. From the evidence of many of the poor themselves, this is, however, not often the case, they considering that 1*d.* or 2*d.* a-week could in most cases be spared (65, 72, 73, and 76). When it is borne in mind that in this square mile there are 165 public-houses and 165 beerhouses, taking, on a very moderate estimate, at least 450,000*l.* a-year from these same poor,

it must be acknowledged that the difficulty of finding the penny or twopenny school fee cannot be so great as is sometimes supposed. Twopence from every child between three and twelve, for forty weeks in the year, would but amount to 10,053*l.*, or less than $2\frac{1}{4}$ per cent. on the drink account.

27. *Publicans' Profits.*—This computation of the publicans' takings is of course as to their gross earnings; but if no other trade flourishes in the East-end, that in drink certainly does. This may be judged of from the following authentic account, given by a respectable drayman:—While one day delivering a load of beer he began gossiping with the landlord, and the conversation, somewhat naturally, turning on their mutual trade, he asked him how he mixed the liquor before selling it. Without much bashfulness, the publican replied, pointing to a large three-gallon pail, “Well, you see, I put five of those in a puncheon (holding seventy-two gallons), but as everybody says mine is the best liquor in the neighbourhood, I am going to make it six.” This is 25 per cent. profit, realised probably once a month at least. If this mixture were confined to water, it would be comparatively harmless, but in the low beerhouses salt and other materials, some of an acrid character, are but too frequently added, in order to induce thirst. These mixtures, at the same time, excite the passions, and often lead to serious consequences.

28. *Bribing Children to School.*—Another evil which has grown up with the free schools, but which is not confined to them, is the system of bribing children to attend. This is much practised here, owing

often to misguided charity ; in fact, parents sometimes distribute their children among several schools of different denominations, in order themselves to get the " loaves and fishes " attached to each. This causes even a greater evil, inasmuch as children go the rounds of the schools with a view to get the different treats. If a tea is given at a particular school at Christmas, they join at the beginning of December, and if a supper at Easter at another school, they leave the first in February, and go to this to secure the treat. Thus they travel the rounds of the schools, getting all the bribes, but little of the instruction. Again, the gifts of boots and clothes are much abused, children being kept at home in the hope that the school to which they belong may supply them with what they require. The evidence of most of the teachers is strongly against all these bribes and unnatural inducements to children to attend school, as lowering the importance of education in the eyes of both parents and children. The abuses are so great that they more than counterbalance the good such assistance would effect if applied merely to cases of real necessity.

29. *Irregular Attendance.*—The want of punctuality of pupils is another great source of difficulty. Children come in at all hours. As already stated, much of this is due to the apathy of parents in sending their children, or their want of thought in requiring them to go on errands during school hours which might be done at other times of the day. A considerable proportion of it, however, is due to the peculiar character of the class who inhabit the area embraced in the inquiry. The child is often sent with the parents' work to the warehouse, or the mother goes, and the eldest child,

whether boy or girl, must mind the babies till she returns ; or he is set to do odd jobs about the house, more particularly on those days set apart for washing. The attendance at the schools on Tuesdays is much reduced from this cause, many not coming at all on that day. In some places, as will be seen in the Appendix, a system of half-day instruction would much reduce this evil. As a general rule the afternoon instruction is somewhat of a continuation of the morning classes, and is not complete in itself. If afternoon classes were formed, where the education was systematic for reading, writing, and arithmetic, many, it is thought, would come who cannot attend all day, and therefore think they had better not attend at all.

30. *Migratory Difficulty.*—That which gives the teachers great trouble in this part of London is the migratory character of a large section of the population ; they only live here during the summer or winter, and then go to the country. This prevents even those few who wish to get on at school from making much progress. It would seem to show the desirability of elementary schools acting on the same system and working together more than at present, so that the children might be drafted with a memorandum from the teacher from school to school, and so the disadvantage of frequent changes, as far as is practicable, would be lessened.

31. *Evening Classes.*—The evening class instruction in the neighbourhood is not as good as it might be. Several trials in different parts have completely failed, owing to a want of scholars. In the case of children working at ten or eleven years of age, whose parents care

little for their improvement, so long as they bring something home on Saturday, it is not to be expected that they will voluntarily attend evening classes, particularly when they have up to this age been completely neglected. Should they by any good fortune ever go to a school, they soon get discouraged by finding that the drudgery of learning to read and write has then but to be begun. Comparatively few of the schools have evening classes of importance.

32. *Infant Schools.*—The necessity for infant schools in such a district is great. This is shown forcibly by the fact that most of the existing schools are full (No. 110). In many cases it appeared that an increased number would come if they could be accommodated. One mother stated that she sent her children at one and a-half years of age, to get them out of the way. The importance of the infant school is shown, first, by the fact that a great deal of elementary instruction and discipline can be inculcated even at this age, if judiciously taught; and second, that it enables the elder children to attend school who would otherwise be obliged to stay at home and act as nurses. In a sanitary point of view, also, as long as the dwellings are so crowded, it is highly desirable to get infants as young as possible into airy and healthy rooms, if for nothing else. In any extensive educational movement in this neighbourhood, infant schools must of necessity form an important part.

33. *Pauper Children.*—Taking the population at 150,000, it may be allowed that at least 5 per cent. are in the receipt of parish relief—that is, 7,500. Of these, quite 2,500 are within the school ages, and might,

under Denison's Act, be sent to school by the guardians. In addition, there are about 200 belonging to the square mile under consideration who are in the district schools in connection with the parishes of Shoreditch and Bethnal-green. As a matter of fact, none of the former do go to school, except in one or two cases which will be found in the Hackney part of the district, Nos. 114 and 116, Hackney being a bright exception to the general neglect of this Act. The cost of sending these 2,500 children, at 2*d.* a week, for forty weeks in the year, would be £835 per annum, or nearly 1*d.* in the pound on £250,000, the estimated rateable value of the property comprised within the square mile. School No. 114, it will be seen, would take additional children receiving out-door relief. From the disproportion in the school accommodation to the numbers who attend, it would seem that there is ample provision for all these 2,500 children, and to a great extent, in inspected schools. Over 400 might be taken into the St. Leonard's Shoreditch National School, which, though excellently conducted, is not popular in the district, and is consequently almost deserted. It is to be feared, however, that with the present poor-rate at 4*s.* 8*d.* in the pound, and local rates, altogether amounting to 8*s.*, such an additional outlay can hardly be expected to be undertaken voluntarily. It might be remarked, however, that the rateable value is but two-thirds, or 67 per cent. of the estimated value of the property, a lower standard than exists in many other parts of the metropolis, where it sometimes amounts to 85 per cent.

34. *The Industrial Schools Act.*—The Industrial Schools Act is not carried out, except perhaps in one or two instances. Day industrial schools are much wanted

in the neighbourhood, to which children wandering about the streets should be required to go by a magistrate's order, similarly as at present to an industrial school. They might return home at night to their parents, and a large number of cases would thus be beneficially provided for, without a heavy charge on the public purse.

35. *The Workshops Act.*—The Workshops Act is a dead letter. In one case, No. 112, a few children are at school in the evening under it, but where it has been attempted it gave the employers much extra trouble, and they, finding that no one was obliged to attend to it, somewhat naturally discontinued making themselves peculiar by obeying the law (112).

36. *The Organisation of the Schools.*—Concerning one of the chief objects of this inquiry, viz., the organisation and better classification of schools, few districts can possibly afford a better example. With such a population, greater than that of many a German State or English county, though confined to one square mile, the educational arrangements must be completely different from those of a spreading agricultural parish. A systematic arrangement of schools is consequently much more easily made, and can be carried out without any inconvenience on the score of distance from children's homes.

37. At present there are 17 schools aided by Government grants; two inspected by Government without having any pecuniary assistance; and 27 entirely supported by fees or subscription. Within an area of about fifty acres behind Shoreditch Church, in

the Bethnal-green parish, a district which cannot perhaps be surpassed for dirt and poverty, no fewer than three inspected and six uninspected schools exist. All the pupils they contain could be accommodated in four of them, proving what a large amount of teaching power and outlay is being wasted. These numerous schools involve another serious disadvantage, as above-mentioned, in that they encourage the children to wander from one to another. In Appendices II. and III., Nos. 67, 96, 101, and 104, this evil is pointed out; children giving as a reason, if asked why they were going from school to school, "because they did not learn me much."

38. *Competition among Schools.*—Numerous cases have been known of one school competing with another for the same pupil. This is referred to in Nos. 100, 101, 103, 116, and 124, and is a serious evil. To a certain extent it is due to sectarian differences, but not always so. But from whatever cause arising, it prevents a teacher from having that influence over his pupils which in such a district as the one under consideration is so necessary. If any unpleasant discipline is attempted, the pupils threaten to leave, naturally considering, when they are bribed to stay, that this step will be a punishment to the offending teacher.

39. *Want of Union among Schools.*—Another and a kindred difficulty, experienced by the best teachers, is the want of union among the different schools, as shown in Evidence No. 109. They are all independent of one another, and necessarily act as so many units. Children are taken in at one school who have been removed from another, without much regard to their

character, and often with no inquiry as to their previous conduct.

40. *Want of Gradation in Schools.*—Again, this system prohibits any attempt being made by different schools to teach more advanced subjects, which would serve as culminating points for the best pupils, as has been done at Faversham with so much success. (See No. 101.)

41. *Uninspected Schools.*—Concerning the schools not under Government inspection, and which, unless they are ragged schools in connection with the Ragged School Union, are private speculations, nothing can be said, as it is hopeless to expect them to combine in any way. Inasmuch as 3,800 children attend them, it is a question whether they should not be required to be under some sort of inspection; but it seems probable that, were a general and efficient system established in the district, the larger number of these institutions would soon cease to exist.

42. *Statistics of Scholars.*—In order not to paint the wants of the district in too dark colours, let it be supposed that the following children, all of whom attend some sort of school, are being educated, viz. :—

In Government inspected and aided schools . . .	5,618
In Government inspected schools	480
In public schools paying a fee but not inspected . . .	1,810
In free schools not inspected	1,990
In private dames' schools (usually almost worthless) say	1,000
Total . . .	10,898

43. *Number Totally Unprovided for.*—Deducting this number from the 34,500 who are within the ages of 3 and 12, and, practically, all of whom are of such a

class as to prohibit the idea of their going to boarding schools out of the district, we obtain the total of 23,602 who are receiving no sort of education whatever. Of these, 2,500 children are estimated to be receiving outdoor relief, the greater number of whom might be accommodated in the existing inspected schools at a charge of 1*d.* in the pound. There yet remains the total number of over 21,000, for whom the only accommodation provided is 2,050 vacant seats in un-inspected schools, into which it would be impossible, and unjust indeed, to force them.

44. *Provision Required.*—In some way, therefore, before any attempt can be made to compel attendance at school, provision is required in buildings for 21,000 children under 12 years of age. Inasmuch as it would be unreasonable to require these children to go to any great distance to their school, the whole number must be provided for within the district embraced, which has been taken for convenience, but not, as has been before stated, with any idea of its possessing special merits in itself.

45. *Classes of Children to be Provided for.*—The 21,000 children at once divide themselves into two classes: first, those who earn nothing, but are running about the streets; and, second, those who are at work.

46. It is clear that the first category should be at school all day, if only to keep them out of mischief; for it must be remembered that, in such a crowded neighbourhood, the children have no other play-ground than the dirty alleys and streets. Their time would probably be devoted to both physical and mental train-

ing. This number might fairly include all under ten years of age, and would amount to at least 17,000. As regards the second category, it would seem from the evidence of many, that if they were to attend regularly half the day, under the Workshops Act, it is all that could be expected or even desired. By a little management, and by making the education of each half-day complete in itself, half of these might attend in the morning and half in the afternoon, and thus accommodation for 2,000 would be sufficient. This would make, with that required for the whole-timers, premises for 19,000 children.

47. *Cost of Buildings.*—The cost of building schools for these 19,000, taken, as is usually estimated, at £3 per head, would not amount to less than £57,000 ; but it would seem advisable, as much as possible, to increase the efficiency and accommodation of existing good schools, rather than establish new ones; such a step being not only more economical, but likely to elicit the interest of teachers already doing good work. The sight of large new schools placed in strangers' hands, their own being placed somewhat in the background, might prove a source of irritation and serious discouragement. In addition to the buildings, £1 a head must be allowed for the cost of the land, making a total outlay of not less than £75,000 for school premises and play-grounds. Were it proposed to raise this on the rates, at $4\frac{1}{2}$ per cent., and a sinking fund of $1\frac{1}{2}$ per cent., it would amount to nearly $4\frac{1}{2}d.$ in the pound until paid off.

48. *Scheme of Organisation.*—The following scheme would, it is thought, to a great extent meet the diffi-

culty, and at the same time create day schools having immense advantages over the small ones now existing, giving scope for better organisation, more rapid instruction, and the introduction of drill, physical and other means of training, impossible at present.

49. *South-west District.*—The Friars Mount and the St. Thomas', Charles-street, Schools might each be enlarged and made model elementary schools, each to contain 2,500 children more than they at present provide for. Perhaps it might be desirable to limit them to teaching, say the first three standards of the Education Department. Include in each of them large infant schools, taking children from two years of age, or even younger. Convert the Gascoyne-place School into one for 1,500 children more than at present, and perhaps limit the teaching to the higher standards, for which the teacher is fully qualified. Introduce elementary science in the higher classes, particularly for those few who remain till 14. This would well provide for the teeming population behind Shoreditch Church, being the south-west portion of the mile.

50. *North-west District.*—In the north-western portion, St. Mary's Haggerstone Schools might be enlarged to hold 1,500 additional children, and be confined to the advanced standards. A new school would have to be erected not far from the King's-road, between Hoxton and the Kingsland-road, for 2,500 children in the first three stages. The existing buildings of St. Columba would, if enlarged, be admirably suited for this, but they have been built by private funds, and there is a strong feeling against Government inspection and interference.

51. *South-east District.*—In the south-east corner, including a large part of Bethnal-green, the accommodation is better than the rest of the district, though not at all equal to the requirements, several schools sending away pupils weekly. The schools in St. Peter's-square, and those in connection with St. Jude's, might be enlarged each to accommodate 1,000 more children, without the purchase of additional ground. These might be confined to instruction in the lower standards. The Abbey-street British, and the parish National School, being both excellent schools already, might each be enlarged for 1,000 children, one or both having advanced classes for the upper standards and elementary science teaching.

52. *North-east District.*—The north-east division remains, and it may be remarked that several of the local clergy have already considered the subject of amalgamation of their schools with a view to their being made more efficient and more economical, but the subject has dropped until the intentions of the Government on the Education question are known. The Boston-street School might be enlarged to accommodate 1,500 children more without very great cost, by throwing it open to Boston-street, an improvement much needed; and a new school not far from Dunton-place might be erected for 2,000 children, the Adelphi British School being at the same time enlarged to provide for the remaining 1,000 in the advanced standards.

53. *Annual Cost.*—The annual cost for such an organised system would be as low as that of any efficient course of instruction could be, but it would amount

to at least £20,000 a year, taken at the rate of a little over £1 per scholar, which is, however, almost too low an estimate. This, on the rates, would be more than 1s. 7d. in the £, half, or a third even of which it is needless to say it would be impossible to raise in the district, however desirable it might be to expend it in a project which would eventually prove really economical in reducing poverty and distress.

54. *How it could be raised in the District without rates.*—This amount seems so great for such a poor district, that few would probably object to its being paid mainly by the taxation of the country; but the startling fact should be known that, if the inhabitants of this square mile, who are thought to be so very poor and helpless, were for one year to invest one penny out of every six they now spend in drink, the £75,000 required for the school buildings would be raised by themselves. Not much more than a fourth of this amount, or a penny in every twenty-three, would amply keep the schools in order without any State aid or assistance from charity.

55. *Conclusion.*—In conclusion, it may be remarked that it is hardly possible for any district to give a better example of the inefficiency of existing schools for educating the poorer classes, nor could a locality be found giving a better opportunity for creating a really efficient and organised plan of schools, all working together under one management and having one aim. So many children, it has been shown, are totally unprovided for, that existing institutions, though in many cases excellent, are vastly disproportionate to the requirements of the age, and must be remodelled or fresh ones

created before any general system of education can be adopted.

56. The writer would wish it to be known that in eliciting these facts and this information he is largely indebted to several gentlemen for assistance, more particularly to his friend the Rev. G. Hervey, the vicar of St. Augustine's, Haggerstone, without whose aid he could hardly have performed the task. Such an inquiry, embracing so many schools of all descriptions, can only be efficiently pursued by the most careful personal investigation on the spot.

From the foregoing pages, it may be thought that the subject of the quality of the instruction given at the various schools has been somewhat overlooked. This most important branch of such an inquiry, some might say, should form a leading feature of investigation. No doubt this is the case, but the writer, acting as a member of a private Society, and not having due authority for conducting such examination, has refrained from giving his opinion on any individual school. He has endeavoured to state facts, and leaves the necessary inferences to be drawn from them, rather than state his own conclusions.

Without unfairly breaking through this rule, he would wish to place on record the conclusion he has come to, that inspected schools are vastly superior to uninspected ones. In fact, he is convinced that inspection is absolutely necessary for the successful working and efficiency of schools.

The private teachers in uninspected schools are

usually inferior in status to those in the inspected schools; and though the instruction given in many of the latter is not, in many cases, so good as it should be, yet they are all greatly in advance both of the private and of the charity schools.

APPENDIX I.—LIST OF SCHOOLS ALREADY EXISTING IN THE SQUARE MILE UNDER CONSIDERATION.
SCHOOLS RECEIVING GOVERNMENT GRANTS.

	Average attendance.			Fees.	School has accommodation for			EVENING CLASSES. Usually for persons above 12.)
	Boys.		Mixed.		Boys.	Girls.	Mixed.	
	Girls.	Infants.						
1. Abbey-street British School, Bethnal-green-road	450	200	..	2d. to 6d. 4d. to 9d.	450	140	200	{ Say 50. Fees 3s. to 6s. per quarter.
2. Adelphi-street British School, Hackney-road	260	240	..	..	260	240	..	
3. Club-row Infant School, Bethnal-green, behind Shore- ditch Church .....	..	90	..	1d. to 2d. 3d. to 4d.	..	130	200	{ 80 girls and boys. Fee 1d. a lesson.
4. Fellow-street Wesleyan School, Haggerstone	250	200	..	..	250	200	..	
5. Friar's-mound National School, Mount-street, Beth- nal-green	80	70	..	2d. to 4d. 3d. to 6d.	100	80	70	{ 120. Fees 3d. per week.
6. Gasoyne-place British School, near Columbia-market road	114	100	45	..	150	150	80	
7. Good Shepherd's School, Mape-street, Bethnal-green- road .....	..	..	170	1d. to 3d. 2d.	59	39	110	250
8. St. Augustine's National School, Haggerstone .....	..	..	..	..	..	..	..	{ 80 girls and boys. Fee 1d. a lesson.
9. St. John's Roman Catholic School, The Triangle, Hackney	50	..	..	2d.	80	..	..
10. St. Jude's National School, Old Bethnal-green-road ..	130	70	180	..	160	90	180	{ 120. Fees 3d. per week.
11. St. Leonard's National School, Hoxton-square	120	70	..	2d., 3rd., & 4d.	300	300	..	
12. St. Leonard's Infant School, Union-walk, Kingsland- road .....	..	170	..	2d.	..	170	..	{ 120. Fees 3d. per week.
13. St. Mary's National School, Haggerstone	147	125	70	4d. and 2d. 3d.	230	200	70	
14. St. Matthew's National School, Bethnal-green-road ..	300	200	..	..	300	200	..	{ 40 scholars. Fees 2d. and 4d.
15. St. Paul's National School, Brook-road, north of Canal road	60	74	230	..	80	80	230	
16. St. Peter's National School, St. Peter's-square, Hack- ney-road	110	45	100	..	150	75	120	{ 40 scholars. Fees 2d. and 4d.
17. St. Thomas' National School, Charles-street, Hackney- road	90	90	250	..	300	120	250	
SCHOOLS INSPECTED BY GOVERNMENT, BUT RECEIVING NO GRANTS.								
18. St. Andrew's National School, Viaduct-street, Beth- nal-green-road	120	..	200*	2d. to 3d.	120	..	200*	{ 40 scholars. Fees 2d. and 4d.
19. St. James-the-Great (the Red Church) National School, Bethnal-green-road	70	..	90*	2d.	150	..	200*	
Total	2,410	1,513	1,715	460	3,139	1,964	1,810	650
Grand total of Inspected Scholars ..	6,098			..	7,563			..

* Girls and Infants.

SCHOOLS NOT UNDER GOVERNMENT INSPECTION, AND RECEIVING NO GRANTS.

	Average attendance.			Fees.	School has accommodation for			EVENING CLASSES. Usually for persons above 12.
	Boys.	Girls.	Mixed.		Boys.	Girls.	Mixed.	
20. Ada-street National School, Duncan-place, north of Canal	70	70	..	2d.	70	..	..	..
21. Albert-mews School, High Hoxton	20	40	..	3d. and 4d.	..	120	..	..
22. Ann's-place School, Hackney-road .....	..	..	130	2d., 3d. & 4d.	..	200	..	..
23. Basing-place School, Kingsland-road	40	..	70*	2d. and 3d.	..	70*	..	..
24. Cambridge-heath Mission School, Cambridge-heath-road, by Canal .....	..	..	110	2d.	..	300	..	..
25. Canal-road Mission School, west of Kingsland-road .....	..	..	40	2d. and 3d.	..	40	..	..
26. Commercial and Mathematical School, Hackney-road, by Shoreditch Church	120	..	..	6d. and 1s.	250	..	..	..
27. Hoxton Academy, close to Hoxton-square, High-street, Hoxton .....	..	..	90	3d.	20	..	130*	7 scholars 6d. a-week.
28. Mill-row School, Canal-road, west of Kingsland-road	60	..	140	2d. and 3d.	60	..	..	..
29. Pot's-street School, east end of Bethnal-green-road	70	..	..	2d.	..	..	400	..
30. Primitive Methodist School, London-fields .....	..	..	..	6d. and 1s.	300	..	..	48 scholars.
31. Ragged School—Anchor-st., behind Shoreditch Church .....	..	100	..	Free.	..	100	..	..
32. " Collingwood-street "	80	90	..	"	80	90	..	40 "
33. " Dove-row, Haggerstone	138	112	..	"	150	120	..	57 "
34. " Gospel Hall, Virginia-row	120	160	..	"	120	160	..	..
35. " Hoxton	200	..	16*	"	200	..	..	70 boys and girls.
36. " Nichol-street, north of Church-street .....	..	..	20†	"	400	..	200*	350 scholars.
37. " Union-street, east of Kingsland-road .....	..	..	170	"	..	..	170	40 "
38. St. Andrew's Church School, Canal-road, west of Kingsland-road	45	45	..	2d. and 3d.	..	..	150	85 "
39. St. Chad's National School, Haggerstone	30	..	20*	1d. and 2d.	30	40	..	..
40. St. Columba's National School, Kingsland-road	20	20	10	4d. and 3d.	200	200	..	..
41. St. Leonard's, Shoreditch, Parochial School, Kingsland-road	100	60	..	Free.	100	60	..	30, paying 4d.
42. St. Matthew's Parochial School, Bethnal-green-road	80	70	..	"	80	70	..	..
43. St. John's Roman Catholic Girls' and Infants' School, Triangle, Hackney .....	..	40	89	1d. and 2d.	..	100	..	..
44. St. Stephen's National School, Haggerstone .....	..	20	70	2d.	..	40	..	..
45. Virginia-row National School, Bethnal-green	40	60	100	1d.	40	60	150	..
46. Working Men's Club School, The Triangle, Hackney .....	..	..	10†	2d.	..	40	100†	..
Total	1,233	787	500	..	2,140	1,000	670	2,910
Grand total of Uninspected Scholars	3,800			..	5,850			..
Total in Inspected and Uninspected Schools	9,898			..	13,413			..

* Girls and Infants.

† Boys and Girls.

APPENDIX II.

Notes made on the Spot of some of the Visits to the various Cottages and Courts in the District.

57. A fairly respectable home, with five children, all of whom went to school. The parents would not wish to have the education free, but prefer to pay. At present, they pay 2*d.*, 4*d.* and 6*d.* a-week, according to the age of each child. They would not like to send their children where religion was not taught, but would rather send them to a school where a different doctrine was inculcated to that which they believed, than to one where religion did not enter into the daily teaching. They thought it would be a good thing for all to be compelled to go to school. The eldest boy, aged 15, was at work in the city with his father. They would "like him to attend evening-school," but there is not a good one near for boys. They have one girl, very useful to mind the baby and help in the house, but would willingly send her to an evening-school.

58. A small coal-shop, near Cambridge Heath Road. The owner, an old woman, who during part of the conversation was weighing out 14 lb. of small coal for her boy to take out to a customer. She said he had been to school in the morning. The old woman would prefer a school belonging to a different sect to the one to which she herself was attached, rather than have religion omitted altogether. Preferred paying a fee.

59. House near new Museum. Very poor; two children; the parents would rather the schools were free; found 1*d.* for the younger and 2*d.* for the elder child, too much sometimes; in fact, this week they had not gone, partly because they "had colds," but really because of the expense; they thought the

schools ought to be better; required religion of some sort to be taught, though not particular in what form; if it were left out altogether, they thought the education would be worthless.

60. A respectable family, though extremely poor. The mother very rarely goes to any place of worship, but would object to her children going to any school where religion was not taught. Four children; two go to national school, one is at home. The fee of 2*d.* is at times found to be rather high, and that was why the third did not go to school. Would rather the schools were free, as although the money for the fee can be had for asking of the vicar, the mother prefers to keep the child at home rather than go and ask for the money. One boy at work earns 4*s.* a-week; would not object to his going to an evening-school; indeed, he is somewhat anxious to attend, but he does not come home till seven or eight in the evening. Children had all had the small-pox at Christmas, and that had reduced the finances of the family considerably.

61. A family of father, mother, daughter, and grand-children, as ragged, dirty, and miserable as could well be found. The parents had had 13 children; four living; occupation, street hawkers of mats, &c.; extremely poor. All the children had nominally been sent to school, and the parents professed to quite appreciate the importance of their children being scholars. Had lived in the same house a number of years. Had not the least objection to their children going to schools where some form of religion different to their own was taught, but would object to send them where religion was not taught; thought if all were obliged to send their children to schools, it would be a good thing. The daughter, who lived a good deal in the same house with her parents, was married to a potman, who came home once a-week from the public-house where he was employed. He allowed her 5*s.* a-week, which, as she expressed it, was "not much for herself and five children." As he was boarded at the public-house, his wages were, however, but little more than that sum. Only one of her children went to school, the fees keeping them away, sometimes for months together, as she "really could not afford it," and she said she would "rather see them run in the street than receive the school pence as a charity; would send them all if the school were free," though she never attempted to place them at the free ragged school. She added to her allowance by binding

shoes and felt slippers. The payment for making up three pairs of uppers and finding her own thread, was $2\frac{1}{2}d.$; by hard work all day she could earn $6d.$ An adopted child in the family attended school when strong, but was too delicate to do anything, or profit much by the instruction.

62. A very dirty, almost a filthy room, serving as bed-room, parlour and all; six children, one sent to school; but the parents cannot afford to send the others, and there is some little difficulty in getting children into the ragged school. This trouble is really quite nominal, amounting to little more than an application. The eldest boy can read, and is at work; sleeps away, and so cannot attend evening school. None of the others can read. The second boy helps to mind the children, but could be sent to school half the day, if the school arrangements permitted it. The mother would strongly object to no religion being taught in the schools; would rather send her children to a school under a dissenting sect to which they did not belong than to one where religion was not taught.

63. A nice, tidy, and pleasant family, but the father was not very steady; occupied two rooms; were staunch "Church of England." Six children, four at school, paying $2d.$ each, and one attends on Friday at a sewing class, fee $1d.$, making $9d.$ altogether. The parents "would send the fifth, but could not well afford the extra $2d.$," making $11d.$; sometimes find it very hard to supply the funds. Would rather not let them go to school at all than to a place where religion was not taught; would prefer to teach them, in that case, "as best they could at home." When the children go to work they will be required to go to the evening class. Would not object to a compulsory law.

64. A tidy cobbler and shoemaker. Thinks that some dissenters might prefer schools having no form of religion at all rather than run the risk of having to send their children to a denominational school of a sect to which they did not belong, but had "never heard any one say this in so many words." All his children had gone to school; one was now a sergeant in the Fusiliers.

65. A shoemaker; had eleven children, and seven had grown up. All his children had gone to school, and his grand-children

followed in the same way. He was strongly in favour of compelling those parents who neglected their duty to their children to send them to some school. He did not think they should be free, as even the very poorest he knew "expended much more than the school fee in sweetmeats and other useless things for their children," to say nothing of the amount expended on "drink;" "certainly, nearly all might pay 1*d.* or 2*d.* if they really chose to do so." Had lived in his present house twenty-five years, and in the former one about fifteen. Was strongly against schools where religion was not taught; would much rather send them to a school conducted by a different sect to his own than to one where there was no religious teaching.

66. The following story will give some idea of the ignorance of many of the inhabitants of this street:—A few months back, the numbers ran 1, 2, 3, 9, 5, 6, the *nine* being a beautifully polished brass number. For some time this was a puzzle; but it appeared that the resident had removed from another house, and thinking that the bright brass number was an ornament, and seeing no reason why his landlord should have it, had taken it down, and put it on a conspicuous part of the door of his new home.

67. An untidy and miserable household with five children. Parents had tried all the schools in the place, but thought them not very good, though it appeared that each of these trials had only been for a few weeks; did not consider what sect provided the school to which the children were sent, as long as the instruction given was good; considered that in some of the schools nothing is taught but music and nonsense, and the more important subjects are not attended to. The husband is a French polisher, and the trade is generally bad in the winter. The fee is often at these times a great drawback, and prevents the children being sent regularly; three children are at home in consequence. Would much "prefer the schools to be free;" would strongly object to a school with no religious teaching; in fact, would prefer sending their children to a Roman Catholic school rather than to one of that sort. When better off (as most of this class of poor appear, on their own showing, to have been) they used to send their children to a private school, and pay 4*d.*, 6*d.*, and 8*d.*, but really considered that the education was not so good as at the national school. Would like to see the

evening schools increased, though they had never made any inquiries concerning them.

68. A nice, tidy family, with three or four children; one was at school. The parents would strongly object to compulsion, as they think persuasion would be sufficient, except in a few extreme cases, when perhaps it might be allowed; from the tone of the conversation, it was evident that if compulsion affected themselves it would be resisted; would not allow children to go to a school where religion was not taught, but would not mind them going to a school teaching a different doctrine to their own.

69. Another house, the abode of two widows, one with five young children and very poor, the other with a large family, all of whom were grown up and had been to school. Three of the five children were at school; but the first-mentioned having lost her husband, and being next door to starvation, found it impossible to pay the school fee, which was defrayed by the vicar; she would consequently prefer a free system. The other woman thought she "would not like all schools to be free;" she had paid 1s. a-week to a private school for some of her children when in better circumstances. Neither would, on any conditions, send her children to a school where religion was not taught, but did not object to schools managed by a sect to which they did not belong. The eldest child, a girl of thirteen, went to work as servant and helper in a shop; she had to be on the premises from 7 a.m. to 10 p.m., and was paid 1s. a-week; if she came home earlier, she had to bring home work to do, it was impossible, therefore, for her to attend evening school; the child is kept in food during the week, but dress and Sunday maintenance has to come out of the shilling; this, the mother remarked, "did not leave her much to help the others."

70. A very poor place, the whole family living entirely in one small room, which was dreadfully dirty. The parents approved of the children being taught, but found the fee prevented their being sent to school sometimes. One was at school now. Strongly object to no religion being taught, but did not know the difference between one sect and another.

71. A match-box maker in a small street out of the Bethnal-

green-road. Had begun to work at filling boxes with matches when in petticoats, about four years of age, and received 6*d.* a week and a piece of pudding on Sundays if good. He consequently never learnt anything, and can now barely tell the difference between one match-box label and another. Considered that the children worked too long, and would himself assist in carrying out a law which required them to go to school a certain time during each day. For making match-boxes, the present price is 6½*d.* a gross, all materials except the label being found out of that sum. The man said that the trade was ruined now; formerly they got 8*d.* a gross, but at 6½*d.* it was hard to make a living. Women and children are employed, and for the labour 2½*d.* a gross is paid, out of which paste has to be found. At this rate a hard-working woman will make 10*s.* a week. This maker, though residing in but a small tenement, employs persons who make about 450 gross, or 64,800 boxes each week.

72. A respectable family, though wretchedly dirty and untidy. The parents had had thirteen children, of whom nine were living. All had been to school, but at times the payment was found very heavy, particularly when the number at school at once was five or six; in fact, it often prevented them all going, as had been wished. The house was dirty and miserably untidy, and the general style of the place was very bad: at 3 p.m. bed unmade, and room not arranged. The father, a bootmaker, considered that nearly all the poor, "even the worst, could pay a penny a-week," as most of them could "spend a great deal more than that in sweets and rubbish on their children." Sent his children to school at four years of age, and all had left between nine and ten. Would not like a "school without any religion," though "not particular as to the sect to which it belonged, provided it were Christianity." Would have no objection to a compulsory education, particularly if schools were free, or free to those who could not pay. All the children who are at work are sent to the evening-schools.

73. A very respectable woman; her children grown up, and she has a number of grandchildren. Her husband also discussed the subject, and they would not object to compulsory education, but thought "it might do good." They considered, however, that most persons were able to pay at least something. Several instances were given of people employed in the gas-works, and making 2*4s.* to 35*s.* a week, who never sent their children to any

school, though they certainly could afford it ; and those who did only sent them to the free ragged school. Would strongly object to a school in which religion was not taught ; but the mother would not, on any account, send her child where any form of religion but her own was taught. The father was somewhat less strict, but the woman had the most decided opinions in favour of the "Church of England." On further inquiry, however, it was found that her own attendances at church were not very numerous.

74. A conversation with a number of children in the street. Most went to the ragged schools, and they could all spell small words, a few being indignant when asked to spell "cat," particularly one boy, about the most ragged and saucy, who was evidently a clever fellow. One of them said, "O yes," he "went to school, and had lots of books." On being asked questions in arithmetic—twice four, ten times six, twice ten—many answered fairly, but were puzzled at last after one had said correctly what twice twenty was, by being asked what twenty times two amounted to. On the whole, however, they were more intelligent than might have been expected. It is probable, from the hour in the afternoon, they were on the way from school, and only stopped for a slide in the gutter.

75. A poverty-stricken and miserable home of a clay-pipe maker, with six children, none of whom go to school, except two sometimes for evenings' instruction at a halfpenny a night. Did not go to the ragged school, as there was some slight trouble to get in—an order having to be applied for. The mother said they could not afford it, but acknowledged they usually spent during the winter more than the fee in waste on the children. The father sometimes objected to this waste, and said the children should go to school, but the mother would not have it, saying she had been a child herself, and wished her children to have the little pleasures she had enjoyed, such as buying sweets, &c., and so "could not help about the schooling ;" said she would not object to a compulsory law, but that the schools must then be free ; in fact, thought that such an arrangement would be good, as then her children must go. This the mother said almost as if some one but herself was now preventing them. None could read or write.

76. A highly respectable family, with five children ; one of the

aristocracy of the district. All the children sent to school, each paying 2*d.*; the parents would like to see compulsion enforced on all, at the same time believe that most could pay something if they really wished to. As regards the form of religion taught in schools, would not hear of sending their children to a school where religion was not taught; but as regards schools of different sects, the mother stated that she had once refused to send her child to a school managed by a sect to which she did not belong, but should not do so again, though the family has now become very "High Church." Was convinced that parents never thought about the religious teaching of a school, but sent their children generally where they got the most in the way of bribes, treats, &c. For this purpose many sent one child to the Church of England school, another to the Wesleyan, and another, if they have one, to the Baptist, in order to be in favour with all these persuasions, and so get the good things often given away by each. Strongly opposed to the idea that religion should be taught by the parents, as the mother stated she knew nothing about it until a year or two back, when she began attending the church, but left it all to the school-mistress, which quite satisfied her; in fact, the children knew more than she did.

77. A room in one of the smallest houses in one of the worst streets in Bethnal-green. A woman in the house had six children; only one went to school, the others not sent, as it was too expensive. Four were under six years, one boy at work but did not go to school; the mother had been to school, and seemed to have been fairly brought up. The place very dirty and miserable, the father having been out of work ten months during last year. Did not object to the children going to any school of whatever denomination except the Roman Catholic; "would send," she said, "all of them if the school was free." In spite of this, she had never made use of any of the four free schools which are within two or three hundred yards of her tenement.

78. A penny toy maker behind Shoreditch Church, which is, perhaps, as bad a neighbourhood as any in London. Said he thought all children ought to be sent to school, and he himself had not the least objection to send his children to any school, "whatever religion it might be, if they taught them well." He could not afford to pay a fee, it being as much as he could do to live, particularly now that trade was bad, the abolition of

Greenwich and other fairs having much damaged the sale of the scratch-rattle toy, which was his speciality.

79. A match-box maker's family. One child was very ill, and could not live; the other went sometimes to school. There appeared to be no father, and the mother earned but $2\frac{1}{2}d.$ a gross by making the boxes, less the paste, which she had to find. From this she was unable to afford anything for schooling, as she could only, with the help of a girl, make four or five gross in the day; some others, who were quicker, made twelve or fourteen.

80. Another small penny-toy maker, in a fair way of business, three men working together. Knew that many of his neighbours could not afford to pay a school fee, though "some might." A large part of the family was engaged in completing the toys, glueing heads to horses, painting the same, &c.; in this way children were very useful. Never heard of any one of his friends objecting to a school on account of its "religion;" in fact, did not think they considered it much.

81. A miserable cottage of four rooms, and a small place at the back, four families living in it, having altogether eight children; of these, three go to school occasionally. Some are too young to attend, being under three years of age, but, from the appearance, it looked much as if the attendance of the three is but nominal. A large number of children, if asked whether they go to school, will say "yes," but on closer inquiry it often turns out that their attendance is but once or twice a month in the winter, when they can pick up nothing in the streets, and the school is warm, or a tea or other treat is in prospect.

82. Another very wretched house near the last. Ten children belonging to several families; two of these go to a day-school, five (including the above two) to a Sunday-school, and two are grown up. The two who attend the day-school go to one on the opposite side of the way. According to the mother's account this is an excellent school, the children getting on rapidly, &c.; a "wonderful many" went there. On being asked whether it was a Wesleyan school, a Baptist school, or a Church of England school, or what form of religion was taught, she replied "I don't know nothing about that," in a tone as if she had been asked to solve an obscure mathematical problem. The character of this part of London may be judged of from the

opinion of one of the inhabitants, who, on being asked by the writer the way to the "Ragged School," replied, "The Ragged School? I don't know; we are all ragged here."

83. A conversation with several members of a working men's institute, composed of respectable, though very poor, labourers and others. Two of them were strongly in favour of "secular schools." One had attended Professor Huxley's lecture on Sunday, and consequently was full of what he had heard. Another, who had attended to his own children well, was quite of a different opinion, and would send his children to no school without some religion being taught; said that were the law to compel the attendance of children, he for one would at once resist it, and take his children away; he would not stand any compulsion. It appeared that he was personally acquainted with ten or more men employed at the gas factory, each earning 33s. a week, many of whom did not send their children to school at all, and those who did only sent one or two to the Ragged-school. He considered these should be made to "pay something for their education," and objected to free schools, except in extreme cases.

84. Another working man, who had had about 10 children, several of whom had died, said they had all grown up without schooling—not one could read. He felt they ought to be taught, and said that on that very morning he himself could have got work at 5s. a day, carrying out coals, if he had been able to read. The real difficulty with him had been, not the 2*d.* or 3*d.* for the school fee, but the loss of wages, consequent on children going to school; having a good deal of illness and a large family, as soon as a child was old enough to earn a shilling a week, he had been obliged to send him out to work, to help to keep the home together. He said he would send them to an evening school if such existed, but he did not know of any. As regards the religious question, he said he had never thought about it, and "did not fancy his mates ever had either." A school was considered to be a good one when the children "got on;" they "never inquired" what religion was taught there—"in fact he did not know the difference."

85. A most miserable court, turning out of Hoxton Road, with no thoroughfare. One of the inhabitants had seen rather

better days, and all his children had been fairly brought up. He was convinced that no amount of compulsion would drive the children of that court to school—not that the parents objected, but because they did not care at all about anything but their own gratification in drink or otherwise. He thought if people visited them, and so induced them, they might be moved to attend to their duties; but even if all the schools were free, he was convinced it would make no difference whatever. He gave instances of parents sending their children for one week to the ragged-school, and then not troubling themselves to send them again. In the court there are fifteen children, and three of these go regularly to school, being the children of a man who was regarded as being well off, because he was a street hawker. Some of the parents make as much as £2 a week, but don't send their children to school, or only by fits and starts to some ragged-school. In one family the father makes £1 10s. a week, and the mother, instead of attending to her children at home, leaves them all day, and earns 15s. more, and not one of them goes to school. The question of the religious instruction given in the schools was never considered by the parents, who are completely apathetic. The only effective means, in this man's opinion, to get parents to send their children to school, would be careful visitation, coupled with indirect compulsion, by requiring all who earned wages to attend school a certain time each day. By this they would feel that the quickest way of getting them off their hands would be to teach them. Compulsion he thought perhaps might be used against those above-mentioned who were in good work, and who might be fined for neglect, but for those earning but little it was impossible to carry it out.

86. The next house is one of the most miserable and dirty places possible. The father, mother, and two sons, respectively twenty-three and twenty-one years of age, live in one room, a married daughter, with five children, occupying another room in the same house, and none of the children go to school. The grandfather can read and write, and is in good work, but none of his children or grandchildren ever went to school, and he is completely indifferent about it, the only care of all the adults being to supply their own wants. This is a case which unfortunately shows that the fact of a man possessing an education himself does not always make him anxious to give the same to his children.

87. Cottage behind Shoreditch Church; four children: one goes to school, two make match-boxes. The mother would not object to these two being obliged to go to school for a certain time during the day; said she "taught them at home," but, judging from the filthy, neglected, and miserable look of the parent and children, the teaching could not have amounted to very much.

88. An alley up a narrow archway, with no thoroughfare, and terminating in a *cul de sac*. This is one of the courts where, some thirty or forty years ago, it is said, people used to be decoyed and then murdered, in order that their bodies might be sold for the dissecting-room. Saw several parents, and had a long talk in one of the houses with a somewhat respectable man, who had lost both legs. His own grandchildren went to school, but in the court there were 19 children; 14 of whom were of an age to be at school, and, though doing no work, only five ever entered a school. He thought the neglect arose from complete indifference on the part of the parents as to their education, as was shown by the fact that, though there were free schools within 100 yards, and though the children were earning nothing, yet the parents did not send them. Two families were Roman Catholics, and would not send their children anywhere, not even to a secular school, unless that religion was taught.

89. A family of eight children; three grown up, but none can read or write, though they all say they have been to school. The younger ones do nothing but run about the streets, and are the most ragged children in the parish. The father was a drunkard, and died. The mother does a little washing, and has some parish relief, and so manages to exist. She is at the mercy of her children, who rule the dirty hovel in which they live. She said she would not mind if all her "children were taken away" from her and "put to school;" she wants them to go, but they refuse; though she sends them, they often run away, even when taken to the door of the school-house. The vicar pays the school-fee, but this does not induce them to go. No law of compulsion could touch this case; it would only, if carried out, involve the mother being sent to gaol for what she, through her own weakness, no doubt, could not help.

90. A man with three children; thought that if compulsion was made the law, it would be "very hard" if they had to pay

the school fee at all times. He would not mind when in work, but when slack he thought "they should go free." He would like to see the Workshops Act really carried out.

91. A very miserable, dirty place. The mother said she would like her children to go to school, but seemed almost as if she thought the looking after it in no way depended on herself, and had never thought much about the free schools in the neighbourhood.

92. A little house near the former. The father, a respectable man, said he could only just pay his way. Although he was well dressed, he stated that that was no index of his position as to his finances; he was obliged to dress well, or he could not get any employment in his business—namely, that of a singer in a music-hall. He said if good schools existed at *1d.* or *2d.* a week he would send his children. Those that were near were "only nurseries," taking care of the children of those parents who were from home, and of others who merely wished to get their offspring out of the way. He and his wife could look after their own, and "therefore did not care for such places." The rooms and children were beautifully kept.

93. A family of children in Shoreditch. The mother stated they were to be sent to a more "select establishment" than a National School. It had been arranged for them to go to a "young lady" a few doors down, but the said young lady had just given up teaching and taken to "machine work." The grandmother, who said she had "been connected with schools all her life," considered the children "remarkably clever," and likely to do great credit to any teacher. However that might be, a practical lesson in the use of soap and water all round would have done good. These so-called private schools are often a great evil, charging high fees and giving inferior instruction; they conclusively prove that the poor measure the character of the education by what it costs them.

94. Another house near. The parents stated that a good many of the children in the neighbourhood went sometimes to a school, but they fancied they did not get much good from it as their homes were so bad, nearly every house in the place having as many families lodging in it as it contained rooms.

95. Cottage with a family of two children, in one of the poorest parts. The parents cannot sometimes send them to school because they have not the pence, but if schools were free they say they would do so. Would not object to all those earning wages attending some time each day. The two children here looked very clean. Although the mother said they often could not afford to pay the schooling, yet they were just returning from buying some sweets, the money having been supplied by an uncle.

96. In spite of these immense disadvantages in early education, by some extraordinary means a few rise to a good position. The following autobiography of a man thirty years of age, already in exceptionally good employment, may be mentioned in his own words. Though not residing in the exact square mile under consideration, yet the case is so typical of the habits of many of the children there, that it may be looked upon as belonging to this report:—

“1st. Of my first school I have but an indistinct idea. It was a room up some steps, where at the age of four, a man taught me and a few others to read.

“2nd. My next school was in a two-roomed cottage. The teacher was a stout, infirm, elderly man, a pensioner or something of the kind. He lived and slept in the upper room. My most vivid recollections concerning him are of his velveteen-sleeved waistcoat, with mother-o’-pearl buttons, and his spectacles, usually worn on his forehead. The school fee was 2*d.* per week. I was about five years old at this time. I also attended the Primitive Methodist school on Sundays.

“3rd. I was removed from here to a National school, at the age of six, where I remained but a few months. The fee paid was 2*d.* per week, and the instruction given the best in the district.

“4th. In consequence of a change of home, I next found myself at another National school, where the fee was the same as at the last, though the instruction given was much inferior. The clergyman was at constant variance with the master, who was changed three times during my attendance of six months.

“5th. My next was again a National school, but I remained there so short a time that I scarcely remember anything about it.

“6th. From here I went for a few months to a Congregational school.

“7th. I was after this removed to a private seminary, kept by one of the dismissed masters of my fourth school. The teacher, though a man of considerable ability, was of most intemperate habits. This failing had brought him down in social position, and eventually caused his premature death. He was often absent for days together, and, when present, was frequently intoxicated. I remained here for a month or two, but do not remember the exact period. The fee was either 2*d.* or 3*d.* per week.

“I should state that, at intervals during these years, I was kept at home, occasionally for weeks, or even months, at a time. I then received a little instruction from my grandfather. I also continued to attend the Primitive Methodist Sunday-school.

“8th. In my ninth year I began to attend the Roman Catholic day-school, and also the Sunday-school of the same denomination. I remained here for a little over a year. The fee was *3d.* per week. I never, however, considered myself a Roman Catholic. On leaving this, I remained at home, acting as nurse and housekeeper during the absence of my parents at work. On Sundays I attended the Primitive Methodist school.

“9th. At about ten and a-half, for some two months, I was sent to a private Baptist school. The fee here was *6d.* per week, as I was reckoned a first-class boy. After leaving, I was kept at home for about a year as a general servant, to assist in looking after the younger children.

“For many months, during my supposed attendance at the last two schools, I must own to having spent the weekly fee on ‘Reynolds’ Miscellany’ and other such publications. When I did this, I tramped about during the day, returning home at the usual hour to prevent suspicion. This was the more easy, as my parents were both at work, and but seldom made any inquiries as to my progress. Up to the present day they are ignorant of this misconduct on my part.

“As far as my school education was concerned, it was now considered complete, and at about twelve I was sent out to work, at which I have remained ever since.

“10th. At sixteen, I entered the classes of a mechanics’ institution, where I remained, first as a pupil, and afterwards as a teacher, for some ten years.

“I attribute my success in life, under God’s blessing, first, to having been taught at an early age to read, which enabled me to gratify an insatiable thirst for reading everything that came in my way, from the ‘London Journal’ to Shakspeare and Milton; and, secondly, to the instruction I received and the associations I formed at the mechanics’ institution. When I look back, I cannot but wonder at the escape I have had from evil courses, which is the more remarkable from the fact that my father, who was of very intemperate habits, so ill-treated me that in my seventeenth year I left home, and started life on my own account.”

APPENDIX III.

Notes on the Existing Schools, and the Opinions of Teachers and others in the District.

97. *Abbey-street School, Bethnal-green-road.*—This is one of the largest British schools, and a most efficient one. 450 boys attend, and there are 500 on the books; 200 girls attend, and there are 250 on the books; over 200 infants attend, being almost more than can be properly accommodated. The fees charged vary from 1s. to 2s. 6d. a-month. All religious sects are in the school, and the Scriptures are read and religious instruction given, though any parent may withdraw his child from this instruction if he wishes to do so. This has not been done by any parent for the last two years. In the experience of the teacher, the parents do not object to religious teaching from the Bible. The school is under Government inspection, and receives grants. The upper classes are taught geography, history, vocal music, and drawing; occasionally a little science, as the teacher is competent. The age on leaving is usually 10 to 11, some few remaining till 14. Many applicants for admission are sent away owing to want of room. There is a strong feeling here against a local educational rate.

98. *The Adelphi British Schools, Hackney-road.*—260 boys and 240 girls; the school is quite full; a third pay 4d., more than a third 6d., and the rest 9d.; the school is supported by these fees and the Government grants. The opinion here is in favour of direct compulsion, as the only way of really getting a large proportion of the children in the neighbourhood to school. Those at this institution are of a somewhat superior class. History, geography, and drawing are taught to the upper division. They have never had any difficulty about the

religious question, whilst children of all sects come to the school.

99. *Fellow-street Wesleyan School* (in connection with the British and Foreign School Society).—Average attendance, 205 boys and 166 girls, aged from 7 to 11; also 183 infants, aged from 3 to 7 years, fee 3*d.* to 4*d.*, the latter for the highest classes. The school is quite full; some of the pupils leave about 11 to 12, some few remain till 14. Religion is taught, the Bible being read and explained for about a quarter of an hour each morning. All sects attend the school, and no difficulty has ever been experienced on that account. During the last twenty-five years, in all three schools, on one occasion only has a parent objected to the religious instruction, and the child was accordingly withdrawn from that class. Inquiries have often been made to commence evening classes for those who have left school and gone to work. The teachers have no doubt that they would be successful if established. It was thought that if a system were adopted for certain classes to be formed for enabling children to come to school in the morning, or only for the afternoon, it might enable many to attend who now cannot. This would of course involve, that teaching on these half-days should be complete in itself, and not a continuation, as it generally now is, of the instruction given during the other half-day. Strong feeling exists against schools being free, it being considered that a large number of the parents would object, though in some cases it might be desirable at times to make the school payment more easy. Mr. Burroughs, the teacher, also considered that, though he himself was in favour of compulsion for those who would not send their children, yet, from his experience in the poorer districts, he was convinced that it could not be carried out. The only way would be by indirect compulsion, such as by preventing them working up to a certain age unless they attend school, coupled with persuasion. The irregular attendance is the great impediment to more rapid teaching. Of the 400 attendances in the year, the average of each child is but 200; if each had attended regularly he would, by 11 years of age, learn what it now takes those who remain till 13 to acquire. In other words, were the attendance what it should be, practically, all by the age of 10 or 11 would be able to read, write, and do a fair amount of arithmetic. History, geography, and drawing, are taught in the higher classes of this school. The teacher has

not observed a feeling in the district against rates for educational purposes.

100. *Friar's Mount National School* (under Government inspection).—Boys 82, could accommodate 100; girls 70, could accommodate 80; infants 70, could accommodate 70; fee 2*d.*, 3*d.*, and 4*d.* It is found that the free schools compete with this school, particularly by the dinners and other good things given away. Miss Burdett Coutts pays the fees of some of these children. All sects in the schools; and during 4½ years only one person objected to the catechism being taught, and the child was accordingly withdrawn from the religious instruction. The teacher thought an arrangement on the half-day attendance system would enable many more to come who are now absolutely prevented by the requirements of their homes.

101. *Gascoyne-place British Schools* (under Government inspection).—Girls, 100, could accommodate 150; boys, 114, could accommodate 150; infants, 45, could accommodate 80. Fees for infants 2*d.*, for the others 3*d.*, 4*d.*, 5*d.*, and 6*d.*, paid in all cases on entering, a month in advance. Several children now attending this school have come from the ragged schools in the district, there being five within a few hundred yards, and as a month's fee in advance is in all cases required on entering this school, it proves how much the ragged schools are abused by parents who can well afford to pay. One boy was here for some time under the Workshops Act, but the certificates and other forms required gave his employer so much trouble that he got rid of the boy altogether, who at once left the school. All sects, including Jews and Roman Catholics, are in the school, and the conscience clause is allowed, but very rarely required. Drawing is taught here, but no science, though the teacher is qualified. In some cases parents send their children to schools of different religious persuasions, because, if two brothers go to the same place, they are apt to quarrel.

The habit of children wandering from school to school is a great evil. In a class of 15 at this school—

14	had been at	one school	before.
6	„	two	„
5	„	three	„
1	„	four	„
1	„	five	„

The one who had been at five schools was nine years old, and in a somewhat superior position to most of the other pupils. His attendance, which was unusually long at each school, had been as follows:—One year and six months at present school; one year and six months before that; six months before that; one year before that; three months before that; three months before that; total, five years. Another had been three months at this school; two years before that; six months before that; one year before that; total, three years nine months. He was eleven years old. It must be remembered, however, that during these periods the attendance is frequently broken by weeks or even months of absence. This changing from one school to another, and the competition among schools for the same pupils, is found to be one of the most serious drawbacks to rapid teaching. It is not uncommon, at the approach of a treat or distribution of charitable gifts, such as clothes, &c., at one school, for children of neighbouring schools to leave for a time, and go to this one, so as to get the treat, after which they return. The plan of combining schools in this district, and confining certain ones to mere elementary teaching (say to the first three standards), is urgently wanted. The teacher finds much of his time taken up with the very rudiments of reading, writing, and arithmetic, while he is qualified to give instruction to the elder children in more advanced subjects, but is thus prevented. Nothing could be easier, in such a populous neighbourhood, than to organise and economise the teaching power.

102. *Mape-street, or the "Good Shepherd's" British School.*—This is under Government inspection and receives grants. Nearly all the 170 children are infants of both sexes, paying 2*d.* and 3*d.* a week. The school might accommodate 250. In cases of distress or want of work the fee is occasionally remitted. Considerable difficulty occurs on account of the migratory habits of the poor, those who live here in winter rarely staying during the summer, and *vice versa*. Though a very poor district, the experience of this school is decidedly in favour of school fees.

103. *St. John's Roman Catholic School, Hackney.*—50 boys attend on an average, accommodation for 80; 40 girls attend on an average, accommodation for 60; 80 infants attend on an average, accommodation for 100. The boys' school is under Government inspection, but not the girls' and infants'. A fee

of 2*d.* is charged for each child, and 1*d.* for infants. One of the great difficulties found here arises from the irregular habits of the pupils, and the manner in which the children move from school to school, often three or four times a year. They generally stay the longest time at the worst school, as any strict discipline induces them to leave the better school. Children belonging to several sects are said to be in the school. The conscience clause is allowed if any parent objects to the religious instruction. Many cases have been known here and elsewhere of schools competing one with another for the same children.

104. *St. Jude's National School, Old Bethnal-green-road.*— Under Government inspection, and receives grants. 130 boys attend, accommodation for 160; 70 girls attend, accommodation for 90; 180 infants attend, accommodation for 180. Fee for all classes, 2*d.* Evening school, with 80 girls and boys; a fee of one half-penny for two nights per week is charged. The teacher considered that compulsion in some shape will be necessary, in order to bring the children in to school from certain classes of the community. He found that, with good instruction and sufficient teaching power, the schools were always well attended. He attributed to indiscriminate charity much of the present unsatisfactory state of the district, as many parents expected to get something offered to them even for sending their children to school. Christmas dinners and clothes are, in many instances, held out as bribes, though not at this school. The mode of administration of charity in the district, he considered an evil in many ways. To alleviate distress, a fund has been originated to send fifty children to school free. The boys thus sent are very irregular, and the teacher is convinced that nothing would improve the school more than to send away a dozen children every week for a month or so for irregularity. This, in his opinion, would make the parents think much better of the school, they often reckoning that the greater the difficulty of admission, the better the school must be. The irregular attendance of large numbers, and the casual way they come and go, is one of the greatest difficulties, as already pointed out, concerning the Gascoyne-place school. Out of a class of 24, 23 had been to another school; 14 had been to two other schools; and 9 had been to three other schools; and out of a class of 31 of the better children, 22 had been to another school; 17 had been to two other schools; 10 had been to three other

schools; and 5 had been to four other schools. One boy, of nine years of age, had been two months at a former school, three weeks at another, and stated he was going to stay three months at this. Several other boys gave the same experience, the usual reason given by the children for leaving being, "Because they didn't learn me much." The teacher thinks that an educational rate would be very unpopular, and urges strongly the extension, or rather the compulsory working, of the Workshops Act.

105. *St. Leonard, Shoreditch, National School.*—This school is under Government inspection, and receives grants. The attendance is very poor, considering the accommodation; it has always been so, and is accounted for partly from the bad situation of the premises, which are in a narrow lane, close to large factories. Boys, 120; accommodation for 300. Girls, 70; accommodation for 300. Fee, 2*d.*, 3*d.*, and 4*d.*

106. *St. Mary's Haggerstone, National School.*—Average attendance of girls, 125; accommodation for 200. Average attendance of boys, 147; accommodation for 230. Average attendance of infants, 70; accommodation for 70. A fee of 4*d.* is charged, and 2*d.* for a second member of the same family; most, indeed, pay but 2*d.*, as when the first member leaves, the second continues at the old charge, unless the elder brother or sister leaves to go to another school. All sorts of religious persuasions are in the school, half being dissenters, and no difficulty presents itself on this account; parents do not consider it a ground of objection. One child is the daughter of a dissenting minister, and he does not in any way object to the religious teaching of the school, which includes the Creed of the Church of England.

107. *Bethnal-green National School.*—This is a successful school, and accommodates 300 boys and 200 girls; it is quite full, in fact, many more could be admitted if there were room. Fee 3*d.* for one of a family, 5*d.* for two, and 6*d.* for three; after that 2*d.* each is charged, but few families send more than three at a time. A building for an infant school is in existence, but owing to some legal difficulty, it is not used. The children in the school belong to all sects, and the conscience clause is in force; for more than twelve years no parent has requested that his child should take advantage of it. Several Jews attend, and

though the master is quite willing to withdraw them from the religious teaching, most of them prefer to attend the ordinary scripture lessons; and, in one instance, the parent even objected to his child not receiving instruction in the Church Catechism, on the ground that he was losing part of the instruction for which payment had been made, and he felt consequently somewhat injured. He had been master of a large school at Leeds, with 500 boys of all sects, and never met with the religious difficulty; also at Northampton, with 300 boys, and at this latter place all had to go to the church Sunday School. As strong a proof of the absence of any feeling in the matter as could be adduced, is found in the fact that, although children are repeatedly coming from and going to the Abbey-street British School, which is close by, yet in twelve years no change of this kind has ever taken place on account of the difference in religious teaching. The fee is here always required, and never relaxed, as any liberty of this sort would probably be largely taken advantage of. Sometimes credit is given for as many as six or seven weeks (in cases of distress), and only once in twelve years has a parent neglected to make good the debt. Mr. Simpson, the teacher, does not think compulsion is required except in a few cases, most parents of the respectable though very poor class, being willing and even anxious to pay to have their children taught. He thinks they would object to free schools. Parents who have lost all sense of self-respect, and are sullenly indifferent—of which class there are many in this neighbourhood—he thinks must be compelled to send their children. The somewhat better class do not believe in the free schools, many cases happening of parents bringing their children to his school, and saying that as they did not seem to get on at the free school, they wished to try his, and would pay the fee. He thought an extension of Denison's Act, and the Industrial Schools Act, with an increased number of schools, would meet the present difficulty, and if strictly carried out, would rid our streets of a great number of the ignorant children who now infest them. Geography, drawing, history, are taught in the upper, and science in the evening schools, which are attended chiefly by adults, and some who have left the school for employment. The teacher has had several cases of children who could only attend half the day, particularly weavers' children, who at certain times are required by their parents. The afternoon instruction has been made complete; it is so arranged that a child attending only one-half the day would be

taught reading, writing, and arithmetic, and have an oral lesson in some subject of general knowledge. Mr. Simpson thought if this system were somewhat increased, and half-day classes formed regularly, they might be beneficial, and draw in a large number who would not otherwise attend. Elementary evening classes are attended by over 100. The girls and young women are all taught sewing, cutting out, &c. The teacher's opinion is that any attempt at a local rate for a school would cause great dissatisfaction, and retard rather than advance education, unless the whole metropolis were thrown into one large rating area.

108. *Brock-road National Schools.*—Girls, average attendance 74, accommodation for 80; boys, average attendance 60, accommodation for 80; infants, average attendance 230, accommodation for 230. The fee varies from 2*d.* to 1*s.*, the infants paying 2*d.* In the girls' and boys' school, when children get into the higher classes, if the parents are too poor to pay the full fee, they are assisted. The teacher, who has had great experience in the poor districts, considers that compulsion might be applied with advantage, and that all, even the very poor, could, if they thought proper, find a penny or halfpenny for the school fee. As regards the religious question, no difficulty had ever been found. Children belonging to all sects, including Jews and Roman Catholics, are at the school, and the conscience clause is in force, but rarely used. On one occasion a Jew's child came, and his father, on being asked if he would prefer his child not to attend the religious instruction, said, "Oh no; you may teach him any amount of Christianity you like, and I will make him a Jew all the same."

109. *St. Peter's National Schools, St. Peter-street.* — Boys, 110 average attendance; the premises could accommodate 150. Girls, 45 average attendance; the premises could accommodate 75. Infants, 100 average attendance; the premises could accommodate 120. Fees, 3*d.* and 4*d.* for girls; 3*d.*, 4*d.*, and 6*d.* for boys, and 2*d.* for infants. The teacher does not consider direct compulsion possible or advisable among the persons in this district, but thinks it necessary to create a class of schools which should be in some way free to the poorest class. The fees at other schools should be maintained, and the attendance ensured by forbidding any to work for wages up to a certain age, say thirteen, unless they had passed a required examination, or

were attending school a certain time in the week, and this, he thinks, would meet a great part of the present educational want. The teacher also considers that the irregular attendance of the children is attributable partly to the want of mutual action among the schools. It is useless to complain to a boy of his being irregular, or to threaten to punish him for being so, as it is in most cases the fault of his parents, and they would immediately send him to another school, where the rules were less stringent. This might be prevented by mutual arrangement, based on a friendly and combined action among all the schools in the neighbourhood. The teacher remarked on the advantage of large schools well organised, particularly in a district where the material to teach is so plentiful, and is included in so small a radius. He stated that a school with a hundred children would, in his opinion, require one master and an assistant; a school with three hundred could be managed as well or better by one master and three assistants and pupil teachers, thus producing better results with less cost. At this school no difficulty had ever been expressed about religious teaching; the Church Catechism is taught, and Jews, Roman Catholics, and all sects have been in the school. Any child objecting to the instruction would be withdrawn from the religious lesson, but this has only happened once in several years.

110. *St. Thomas's Schools, Thomas-street, Bethnal-green.*—250 infants in the school, quite full, 80 under two years; 90 girls accommodation for 120; 90 boys, accommodation for 300. The fee 2*d.* to 4*d.*, but few exceed 3*d.* The teacher cannot account for the boys' school not being attended. This is one of the very poorest parts, the premises being contiguous to the Columbia Market and Miss Burdett Coutts's lodging-houses. A dinner is given to the children once every three weeks, and without this it is thought that the school would not get on at all; when it was given every week more children attended the schools. The teacher was convinced that they would not come if the school was free, as the experiment had to a certain extent been tried. The main difficulty in getting boys was their being at work in a variety of ways, though not under regular employers, but assisting their elder brothers to hawk about the streets, to push barrows, and so on. This tends, he considered, to show that compulsion to employers would not always be effectual. The dinner, he believed, in many cases, was the only way of reaching the children. Very many stay away on certain days,

Tuesday and Friday, either to help themselves or to mind the children while their mothers washed. In all weathers the infant school is full, it being thought that, had they accommodation, double the number might be taken in, the mothers being thus relieved of them while they attend to their work.

111. *St. Andrews, Viaduct-street, Bethnal-green-road.*—A national school, but receives no Government aid, though occasionally inspected. Average attendance of boys 90; could accommodate 120; girls and infants, 200; and both schools are full. A fee of 2*d.* and 3*d.* is charged. It is considered that the greater number of the parents prefer paying some fee. There is a ragged school near, though outside the square mile under consideration: it has been remarked that the free education there is often abused, well-to-do persons often removing their children from this, and sending them to the ragged-school, in order to avoid the small fee, which they could well afford to pay. Want of clothing is thought to be the chief reason why the children don't come to school. There is a feeling against an educational rate.

112. *St. James the Great, Bethnal-green-road.*—Under Government inspection, but does not receive any grants. Boys, 70; accommodation for 150. Girls and infants, 90; accommodation for 200. Each pays 2*d.* An evening school is in operation, with 40 pupils, the younger ones paying 2*d.*, the adults 4*d.* Five children are sent here, under the Workshops Act, in the evening. Formerly, nineteen attended every afternoon under this Act; but the employer who sent them, finding it a good deal of trouble, and seeing his neighbours were not required to comply with the law, withdrew them. He would have been willing to keep them at school if others had been required to do the same. Several children of nine in this school wrote excellent hands, read very well, and did a fair amount of arithmetic. They had attended regularly for three years, after having been at the infant-school, showing what might be done, even at that age, by regular habits, and without in any way depriving the parent of his child's earnings. The teacher considered that direct compulsion would be no good. Greater facility for the children who are at work, or are required to do things at home for their parents, for attending half the day, might induce many to come who do not now. An increase in the number of evening schools is much wanted. He considered that religion

formed no difficulty, as, though this was a national school, yet the religious instruction was not sectarian, and he found that twenty-nine out of every thirty of the parents preferred to have religious instruction of some sort, though they did not mind what, or really understand the difference between one form and another.

113. *Albert-mews School*.—This is in connection with a dissenting place of worship, but is not under Government inspection, and consequently receives no grants. It is situated up a narrow passage in a very poor neighbourhood. Average attendance, 60; the school would accommodate 120; fee charged, 3*d.* or 4*d.* Both sexes are mixed, and are in the proportion of two girls to one boy. The teacher has remarked that even the costermonger class prefers to pay some fee, and often rank the schools in order of merit according to the price charged for admission. He remarked that the parents rarely inquire on the subject of the religious teaching in the school, but that they select a school for their children on account of one of two reasons, according to their dispositions—either from the repute it has for enabling children to read and write quickly, or for the gifts and treats granted to the children and their parents by the managers. The Bible, without any sectarian teaching, is used here. The children are taken in from three, and remain till ten or eleven. There is a feeling against rates for education, particularly as so many can afford to pay.

114. *Ann's-place Baptist School*.—145 girls and infants; could accommodate 200; charge, 2*d.*, 3*d.*, and 4*d.* This school is not under Government inspection, but is supported by the school fees and private subscriptions. Until lately, six children were under instruction, their fees being paid by the parish under Denison's Act. The number is now reduced to three; but more could be received if the guardians would send them. The parents, as a rule, prefer to pay something. One great difficulty of sending children to school is the necessity of the eldest being at home to mind the babies. If infant schools, or rather babies' schools or nurseries, were always attached to day-schools, a good many might attend who must "either bring baby or stay at home." Also, if a regular course of study, complete in itself, were given for half the day, a good many would come who now cannot. There has never been found any difficulty in the school

with regard to the religious question, though children of all sects attend. The impression is against an educational rate.

115. *Basing-place Schools, Kingsland-road.*—Not under Government inspection; entirely carried on as a private undertaking by the schoolmistress. A fee of 2*d.* and 3*d.* is charged; 40 boys and 70 girls and infants. The school is connected with an Independent Chapel, but all sects, including Jews and Roman Catholics, attend, who do not object to the religious teaching, though they could be withdrawn from it if the parents wished. The opinion here is against compulsion and an educational rate, as likely to produce irritation, without affecting the totally indifferent class for whom it would be specially framed. The girls remain till about twelve, the boys till about ten.

116. *Cambridge-heath Mission School.*—In connection with a Dissenting body; not under Government inspection. A mixed school of girls, boys, and infants, with an average attendance of 110; the premises would hold 300. Fee charged of 2*d.* each, or three for 5*d.* in each family. Seven of the children are sent by the Hackney-parish, under Denison's Act, the parents being in the receipt of out-door relief, and the fees are paid out of the rates. This parish has the rare virtue of being remarkable for strenuously enforcing this Act. Experience here is opposed to a free school, as the parents think they are doing a favour in sending their children. The pupils have a dinner every week. Many cases are known of children having been induced, by offers of clothes, &c., to leave one school and go to another. All sects are at the school, and the Bible is taught, but no particular doctrines are enforced. The attendance is fairly regular.

117. *Primitive Methodist School, London-fields.*—For boys only. It is not under Government inspection. The average attendance is 70, but the premises would accommodate 300. Fee of 6*d.* and 1*s.* each child. The attendance is very regular. The teacher, who has had large experience in ragged-school teaching, considers that the cause of the irregularity in schools, particularly in ragged schools, is frequently the system of keeping the door open all day. He made a rule, in a large ragged school, to lock the door ten minutes after the hour of assembly, morning and afternoon, and no one was admitted after that time. The effect of this

was, that the children made an effort to get in in time, and were annoyed if they missed. The attendance was, during the years he was teacher, as good as could be desired. All sects are in this school, Jews and Roman Catholics, and no difficulty is experienced, though the Scriptures are taught, and unsectarian education is given. It is considered that if children at work for wages and in helping their families at home had to attend school every afternoon, it would, to a considerable extent, meet the 'growing evil of their being so very early overworked and allowed to grow up in ignorance.

118. *Collingwood-street Ragged School*.—Free and quite full; 160 children, 90 girls, 80 boys, and 40 evening scholars. It is considered that most of the children really could not pay, for sometimes they come to school without having had even a piece of bread, which is occasionally given to them when really in need. Children of all sects, including Roman Catholics, attend the school, and their parents do not object to the Bible being taught. They are thus often reminded of things they heard in their childhood by the remarks of their children, and frequently send to the school and ask for the exact chapter and verse, in order to have passages read to them which they have not heard for years. In one case this led to the regular reading of the Scriptures in a neglected home. The feeling here thought to be against a local rate for education.

119. *Gospel-hall Free Ragged School*.—280 average attendance; about 160 girls and 120 boys; but the premises are about to be enlarged. A difficulty in securing regular attendance and rapid improvement is caused by the migratory habits of many of the population; they settle in the district for the winter and go away in the summer. No difficulty has been made about religion, as all sects are in the school, including Jews and Roman Catholics, who attend the instruction given in the Bible, though they are not required to do so, the parents not caring at all about it either way.

120. *Old Nichol-street Ragged School*.—Free, and not under Government inspection. Each child is supplied with a dinner once a week, consisting of a good basin of soup and bread. Girls and boys, 250; the premises would hold 400; infants, 100; the premises would hold 200; evening classes, 350. The attendance is very irregular, but the teacher considers it cannot

be helped in this very poor district, owing to the parents often requiring their children at home or for errands. A further difficulty is the migratory habits of these people, who often stay in the district a few months only. A tea was given at Christmas, and attended by 2,400 children, all of whom (or nearly so) had been some time at the school during the year. These feasts naturally attract many, who often qualify for them by coming a few days to school, but the instruction given is necessarily of little good to them.

121. *St. Andrew's, Canal-road, Church School.*—Average attendance, 90; about equal number of boys and girls; accommodation for 150. Fee, 2*d.* and 3*d.* No Government aid, the fees being the only source of income. An evening school of about 85, instructed by voluntary teachers, is in existence. There seemed a feeling that other schools in the neighbourhood compete one with another, and attempt at times to draw the scholars from schools of different religious opinions instead of trying to bring in children from the street, who attend no place of instruction. The Bible is taught and unsectarian religious instruction is given, but no difficulty is experienced concerning the religious question.

122. *Shoreditch Parochial British School.*—This is one of the old schools, endowed, and dependent partly on subscriptions. The boys' school was founded in 1705, the girls' in 1709, and possesses £4,000 invested in the funds, with the rent of a lease amounting to £80 per annum. It is over full with 100 boys and 65 girls. The school is free, and all the children are supplied with clothes and necessary books. They are elected by the managers, and are required to produce their parents' marriage certificate, and a proof that they are under nine years of age, and can read; this latter condition is usually taken to mean reading the New Testament. Those who remain till fourteen are allowed one suit of clothes, and £3 is given as part of an apprentice fee. The attendance is consequently regular, as, if not, they are liable to be sent away; and the advantages of clothes, &c., are much valued by the parents. Evening classes have been established for eight years, and more than 1,300 persons have attended them; of these, over 300 remained but a week, as they got discouraged by finding the work too tedious at their age, owing to their complete ignorance. The evening classes are open four times a-week, and work with great suc-

cess. In many instances this evening school has been beneficial, by inducing the children, after they leave the day-school, to continue their studies. The ignorance displayed by some is extraordinary; one example out of many may be given. Two girls, the daughters of a small but tolerably well-to-do tradesman near, very fairly dressed, in fact quite in a superior station, once came to this evening class. They were so much above the others that the master was almost inclined to persuade them not to come. On reading the Testament the first evening, our Saviour's name occurred, and they were noticed to smile. It occurred a second time, and they giggled outright. The master, however, took no notice, as they did not exactly seem to mean to be profane; but after the lesson he took advantage of their being alone, and asked them why they had laughed. This set them off again; but one of them, after some persuasion, said quite innocently, "Why, that's her chap." The teacher was naturally amazed, and made further inquiry, when it turned out that one of them was engaged to a young man at a butter shop, of the name of Jim Crist; and they both, never having so much as heard our Saviour's name, positively connected it with this young man's when it occurred in reading the Testament.

The teacher considered that compulsion would be of no use in this neighbourhood. He thought that free schools, where all the material for teaching was good, would be sufficient, and induce the parents to send their children. This school embraced all sects, and he had never had any difficulty in this respect, though religion was taught according to the doctrines of the Church of England, without being very dogmatic. Attached to this school there is a valuable school-library, numbering 400 books, which is established upon a novel principle. It was first commenced by the teacher giving twenty books to the school; these books are let out at one halfpenny per book, and as soon as there is money enough to purchase a new book one is bought; sometimes as many as three in a week are added. Thus a continual stream of new books is being added to the library, which always keeps it fresh. The teacher stated that up to Christmas last he had changed 14,425 books since he established it seven years ago. The average number of books changed during the last year per week was 48. The teacher says that his object was to counteract the vast amount of abominable trash that was continually falling into the hands of the children. "I find this library," says the teacher, "of great

use; the children take out the books to read, and they do read them. While they are reading them they are practising the art of reading. It shows the parents that they are able to read when they see them sit for the hour together quietly conning over these books page by page. My opinion of the subject is that they make the children more thoughtful, better behaved, and much more intelligent than they otherwise would be without the library." With regard to the local educational rate, the teacher states that the general impression is that there would be a hostile feeling on the part of the ratepayers, simply because they do not know how the money is to be expended, or what kind of education they are going to get for their money. As to the great question of religion, the teacher states, "I have been a teacher twenty years, and the question has never been put to me, 'What religion do you teach?' I have had children from parents of nearly every denomination, and I have many times put the question to them—You would not like me to teach your child the Church Catechism? The answer has always been, 'Oh, it does not matter; it will do no harm, I suppose. Do as you like; he can believe it or not when he is old enough to understand it.' I never yet, in the whole of my career as a teacher, had a parent interfere in any way with religious instruction. On one occasion a good old minister, of Methodist persuasion, brought his boy to me. I asked him if he would like the boy to learn the Church Catechism. His reply was, 'Yes, I should, unless you can find a purer doctrine; if so, teach him that.'"

123. *St. Matthew's Parochial Schools.*—This is an old endowed school for 70 girls and 80 boys, where the children are clothed, and the instruction is free. It is supported by endowment and subscriptions. None are admitted unless they have been baptized, and are between eight and eleven years of age. The children are elected from the parishioners by the subscribers. The parents belong to all sects. In fact, the baptising rule but too often induces persons to have the ceremony performed just to get the children into the school. Half of them are Dissenters, but the children all walk to the parish church twice on Sundays, assembling at the schools for that purpose morning and evening. Parents are glad to send their children for the extra advantages of dress, and the outfit secured to those who remain till fourteen. Some are from the poorest homes, and the children wear their school clothes all day, but in forty years no case has occurred of

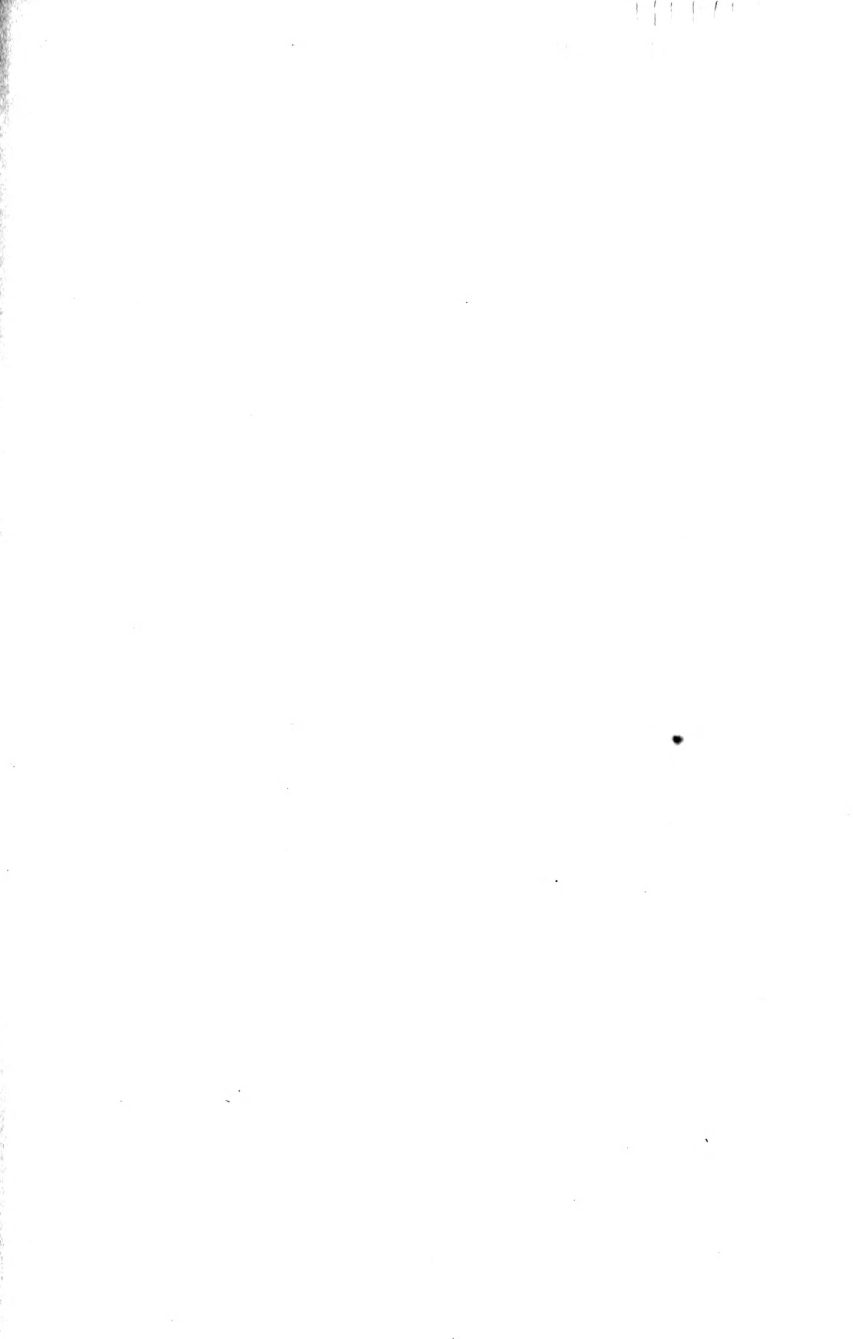
a parent pawning or selling any part of them. All go home to dinner, no food is given except a loaf on Sunday to each child. No Government inspection; the boys are managed by one master and his assistant, the girls by one mistress and a monitor. All must be able to read when they enter, but this, as in the St. Leonard's, Shoreditch, School, is really limited almost to knowing the letters. They are required to stay till fourteen, otherwise they lose the outfit and the apprenticeship; a great proportion do stay till that age. The attendance is very regular, the least carelessness being visited with punishment, and if continued leads to dismissal, which, being dreaded by the parents, is quite effective in preventing disorder. The boys learn history, geography, and a little geology; the girls do a great deal of needle-work, making the pinafores, shirts, &c., for the boys, in addition to their own clothes.

124. *Virginia-row National School*.—A very bad neighbourhood. No Government aid. Fee of 1*d.* charged for the infants. 100 infants, accommodation for 150; 60 girls and 40 boys. The girls' and boys' school is mixed and free, but about to be changed, and a fee of 2*d.* charged, as it is found that even here practically all can afford to pay, and the instruction, it is considered, will be more appreciated when paid for. The attendance is not very regular; but the mistress stated that a plan of giving marks for regular attendance, and prizes at the end of the year, varying in value according to the number of good marks obtained above a certain minimum, had worked well in other schools in which she had taught, and some such arrangement was about to be adopted here. The school was supported by fees and subscriptions. Instances are known in the district in which children had been bribed by the offer of presents in order to prevent them leaving one school to go to another. The mistress thought that compulsion would do but little good; the only thing likely to draw in the very poor was an occasional dinner and soup-ticket.

125. *Working Men's Club, The Triangle, Hackney*.—A very similar school to the Mission in the Cambridge-heath-road. No Government inspection. Fee 2*d.* each, and three children from the same family are taken for 5*d.* The school is quite full, with 100 girls and boys, and 40 infants. All sects attend (the religious question causing no difficulty), including several Jews and Roman Catholics. Some cases have happened in which

parents have removed their children from other schools to this one because they were required to say the Church Catechism; the children not having been baptized, they considered that forcing them to say their godfathers and godmothers had given them their names, when they really had no godparents, was tantamount to teaching them to tell an untruth. The attendance is pretty regular; in cases of absence, the parents are visited; in too many instances the parents do not seem to mind whether their children go to school or play in the streets, and the teaching influence is consequently much diminished by such bad home influence.

126. *A Ladies' Seminary.*—This is one of the numerous private schools, kept by a person of little superior education to her neighbours. They are met with in the narrow lanes and courts of this district, and often a higher fee is charged than at a national school, though they are little better than nurseries with from ten to twenty children. They are considered by many of the poor as “more genteel” than national schools. The greater number are kept by broken-down dressmakers, widows, and such persons, who, having failed in everything else, take to “keeping school,” like the Irishman who was put to teach the children when too old to look after the pigs. One of these visited had about twenty-five children paying 2*d.* each. The extra respectability is shown in some cases by the children being fetched from school by an elder sister or relation. Reading, writing, and arithmetic, are supposed to be taught, though little beyond the first two is attempted. The mistress thought that compulsion should be applied when parents failed to do their duty, but that the schools should be secular. On further inquiry, it appeared that by secular she meant only those in which the Bible is read, and a short catechism, such as Dr. Watts', the one used by her own persuasion. No religion at all would not be approved of by those in the neighbourhood with whom she was acquainted. Her gentility almost prevented her from acknowledging that she was acquainted with anybody in so inferior a position. She did not approve of evening classes, as they tended to shorten the time during which children were kept at the day-school, and after their work they were too tired to attend with any advantage.



From *The Times*, 25th March, 1870.

“A PAMPHLET has just been published at the instance of the Society of Arts, giving an account of ‘The Educational Condition and Requirements of One Square Mile in the East End of London.’ It deserves the attention of all who desire to obtain a practical acquaintance with the problem of popular Education. The district includes the worst portion of Bethnal Green, Shore-ditch, and Hoxton, a part of Kingsland, Hackney, and the whole of Haggerstone. The circumstances of this limited area have been carefully investigated by personal visitation; they are reported with simplicity, and the writer gives the impression of being an unprejudiced and careful observer. It really affords some picture of the habits, necessities, and opportunities of the people who inhabit this too notorious district, and enables us to form a definite idea of the work which has to be done, if the children are to be brought under an efficient Education. It is, in fact, as valuable a contribution to the study of this question as we have met with, and the country would have been in a far better position for dealing with the subject, if we had been furnished with a few more equally ‘practical inquiries. Mr. Bartley, to whom we are indebted for the paper, resided in the district eight days, and devoted the whole of each day, with competent assistance, to visiting the schools and the inhabitants; and an interesting Appendix gives detailed accounts of a number of families, describing their way of life, and their opinions.”

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