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Sketch of the History of Education in the Society of Friends; with a Review of the Proceedings of the Friends' Educational Society, and Other Papers

Friends Educational Society

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EDUCATION
IN THE
SOCIETY OF FRIENDS.

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SKETCH OF THE

HISTORY OF EDUCATION

IN THE

SOCIETY OF FRIENDS;

WITH A REVIEW OF THE PROCEEDINGS OF THE

FRIENDS' EDUCATIONAL SOCIETY,

AND OTHER PAPERS.

YORK:
WILLIAM SIMPSON, 15, LOW OUSEGATE.
1855.

PREFACE.

THE volume now presented to the reader's notice, by the Committee of the Friends' Educational Society, is intended to assist young teachers in the responsible work on which they have entered. It consists of the following papers, read at various Meetings of the Friends' Educational Society, viz: "Five Papers on the Past Experience of the Society of Friends with regard to Education in England," "A Report concerning Friends' Schools in Ireland," "Review of the Papers and Proceedings of the Friends' Educational Society from 1837 to 1849," and a paper on "Influence and Authority." To these are added "Notes of a Conference on Education, held at Ackworth in 1842," and the "Epistle of the Yearly Meeting of 1850 to its Junior Members." The two last mentioned papers, though not originating with the Association, have so direct a bearing upon its objects, and possess so much intrinsic value, that the Committee feel no hesitation in thus introducing them.

Since the first meeting of the Friends' Educational Society in 1837, twenty-six essays, exclusive of reports, have been presented at its sittings, and have been printed for the use of the members. These papers, besides containing many valuable suggestions, gave rise to interesting and instructive discussions, and were the means of attracting more general attention to the important work

2777

of Education. The Review of the Proceedings of the Society included in this volume, gives a brief sketch of each of these essays.

In selecting the ten papers included in this volume, the Committee do not apprehend that they offer a complete handbook of instruction to young teachers. The papers are the product of various pens. They consequently present diversity of style, and may appear wanting in unity of design and comprehensiveness of treatment. Nevertheless, whilst the Committee would hail with pleasure the appearance of a manual that would justly supersede their unpretending volume, they are unwilling to withhold the less, in expectation of the greater good. They believe that the selection exhibits some valuable results of observation and experience, and that it embodies those important and leading principles of right education which will hold good, whatever changes may take place in minor details, or in modes of administration. They therefore commend the book to the careful perusal of young persons engaged, or about to engage, in the honourable profession of teacher. And not to these only, but to parents and to all who are entrusted with the care of children, as well as to those who are interested in the history of the educational care exercised by the Society of Friends, they believe that this selection from the papers of the Association, will prove an instructive and useful manual.

FIVE PAPERS

ON THE

PAST PROCEEDINGS AND EXPERIENCE

OF THE

SOCIETY OF FRIENDS,

IN CONNEXION WITH

THE EDUCATION OF YOUTH:

READ AT THE MEETINGS OF THE FRIENDS' EDUCATIONAL SOCIETY,

AT ACKWORTH, IN THE YEARS 1838, 1839, 1840, 1841, 1842.

YORK:

JOHN L. LINNEY, 15, LOW OUSEGATE;

LONDON: E. MARSH, HOUNDSDITCH.

1843.

CONTENTS.

PART I.

Value of the experience of former times, in regard to education.—Difficulties of the inquiry, from the scantiness of the information respecting the earlier times.—The inquiry divided into four parts.—Observations on the danger of hasty conclusions in respect of educational experiments.—Period reviewed in the present paper from 1650 to 1712.—First head.—The religious and moral training of youth in early times.—Opinions and exhortations of G. Fox, on this subject.—Of the Yearly Meeting in 1688.—Secular instruction highly valued by G. Fox.—Recommends, in 1667, the establishment of schools, where all things civil and useful in the creation should be taught.—Establishment of one at Waltham, under the direction of Christopher Taylor.—Opinions in regard to classical books.—Meeting-houses or rooms connected with them, used as school-houses in early times.—Need of further efforts strongly felt by the Society in 1690.—Yearly Meeting's minutes upon the subject, desire that *poor Friends'* children may freely partake of suitable education, expressed in the Epistle of 1695.—Valuable official document on the subject of education in 1697.—Reference in it to manual labour, and the co-operative society scheme of John Bellers.—Short notice of this subject.—Extensive view of the subject of education taken by Friends at this period.—Interest felt respecting the training and improvement of teachers.—Meeting of schoolmasters.—An educational association.—Notice of several learned persons who had the charge of boarding-schools in early times.—Of the branches taught in these schools.—Remarkable occurrence of strong religious feeling in the school at Waltham.—Remarks on it.—Partial experiment of John Bellers's plan by London and Middlesex Quarterly Meeting.—Establishment formed, in which the aged and the young were to be placed.—Clerkenwell School and Workhouse.—Of its results.—General observations.

PART II.

Notice of the previous paper.—Inquiry as to the influence of the distinguishing doctrines and practices of the Society on the character of its members.—Brief

review of these.—Powerful influence of the doctrine of the immediate influence of the Holy Spirit on the mind.—Features of character induced by it, intellectual as well as moral.—Doctrine in regard to non-resistance of injuries—to perfect truth-speaking—to simplicity—and in regard to the institution of a church.—Influence of practices.—Meetings for worship—for discipline. —Combined influence of these testimonies, in separating those who maintained them, in some degree, from others, and of the influence of this separation, and the privations connected with the support of their principles.—On the whole, friendly to piety and virtue.—Proceedings of the Society, from 1712 to 1760, for the promotion of education,—Desirable to know the number of Friends in the period under review.—Stated by an adversary at 100,000, at the close of the seventeenth century.—Probably incorrect.—Exaggerated to serve the purpose of alarm.—Other evidences of the Society being very numerous at this period.— Number of young persons to educate, must therefore have been very large.— Religious state of the Society.—Provision for right education very imperfect.— Continual efforts of the Yearly Meeting to promote attention to the subject, in two great parts—the religious and the secular.—Extracts from the minutes of the Yearly Meeting from 1712 to 1745.—Great deficiencies acknowledged.— Unavailing efforts of the Yearly Meeting to stir up sufficient zeal on the subject, in the various districts of the Society.—In 1758, the Yearly Meeting determines to take decided steps.—Returns of schools for education of Friends' children, ordered to be sent up by each Quarterly Meeting to the Meeting for Sufferings.— These returns presented to the next Yearly Meeting and referred to the Meeting for Sufferings, with instructions to propose a plan for the more effectual encouragement of the educators of youth.—Report presented in 1760 ordered to be printed and circulated.—Concluding remarks.

PART III.

Returns received by the Yearly Meeting, 1759.—Defective state of schools.— Ignorance in the rural districts.—Want of co-operation in Quarterly Meetings.— Minute of York Quarterly Meeting.—Monthly Meetings cautious.—Plan for itinerant schoolmasters.—Evening school for servants, &c.—First idea of a school in the Northern Counties.—Extreme apathy on the subject.—Ceases to be noticed by the Quarterly Meeting.—A new plan proposed.—Series of queries. —Origin of the school fund of York Quarterly Meeting.—Gildersome School.— Yearly Meeting, 1777, inclines to boarding schools.—Minute of Meeting for Sufferings.—The head determines to act for the body.—Dr. John Fothergill.— Ackworth Hospital purchased.—Committee of one Friend from each county.— Great cordiality and liberality.—Ackworth School opened 3rd mo., 1779.—For children of parents not in affluence.—Useful employment to be provided for the boys.—Learning and labour to be intermixed.—Christian habits to be cultivated. —Large and small schools contrasted.—School and home influence.—Influence of servants.—Self-importance fostered at home.—Direction of public opinion in

schools.—School a democracy or oligarchy.—The boarding-school system has advantages.—Parent still responsible.—His influence to be kept up.—Occasional affectionate intercourse.

PART IV.

Review of the state of education in the Society, at the time of the opening of Ackworth.—List of schools then existing.—Boarding-schools for girls not numerous.—About 630 children provided for.—Provision for a thousand at the present time.—Sketch of the school and workhouse at Clerkenwell, from 1702 to 1778.—Dr. Fothergill's opinion of it.—Mistakes in the system pursued in that institution.—Man not to be trained exclusively for one service.—Parental influence not sufficiently estimated.—Course of instruction in private boarding-schools.—Terms of these schools.—Youth had much to *learn*, were *taught* but little.—Standing frequently determined by pugilistic contests.—Corporal punishment prompt and frequent.—The school at Sowerby described.—Copy of a half-year's bill, 1760.—Excellent character of the master.—Influence of his example.—Names of some Friends educated at Sowerby.—Subjection to authority.—Hardiness and tenderness.—Effects of day-schools.—History of Ackworth School resumed.—General Meeting constituted.—London and Country Committees.—First superintendent, John Hill.—Dr. Fothergill's description of the institution, 1780.—Wynn, of Nostal, visits it.—Contrasts it with the Foundling Hospital.—John Hill advanced in years.—Insubordination.—The boy-king.—John Hipsley, second superintendent, 1791.—Order restored.—Dr. Jonathan Binns, third superintendent, 1795.—Discrepancy of sentiment between the two committees.—Dr. Binns retires, 1804.—Last of the unsalaried superintendents.—Robert Whitaker succeeds.—Results of Ackworth education.—Effect of its influence on the standard of education throughout the Society.—York School for girls established, 1784.—Superintendents and teachers render gratuitous services as religious duty.—Remarks on the nature and purpose of true christian discipline.—Results of this school.—Realities, not semblances, powerful in the moral world.

PART V.

Islington School removed to Croydon and re-modelled, 1825.—Sidcot School established, 1808.—Wigton, in 1815.—Wigton not distinguished by greater simplicity than Ackworth.—It belongs rather to a higher than a lower grade.—Children do not at Wigton acquire a distaste for their rural homes and occupations.—Children, not members, admitted into some of these schools.—Ackworth continues full, notwithstanding these new institutions.—Diffusion of elementary knowledge universal amongst Friends.—Tottenham School established, 1828.—A proprietary school.—York School for boys, under the care of the Quarterly Meeting of York, established 1829, and one for girls in 1831.—Rawden School for children not members opened 1832; Penketh,

for the same class, 1833; Ayton, in 1842; and Sibford, Oxfordshire, in 1842.—Enumeration of schools and scholars.—Review of the various plans of education treated of.—John Bellers's plan a failure.—Why it failed.—It did not sufficiently recognize the influence of the affections.—Where parental responsibility is not felt, the moral standard is defective.—True Christianity ever leads to the cultivation of the social affections.—Early Friends regarded boarding-schools, not as chief means, but as temporary helps in the work of education.—The boarding-school system *now* generally adopted.—Importance of the years spent at school.—Education begins in the cradle.—Maternal care.—Its great value in early training.—Effects of carrying out those views of education, which Friends have always, as a body, entertained.

ON THE PAST PROCEEDINGS AND EXPERIENCE

OF THE

SOCIETY OF FRIENDS,

IN CONNEXION WITH

THE EDUCATION OF YOUTH.

Part I.

Read at the Friends' Educational Meeting at Ackworth, in 1838.

If it be desirable to ascertain the result of recent experiments in regard to education from those who are at present engaged in that important work, it must also be desirable to inquire into the proceedings of past times—to examine the plans and systems, which were acted upon in former days, in connexion with the training of our youth, and to trace the influence of principles and circumstances in the modification of human character. If the materials were sufficient for such a history of our educational proceedings, it cannot be doubted that it would furnish answers to many speculative inquiries, and serve as a guide or a warning to those who are at present practically engaged in supplying the furniture, and cultivating the powers, of the mind.

It is to be regretted that the records of these proceedings are very scanty, and that, consequently, the history of them must be very imperfect; but though we cannot trace the

course of experiments, and their results, with the accuracy we should desire, it has been thought that such a review of them as circumstances permit to be taken, might not be altogether uninstructive, and that it would form an appropriate part of the transactions of this Educational Association.

We propose, therefore, to inquire—1st. How far, and in what manner the Society, in early times, exerted itself for the right training of youth, with reference to their religious, moral, and literary character. 2nd. In what way the peculiar principles and practices of the Society influenced its educational proceedings, or modified the character of its members. 3rd. Whether it made any, and what experiments in regard to the training of mind. And 4th. What appear to have been the results of any general efforts, or particular experiments, made by the Society, on the character of its members.

With these leading objects before us, but without attempting to treat them entirely apart from each other, we proceed to our task—premising, however, a few general observations as to the care which is required in endeavouring to determine the direct influence of any educational proceedings.

If in physical experiments, agricultural ones for instance, we have often very opposite results where the same means appear to have been employed, owing to the varying unascertained circumstances of seed, soil, atmosphere, &c.; how much more difficult must it be to determine the influence and value of all the circumstances operating upon so complicated a subject as man—man considered with reference to his bodily and his mental powers—considered too, with reference to those eternal as well as temporal interests, which can never be rightly separated, in our consideration of the education of a human being. In the consideration of particular experiments, it is always to be borne in mind, that failure may have occur-

red, not from the general unsoundness of the principles on which they have been founded, but from some partial defect, or from the unskilfulness of the operator. The history of mechanical art would furnish us with many illustrations of this sort. It is, however, not less important to remember the force which novelty is apt to have upon the mind, in regard to new methods, and that those which are far from sound, may thus, for a short time, or by the zeal and skilfulness of the applying party, appear to produce very desirable results. To enable us to say that a method "works well," requires much more time and patience than we often bestow upon the subject; and there is scarely any department of art in respect of which there is more room for a sort of *legerdemain* than that of education—and, therefore, whilst not hopeless of arriving at some sound and valuable inferences, from the facts which come before us, it greatly behoves us to be patient in the investigation of them, and slow to arrive at dogmatic conclusions.

We proceed then to the inquiry, whether the Society, in early times, exerted itself for the right training of youth, with reference to their religious, moral, and intellectual character, and the period reviewed, on the present occasion, will be about sixty years, viz.—from 1650 to 1712.

To refer, in the first place, to the subject of religious instruction. It could not be that those who had united together under a strong sense of the paramount value of true religion, should be indifferent to the religious training of their children. Of this care, and of its beneficial influence, much evidence is afforded by the memoirs of the early friends. It is not improbable, however, that some, out of the very large number who joined the Society in early times, mistook the real character of the doctrine which they professed, in regard to the guidance of the Holy Spirit, so as to neglect the right use of means in the care and government of their families,

and George Fox, who may be considered as the organ of the Society at that time, in several of his bold pastoral epistles, reproves this neglect, in very strong terms.

So early as the year 1656, he writes thus to Friends: "Exhort all your families, at times and seasons, whether they be servants or children, that they may be informed in the Truth. For when ye were professors, many of you did exhort and instruct them in the form when ye had not the power, and, therefore, now being brought into the Truth, ye should be more diligent to exhort, admonish, and instruct them."

In 1669, he says, "Truly my life has been often burthened through the want of restraining servants and children of that liberty they run into." Again, "Some among you breed up your children in such a rude, heady way, that when they grow up they do not matter you, nor care for you..... ..... In many things they are worse than many of the world's—more loose, stubborn, and disobedient, so that when they come to be sent apprentice they run quite out into the world. Truth brings into humility and meekness, gentleness and tenderness." ..... "Therefore consider these things in all your families, and remember the time of your former profession, wherein you exercised the reason of men so as to bring your children and servants, to an outward profession; now, on being come to a possession of Life, take heed lest you lose the right reason, wisdom, understanding, and knowledge. Rouse up yourselves, that ye may exercise the right wisdom and understanding in that which lives for ever, and is, and will remain when all the contrary is gone.... that ye may be good patterns and examples in all your families. And now you enjoy the substance be more careful, be more diligent and circumspect, that God may be glorified throughout all your families, and his name may be called upon, and honoured, and exalted, who is God over all, blessed for ever."..... "These things

you must take notice of, that all [your children] may be brought into and kept in subjection, by the power of God, that God may be honoured and glorified, through the breaking of the stubborn will in them, and subjecting them to Truth."

Again, in the year 1679, he urges the same topic in rather a different way. After mentioning the Jews, and also the Turks and Heathens, as training up their children each in their own way, and referring to the care exercised by the birds and beasts in the training of their young, he says, "All these things might teach people. Now, you having your food from Christ, and God your Father, cannot you train up your children in the fear of God, and tell them from whence you have all your good things, that they may come to receive of all these good things from the good God, and Christ, the treasure of wisdom and knowledge, and that you may say, the children of your children are the crown of your old men in the truth, and the glory of their fathers in God."

In a letter addressed to the Society in 1683, he writes thus: "It is desired that all Friends that have children, families, and servants, may train them up in the pure and unspotted religion, and in the nurture and fear of God; and that frequently they read the Holy Scriptures. And exhort and admonish them, that every family apart may serve and worship the Lord, as well as in public."

The epistle from the Yearly Meeting in 1688 thus urges the subject of religious training, "We do entreat and desire all you dear friends that are parents and governors of families, that ye diligently lay to heart your work and calling in your generation for the Lord and the charge committed to you; not only in being good examples to the younger sort, but also to use your power in your own families, in educating your children and servants in modesty, sobriety, and in the fear of God, curbing the extravagant humour in the young

one when it doth appear; and not to indulge or allow of it: for you are set in your families as judges for God, and it is you that must give account of the power committed to you. And when you see a libertine and wanton spirit appear in your children and servants, that lusteth after the vain customs and fashions of the world, either in habit or outward adorning, and craves your assistance and allowance, without which it cannot get forward while they are under your government, O then look to yourselves and discharge your trust for God, and for the good of their souls, exhorting in meekness and commanding in wisdom; that so you may minister and reach to the witness, and help them over their temptations, in the authority of God's power; and when they feel themselves helped and delivered, their souls will bless God for you, and you will reap the comfort of your labour."

Thus it is evident, as might indeed have been expected, that in the earliest times it was the concern of the Society that children should learn the subjection of their wills, that they should be instructed in those things which were most surely believed and valued by their parents, and that their minds should be imbued with a tender filial fear of Him in whom they lived, and moved, and had their being.

Highly as George Fox valued that work on the human heart which is not of man, no one recognized more fully than he did, the value of instrumental agency in the divine economy, and especially in the work of education. The duty of parents to give direct religious instruction to their children—to restrain them from evil—to example them in *good*, and in the fear of God—to maintain order and discipline in families, are the frequent subjects of earnest exhortation in his letters. No one, however, was further from the notion that the work of moral training consisted entirely in the exclusion of evil from without; as if there were no germs and shoots of evil in the minds of children, which required constant care and

attention, and the growth of which, nothing short of divine grace could effectually repress.

It would not have been surprising if the religious and moral department of the subject of education, had been the only one which occupied the particular attention of George Fox: but it was otherwise. In the year 1667, in the midst of various trials and persecutions, he mentions in his journal that he had recommended the establishment of two boarding schools, one for boys and one for girls, in the neighbourhood of London, for the purpose of instructing them "*in all things, civil, and useful in the creation.*" This brief but comprehensive phrase is worthy of his large and enlightened mind. It was designed, we believe, to include every branch and department of knowledge which can shed any truly beneficial rays on the condition of man. It was, doubtless, intended to exclude every thing which merely ministered to his pride, or was in any way inimical to the letter or spirit of genuine Christianity. Though far from holding the maxim that ignorance is the mother of devotion, he no doubt held that every thing in education was to be subservient to the great aim of man's education and true religious welfare.

The proposed Schools were forthwith established, that for boys at Waltham, and that for girls at Shacklewell. It appears that much consideration took place as to the methods of teaching which should be adopted at Waltham. There is no doubt that the scheme of education in this school embraced the ancient and modern languages. The head master was Christopher Taylor, a man of learning and talents, who had been an eminent minister of the Episcopal Church, and held in very high esteem. A pious German of good learning, and a convert to the new doctrines, was a teacher in the School. There was, it appears, considerable hesitation felt in regard to the books through which a knowledge of the ancient languages was obtained; and, in the year 1676, an elementary

book for the teaching of Latin was published, to which the name of the Master of the Waltham School is attached, as well as those of George Fox and Ellis Hookes.

In the preface to this little book, it is stated that "about six years since, a meeting of divers good friends took place concerning children's education, and teaching the languages; and what then was fully agreed on and writ down, was in substance, that they had agreed to lay aside the heathenish books, and the old corrupt grammars taken out of them, and set up the Scriptures of Truth, and what may be savoury, and good matter that may not corrupt children's minds.

For the carrying out of this purpose they state that they had composed two books, instead of such grammars, as they had laid aside, because of the corrupt matter found in them.

It is said, "We deny nothing for children's learning that may be honest and useful for them to know, whether relating to divine principles, or that may be outwardly serviceable for them to learn in regard to the outward creation." We doubt much whether these elementary books were ever generally used in the other schools, which were doubtless soon opened to meet the growing wants of the body. In the year 1671, by a memorandum found among the papers in Devonshire House, there appear to have been fifteen boarding schools, at least, in the country, kept by Friends; and it is probable this list is not a complete one.*

We have but little further direct evidence of the proceedings of *the Society* in regard to literary instruction, prior to the year 1690. There is reason to believe that in some, at

* The following is a copy of this list:—Bristol, 1; Penketh (Lancashire), 1 for boys; Warrington, 1 for girls; Alton (Hampshire), 1; Ramsay (Huntingdonshire), 1, boys and girls; Thornbury (Gloucester), 1, boys and girls; Bradley, near Sheffield, 1, boys; Brighthamstead (Sussex), 1; Brighton, 1, girls; Hertford, 2; Hodderdent, near Whatford, 1 for boys; Coxhall, [Coggeshall] 1, boys; Colchester, 1, boys.

least, of the early Meeting Houses, a part of the premises was devoted to the purposes of instruction in useful knowledge. A strong sense, however, of the want of further efforts appears to have been entertained about the time just mentioned (1690), and the Yearly Meeting, by its minutes from year to year, for a considerable period, urged the subject upon the consideration of the Quarterly and Monthly Meetings. Committees were appointed by the Yearly Meeting, plans were suggested, and Quarterly and Monthly Meetings were pressed to encourage schoolmasters in their respective districts, and to establish Schools in which "a commendable education" might be given to children.

In 1695, in the printed epistle, Friends are "advised that schoolmasters and mistresses, who are faithful Friends and well qualified, be encouraged in all counties, cities, or other places, where there may be need, and that care be taken that *poor Friends' children may freely partake of such education as may tend to their benefit and advantage in order to apprenticeship.*" We have also, in 1697, a valuable document issued by the Morning Meeting and Meeting for Sufferings, under the direction of the Yearly Meeting.

It is as follows:—

"*To Friends and Brethren of the Monthly and Quarterly Meetings in England and Wales.*

"Dear Friends,

"In the love of the powerful holy Truth, which hath gathered us into one body, and reduceth all things into the best order, we tenderly salute you; hereby signifying, that forasmuch as several members of our last Yearly Meeting, and others of the brethren here, have expressed their deep and weighty concern for the better education of our youth, in an early instruction in the way of Truth, and also in the acquirements of labour and industry, suitable to their age, ability, and strength.

"It was proposed to the Meeting to consider of the most proper methods and means of effecting of things so necessary and important both to the poor and rich; to which end, and for the receiving of all proposals on this subject, a select meeting was appointed by the Yearly Meeting, whose report being returned, that matter was at last assigned unto us to receive further proposals, and to recommend unto your serious consideration, the substance whereof followeth.

"First. As to the printed proposals of John Bellers, for a College of Industry for the better maintenance of the Poor, and Education of Children: we think fit to recommend the same to your further consideration; how far it may answer the end by him proposed, and how much you may be willing to encourage it by a voluntary contribution. For if one house or college, for a beginning, were set on foot, by a Joint Stock by Friends of estates, throughout the kingdom, several having subscribed already considerably, it might, by right management, be of use to the end intended, and of good report and example to the nation.

"Secondly. For the better education of the youth of Friends, there is a concern on us tenderly to recommend to you that care be taken to have such schools in your respective counties; wherein your children may not only be instructed in languages and sciences, in the way of Truth, but likewise in some profitable and commendable labour or industrious exercises, which may prevent many temptations attending idleness, and instil principles of Truth; with literature, both to rich and poor; which may also contribute to the poor children's maintenance, and take away the occasion of the reflections of the Dutch proverb on our English, viz., "that they keep their children to work to make things for ours to play withall." And this also will be no ways irksome to children, when mutually put upon it in a loving way; to which end that care be taken in every county or counties; and that, in consideration thereof, a competent number of the children of poor Friends, or such as cannot bestow education at schools, be taught free of cost; or, if boarded, assisted therein by the Counties; this, with what might be added by Friends that are to pay, it is hoped will prove a comfortable

subsistence for such as shall fit themselves for such employ. That in order to breeding up schoolmasters, it be considered by Monthly and Quarterly Meetings, what poor children of Friends are of a proper genius for learning, that they may be qualified for that employment, at such Meeting or Meetings' cost.

"And it is recommended to your respective Meetings, to take care that some weighty, suitable Friends, go and inspect schools, and families of Friends, in the several counties; and to see that the advice of Friends be duly answered, in this great concern. And that what care possible, may be had by all Friends not to receive into their houses, as servants, any but such as are well disposed; that the manners of the children be not corrupted by their evil communication, nor taught evil in word or deed by their examples: for children and servants converse much together, and the children when tender, are very subject to receive impressions from such as they converse with.

"That special care be had that such children as are fit for apprentices be put unto honest Friends, that they may be preserved in the way of Truth in habit and language, and encouraged to go to the Meetings; the contrary practice having been often seen to be of very ill consequence.

"That whereas there may be diverse young men amongst Friends, that are already, in some degree, capable of teaching children, if any such come recommended from the Monthly or Quarterly Meetings, Richard Scoryer, of Wansworth, near London, offers freely to inform and direct such in his method of teaching children, and take some pains in completing them in writing or arithmetic; they providing for themselves meat, drink, and lodging.

"Signed on behalf of the second day's Morning Meeting and Meeting for Sufferings in London, the second of the 5th mo., 1697.

(By) BENJAMIN BEALING."

"And it is desired that the Friends of the Monthly and Quarterly Meetings report back to the Meeting for Sufferings, their sense of the foregoing proposals.

"If any Friend desires John Bellers' printed proposals, Tacy Sowle, the printer, can supply them.

This document evinces an enlarged consideration of the subject of Education, and the means of carrying it forward in the Society. It proposes the establishment of Schools in the respective counties for instruction in the way of Truth, in languages and sciences, in connection with labour—the education in these Schools of a number of children of poor Friends, who might become Teachers; and it invites the sending of young men in want of further instruction, for the office of teachers, to a Friend's School at Wandsworth, as a training establishment.

It must, however, perhaps, be acknowledged that the burden of the document we have just read, is *labour;* and John Bellers' plan for a college of industry, for the better maintenance of the poor, and the education of children. This John Bellers was a Member of the Society of Friends, belonging to the Quarterly Meeting of London; and his plans, which claimed a good deal of attention at the time, were supported by many of the most influential members of the Society. It was a scheme for a most extensive co-operative Society, including "all useful trades, and industry, with profit for the rich, a plentiful living for the poor, and a good education for youth."* In short, he says, "as it may be an epitome of the world, by a collection of all the useful trades in it—so it may afford all the conveniences and comforts a man can want, and a Christian use." Much notice of this plan, except as it had reference to the subject of education in connexion with the Society of Friends, would be here out of place. A few of his general ideas, may, however, be specified.—In regard to learning languages, he says, "The Rules, as well as words, must be understood, to make a complete scholar; yet, considering words lie in the memory, and

* "Proposals for raising a College of Industry of all useful Trades and Husbandry, &c. Dedicated and presented to the Parliament in 1696."

rules in the understanding, and that children have first memory and then understanding, nature shows that memory is to be first used; and that in the learning of languages, words should be first learned, and afterwards rules to put them together. Vocabulary and dictionary, are therefore, to be learned before accidence and grammar.

"Four hours in a morning, and four in an afternoon, is too long to tie a child to his book; their natures are weak, and love change; it maketh them out of love with their books, and loseth much time. Men will grow strong with working, but not with thinking.

"At four or five years old, besides reading, boys and girls might be taught to knit and spin, and bigger boys turning; and being upon business, though slight, it improves their reason by sensible demonstration; whereas a childish, silly employment leaves their minds silly.

"The will being the greatest enemy a man hath when it is not subject to the will of God, how valuable is it for a child's reason to be kept under another's direction than its own. It will be the less difficult to submit it to the will of God when grown a man, especially if seasoned with religious lessons of Scripture, &c." He maintains that the training of children from infancy in his college rules would be more beneficial than private education, for which he gives the following reasons:—

"1. There will be all sorts of employments and tools, for every age and capacity to be employed with.

"2. All languages and learning may be acquired there, by having some of all nations (tradesmen), who may teach their mother tongue to the youth, as they teach it to their own children.

"3. Men and children submit easier to rules and laws which they see others submit to, as well as themselves, than if they were alone; as children in a school, and soldiers in

an army are more regular, and in subjection, than when scattered asunder.

"4. They will be more under the eyesight of one master or another than in a private family, and consequently prevented of more folly.

"5. Company being the delight of all creatures, and the world being so corrupted, makes its company a great snare to youth—but the college having company sufficient will prevent the temptation of going abroad, and *being well governed*, will much prevent the evils that are learned abroad.

"6. There may be a library of books, a physick garden for understanding of herbs; and a laboratory, for preparing of medicines."

Perhaps we have gone too far in the statement of this plan. We are aware, that merely as a general speculative scheme of education, it is not a proper topic of discussion; but, inasmuch as it was to some extent sanctioned by the Society, and we shall have to notice an experiment of a part of the plan, some account of the scheme seemed to belong to this sketch of the history of Education in the early period of the Society. Whilst thoroughly differing from John Bellers, in the great outline of his plan of a co-operative system—having no faith in the superior virtue which would be found within the walls of his college, or in any better system of infant training than that to be found under the parental roof, we see that there was, in the benevolence of his object, and in the freshness and boldness of his thoughts, much that was likely to attract those, who had laid aside so many of the trammels of ancient dogmas and customs, and who longed to diminish the ignorance, idleness, and vice, which surrounded them in the world.*

* In an epistle of George Fox's, about this date, are the following passages:—

"And Friends should have and provide a house for those that are distempered.

It must, however, be stated, that neither out of this nor any other particular scheme, did the concern of the Yearly Meeting, of which we have spoken on the subject of education, spring; nor did the plan continue to be the subject of its recommendation, whilst pressing from time to time, as it continued to do, the great subject of Education, in all the length and breadth of that comprehensive word. That divine wisdom which keeps the feet from the snares of sin and death, the beginning of which is said to be the fear of the Lord, was the great burden of its exhortations; but, still, whatever was "useful in the creation" was kept in sight and urged; and in the schools, which were recommended to be established in the several counties, care was to be taken that the *poor Friends' children* might freely partake of the benefits so far as would be useful to them.* The training and improvement

And should have an almshouse or hospital for all poor Friends that are past work.

"And to provide a house or houses, where an hundred may have rooms to work in, and shops of all sorts of things to sell, and where widows and young women might work and live."

* The following extracts from Yearly Meeting documents may suitably illustrate this subject:—"It is the earnest desire of this meeting," says the printed epistle of 1700, "for the Lord's sake, the honour of his name and truth, and good of posterity, that a godly care be taken by you for the due education of Friends' children, in the nurture and admonition of the Lord, and in plain and modest apparel, and in truth's language, as becometh our Holy Profession and Christian Religion, that all Parents be good examples to them accordingly, and to prevent and restrain them from the pride of life and corruptions of the world, as much as in them lies."

At the Yearly Meeting in 1701, in addition to the answer to the usual inquiry, relative to Education, from the several meetings, many of them report as to whether they had schools provided for their children in their several districts; and it is evident that much attention had been paid to the subject. The following are the statements made in regard to schools:—At Bristol, "Schools in our Workhouse settled for the benefit of our youth."—Devonshire, "There is a want

of teachers claimed attention at an early period; and in the year 1711, the following minute stands upon the Yearly Meeting's books: "The Friends, that are schoolmasters,

of Friends' Schools in many places."—Durham, "have Schools.—London, Schools in most parts of the City."—Northamptonshire, "No Public Schools, but greatly wanted.—Somersetshire, "have a School in good order.—Suffolk, "have a School for the education of youth."—Westmoreland, "have three Schools."—Wiltshire, "have one School."—Worcestershire, "have two Schools." —Minutes of the Yearly Meeting.

In 1703, Friends *of all degrees* are advised "to bring up their children in some useful and necessary employments, that they do not spend their precious time in idleness, which is of evil example, and tends much to their hurt." And, in 1704, Parents are again reminded "to continue their godly care, and exercise their just and due authority and command over their children, timely to restrain them from the world's corruptions and extravagancies," &c.—Printed Epistle.

In 1706, the subject of religious instruction is thus particularly treated in the Printed Epistle :—"And forasmuch as next to our own souls, our children and offspring are the most immediate objects of our care and concern, it is tenderly recommended to all that are, or may be, Parents or Guardians of children, that they may be diligently exercised in this care and concern for the education of those committed to their charge; that in their tender years they may be brought to a sense of God,—his Wisdom, Power, and Omnipresence, so as to beget an awe and fear of Him in their hearts (which is the beginning of wisdom), and as they grow up in capacity to acquaint them with, and bring them up in, the frequent reading of the Scriptures of Truth; and also to instruct them in the great love of God, through Jesus Christ, and the work of salvation by Him, and of sanctification through his blessed Spirit: and also to keep them out of the vain and foolish fashions and ways of the world, and in plainness of language, habit, and behaviour; that being thus instructed in the way of the Lord when they are young, they may not forget it when they are old."

The following passage is taken from the printed Epistle of 1712 :—"We exhort all parents of children to be very careful to educate and train them up in the fear of God, and knowledge of our Lord and Saviour Jesus Christ, according to the Holy Scriptures, and be good examples to them in all things as become men and women professing godliness, that good footsteps may be left by us to future generations, which may be helpful to the preservation of those who succeed us in the right way of the Lord."

signifying that they desire to have a meeting among themselves, on second day, in the afternoon, at the third hour, in the next Yearly Meeting week, to advise with each other concerning the education of youth; and that they are free, any members of this meeting, that desire it, may be present with them, this meeting agrees thereto for one year." We have here the sanction of an ancient precedent, if it be needed, for a "Friends' Educational Association."

It may be presumed, that amongst the numerous persons, of considerable learning, who joined the Society in early times, there would be not a few who took the occupation of teachers. Christopher Taylor, the master of the Waltham School, has already been mentioned. Robert Barclay appears to have taken his son, about the year 1683, to a School at Theobalds, near London, kept by George Keith, who was a man of learning; and Richard Claridge, also a well educated man, had a school at Barking, in Essex, in the year 1700. These, with the school at Wandsworth, kept by Richard Scoryer, which was used as a training establishment, seem to be a fair provision for the education of the higher classes, at least of such as lived in, or were likely to be sent to, the neighbourhood of London; and a school of a different class arose, about this period, out of the proposals of John Bellers, within the Quarterly Meeting of London and Middlesex.

It would have been peculiarly satisfactory to be able to state the course of instruction, and the methods of discipline, which were pursued in the four schools just referred to. Our materials are extremely scanty. There is no doubt that the Latin language, at least, was taught in all of them; but to what extent classical books were introduced is not easy to determine with precision. We have already noticed the care of Friends in regard to this subject, and the way in which heathen authors were taught in ordinary schools, is made one ground of an advice of the Yearly Meeting in 1690, for the

establishment of distinct schools. We doubt, however, whether the ordinary books of instruction were long excluded; but it is probable that the hesitation felt, as to their moral influence, did, in degree, check the desire on the part of parents in regard to classical literature.

An incident recorded, relative to the Wandsworth School, shows that the French language was taught in it. A charge was made in print, that the Bible was never read to the scholars. A direct negative was immediately given to this assertion by the *French teacher;* and a certificate, from several of the neighbours, not Friends, who were well acquainted with the school, asserts that some portion of the Old or New Testament was daily read in the school, so that the whole Scriptures were read in order.*

In regard to the Waltham School, there is a very interesting account in print, under the date of 1671, of an extraordinary prevalence of religious impressions on the minds of the scholars. The master, a man of great piety, and one of the tutors, separately relate that they had been, for some time past, more than ordinarily desiring that the Divine power of Religion should be more manifest in the School, and that the boys might really be brought under its changing influence. In one of their religious meetings at Waltham, an extraordinary solemnity prevailed, and considerable emotion was exhibited by some of the boys. The impressions made upon their minds continued after they had left the meeting. They spoke of having a new view of themselves, they lamented deeply their sinfulness, and, ere long, they rejoiced in the consolations of hope, and the assurance of forgiveness. This course of feeling became general; some of the least promising or tractable boys were brought under its influence; and the master contemplated

* Wyeths Anguis Flagellatus. p. 226. Edit. 1699.

with gratitude the change which had been realized. It was not a mere outburst of feeling, for the conduct of the boys in their several relations was governed by it. It does not appear to have been occasioned by any extraordinary external excitement. Of the permanent results we know very little; that all, or even most, would remain under such impressions, it is too much to expect; but that many would retain them, though not in the first vigour, may fairly be hoped. For, who shall doubt that a deep sense of the Divine holiness and mercy, practically brought home to the mind, is the work of that Almighty hand who doeth nothing in vain. Are there here any practical lessons in what is called religious instruction? The only human means we are introduced to, are the fervent aspirations of pious instructors; but we have good reason to believe that their own walk testified of the graces which they longed might be showered upon the youth under their charge; nor can we doubt that instruction in the Truth was freely extended. We have, then, in operation the three most powerful means, through which good men have ever been enabled to promote the work of grace in others, viz., example, precept, and prayer.

We come now to speak of the partial experiment, to which we before alluded, of John Bellers's plan. In the year 1697, a minute is made in the Quarterly Meeting of London and Middlesex, with reference to the paper of the Morning Meeting and Meeting for Sufferings, to which we have already referred. The Monthly Meetings are advised to encourage schools for the education of poor children, that they may be fit for employment; and it is suggested that they should allow the rooms at Meeting-houses, when convenient, to be used as School-houses, rent free.

In 1701, a minute, relative to the employment of the poor, was received from the Meeting for Sufferings, and copies were ordered to be sent to the Monthly Meetings. This

proceeding being connected with an educational experiment, may be briefly noticed. Each Meeting was to appoint a Committee, "to send for their respective poor before them, that they may give an exact account of their several capacities." At the next Monthly Meeting, the Committees unitedly report that there are 184 aged people, most of them capable of some work; and 47 children, or more, most of them fit to put to some kind of business. The report expresses approval of the suggestions contained in the proposal of the Morning Meeting and Meeting for Sufferings; and recommends that a liberal subscription should be raised for carrying them into effect. There was little of what is usually understood by the term educational, in this scheme. It is, obviously, John Bellers's co-operative plan—the old and the young helping one another—which was most pressing upon the minds of these men on that occasion. Nevertheless, it claims our notice, as an experiment in human training, and as having been the seed of a purely educational establishment.

Early in 1702, a house appears to have been taken in Clerkenwell, in the then suburbs of London, fitted up, and occupied by 32 poor people. In 1704, a week day meeting was ordered to be held on the premises; and it was directed that a portion of the Old or New Testament should be read morning and evening in the family. It was now also proposed to admit poor boys into the establishment, which was agreed to; and in 1706, it is reported that the boys are not only kept to work, but also to reading and writing; and that "they earn as much as can be expected." We come now to the experiment of a labour school for poor boys, in connexion with an establishment for the aged. It shall suffice us to say, in regard to the latter, that the working of the aged people soon led to some unfavourable reports, as if they were required to labour beyond their strength; that the whole profit of their labour was found to be about one and a half

farthing, or three-eights of a penny per day, for each person; and though, at first, this congregation of the poor was thought to be a great saving, some of the meetings pretty soon came to prefer out-door maintenance as a general plan.

So far as the children were concerned, this was, properly speaking, a labour school. At the early age of seven, children were taken into the establishment, to be devoted to regular toil. They rose at five in summer, and at six in winter, and were to be in the work-room one hour after.—Their occupation appears to have been chiefly *spinning and weaving*.—Two hours in each day were, however, allowed for the boys' instruction in reading and writing. It is to be observed, that no agricultural engagement entered into this experiment; John Bellers's scheme, however, included this kind of labour.

The plan, such as it was, had the advantage of zealous and competent operators. The Quarterly Meeting appears to have been in earnest upon the subject, and John Bellers was himself a party to the proceedings. He was one of a Committee appointed, in 1712, to consider whether a manufactory on a more efficient plan could be set up in the school, and which answered the question in the negative, "because of the fewness and disability of the children, and because Friends desire to have their children go out to service as *soon as may be*." "We think, therefore," says the report, "that considering the circumstances of the aged and of the children, it must rather be accounted an hospital and nursery than a workhouse." Here is, in effect, after an experiment of ten years, the abondonment of the idea of profitable labour.

We shall pass the bounds of our present narrative, to state briefly the further history of this school. We are not surprised that the time devoted to manual labour gradually diminished. It long continued, however, we presume, to

be an object of attention; for, in the year 1768, it was directed that the time should be pretty equally divided between the work-room and the school. This appears to have been a relaxation in favour of intellectual instruction. In 1790, the minutes of the Committee state that very little advantage, in point of gain, has arisen from the labour; and the practice had nearly sunk into disuse, when the School was enlarged, in 1811. It was then entirely remodelled, and labour formed no part of its systematic instruction.

We have now reviewed an experiment of a labour school for poor boys, carried on for a great number of years, under the care and charge of a competent and intelligent body of Friends. Doubtless, they thought that they were laying the foundation of future usefulness and comfort, by the course of training which they adopted. Was it so? Did this system of labour inure the subjects of it, to habits of greater industry and self-denial, than could have been attained under a course of treatment, in which literary instruction and active play occupied a much larger portion of the children's time? Did the men and women, who sprung from this institution, speak well by word or character of its arrangements?

Dr. Fothergill speaks very discouragingly indeed, of the results of this establishment, in his prospectus of the proposed School at Ackworth; and it is highly improbable, if the plan had had a beneficial influence upon those who were subjected to it, that the Quarterly Meeting of London and Middlesex, would have abandoned it.

There is reason to doubt whether the youths in the Islington establishment had any greater love for the drudgery of business than those educated in such an establishment as Croydon or Ackworth. We shall have occasion, however, to refer to this subject in a subsequent part of our history—we will therefore postpone for the present, any further comments upon it, and will only observe in conclusion, that

the great object of education, to whatever class it is applied, is not, to chisel the man to stand in a particular niche in the social edifice; but, so to cultivate his powers and teach him the right use of them, that he may be able to take that position for which he is qualified by the gifts bestowed upon him by Divine Providence; and although the training of the body, with reference to its probable future engagements, is not an insignificant part of early education, it is a great mistake to suppose, that habits of patient industry in the humblest walks of life, are only to be taught at school by the use of the spade and the shuttle.

ON THE PAST PROCEEDINGS AND EXPERIENCE

OF THE

SOCIETY OF FRIENDS,

IN CONNEXION WITH

THE EDUCATION OF YOUTH.

Part III.

READ, &c. IN 1839.

In the essay read at the last Meeting of the Educational Society, relative to the History of Education in the Society of Friends, we surveyed a period of about sixty years; and were able to show that from the earliest times an earnest desire prevailed, that young persons might be trained up in the fear of the Lord, and in the true knowledge of his will; and that they might also be instructed in the various arts and sciences which are useful to man in civilized life.—Doubtless the latter objects were pursued by the early Friends, in strict subserviency to the former, holding, as their sufferings for Divine Truth evidently proved they did, that Godliness was profitable for all things, for the life that now is, as well as for the life that is to come. We showed, however, that in the midst of persecution, they directed their attention to the establishment of boarding schools, in which, what may be termed a liberal course of instruction was pursued.

We also described an experiment in education, by the extensive introduction of manual labour into a school for boys; and it was shown, in a few instances, how the views of the early Friends, in regard to education, were modified by their religious sentiments and habits.—That part of the inquiry may, we apprehend, be advantageously resumed before we proceed to any further details of the progress of Education in the Society. Our observations, however, will be directed, to show how the particular doctrines and habits of the Society were themselves the instruments of education—means in the formation of character,—rather than how they directly influenced or modified the external system of our schools.

Quakerism, considered as a term including the religious tenets of the people called Quakers, may be said to embrace whatever in doctrine or practice is Christian. We are here, however, chiefly considering the influence of doctrines and practices which were more or less peculiar to this people; and doubtless their doctrine in regard to the immediate influence of the Holy Spirit on the minds of men, was that which did particularly distinguish them from other Christian bodies, and from which flowed most of their other distinguishing features. Agreeing substantially with those communities from which they had withdrawn themselves, in regard to the fallen condition of man, and his redemption through Jesus Christ, they believed that the offers of his grace and good spirit, in the work of man's restoration from the state of sin in which he is alienated from God, to that of holiness, or of conformity to his will, had not been, sufficiently, insisted on and practically applied.—Regeneration, or a real change of heart by subjection to the Holy Spirit, was the great theme of their teaching and the ultimate aim of all their means of moral training; and as it was in the conscience that the knowledge of moral right and

wrong was manifested, and that the Christian warfare was primarily carried on, the early Friends aimed much to encourage a faithful and prompt attention to the dictates of an enlightened conscience. They taught their children to believe that their Heavenly Father was not only present with them, as being *omnipresent*, and that He had given to them great privileges in the knowlege of his will in the Bible, but that He did immediately act upon and enlighten the mind, in regard to Divine things, and exercise an individual care over every one of his creatures.

This doctrine of the divine presence, and of a *spiritual* perception or *understanding* given to man, was not opposed to the heartiest reception of the external revelation of Divine truth.—They loved the Holy Scriptures, and were deeply imbued with their inestimable treasures.—They allowed no pretensions to particular illumination to oppose the certainty of the Divine inspiration of the Bible; but, it surely is not contrary to reason to believe, that God bestows upon men generally, a portion of spiritual understanding in regard to Divine things, and that he has also given a special revelation, through messengers whom he has been pleased to send to man. Now this doctrine of an inward Divine Light with reference to the great duties of life, whilst it modified the character of those who received it, could not but also affect, the means pursued in the moral training of youth, and have an influence on the intellectual character of the rising generation. Whilst pains were taken to prevent their contamination by bad example, and carefully to embue their minds with the great principles of revealed knowledge, the young were directed to the use of their own measure of spiritual understanding,—to believe that the Creator of all things was present with them, quickening them Himself in the things which were pleasing to Him, and leading them to the full acceptance of Christ as their Saviour and Governor.

This doctrine led, on the part of those who were brought under its influence, to much watchfulness, subjection, and self observation.—It led to communing with the heart, and to a greater and deeper degree of moral culture, than was prevalent in the world at large; and thus, we believe, was formed that individual and independent moral character which very much distinguished many of our predecessors—so that, whilst few of their contemporaries might adopt their standard, there were, perhaps, still fewer, who were not prepared, in one way or another, to pay a degree of homage to the moral judgment of their Quaker neighbour. We speak, of course, of those who carried out their principles. We think it is a plain matter of history, that a character for inflexibility of purpose, sometimes called obstinacy, for an independency of action, often termed singularity, for a strict construction of the laws of truth and justice, which all men liked when it operated in their own favour, and sometimes honoured when it was even against them, and, lastly, a character of kindly sympathy with man under all circumstances of his condition, have by a sort of common consent been awarded to this people. Not but that there were abundance of exceptions to each of those features of character, but the cases were spoken of as exceptions; and even down to the present day, these exceptions are hardly so numerous as to have annihilated the general character; so that some, who will hardly allow them the name of Christian, do not hesitate to acknowledge, that among no people can they find those, whose life and walk are more like Christ's.

It was not, however, a moral influence alone which the doctrine we have spoken of has had upon this people.—It was impossible to be habituated to self-converse without intellectual cultivation.—The habit of thinking for a man's self, on the most important of all subjects, leads naturally to general freedom of thought; and he, who has a sound know-

ledge, and a quick perception, of the great lines of moral truth, has weights and measures, ever ready for most of the ordinary occurrences of life, and it is about these that wisdom has mainly to be exercised.

It must also be observed, as some test of its character, that the general influence of the doctrine we have been referring to, evidently was to lead those who heartily received it, to see alike the value of order and of liberty; for whilst they were ever the unflinching and suffering supporters of civil and religious liberty, they were at the same time the equally steady supporters of civil and religious order. And this brings us to speak of the Christian discipline which was established in the Society at an early period, and in which the principles of liberty and order, independency and subjection, were so strikingly embodied, and their compatibility of action illustrated. This institution has doubtless had an educational influence upon the Members of the Society. The inquiry which takes place in the Meetings of Discipline, in regard to the moral conduct of the members, through the queries which are regularly answered—the disciplinary proceedings in regard to delinquents—the care of the poor, and the other offices of these meetings, have supported, with very little exception, a standard of Christian action, which cannot but have had an influence upon those who witness the proceedings. Nor must we overlook the influence of the principles and practice of the Society, in regard to religious worship.—The habit of self-controul and of silence which the mode of worship in the Meetings of Friends is calculated to induce, is not destitute of importance, but the direction of the heart to God, as the object of homage and adoration in spirit and in truth—as accessible to the child, whose heart is sensible of its spiritual wants, without the intervention of any forms, or the assistance of human agency, is calculated to bring the mind most simply to the footstool of divine grace, and to

that knowledge of the state of the heart which is the basis of all true religious attainment.

But if any doubt be entertained as to the influence of our religious institutions, upon the moral character of our youth, there can hardly be two opinions as to the educational influence of some of those religious testimonies, which have ever distinguished the Society. There is not a stronger tendency in the minds of men than that of the retaliation of injuries, nor a stronger passion than that of military glory; neither is there any one who commands so much honour and homage from mankind as a brave and successful soldier. The system of instruction, in the public schools of the world, all accord with these feelings, and, perhaps we have to lament, that our own have not been, and are not yet sufficiently free from the pernicious and hateful spirit of war; but it could not be, that a people, upholding to the world so noble a testimony to peace and goodwill, and to the bearing rather than the resenting of injuries, should directly pander to the military passion, and should not instil into the minds of their youth, *something* of that forgiving spirit which their profession breathes, and which their practice has to a considerable extent illustrated.

We venture to assert, then, that the Quaker doctrine, in regard to the inconsistency of war with the spirit of Christianity, has modified the direct circumstances of instruction or training, in our families and our schools—and, though in both, the seeds, and germs, and shootings forth, of the *little would-be hero* may often be seen, it is matter of almost notorious observation that the degree in which the principle of the Society, in regard to peace, has modified our early training, has had a powerful influence in the formation of the future character of our members. We might refer in a somewhat similar manner to the influence which our other distinguishing testimonies have had upon the methods of instruction and in the formation of character—to that against

all oaths, and to that against all ostentatious display and flattery, as severally inconsistent with the simple truth-speaking, the humility and plainness which belong to the Christian character. We refrain, however, from further particularization, and would only observe, in regard to these testimonies in the aggregate, that they necessarily excluded those who held them from many situations and circumstances common to others—that they often exposed them to trials and privations, and, that at the same time, they rendered them rather conspicuous to the world at large. These circumstances have had no inconsiderable influence upon the early and later characters of our members, and, though the comparative retirement into which they have led the members generally, may have been, in many instances, too much devoted to the accumulation of wealth, or the indulgence of self in some other forms, we believe that the influence on the whole has been friendly to piety and virtue.

We shall now refer historically to the state of education in the Society up to about the year 1760. It would have been desirable, in connexion with this inquiry, to ascertain the number of persons constituting the community of Friends in the early part of the eighteenth Century. It is difficult, however, if not impossible, to arrive at any correct conclusion on this point.

We are not aware that any direct statement on the point is to be found, except in the work of an opponent, who, about the close of the seventeenth century, speaks of there being 100,000 Quakers in England.* But, as the object of this writer was to excite alarm in the country respecting them, and so to stir up persecution, his estimate must be taken with considerable caution; and when we consider that

* "The Quakers are not fewer, by the lowest computation, than one hundred thousand here in England."—Snake in the Grass, p. 249.

this number would be nearly one in fifty of the then computed population of England, we are the more inclined to think that there is some considerable exaggeration in the statement. It is, however, a striking fact in the history of their sufferings, and one which bears upon the present subject, that about the year 1760, there were more than *four thousand two hundred* of the early Friends in prison in England, chiefly for frequenting their religious meetings, or refusing to swear! The greater portion of these sufferers would doubtless be men, above twenty-one years of age. If one third, or even one half of this class, were then in prison, the number of the whole Society, when it had existed only about thirteen years, must have been very large; and it is well known that it steadily increased during the succeeding forty or fifty years. From the records of books published by, or on behalf of, the Society, and of the numbers distributed in the various parts of the kingdom, in the early part of the eighteenth century, we are also led to the conclusion that the Society was very numerous at that period; and the same conclusion is forced upon us by the great number of meeting-houses and burial grounds, which, about that time, are known to have existed in England.

Whatever deduction, then, we may be inclined to make from the statement before alluded to, it is certain that the number of young persons wanting education would be very large, at the period to which we are referring.

It must be remembered, in pursuing our history, that in the course of the period included in our present essay, the children and grandchildren of the original stock would be on the stage. Many of these truly walked with vigour and integrity in the steps of their fathers—the religion of their education was that of their understandings and consciences, and their light shone brightly before men—but it would be incompatible with all which we know of the history

of religious reformations, not to suppose that many of the descendants who retained the name, had not the spirit of their fathers, that laxity, and indifference to the great duties of life, would be found in many instances, and that in others, where these did not prevail, and where the external character of the Society was preserved—its expansive principles would be held in a cold formality or narrow sectarianism. Again, in looking towards the condition of the Society at that period, we must remember that the door of admission was not very strict, and, it can hardly be doubted, that not a few came under the denomination of Quaker, whose claim was, to say the least of it, of an ambiguous character. Further, it must be remembered, that at the time to which we are referring, literary education was much less generally diffused; that consequently much less anxiety prevailed to attain it, and that the men of that day were but little familiar with those combinations for the effecting of various purposes, which so much mark the present times.

Under all these circumstances we might be prepared to expect, that education at this period would, according to our present estimate, be very imperfectly provided. Notwithstanding the number of boarding schools for Friends' children, and the encouragement held out to the use of Meeting-houses for schools in country places, as heretofore noticed, it is evident from the minutes of the Yearly Meeting, that a strong impression remained on the minds of Friends that further provision, and an increased zeal upon the subject, were required. It may, however, be fairly asserted that this subject claimed the attention of the assembled representatives of the Society in London, at very nearly every Yearly Meeting, from 1700—1740.*

* There are minutes on the subject, in the book of proceedings, or passages in the printed Epistle, in the years 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1708, 1709, 1710, 1711, 1715, 1717, 1718, 1722, 1723, 1724, 1725, 1729, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738.

The great burden of these minutes is "a godly care for the good education of children in the fear, nurture, and admonition of the Lord: in the frequent reading of the Holy Scriptures, and in sobriety, modesty, and plainness of habit and speech: yet they do not overlook the due provision for the education of their children in necessary learning, from which they desire that *no poor Friends' children may be excluded.*

In 1712, the Yearly Meeting thus expresses its concern, upon the subject of religious instruction:

"We exhort all parents of children to be very careful to educate and train them up in the fear of God, and knowledge of our Lord and Saviour Jesus Christ, according to the Holy Scriptures, and to be good examples to them in all things as becomes men and women professing godliness, that good footsteps may be left by us to future generations, which may be helpful to those who succeed us in the right way of the Lord."

Again, in 1715, they give somewhat similar counsel, reminding Friends of the command to the children of Israel, to teach their children diligently the precepts of the Lord.

In 1718, we find the following passage in the General Epistle:—"It having been frequently recommended that Friends should be diligent in providing schools for the education of their youth, not only in useful and necessary learning, but also to bring them up in the fear of God, in a sense of his holy life upon their spirits, and in frequent reading of the Holy Scriptures and other good books; so we have accounts from divers parts of this kingdom, that Friends are in the practice thereof, and have had good success in their endeavour therein, yet we have also accounts that there is in some places want of Schools, and as has been advised in the Epistle from this meeting, Anno 1709. Where Friends want ability, their Monthly and Quarterly Meetings

are desired to assist them, that the children of the poor may have due help of education, instruction, and necessary learning; and that the children of both rich and poor may be early provided with industrious employments, that they may not grow up in idleness, looseness, and vice."

In 1722, the minutes state that the meeting having had much friendly conference on the Education of Friends' children, a number of Friends were appointed to draw up an Epistle on the subject, or to insert a paragraph relative to it in the General Epistle. The Committee brought in to a future sitting of the meeting a pretty long paper on the subject, but as it did not in some parts fully come up to what was intended, the whole matter was referred to the Meeting for Sufferings.

In 1723, the subject was again before the Yearly Meeting. It would seem that the essay produced was not entirely satisfactory, as it was again committed for revision; but in the following year, the document presented by the Meeting for Sufferings was approved, and fifteen thousand copies of it ordered to be printed and circulated.

In 1731, mothers of children, as having frequently the best opportunities of influencing the youthful mind, are earnestly advised "to take particular care to instruct them in the knowledge of religion and the Holy Scripture, because it has been found that good impressions early made on the tender minds of children have proved lasting means of preserving them in a religious life and conversation."

In the years 1734—6, and 8, the Yearly Meeting urges upon Friends very earnestly the right training of their youth, and especially presses, in each of these years, the duty of the frequent reading of the Holy Scriptures. But a passage in the Epistle of 1734 so fully and ably sets forth the concern of the Society at that time, that we cannot well refrain from inserting it.—It is as follows: "As there has been heretofore,

so there yet remains upon this meeting a peculiar regard to, and weighty concern for, the offspring of Friends, that the rising generation might be trained up in the principles and practice of the Christian religion; in order whereunto, as formerly, so now again, we recommend a humble waiting upon the Lord, for the manifestation of his power and spirit, and a diligent reading of the Holy Scriptures in your families, and that masters of families, parents and guardians of children, at proper and convenient opportunities, would stir up those under their care to a diligence herein; showing them that these sacred writings do contain the doctrines of our profession, and explaining to them, as the Lord by his Spirit shall enable, the grounds and causes inducing Friends to distinguish themselves by not conforming to the vain fashions and corrupt customs of the world; and that *one* great end of Christ's coming was to form to himself a people, who by their lives and conversation should be patterns of that simplicity, holiness, and charity, which our great Lord himself in the most perfect manner exhibited, leaving us an example that we should follow his steps. By simplicity we understand an inward sincerity and lowly disposition of mind, producing that plainness of speech, habit, and manners, which Christ himself and his Holy Apostles recommended. By holiness we intend an internal purity and renovation of mind wrought in us by the Grace of God, the fruits whereof are a devout and religious behaviour, justice and inoffensiveness in all our dealings and conversation. By charity we mean that spirit of love, compassion, and forbearance, wherein consists [practically] the sum and substance of religion; the introduction of that universal peace and good will upon earth, which is the great design of Christianity, as well as the badge and characteristic of our profession."

In 1737, there is a minute recommending the instruction of youth in some of the modern languages, with reference

chiefly to its facilitating the spreading of the truth in foreign parts.

In 1740, the reading of the Scriptures in families is very earnestly pressed upon Friends; and in 1745, those schoolmasters who have boarders are urged frequently "to call them together to a solemn reading of the Holy Scriptures, and to press and excite them to the observance of the Christian precept therein contained."

We think it is evident, from the course and tenour of these minutes, in which we have such a reiteration of excellent advice, that during the period a deep concern rested upon the minds of the most prominent members of the Society, in regard to the right education of youth. The forming of true Christian character is ever the first thing, and indeed the *one* thing respecting which they are anxious—but in forming the character of the *Christian man,* they do not overlook his social and animal being, and they are anxious for his acquisition of whatever arts and sciences may in these respects improve his condition by fitting him for the better performance of his duties and the supply of his wants.

It is observable that for the carrying on of religious instruction and the formation of right habits, they look mainly to parents, and to those schoolmasters who are entrusted with the care of children. They did not, however, exclude the Church from a share of care in this important matter, inasmuch as, independently of those influences which were connected with our meetings for religious worship, there were many exhortations to Friends to endeavour to help and stir up those who were deficient in this duty; and besides this general advice, there were in many places, sanctioned by the Yearly Meeting, regular Youths' Meetings, and the practice in earlier times of Family Visits by Committees of the Monthly Meetings, must be considered as another means through which the Church might be said directly to watch

over the right training of the youth. In regard to Youths' Meetings, the following extract from the records of the Yearly Meeting in 1705 will, perhaps, best illustrate their character. It is part of a report to that Meeting from the Quarterly Meeting of London. "We have meetings quarterly for the instruction of youth still continued among us, wherein godly exhortations are frequently given to them, and others, touching their good conversation according to truth—which we have ground to hope will have a good effect, as in measure we have already found." But notwithstanding all the efforts which were made, and all the good which was effected, and we have no doubt that much *was* effected, those reiterated appeals to Friends on the part of the Yearly Meeting shows that the state of society, in regard to education, was far from satisfactory.—This will appear indisputable when we have traced a little further the proceedings of the Yearly Meeting on this subject; but before we do this, we would refer briefly to some of the circumstances of the Society at this period, which appear proper to be noticed, before we draw any conclusions as to the effects of the methods pursued by it in regard to Education.

Among the early converts to the doctrines preached by George Fox, were many persons of learning and talents—not a few who had had the best education which the schools and colleges of that day afforded. Though for Christ's sake they were willing to be esteemed fools by those who were then most esteemed for their wisdom; they never decried learning, except as a *necessary* qualification for a gospel minister. Several of these learned men became instructors of youth in the Society; yet, of the educated persons who united themselves to the Society, the number was not large who entered on this engagement; and when we consider the rapid increase of the body—the great variety in the circumstances of the individuals—the large number of the less

educated, and quite ignorant persons who received the Truth; and the obstruction which it would offer in many cases to the education of their children in the usual schools of the country, we ought not to be surprised, under all these circumstances, that a complete system of literary education had not been established in the Society. And when we further consider that in the earlier part of the period which we are now surveying, most of the primitive labourers had been removed from works to rewards, we may be prepared to expect that, notwithstanding all the zeal on the subject which had been excited, there did remain in *the mass*, no inconsiderable portion of ignorance, and of what is its usual accompaniment, some indifference in regard to the subject of education.—A large portion of the Society was, at the time we are referring to, engaged in rural occupation, and the bringing of any system of local instruction to bear upon this class is well known to be attended with considerable difficulties.

It would be unreasonable to expect as we have already observed that the successors of men, who from a powerful individual conviction, had been united together in religious fellowship, should feel and act exactly or altogether as their predecessors had done. Although one in outward profession with their fathers, there would doubtless be many who did not submit to the power of religion on their minds, and who were therefore of the world. The children of those who were only nominally Friends would, of course, fail to be rightly instructed in their principles.—A time of comparative ease had succeeded to one of great suffering.—A general character for industry, integrity, and good sense had been obtained by the Society, which facilitated their mercantile and other business proceedings, they were successful in the arts of procuring a livelihood, and there is no doubt that in connexion with these things, good in themselves, the love of the world

had caused the love of many to better things to wax cold. That much of this prevailed towards the middle of the last century cannot be doubted—the discipline had become in many places relaxed, and the testimonies of the Society, in various important points, scarcely upheld. But there was still a living religious energy in the body, and the men who assembled annually, and issued from time to time their earnest exhortations, at length found strength to make a vigorous effort for the better education of youth, and for the revival of the ancient discipline in its vigour and purity. If we were delineating at large the rise and progress of the Society, we might expatiate much further on the circumstances which marked this, its middle age, but we have said enough for our present purpose, introductory to the further history of the educational proceedings of the Society.

In the year 1715, a minute of the Yearly Meeting states, "That the want of proper persons amongst Friends, qualified for schoolmasters, has been the occasion of great damage to the Society in many places..... We desire Friends would, in their Monthly Meetings, assist young men of low circumstances, whose genius and conduct may be suitable for that office, with the means requisite to obtain the proper qualifications; and when so qualified afford them the necessary encouragement for their support."

In the same year the state of society, in regard to education, is again referred to. There is an affecting energy in its lamentation and close searching appeals. "It has been *matter of affliction* to this meeting to understand, by the accounts received from the counties, that, notwithstanding the repeated exhortations and tender counsel given forth by this meeting to parents and others concerned for youth, and who ought to be properly engaged for their due education, and the forming of their tender minds to the exercise of piety and religion,—too great a deficiency appears in this most

important duty. Under a pressing concern of mind, for the revival of so necessary a care, early enjoined the people of God: i. e. the Israelites, and the concern of the faithful in every age, we communicate this additional counsel, that there ought to be proper limitations assigned [by Friends] to their anxiety after this world, and a hearty engagement to seek primarily after that blessing which maketh truly rich, and brings no sorrow with it. The neglect of this weighty obligation has produced fatal effects to the youth in many places—the life of religion being lost by the parents, they have been disabled from instructing their children, and the most excellent part of that near relation has been entirely lost—their minds bent to the world and devoted to its pursuits, have centered them in the pursuit of earthly possessions, as their principal and only good—and a jealous and righteous God has often punished such in themselves, or offspring, as he did the people of old (Haggai i.): "Ye looked for much and lo! it came to little, and when ye brought it home I did blow upon it.—Why? saith tne Lord of Hosts, because of mine house that is waste, and ye run every man into his own house."

In the year 1758, the Yearly Meeting came to the conclusion to take some more decided steps than they had heretofore done. After again expressing their sense of the importance of provision for the instruction of the offspring of Friends, in learning and knowledge suitable to their stations, and apart from the influence of corrupt communication and bad example, it is directed that the several Quarterly Meetings should send to the Meeting for Sufferings, as speedily as may be, an account of what Schools are kept for the education of Friends' children in their respective quarters, distinguishing such as are boarding schools, in order to be laid before the next Yearly Meeting. The subject was resumed in the following year, on the bringing up of the

returns from the counties.* They were referred again to the Meeting for Sufferings, with instructions to consider of and propose a plan for the more effectual encouragement of schoolmasters and mistresses; and Friends in general were earnestly desired to communicate their sentiments on the subject. It appears that a Special Committee was appointed by the Meeting for Sufferings, and the report of this Committee was presented to the Yearly Meeting of 1760. The Committee's report presents a plan for the improvement of the state of education in the Society, from which some extracts will now be read.† It is evident that an extensive, systematic procedure was contemplated—and it strikingly shows how many difficulties presented themselves, and at what labour and exercise of mind those provisions for education in our Society, which are now so familiar to us, were obtained.

The report was referred to the consideration of a Committee of 51 Friends, who were to report their judgment to a future sitting.

John Fothergill (M.D.) presented the report of this Committee to the Yearly Meeting. It recommended that copies of the proposed plan, so far as it referred to the Counties, should be sent down to the Quarterly Meetings, with a desire that they should carry the recommendations into effect and execution, and to report their progress to the next Yearly Meeting. These recommendations of the Committee were adopted by the Meeting.

We had intended to have traced the further progress of the subjects up to the period of the establishment of Ackworth School, when the Society may be said to have adopted a system of general boarding-school education, but the length

* We regret much not having been able to find a copy of these documents.

† See Appendix.

to which this essay has already extended forbids our proceeding further at the present meeting. It is not, however, an unsuitable time to stop. We have arrived at the verge of another set of efforts—we are come to a point which forms an era in the Society's history—the time in which the Yearly Meeting sent forth a large Committee to visit all the meetings, within its compass, and through which, under the Divine blessing, an important reformation was made in the exercise of the discipline, in connexion with an increased attention to the right education of youth.

Let us not, however, suppose from the faithful complaints and reproofs which we have just heard that the deficiency of care in the Society generally, for the right education of youth, was greater than it really was. The complainings of good men, as to their own state and that of those connected with them, are to be taken with reference to the high standard which they have before them. Compared with the moral and literary state of the people at large, we have not the least doubt that the condition of the Children of Friends was highly favourable. The men who uttered these complaints were scattered up and down in the Society, and were doubtless exercised in their respective districts in promoting the object which they had so much at heart. It must also be remembered that the circumstances under which right character may be formed, are very various and that the extent of educational efforts is by no means to be calculated only from the number of our public schools.

We know that, during the period we have been reviewing, there was among the Members of the Society, much unobtrusive piety, and vigorous religious character. We know that the Friends of that day, stood high in the estimation of their fellow-Christians for conscientious integrity. We know that there were not a few, who in their respective neighbourhoods, were as burning lights.—We know from good infor-

mation, that there was much religious influence exerted on young persons, which tended to fix on their minds a deep reverence for the Almighty, and a tender fear of offending Him. We know, too, when we some of us look back to the character—religious, moral, or intellectual—of our fathers and grandfathers, that there was much—very much in it—which we would wish, above all things to see realized in that of our children and grandchildren.

ON THE PAST PROCEEDINGS AND EXPERIENCE

OF THE

SOCIETY OF FRIENDS,

IN CONNEXION WITH

THE EDUCATION OF YOUTH.

Part III.

READ, &c., IN 1840.

We have traced in our previous papers, however imperfectly, the proceedings of the Society of Friends, in regard to education, up to the year 1760.

We have seen, that scarcely had the Society become fully embodied, when the right training of youth, in the fear of God, in the knowledge of all their relative duties, as laid down in Holy Scripture, and in all useful civil learning, was the earnest and prominent concern of George Fox, and his associates. As the members of the body increased by extensive convincements as well as by the natural increase of families, the want of some distinct educational provision was strongly felt. Various efforts were made through day schools and private boarding schools to provide for the wants of the rising generation. The Yearly Meeting from time to time, during nearly the whole period which we have reviewed, urged the subject of the right education of youth. Whether

in times of persecution or of comparative ease, this was the topic of almost constant recurrence; and still at the period at which the last paper concluded, a deep sense was entertained in the Yearly Meeting, that the educational means, already provided, were wholly inadequate to the wants of the rising generation—particularly those of the poorer class—and that the Society suffered greatly from the want of a more complete provision for the education of youth, in useful literature and arts, under the fostering care of right minded instructors.

We left the Yearly Meeting earnestly engaged in the prosecution of this object. In the year 1758, returns were directed to be made from the counties, as to the state of education within their bounds: these returns were received in the following year, and referred to the Meeting for Sufferings, which reported on them to the Yearly Meeting of 1760. This report, which engaged the close attention of the meeting, states, "that in some counties there are no Friends' Schools, that in others they are for the most part mixed; that the number of able and well qualified teachers amongst us is very small; and, from the difficulty there is in procuring suitable instructors, where they are wanted, it would seem that the number of scholars they produce, of reputation for learning, is very inconsiderable."

As the youth could not be instructed without teachers, the report goes, at great length, into the consideration of the means of providing them. A training establishment, and the increase of the remuneration to the instructors of youth, were prominent topics of the report, and subscriptions were recommended to be sent up for these objects.

All this labour, however, appears to have been fruitless of any very obvious results. Ignorance, there is reason to believe, was but too prevalent in many parts, especially in the rural districts, where the members of the Society were

at that time very numerous, and it has long been observed that the desire for knowledge is usually in the inverse proportion of its need.

The Yearly Meeting looked to the Quarterly Meetings to execute the plans which it laid down; but these do not appear to have had the zeal and energy on the subject which led them to respond to it. There were, doubtless, many individuals who fully sympathized with the concern of the Yearly Meeting; but the mass was inert, and it was a case in which a mere assent was not sufficient—a pretty general, active, and pecuniary co-operation was requisite.

Such at this time was the state of things in the large Quarterly Meeting of Yorkshire, and it may, perhaps, be considered as not an unfair specimen of the average condition. In the 12th month, 1761, the proposals of the Yearly Meeting were received and sent to the Monthly Meetings. At the next Quarterly Meeting, a minute, to the following effect was adopted, viz.:—

"This meeting having under consideration the proposal of the Yearly Meeting respecting the encouragement of Friends' Schools, is of opinion, that, although the said proposal seems not to suit the circumstances of this county, a better encouragement of schools is very much wanted, and would be of great use; and, if a sum of money was subscribed for supporting the expense, an arrangement might be made, which, in time, would obtain the important end proposed, and recommend itself to the regard of such Friends as want a subject for their benefactions.—It is, therefore, desired that each Monthly and particular Meeting would promote a *generous* subscription among Friends of ability, and bring an account thereof to our next meeting: subscriptions to be called for *when* a plan is concerted which is satisfactory to the Quarterly Meeting."

This minute is certainly of a very indefinite character, and not well calculated to bring considerable subscriptions. The next Quarterly Meeting, however, appears by its minutes to have been more earnest on the subject, and it is well known that there was, at that time, among its members, a number of Friends deeply interested in this question, who were determined to bring it forward, in some practical shape.

"The instruction of young people (says the minute of 12th month, 1762) in useful learning is of such consequence to them as individuals, and of such importance to the Society in general, that all own the utility of the proposal; although many seem to despair of obtaining the means of carrying it into execution. Yet upon re-considering the repeated recommendation of it from the Yearly Meeting, and the proposition from Brighouse Monthly Meeting, for raising £2,000, for the purpose—This meeting is of opinion, that if Friends, whom Providence hath blessed with something to spare, would *generally subscribe*, in some good degree, according to their circumstances, a sufficient fund (even exceeding that proposed) would be easily raised in this county, which would enable Friends to carry into execution a plan of education that would in time obtain the invaluable benefits proposed: we therefore, desire to recommend it again to the serious consideration of those Meetings and those Friends who have either not subscribed, or have not done it in a manner proportioned to the importance of the occasion. And if such as are not disposed to subscribe a proportionate sum to be paid when called for, would be pleased to subscribe an adequate annual sum, to be paid for their life; it is not doubted but a plan to be agreed upon for the education of our young people in useful learning (in which Friends in low circumstances will be particularly regarded, and assistance extended to their respective situations as much as possible) would recommend itself to the

future regard of Friends;—the deficiency occasioned by the death of annual subscribers, would be amply supplied by their successors; and the fund gradually increased by those who want an opportunity of conferring a real and lasting benefit on posterity."

The warmth of feeling, upon the subject, which pervaded the meeting at the moment when this minute was agreed upon, does not appear to have prevailed in the Monthly Meetings, to which it was referred—caution rather than zeal were exhibited in their conduct. They desired to be furnished with a specific plan, before they proceeded in the raising of subscriptions. A plan was accordingly directed to be prepared, and it was submitted to the Quarterly Meeting of the ninth month, 1762. This plan was prepared by a large committee, which had had various proposals submitted to it.

After expressing their regret, as to the difficulty of young persons, in low circumstances, obtaining useful learning, (partly from the want of schools, partly from the incompetency of those who teach them, and partly from the indifference of those who have the charge of such young persons,) they again urge the raising of £2,000, at least, so that there might be an income of £100 per annum, to devote to the promotion of the great object, in such ways as may hereafter appear best, with reference to the circumstances of Friends. They make, however, several distinct propositions, of which we give the substance.

That five or more persons be engaged, well qualified to teach the English tongue, in the best modern manner, and writing and accounts. A salary of £20 per annum was proposed for each of these masters, and they were to be fixed each of them in some central part of one of the larger Particular Meetings, that is most in want. It was expected that some friend of ability would give him his board and lodging for instructing his children and servants. Here the

master was to remain for four or six months, teaching the children of poor Friends gratis; but receiving payment from those who were of ability. An evening school was to be kept for servants and young people, who were deficient in learning, and to be cured of bad and unbecoming habits in reading.

Having made his proper sojourn in one place, the master is to go to another, endeavouring in every place where he resided, to improve the qualifications of the masters and mistresses, who may happen to be stationary, and whose attainments were deficient. After a few years, when these emissaries of knowledge, had sown their precious seed, and had raised up competent instructors, in various places, they themselves were to settle down, in their honourable calling, in the places where they might be of most service. Lame and infirm persons, of competent abilities, were to be encouraged, to place themselves under the care of the committee, to be qualified for the office of teacher, engaging when so prepared to be under the direction of the committee, who were to have the management of the trust.

These were the main propositions of the Report. They contemplate chiefly the instruction of the poor. An efficient provision for the education of the more opulent classes was deferred to a future time, when the committee should have gained more experience in regard to the subject referred to them.

The idea of a school for the northern counties, where a liberal education should be given, is thrown out in the report.

Whether the plans, thus proposed, were adapted to the condition of the Society at that period—whether the details were feasible, and the sanguine expectations of the committee were likely from their character, to be realized—need not to be discussed. The scheme was never brought to the test of experiment. So little disposition appeared to subscribe to

the proposed fund, that at the next quarter, the request for donations seems to be withdrawn, and annual subscriptions for three years, are recommended to be brought up, to carry out the proposed plan, or any other that the Yearly Meeting might think better adapted to attain the object. From the minute, it is pretty evident, that disappointment was felt; hope is, however, expressed in regard to the future, and liberality on behalf of so important an object, is strongly urged. The Monthly Meetings were desired to appoint proper persons, to apply to Friends of ability individually.

At the Quarterly Meeting in the third month, 1763, it is evident that still there was not a hearty general co-operation in the plan—perhaps not in the object—for the next quarter, Friends have again to be urged to make the appointment; and those meetings who do not think the plan adapted to their circumstances were encouraged to send their own plans to the committee. At the next Quarterly Meeting, the specific plan was abandoned and subscriptions were again urged for the general object to be applied as circumstances might render desirable. Six months after, there was brought up the offer from the Monthly Meetings of donations, amounting to £13. 13s.; and of annual subscriptions, £22. 1s. 6d. The next quarter adds £14 to the annual subscriptions. At a subsequent meeting, other meetings are urged to bring up their contributions, but the call was in vain; and the whole subject ceases, for several years, to be noticed on the books of the Quarterly Meeting. Such appears to have been the prevailing indifference upon the subject of education at this time, or, which we have no doubt is the true view of the matter, the indisposition to engage in any combined operation, for the purpose of obtaining more than was to be had in the respective localities.

It is believed, however, that the anxiety of many Friends upon the subject continued unabated; and in a few years, a

committee was again appointed to prepare a plan. Stimulated by a legacy of £50 on condition that the Quarterly Meeting would raise £500, [the interest of the whole to be applied to the education of poor Friends' children, by schoolmasters who were Friends,] application was again made for subscriptions to the several Monthly Meetings, and with no little hesitation and difficulty the sum was obtained.

The plan proposed to the Quarterly Meeting, notwithstanding all the discouragements which had been encountered, was of a comprehensive character. It embraced the training of teachers, as well as the education of the children of Friends of the poor and middle classes of society. It was not proposed to establish a school, or to send out itinerant instructors. A Committee of thirty Friends was to meet quarterly, and apply the interest of the fund. A representative from each Monthly Meeting was to attend and to give replies to four queries, viz.:—

1. Is there any schoolmaster or schoolmistress of a sober and orderly conduct, who hath not encouragement suitable to his or her application and ability?

2. Is there any want of schoolmasters or schoolmistresses within your Monthly Meeting; and what encouragement is there for such to settle?

3. Are there any youth, of either sex, of suitable dispositions and capacities, who want assistance to be qualified for schoolmasters or schoolmistresses?

4. What children or young pupils are under difficulties in getting necessary learning?

This is the history of the rise of what is now called "The School Fund of York Quarterly Meeting." The narrative has been long, and we fear will have been tedious. It is not, however, without instruction and interest. The zeal and patience of our ancestors was not exerted in vain. Their

hopeful minds outran those of their contemporaries—but their anticipations of the means which were to be found and the good which was to be effected, have both been realized. The fund now amounts to about £6,000, the interest of which is appropriated to the sending of poor children to Ackworth and Rawdon Schools; and also, largely, to the training of teachers.

We have dwelt upon this history of the proceedings in York Quarterly Meeting, under the apprehension that it exhibits a pretty fair illustration of the general state of Friends' minds in regard to the subject. It is believed that the only school really established in connexion with the urgent recommendation of the Yearly Meeting was one at Gildersome, instituted by Friends of Brighouse Monthly Meeting. In that meeting an educational spirit prevailed, as may be inferred both from this step and from their expressing a confident opinion as to the Quarterly Meeting being able to raise £2,000, for the carrying out of an efficient scheme of education. Many Friends in other parts of the nation are known to have been anxious on the subject, and perhaps they did what they could. At that time a large portion of the Friends of Yorkshire might be said to be of the agricultural class; and it does not appear that much desire for learning, or at least for any other than was to be obtained at home, prevailed in the rural districts. The idea of travelling for knowledge was foreign to their habits. Individuals were solicitous for a change of system, but the minds of the many were evidently not prepared for it. It does not appear that any Quarterly Meeting established a public school, or took any very decided step for the carrying out of the object so often recommended by the Yearly Meeting.

It was now pretty evident that the establishment of Schools really adapted to the wants of the body in the

various districts, was not to be effected by recommendations to the Quarterly Meetings. Some other method was necessary. The zeal of Friends who met in the Yearly Meeting capacity was not abated—they saw the importance of making provision for the better education of the youth of the Society, and the time was arrived for a new effort. May we not believe that a power higher than their own directed the course which was to be taken?

In the year 1777, the Yearly Meeting came to the conclusion that the object which they were pursuing would be best attained by the establishment of boarding schools. A plan was laid before the meeting, and referred to the Meeting for Sufferings, to deliberate upon and present to the next Yearly Meeting.

The minute was as follows: "It being the judgment of this meeting, that encouragement for boarding schools, suitable for the education of children whose parents are not in affluence, will be advantageous—the consideration of a plan for that purpose is referred to the Meeting for Sufferings, to be laid before the (Yearly) Meeting next year, to which Friends in the country are desired to join their attention and assistance."

Now we have the head determining to act for the body—and a *specific idea* governing the *mode* of action. The Yearly Meeting will undertake to establish boarding schools with a special reference to "the children of such persons as must either provide for their offspring a very cheap education or none at all." Nevertheless, the idea is not strictly limited to that class; the minute expresses its "judgment that the encouragement of boarding schools for the education of the children of parents not in affluence will be advantageous."

One of those circumstances which we are apt to call accidental, but in which we may often perceive the direction of a wise and gracious Providence, determined the precise

mode of proceeding and brought the matter to an immediate issue.

Few men, if any, in the Yearly Meeting, were more interested in the subject of education, which had so long occupied its attention, than Dr. John Fothergill. Travelling in Yorkshire, in the same year (1777,) a Friend much interested in the subject of education, mentioned to him that the *Ackworth Hospital*, established for the reception and care of foundling children, was on sale, and would be likely to be sold for a very moderate price. Having examined the plan, and found it well adapted to the purpose of a school, he spoke on his return to London to several Friends on the subject. Being united in opinion as to the importance of the proposal, the price was asked and the matter was laid before the Meeting for Sufferings. It naturally wished to have had the concurrence of the Yearly Meeting, before it took any step, but it was found that the opportunity of purchasing would probably be lost by delay. A few Friends, therefore, stepped forward with an offer to bear the Meeting for Sufferings harmless, should the ensuing Yearly Meeting decline the purchase. The extensive premises, with eighty-four acres of land, were then purchased for £7,000.

In an early period of the next Yearly Meeting, a Committee, consisting of one Friend out of every County, with a Committee of the Meeting for Sufferings, and any other Friend who inclined to attend, was appointed to take the matter into consideration—various meetings were held and largely attended; the whole matter was explained, and the inquiries and doubts proposed were answered, as it appeared, to general satisfaction.

The Committee reported, that in their opinion the house and estate of Ackworth, contracted for by consent of the Meeting for Sufferings, should be purchased for the use of the Society, and they recommended that "a liberal subscription

be, immediately, set on foot to make good this purchase, and that the Meeting for Sufferings should be at liberty to borrow money on interest, to such extent as might be required."

The Yearly Meeting adopted the following minute:—"William Tuke, from the Committee appointed to consider the affair of boarding schools, for the education of Friends' children *whose parents are not in affluent circumstances*, brought in a report; which being several times read, is agreed to by this meeting." The Committee were to meet again to prepare the outline of a plan for carrying the matter into execution, and books for the entry of subscriptions were to be opened immediately.

The greatest cordiality and liberality now prevailed amongst Friends in the carrying out of the object.—"When the matter was opened in the Yearly Meeting," says Dr. Fothergill, "and properly explained, Friends seemed to vie with each other in their generous efforts." Donations to the amount of £6,965, and subscriptions for annuities amounting to £3,100, are stated in the report of 1780, as having been received.

The Yearly Meeting had now taken upon itself to provide for the education of the Members of the Society, *not in affluence*—and it had determined to make the provision by the establishment of a large boarding school. It is evident that if the Quarterly Meetings had had strength to make the provision for themselves, the Yearly Meeting would not have acted—and the proceedings in this affair are an illustration of the benefit which is derived from the relation of the several meetings to each other, viz.: the Yearly Meeting, Quarterly Meetings, and Monthly Meetings. Especially do they illustrate the value of that representative assembly, concentrating the religious vigour of the various parts of the body, which annually meets to inquire into and deliberate upon, the state of the Society.—No doubt, however, can be reasonably entertained that the proceedings of the Quarterly

Meetings, as already related in regard to Yorkshire, had a beneficial influence on the Monthly Meetings; and had prepared the way for the step which the Society, in its Yearly Meeting capacity, ultimately took.

It was agreed that the House should be opened on the 25th of the 3rd Month, 1779, for the reception of three hundred children of both sexes, under the title of Ackworth School. The scheme of education is thus briefly stated:— "It is proposed that the principles we profess be diligently inculcated, and due care taken to preserve the children from bad habits and immoral conduct. That the English language, writing, and arithmetic, be carefully taught to both sexes. That the girls also be instructed in housewifery and useful needlework." The direction was placed in the first instance in the Meeting for Sufferings.

A letter to a Friend in the country, relative to the intended School at Ackworth, dated in the 1st Month, 1779, by Dr. Fothergill, is an admirable prospectus of the establishment. We shall notice several parts of this letter as regards the objects of the school. After alluding to the abundant care and endeavours which had been used for the education of Friends' children, he says: "We have many schools for the education of youth amongst us, and many very deserving schoolmasters in various parts of this nation, where the children of those who are in affluent circumstances receive a competent share of learning; and that those who are of less ability may partake of the like benefit is the object of the present institution." In another place, he says, "It is agreed, that as the School is intended for the education, maintenance, and clothing of children whose parents are *not in affluence;* that they shall be instructed in reading, writing, and accounts, as fully as the time allowed them will permit. *Some useful employment may be provided for the boys, according as their age, strength, talents, or condition*

may require. Learning and labour properly intermixed greatly assist the ends of both—a sound mind in a healthy body. The girls will also be instructed in knitting, spinning, useful needlework, and in such domestic occupations as are suitable to their sex and station."

Great as was the importance which the Friends of that day attached to the instruction of youth in useful learning, their primary object appears to have been to train them up in sound Christian habits. "Many children amongst us," says the letter, "sustain a grievous loss, by not being early and properly made acquainted with the principles we profess. For want of this instruction, they become too easy a prey to the customs of the world; and those *habitudes* which would be as a kind of hedge about them, and protect them from many temptations, are thrown down, and all the allurements of vice and folly suffered to seduce their affections to their ruin. When they cease to be distinguished from others by their garb and deportment, they too often cease to be distinguished from the world by their morals, and the rectitude of their conduct."

But general as was the concurrence of Friends in the new plan, and liberally and promptly as it was supported by pecuniary aid, there were those who, on various grounds, doubted the propriety of the step. Whether *it was best to train up* the class of children, for whom the school was designed, *in a boarding school,* was a serious inquiry on the part of many—and it does not appear that the conclusion of the Society, in regard to the plan it adopted, was determined by an abstract preference of the boarding-school system. The mode of action was decided by the circumstances of the case. If schools, mainly for Friends' children, and taught by Friends of competent ability and character, had been found in various parts, it is evident that Ackworth School would not have been established. The difficulty, perhaps

impossibility, of providing in this way to any considerable extent, for the wants of the Society, and the absence of an active zeal for the proper education of children, which but too extensively prevailed in the rural districts doubtless determined the course which was pursued. Nevertheless, it appears to have been Dr. Fothergill's opinion that a secluded situation for children during the course of education, *where they were kept from bad company in the way of associations, and from seeing the bad things which children are exposed to at home, was in itself desirable.*

The *extent of the establishment* about to be formed was another objection to it; and here again there is no reason to believe that the Friends who promoted this particular step, did so on any ground of preference to large establishments, merely as such. There is some reason to believe the contrary.

"It has been alleged," says Dr. Fothergill, "that it might have been much more advantageous to the Socity, could three or more schools, on the like foundation, have been settled in divers parts of the nation..... It may be thought that small schools are more easily managed than larger; that much would be saved in sending children backwards and forwards; that many parents would consent to send their children fifty miles, who would object to three or four times that distance; and, in short, that each school being under the guidance of Friends, in the particular district, whose convenience it is to serve, its management would be inspected with more attention and success, than might be supposed to be the case with such an affair as the present. But let us look at the probability that such schools *would be erected.* Have we not seen the endeavours of the Yearly Meeting to obtain a much less encouragement, capable of admitting forty or fifty children, rendered wholly abortive?— For my own part, I am convinced by experience that it may

be possible to draw the attention of Friends to one considerable object, and interest them in its support, whilst lesser ones will be apt, in a short time, to disappear."

Thus it was that the system of boarding-school education for the children of Friends, not in affluent circumstances, was established amongst us. Whatever, as an abstract question, may be the comparative merits of day and boarding schools as general means of education; under the circumstances of the Society, at the period when Ackworth was established, there can hardly be a doubt that the system which was acted upon was the best. We certainly do not think that the use of the boarding-school system involves any dereliction of the duty of parents to their children. It is a question quite open to be determined by experience, whether a *part* of the education of youth may not be generally conducted with the greatest advantage, from under the parental roof. It is generally admitted that the apprenticeship period, which is strictly an educational one, may be in most cases best conducted from home. And we incline to the opinion that in a large number of instances, and particularly in the case of boys, there are indications at a much earlier period than that at which the business education commences, that home is not the best place for the child. We also think that the boarding-school affords opportunities of useful mental development, and for the formation of vigorous character, which are not to be found under the system of private tuition or in a day-school.

The boarding-school may be considered as the first transplantation from the home seed bed to new ground, in which the roots and twigs of the plant have greater opportunity of expansion. The day-school in connexion with home care has much theoretically to recommend it: human life is seen, and many useful lessons are learned, both as regards the child himself and his companions, and we do not undervalue the daily

exercise of the filial affections as an educational means, or the religious and moral care which right-minded parents may exercise over their children. This system of education is not, however, so favourable to the subjection of the will, and to the formation of habits of steady application, as that of the boarding-school. Neither the parent nor the master has that single authority over the boy which is desirable, and the associations formed, in going and returning from school are often of the least desirable kind.—Dr. Fothergill evidently considers that the "seclusion" of the boarding-school, furnishes a moral protection to the child, which home, in connexion with the day-school, rarely affords, and we think the opinion is substantially correct. Yet, we are not sure that his hopes of what was to be done through public schools, in the "guarded and religious education of youth," was not overrated.

It is not very difficult to draw out a fair scheme of management for an academy, but to find the people to carry it out in its various parts, is far from easy. It must also be allowed that many youths will be admitted into the school, from whose society the careful parent would wish to keep his child. Home, however, under the careful parent, is far from being secure from external contaminations. The servants in a family have often a powerful influence over children. The boy will often come largely under the influence of the groom, or the gardener, of the porter, or the shopman. The most powerful influences in moral education frequently, we believe, arise from things which form no part of our plan, and are not observed. Whilst the affections seem likely to be cultivated in the home system, self-importance is very apt to be nourished. At the boarding-school the boy has to find his own comparative standing, apart from any extrinsic advantages. Many can acknowledge that this has been to them a useful lesson, and that they have learned

more of themselves, in the first week or fortnight of their becoming inmates in a public school, than they had done in their previous years. The great tendency of these lessons is doubtless healthy, but it requires great care on the part of the master, that a rough hard tone of feeling be not engendered. And here we would observe, that one of the most important parts of the master's office is the right direction of public opinion among the scholars. There is really a power greater than the master's in the community which he governs—the power of public opinion among the children themselves.—Much may be done indirectly to form and guide it, but it may be truly said to be an independent influence. A large school is a little democracy—sometimes an oligarchy —in which the sovereign influences are to be found, in the master spirit or spirits of the scholars themselves. The degree in which the master is able to govern or direct aright this independent authority will, we believe, be found to depend more on the weight of his intellectual and Christian character, than on any other circumstance. Without any disparagement of other means, it is the character of the teacher which most powerfully rebukes the evil mind in his pupil, and which, by a secret influence, draws within its unseen power, the little hearts already touched by a higher hand. We want more, in all our educational plans, to take into our account, the doctrine of moral and spiritual affinities, to remember that the seat of all our difficulties in moral education, is the *evil heart* of man, and, that to conquer or subdue it, requires a power which the mere wit and mechanism of man can never accomplish.

The question of home or public education is most frequently determined by the urgency of circumstances rather than by theoretical considerations, and the very frequency of this urgency appears to us, a strong indication that the boarding-school system supplies a natural want in the present

circumstances of society: whilst, therefore, we admit that no absolute rule can be laid down applicable to all cases, we come to the conclusion, and we think it is supported by the experience of our Society, that the boarding-school system has in most cases decided advantages in the training of youth, over that of private tuition, or of the day school in connexion with home. After all, however, the question of home and public education must be to a very large extent, one of circumstance: the peculiar character of the child—the ability and leisure of parents—the associations which the family and its connexions afford—the opportunity of obtaining suitable teachers at home—and the characters of the schools which are at command—will form the grounds on which the course to be pursued will have to be decided.

Nevertheless we would observe, in closing this review of the subject that the establishment which combines most fully the great features of home with those of the public school, and which sedulously cultivates the affections as well as the intellect will be most beneficial. It may deserve serious consideration, whether smaller establishments than that of Ackworth, do not on the whole afford superior advantages in the formation of right character.

We must, however, before we entirely leave this subject, add a few more words of qualification and caution. Cordially approving of the exertions of the Society, in the provision of the means of education for its members, and taking a favourable view of the particular means which they employed, we do not consider the measures they adopted as taking the real charge of education out of the hands of the parent. Experience teaches us to be very jealous of any such assumption on the part of Society. The parent may have a well-grounded confidence in the judgment and kindness of the religious body with which he is connected, but he must determine for himself where he will place his child; he must

keep up an intercourse with him, and watch over him as one for whom he is still responsible, and never dream that Society has really taken his weighty trust, entirely into its own hands.—We believe it to be a great fallacy, to suppose that Society can rightly take upon itself the training of its youth, without the aid and supervision of the parent. His anxiety, we are almost ready to say, his needless fears and jealousies, are required to watch over the conduct of those who are entrusted with the care of his children, and those feelings of filial love which are such powerful motives to right action, must be quickened by occasional and affectionate intercourse. Society may do much to help the parent, but there is a part in the moral chemistry of man which it alone cannot supply.

ON THE PAST PROCEEDINGS AND EXPERIENCE

OF THE

SOCIETY OF FRIENDS,

IN CONNEXION WITH

THE EDUCATION OF YOUTH.

Part IV.

READ, &c. IN 1841.

At the last meeting we brought up our review of the proceedings of Friends in regard to education, to the period of the establishment of the boarding-school for three hundred children, at Ackworth. We showed, that, after a long series of efforts to excite, in the various parts of the Society, that zeal on the subject of education, which would lead to the establishment of Schools, of a moderate size, to supply the local wants of Friends, the Yearly Meeting found it necessary to act on behalf of the body, and to institute for its use one large boarding-school establishment; and it is remarkable (notwithstanding the great want of success which attended the efforts to which we have referred,) how large a share of cordial concurrence, the plan, which was adopted, met with, from many Friends in nearly all parts of the country. It is reasonable to believe, that the previous labours which seemed at the time as if they had been in vain,

had done much in preparing the way for this measure. Many objections, it is true, were raised against it, but it was evident that the Society only required a decisive step to be taken, to prove by its hearty co-operation, that a real interest pervaded the members to a great extent, in regard to the right education of their youth.

In tracing, as we have done, the history of the Yearly Meeting's efforts and their issue, we have not said much with respect to the *provisions* for education, actually existing in the Society, at, and for some time preceding, the period at which Ackworth School was established. We shall therefore defer the further particulars we have to state, in regard to its establishment and proceedings, until we have reviewed the state of education in the Society, at the time of its institution.

We cannot, indeed, obtain precise information of the extent to which, at that period, education was provided by private schools for the Society; nor can we state so fully as we should desire, the character of the education which these schools afforded.

On each of these subjects, however, we have a little information to present to the meeting. Looking at the period from 1760 to 1780, we know that there were Boys' Schools at the following places, viz.:—

Tottenham.....	Josiah Forster.
Worcester	James Fells.
Compton, Dorsetshire ..	Jonah Thompson.
Coggeshall.....	William Matthews.
Hemel, Hemstead.....	Thomas Squires.
Sowerby, near Thirsk ..	Thomas Ellerby.
Kendal	Thomas Rebanks.
High Flatts	Joseph Shaw.
Wandsworth	John Latimer Morton.

Gildersome.....	John Ellis.
Penketh, near Warrington	Gilbert Thompson.
Burford, Oxfordshire ..	Thomas Huntley.
Leeds.....	Joseph Tatham.
Skipton	David Hall.
Yealand	— Jenkinson.

These schools were all for boys: the practice of educating girls in boarding-schools does not appear to have been then prevalent. There were two, however, in the neighbourhood of London, and two others have been mentioned to us—one at Nottingham, and the other at Pontefract, in Yorkshire.

To the provision for education for the children of the Society, under the care of its own members, must be added that afforded by the school and workhouse at Islington, under the care of the Quarterly Meeting of London and Middlesex, and in which a number of girls, as well as boys, were educated. We have thus twenty-one schools known to have been in active operation at or about the time when Ackworth School was opened, viz., in 1779. There were also, at this time, a few day-schools conducted by Friends, but it is believed that few, if any, of these were devoted exclusively to the children of the Society; and the whole number of those who received an education in the day-schools kept by Friends, we believe, to have been very inconsiderable. It must be observed, then, in endeavouring to estimate the extent of educational provisions, peculiar to the Society, existing within the twenty years we are speaking of, that, of the schools enumerated, it is not probable that the whole were in full operation at one time: perhaps, however, the deficiency from this cause may be compensated by schools then in existence, which are not included in our list. We will take, therefore, the number of these boarding-schools at twenty-one, and reckoning the

number in each of them at thirty, we have only a provision for six hundred and thirty children. Now we know by a recent careful investigation, that there are, *at present*, upwards of a thousand children under education in public or private boarding-schools kept by Friends, or peculiarly devoted to the children of Friends. If, as it is believed is the case, the number of Friends' children requiring education was greater at that period, than it is at the present time, we are led, inevitably, to the conclusion, either, that literary instruction was very much neglected, or that it was obtained through the medium of day and other schools, not conducted by Friends, or in accordance with their habits and principles.

That, in some cases, especially in the rural districts, the instruction in many things "useful in the creation," was very much neglected, can hardly be doubted: but it is well known, that Friends availed themselves to a great extent, of the general day-schools in their several neighbourhoods, to obtain for their children useful instruction. These schools, it is probable, supplied chiefly at the period of which we are speaking, the degree of literary education obtained by the children of Friends in low circumstances, and no inconsiderable portion of that obtained by those whose parents were engaged in rural occupations.

As regards the education of the higher classes, and those engaged in trade in towns, the establishment at Ackworth may be considered as forming an æra in the history of our educational provisions. In the institution of that seminary two important principles were recognized, which have subsequently been to a great extent acted upon; first, that the Society ought to exert itself for the right instruction of its youth in literature and science, in connexion with religious care, and in accordance with its own principles; secondly, that under the circumstances of the Society of Friends,

this provision was most effectually obtained, (especially as regarded those not in affluent circumstances,) by the establishment of boarding-schools under the care and management of the Society itself.—Leaving, however, these questions, at least for the present, we proceed briefly to refer to the character of the boarding-schools, existing within the period we have mentioned. Of the school and workhouse at Clerkenwell, and subsequently at Islington, we have already spoken. It was opened in the year 1702, for the children of poor Friends within the Quarterly Meeting of London and Middlesex.

In 1712 there were twenty-two boys and five girls, in 1719 thirty-seven boys and eighteen girls, and in 1768 twenty-nine boys and eighteen girls under the care of the establishment. In the first instance, two hours in each day were devoted to school learning, which was limited to reading and writing, but in 1709 the time was extended to three hours, and the art of ciphering was concluded to be taught. This was for the boys; we do not find any specific reference to the mental cultivation of the girls until 1721, when one hour in each day was set apart for "reading, writing, &c." and the rest of the day was occupied in "sewing work, &c."

In 1768, it was resolved that one-half of the boys do attend the school the usual hours in the morning, and the other half in the afternoon, except fourth-day afternoon, when they are to work, and on seventh-day afternoon, when they are to play; and that those who go to school in the forenoon of one week, shall go to school in the afternoon of the next week, and so on in rotation. This was properly a labour school. Work, work, work, may be said to have been the motto of its gates. There is some reason, however, to fear that listlessness and indolence were within its walls. In 1768 it was acknowledged that very little benefit had accrued from the labour of the children, and it was agreed

that their time should be equally divided between labour and learning.

In 1778, Dr. Fothergill, doubtless speaking with great caution, says of it: "Too few of the youth educated therein have turned out useful or respectable members of Society." If a moderate portion of honest, laborious, christian men had been reared in this establishment, he would not have been likely to have spoken thus of the results—his words we fear are to be taken as meaning even more of disappointment than they exactly express. We believe that the fruits did not speak well of the tree, and that the experiment failed in that which appears to have been its primary object —the forming of industrious working men. It is worth while to inquire how this could happen. It was an experiment of three quarters of a century, upon human—upon immortal beings.—What time, what labour of mind, what an amount of money were expended upon it. The lessons which such costly experiments teach, ought to be well inquired into, and the causes of failure, if possible, ascertained. We are too apt to think that a well meaning philanthropy must do some good, and when the most injudicious experiments on human society have run their course, we bury the history of them in the tombs of their benevolent projectors. It would be well that every experiment in the treatment of mind should be accurately recorded, and its results ascertained. It is melancholy to think how comparatively few general laws, for the regulation and help of human society, have been deduced from the experience of past ages; and, therefore, to what an extent each generation has run into the errors of those which have preceded it.

To do justice to such an inquiry, it ought, however, to be made when all the particulars of the experiment are clearly known. We have not this advantage in the case of the Clerkenwell School, and must therefore offer

the observations we are about to make with considerable hesitation.

This was an establishment for the training of the children of friends, decidedly in low circumstances, probably of those who were in some degree dependent upon others, for pecuniary help, and it was evidently the intention of Friends, to provide an education for these children, adapted to their circumstances.—Afraid of raising the children above their probable future condition, they appear to have thought it needful to cultivate the understanding *little*, and the bodily powers *much;* they aimed we think, too much at *making working people*, and did not sufficiently consider that the object of all right training is the development of the whole powers of a rational being, and the qualifying him so far as circumstances will allow of it, to act, not in one compartment of society only, but wherever the talents and the providential circumstances of the man may lead him.

To aim at educating any human being exclusively for one service, as if he belonged to a fixed *Caste* in society, would, we doubt not, have been considered by the founders of the Clerkenwell School, as decidedly opposed to the embracing and essentially equalizing spirit of Christianity, and therefore, to the true philosophy of human society: yet we think their plans approximated to this error, and we also think that they calculated too much on the power of society in the moulding of man. Many of the children were admitted at an early age, and remained from seven to ten years in the establishment. The friends of the school, doubtless, saw the defects of parents in the right education of their children, and they thought that under the fostering care of their institution, the young minds could be sheltered from evil, and almost certainly trained to good. The design was worthy of their piety and their kindness: if they miscalculated their power, they erred with many of the wisest men of their own and

succeeding times. We think they erred also in not sufficiently estimating the importance of parental influence; the difficulty, or rather the improbability of getting persons competent to supply this important relation, and the immense difference between the industrial training of a child, with and for a parent, and that of a child in and for a public establishment. The latter course rarely if ever gives that idea of present and particular interest, in regard to its pecuniary results, which is felt in uniting with the efforts of an individual. The need of labour and the value of its fruits are visible and tangible in the one case—not in the other. The system of close labour in a public establishment for *its* benefit, wants the efficient principles which are called into action in home drudgery: the boy who toils, wet or dry, in the garden or the field with his father, is essentially a partner in the results of his labours and eats of the fruits of his toil. He eats probably what he would not otherwise eat, and if he goes out to labour, he brings his pence into the family stock, and partakes of the result. Such a boy is inured to the habits, and probably to the love of industry. Somewhat of the same character is found where the boy goes away from home, into the service of a master. There is an associating principle in man which unites him to the interests of an individual, which cannot be drawn out towards the public establishment. The performances required may be the same in both cases, but in one of them the natural springs of action, by which the Divine Creator has ordained that man shall be moved, are in great measure wanting.

Of the course of literary instruction, and of moral discipline pursued in the private boarding-schools, we know too little to be able to throw much light, by the history of their experiments, upon the methods of teaching arts, or the training of mind. We believe that in most, if not all of them, the Latin and Greek languages, and in some of them the French also, and Mathematics, and useful Drawing, were

taught. The charge in these schools for board, lodging, and teaching, varied from ten to thirty pounds a-year. The latter were the terms at the Wandsworth School, but whether it included all which was taught, we know not; but we do know that Latin and Greek and the elements of Mathematics, with the other usual branches of English instruction, were taught in several of the provincial schools in which ten or twelve pounds were the full charge for instruction, and for food, lodging, and washing! Most of the conductors of these schools are known to have been men who would then be considered well qualified for the task, not only by fair literary attainments, but also by their moral and religious character. It appears, however, that in most of these schools, the proportion of the teachers to the children was very small—that the children were necessarily left much to themselves—that they had much to *learn*, and were but little *taught*—and that the natural tendencies of young minds, as well as the habits that some of them had acquired, before coming to the school, had ample opportunity for development and display. We know that such was the liberty in some of these schools (Quaker, so called,) that the new comer had to determine his standing among his fellows by a series of pugilistic contests, and, as an almost necessary accompaniment of this state of things, the cane and the rod were not *un*freely applied by the master! Much liberty of action, without a large provision for oversight, will generally be found connected with a system of prompt corporal discipline—and these *two* circumstances may be considered as leading features in the old system of school management. We do not mean to express any opinion in favour of this system when we say, that, in connexion with other circumstances and features of a more favourable kind, which prevailed in these schools, many of the children educated in them received not only a valuable literary education, but also

those seeds of religious truth, and that deep impression of divine things, which subsequently grew and brought forth fruit, "in some thirty, some sixty, some a hundred fold."

We will venture to illustrate these remarks by the notice of one of the above-mentioned class of schools, respecting which, we are in possession of some particulars from the just by-gone generation of Friends. This school situated at Sowerby, near Thirsk, provided education for about thirty boys. The master was a man who had probably received his education at a grammar school in a small country town in Yorkshire. Circumstances, however, in his early life, had placed him in a very humble occupation, in connexion with which he still, in some degree, cultivated the knowledge he had acquired, and was greatly addicted to music. When quite a young man, he was brought under powerful religious convictions, and yielding to them, he was led to embrace, with heart and mind, the principles of the despised Quakers.

Laying aside the violin, and no more joining in, but rather reproving the habits of his former associates, his business probably declined, and he concluded, in concurrence with the advice of his new friends, to establish a school for Friends' sons, in the neighbouring district. His terms, for the usual branches of an English education, (except writing, for which there was a special master,) with Latin and Greek, and also board and washing, were £10 per annum. All arts but writing were taught by the worthy man himself, without an assistant. Whether there was any interval to this labour of teaching and cost of feeding the pupils, by a vacation, we know not; but we have seen a bill for one of the scholars stating the charges, ordinary and extraordinary, for half-a-year, from the 28th of 4th mo. to the 28th of 10th mo., 1760; and lest it should be supposed that the small general charge was made up by incidentals, we will here insert the particulars.

	£.	s.	d.
To half-a-year's board and schooling	5	0	0
Writing Master extraordinary.....	0	2	7½
Dillworth's arithmetic.....	0	1	6
A grammar	0	1	3
Buckles 6*d*, penknife 6*d*, teaspoons 1*d*.	0	1	1
Postage of a letter 2½*d*, a brush 3½*d*..	0	0	6
Paper, ink, and quills.....	0	4	4½
Clothes and shoes mending.....	0	2	11
Worsted 1½*d*, carriage of box 1*s*.	0	1	1½
	£5	15	4½

Now this school was one of the class we have spoken of, in which much general liberty prevailed, and in which peaceable principles were very far from being uniformly carried out by the boys. Corporal chastisement also prevailed to a considerable extent; yet from the testimony which has been borne by his scholars, there is reason to believe that it went no further than the circumstances of the school, and the notions of duty which were then prevalent, rendered actually necessary. But if some of the moral elements in the management of the scholars, in this and some similar schools, were decidedly defective, as was no doubt the case, let us look as far as we are able, at the circumstances, tending to the foundation of sound moral and religious character which prevailed in them. Now we cannot too often bear in mind, in our consideration of the means by which this great object is to be attained, that not only the seeds, in a merely latent state, of our greatest moral evils are within us, but that they are often, under a strict preventive system as to known external action, in a state of lively operation. Doubtless, restriction from overt acts of evil, is decidedly good, but important as it is, there are circumstances in the

course of moral training, even still more important. Under the old free, yet severe system of school management, there was not unfrequently on the part of the master, that genuine kindliness of heart and sympathy with children, united with real piety,—which attracted the affections, and had a powerful influence on the religious feelings of their scholars. Such appears to have been the case with the master of the school at Sowerby.—Walking himself, watchfully, in the fear of God, and deeply solicitous to instil into, and cherish the same feeling in his charge, his deportment, as well as his words, *(few* though these might be,) drew the minds already touched by a higher hand, and helped the child in the right determination of those struggles in the conscience, which are often known in the earlier periods of life; and upon the issue of which, the moral and religious character of the individual, really and essentially depends. This truth, we believe, deserves to be more fully borne in mind in all our efforts for the right moral training of youth! Sound moral and religious character is formed by the right determination of the will, in regard to whatever is represented by an enlightened conscience, as due to our Creator or fellow-creatures.

The struggles which took place in these juvenile communities, had probably some influence for good as well as for evil, in the formation of character. The various qualities of the mind were called into action—the little man must put forth all his strength to maintain his post in the community—under such circumstances, there will be the oppressor and the oppressed; but there will also be the kind hearted, the generous, and the right principled. Decision, and vigour of character, are likely to be promoted, in some at least, by this kind of early training; and such, we think, was the actual result in regard to several of the worthies of the last generation.

To what extent didactic, or systematic means of religious instruction were pursued in this, and in similar schools of that period, we cannot accurately determine. That the Scriptures were regularly read in them we have no doubt;—that a catechetical form of instruction was adopted in some, if not in all of them, we have reason to believe, because a small work for that purpose was prepared and published by a Friend, for the use of schools, within the period of our present enquiry. It is matter, however, almost of notoriety, that the extent to which any systematic means were pursued, was very materially less than prevails at present; and perhaps it may be said, that a greater degree of attention was paid to the encouraging in youth, of an individual attention to the secret reproofs of Divine instruction, of which, it was believed, they were individually the recipients. Be this as it may—of the few Sowerby scholars who have survived to within a few years of the present time, we know of some who looked back with the most grateful recollections, to those Divine influences upon their minds, with which they were favoured, and to which they were led in a considerable degree to yield, whilst under the care of this pious schoolmaster; for whom, as instrumental in this good work, they entertained to the end of their days, a truly filial reverence. At the same time, they were far from desirous that the circumstances of their own boyhoods at school, should be exactly those of their children.*

We acknowledge, however, that the facts respecting the experiments in education at this time are too scanty to

* The following persons educated at the Sowerby School, were well known to us, viz., Henry Tuke, York; George Sanders, Whitby; Jonathan Sanders, Whitby; Solomon Chapman, Sunderland; John Rowntree, Scarbro'; David Priestman, Malton; John Routh, Whitby, where he conducted a superior day-school with much credit and respectability. The other individuals were also well known as useful and estimable members of the Society of Friends in the north of England. Three of the six were approved ministers.

enable us to draw from them positive conclusions, in regard to the general working of the system. But if under circumstances such as those we have described relative to the character of the master, good fruits were brought forth, spite of the exposure and unfavourable habits which prevailed under it, we may believe, that under masters of a different character, though of external propriety of behaviour, the system, as a *whole*, would be attended by very different results. We believe that moral evils are like those sores in the natural body whose *running* is ever found to increase their virulence. If, however, we would compare the moral influence of our present system, with that which we know of former days, we must take many other circumstances into account, besides those which we have already enumerated, and enquire into other matters which tend to foster or to cherish that selfishness, which is the great feature and spring of action in the natural man.

In connexion with the old system, the principle of subjection to authority was often strongly maintained; and perhaps the subjection of the will was more directly sought, than is the case under the present system. It must also be observed, that much less attention appears to have been paid formerly to the animal comforts of children in boarding-schools, to which those of the middle classes of tradesmen were sent than is the case at present. Whilst there was no scarcity of food, there appears to have been little study to please the appetite or the fancy; and the whole provision and accommodation for the children, must have been of the very simplest kind, to have allowed the terms for board and instruction to have been such as they were in the school at Sowerby, and in various other similar establishments of that period. May not a good deal of the distinction between the old and modern schools, in all that regards the personal feelings, and the gratification of the appetites, be found in the

difference between the two words—*hardiness* and *tenderness*. And whilst there were many opportunities afforded under the old system, for the unrestricted indulgence of the selfish feelings which do not prevail under the other, there are also, it is believed, not a few circumstances in the modern system, which cherish the indulgence of the selfish passions, which were not so prevalent in the ancient schools. But without affecting to determine with precision, the question of the difference between the two systems, this we may observe as a result established by the observation of both;—1st, that no methods of restraint, however close, and no system of instruction, however correct, are sufficient to prevent the growth of evil in the heart, and to lead to the formation of that Christian character, which it is the great object of religious instruction to form; and 2ndly, that to effect this object, the means which appear mainly effectual under the Divine blessing, are in connexion with right knowledge, the consistent example of a truly Christian life, and the humble, patient, earnest, spontaneous efforts of one in whom this example is seen, with the individuals under his care. In connexion with such efforts, the guarded exclusion from contagious example, the close observation of the conduct of children, and the systematic instruction in religious knowledge, may be blessed indeed!

But whatever was the character of the instructions, literary or moral, which were given to the children of Friends, by the ancient schools to which we have been referring, it is pretty certain that the majority could derive no advantage from them. They were left to obtain such instruction in arts as the schools in their respective neighbourhoods supplied, in conjunction with home training. These schools, in general, afforded at that time a very meagre amount of useful knowledge, and the attendance at them led children, whose parents had brought them up with a good deal of

moral care, into almost necessary intercourse with the profane and the vicious.

There is reason to believe that this system of education was decidedly injurious to the children of Friends—that it tended to lower the standard of right and wrong which marked the Society, to that which too generally prevails in the world—that it opposed the maintenance of the Christian principles which they professed, and led to the abandonment of its distinguishing practices. From the great number who were disunited from the Society, in the rural districts especially, soon after the revival of the discipline about the year 1760, on account of conduct contrary to sound morals, there is good reason to believe that the whole practice of education throughout the Society, was far from generally favourable to the formation of true religious character; and therefore, that it was unfriendly to the strength or growth of the Society. If ignorance be the mother of a sort of blind devotion, the experience of the Society at this period proved how little it is connected with true virtue. It was, doubtless, under the conviction of these evils, that the good men of that day sought so earnestly to procure for the children of Friends the means of useful literary instruction, in connexion with circumstances favourable to their instruction and preservation in the practices and in the principles which they believed to be truly of Christ. And this brings us naturally to some further notice of the establishment at Ackworth.

We have already detailed the circumstances leading to, and attending the establishment of the school: we will now refer briefly to its constitution and internal economy, and also to some of the results of this important experiment of the Society, in the promotion of sound education among its members.

Ackworth School being a Society Establishment, appro-

priated to the use and benefit of the whole nation, was, and remains to be, under the control of the Yearly Meeting. Its management devolved, in the first instance, on the Meeting for Sufferings; but it was soon arranged that the general government should be placed in the hands of friends, deputed by the several Quarterly Meetings, to meet annually at Ackworth, along with the members of the committees, and the agents for the school, in the various meetings throughout the nation. To this "General Meeting" was deputed the power of making rules for the government of the institution, and of appointing committees for its immediate management. It was concluded that this service should be placed in the hands of two committees, one to meet in London, and the other at Ackworth. Each committee consisted of twenty-eight friends, and met monthly; and any proposition of importance arising in one, required the sanction of the other before it was adopted. The more immediate care devolved, of course, upon the committee which met at Ackworth, the members of which, chiefly resided in the county, but many of them at a distance of twenty or thirty miles from the place of meeting.

The arrangements for the internal management are worthy of notice. Anxious to have the establishment conducted with a primary view to the religious benefit of its inmates, it was particularly desired that the head of the establishment should be a friend of decided religious character and experience, and they ventured to hope that such an one might be found who would voluntarily and gratuitously undertake the post of resident superintendent and treasurer. Such a friend was found, or rather we would say such friends were found, in John Hill, of London, and his wife and daughter. Under a sense of religious duty, they freely offered their services to the institution, and they were gladly accepted.—The kind and christian benignity of this family, as well as

their general knowledge and understanding, had a very favorable influence on the character of the school in its early years. The wife of the superintendent, a prudent and excellent matron, was the mistress of the family, and, assisted by a housekeeper, had the charge of the domestic affairs: the daughter, an intelligent, pious, and judicious young woman, was the principal directress of the girls' department. Thus auspiciously the institution opened.

The liberality of Friends, says Dr. Fothergill, in a letter now before us, dated 8th mo. 4th, 1780, has provided "the purchase money entire and sufficient to defray, or nearly so, the expenses of the year, which have been very great on account of the purchase of furniture, the necessary alterations, and many other charges which will not annually occur." The state of the school was at this time entirely satisfactory to him, for he says in the same letter, "Three hundred children of both sexes are now receiving, in that house, as many benefits as children receive in any school we know of, their ages considered. The improvement in reading, writing, arithmetic, and behaviour, are perhaps not to be equalled any where: the family is become an object of public attention through a very populous country, and is frequently visited by people of rank with astonishment.* Decency, cleanliness, regularity, and diligence are conspicuous in every part of it. I have seen it twice this summer, and therefore

* It must be remembered that public educational establishments were not so common in those days, as they have since become, and we have no doubt the interest excited by this institution, under the care of Friends, was increased by the unhappy circumstances of its predecessor. The Foundling Hospital had been altogether a most disappointing experiment.—A Friend now living, one of the first scholars, remembers — Wynn, Esq., of Nostal Park, who had been a most active and zealous supporter of the hospital, coming into the room whilst the boys were at dinner, and being affected to tears by the sight—"Why," said he, "could not we have our children as happy and healthy as these?"—The solution of this question is deserving of the most serious attention.

do not write from hear-say. All is effected, not by sternness and chastisement, but by attention, and by promoting every thing commendable, by reasonable conduct towards the children and suitable encouragement. Not only the children themselves, but the Society at large will be witnesses of the great benefit arising from this seminary; there are so many hopeful children of both sexes daily giving proof of singular proficiency, that it fills the hearts of all who see it with gladness. My time will not allow me, as I could wish, to dwell on this pleasing subject. Our friend, David Barclay, is just come to town, after residing several months in that neighbourhood, merely to promote good order, and establish, in conjunction with the committee, the necessary regulations for conducting this great family, which has increased with an unexampled rapidity, and would still increase were it not necessary for us to fix some limits. We are induced to make a stand in order to obtain more, and suitable teachers; and it is the expense of this most important article—suitable salaries for able and well qualified teachers—that will make it necessary for us more than anything else, to solicit the benevolence of our friends." We will not apologize for the long extract from this letter, inasmuch as it places us so much side by side with the early promoters of this important experiment, and lets us into the feelings and sentiments of a good and great man, who, in the midst of his arduous and lucrative professional engagements, found time and heart to devote much of his energies to promote the christian education of youth, and the welfare of man in general.

Thus introduced to the hopes and expectations of the founders of this institution, and also conversant with it, after the operations of more than sixty years, we must briefly review its history, and endeavour to ascertain whether it has realized the sanguine anticipations which were formed respecting it.

The Superintendent was advanced in age when he entered on the undertaking, and in a few years the energies of his mind evidently declined. His natural and habitual gentleness became weakness, and the boys' school got into a state of great disorder. In this state of things one boy had, for a considerable time, so completely the ascendancy in the school, that he took the title, and thoroughly acted the part of, king. The masters had no influence over the spirit of the school, and a state of lawlessness, as regarded their authority, prevailed. We introduce this incident partly with reference to some observations made in a previous paper, and partly as illustrating the working of the system of gratuitous services. We doubt whether the worthy man at the head of the establishment would have lingered in it so long after his strength had failed, if he had been a paid officer. He was succeeded, in 1791, by John Hipsley, a Friend of high moral and religious worth, and of great decision of character. Like his predecessor, he was a gratuitous officer, and he soon brought the discordant elements of the boys' community into subjection and order. It was, however, by the introduction of a more stern and severe system than that which appears originally to have prevailed in the school; and this course of management, in degree, remained in the establishment even when the cause for it was well nigh forgotten.

After rendering valuable service to the school, John Hipsley resigned his post, and was succeeded, in 1795, by Dr. Jonathan Binns, who retired from practice as a physician, and disinterestedly, under a sense of duty, undertook the gratuitous management of the establishment. We haye no doubt that he rendered valuable services to the institution; but, brief as this sketch must be, it would not be faithful if we did not state that during the period of his government, considerable discrepancy of sentiment arose between the two committees, on several points, and between

one of the committees and the superintendent. It is the only instance, we believe, in which decidedly discordant feelings have prevailed in the management of the institution. On the retirement of Dr. Binns, in the year 1804, it was concluded that the superintendent should be a paid officer, and that the office of treasurer should not be connected with it. Robert Whitaker, who had been for some years the secretary to Dr. Binns, and his personal friend, accepted the office of superintendent, and held it to the great satisfaction of both the committees for nearly thirty years. During this period harmony has prevailed in the various departments; the teaching has been efficient, and the extent of literary instruction afforded by the school has been enlarged. Geography and history have become regular parts of the instruction, and a limited number of boys acquire the elements of the latin tongue. During the last twenty years, an increased attention has been paid to the storing of the children's minds with the knowledge of the Holy Scriptures, upon the various parts of which, they are regularly questioned. It is certain that in the various periods of the institution, it has given instruction, in the arts which it professed to teach, in a sound and efficient, and never in a superficial, manner; and those who have been educated at the school afford sufficient evidence of its character in this respect. The grammar of the English language has been long taught with particular care, and this study has, we believe, supplied to some extent the deficiency in that peculiar part of mental culture which is connected with the study of the ancient languages. The regular application enforced in the school, with sufficient intervals of relaxation, has tended to the formation of industrious persevering habits which, generally speaking, characterize those who have been under the training of this school. We know that it is difficult to determine, with anything like

precision, the results of an educational establishment, but we feel no hesitation in asserting from our own observation of men, in various situations of life, who have been educated at Ackworth School, that it has given them a very useful and competent introduction to the various posts in commercial and civil life which they may have had the opportunity of filling. We mean, of course, that it has supplied them with the elementary knowledge, and the habits which these situations require. Of the practically moral and religious influence of the school, upon the men and women who have been educated in it, it is more difficult to speak with certainty.

Many members of our Society have acquired nearly all the elements of their secular knowledge at Ackworth School: they are known to have entered in ignorance, and they have left it well instructed; but we know not to what extent good or evil agencies have been operating upon the character, previous to the children coming to the school, and still less able are we to ascertain, how powerfully these agencies may have been exerted between the period of their leaving the school and arriving at manhood. We know well that many good men, fearing God and hating covetousness, have been instructed in this school; we know also that too many of its pupils have belonged, and do belong to, an opposite class. We cannot say positively that the one or the other condition is to be traced to circumstances connected with this institution, but we do know that not a few of the former class look back to their instruction at Ackworth, in things moral and religious, and to the circumstances which surrounded them whilst there, with grateful recollections. We know that many of the most useful members of our Society have been pupils at Ackworth School; and we believe that if the good men, who, seventy years ago, exerted themselves so nobly in its foundation, were now permitted,

with more than human penetration, to look over the six thousand names which stand upon its rolls, they would not feel that their time, their labour, and their money, had been bestowed in vain. Some of their expectations, probably, would not be found realized—much there would be to deplore—but we apprehend they would find such an amount of benefit to man—the fair result, under the divine blessing, of the labours of this institution—as would excite in their minds the feeling of thankfulness and gladness. We think that there has been sufficient evidence of successful effort to encourage those who are engaged in carrying on the institution to persevere, and at the same time sufficient evidence of failure, in degree, at least, connected with our defective operations, to stimulate us to further effort in the great service of right moral training.

The influence of Ackworth School, in promoting the work of education, has been far from confined to its direct instructions. Some friends, at the time of its establishment, thought that the diffusion of knowledge to which it would lead, would increase excessively the number of schoolmasters; but though this anticipation has not been realized—and good instructors of youth are yet far from plentiful—we must acknowledge that several of the best of this useful class have obtained the basis of their education at Ackworth School. Nor is this the only way in which it has promoted the diffusion of sound knowledge in the Society. The existence of such an establishment, and the good opinion which was soon generally entertained by Friends of its usefulness, could not fail to bring the subject of education more immediately home to families, and to raise the standard of what was due, in the education of children in the humblest situations of life. As it was a standing inquiry in the several Meetings of Discipline, whether the education of the poor was properly attended to, the extent of intellectual instruc-

tion given at Ackworth, came gradually to be considered as the standard of what was due to our members, when their education had to be provided at the expense of the Society. We do not mean that there was any standard of this kind laid down by the Yearly Meeting, and we have some doubts whether the original promoters of Ackworth School did contemplate its appropriation, so largely as has been the case, to this class of children; yet it has in this respect greatly tended to dispel the ignorance which they lamented, and to diffuse sound useful knowledge throughout the Society. The example and success of Ackworth School also tended to encourage the formation of other educational institutions, and served as a guide to those who were engaged in promoting them.

We shall now notice some of its most obvious effects in this direction. Soon after the establishment of Ackworth, a friend in the north of England, extensively acquainted with the wants of the families of Friends, felt a strong religious concern for the establishment of a school for girls, who were not likely, on various accounts, to receive an education at Ackworth. Her concern was not merely with reference to the more opulent, who could not avail themselves of a charitable provision, but also to those whose age or other circumstances might exclude them from the benefits of Ackworth School. It likewise extended to children who were not members of our Society, but whose friends were desirous that they should be religiously educated in accordance with its principles. Mentioning her views to several of her friends, she found those who heartily concurred in the proposal, and who were willing to unite a little property and attention for the purpose of carrying it forward. One of the friends offered (her husband uniting therein) to take the gratuitous charge of the school. A suitable house was taken in York, and furnished in a plain manner, adapted to the

accommodation of about thirty girls; and the school was opened in the year 1784, on the moderate terms of fourteen guineas a-year, for learning, board, and washing. The superintendents furnished their own parlour and lodging-room, and also paid an ample sum for their living in the family. And not only were the services of *these* friends gratuitous, but several religious-minded young women offered themselves as assistants in the school, without salary. For several years the only paid officer in the establishment was the sewing mistress, a pious young woman, who served the institution very essentially for a small remuneration. It might truly be said that this was a religious establishment, since the *religious improvement of the minds of youth, and the training of them in true simplicity of manners,* were its avowed primary and principal objects, and everything in it was made subservient to these great ends.—Its scheme of instruction, in the first instance, was not extensive, very little exceeding that of Ackworth School: it was, however, extended as opportunity offered. The provision in every way was simple, but good and substantial. The scholars were sometimes employed in domestic matters; and though no particular costume was adopted, the children were expected to conform to such plainness of habit, as the managers deemed to be in accordance with Christian simplicity. All display or exhibition of knowledge was avoided; and it may be said, that what was professed to be taught, was taught thoroughly.*

* In the management of the school, and especially of the literary department, great advantage was derived from the assistance of that excellent man, the late Lindley Murray, who settled at York in the year of its opening. He took a great interest in its welfare, in every respect, and his first attempt to write a grammar was for the use of the teachers in this school. He became himself their instructor. His grammar in embryo, it may be said, was used by the scholars long before the first edition was published, and the profits of the first edition were devoted to the benefit of the school, whose wants had given rise to its compilation.

Much importance was attached to the formation of right habits and order; regularity and industry marked the establishment. It was far from a system, however, of rigorous exaction—*rule* was not mainly relied on. Where great principles are in efficient operation, exceptions can be freely admitted, and the spirit of the system be nevertheless maintained. A feeling of confidence and respect towards their teachers was prevalent among the scholars, and an easy, cheerful temper was cultivated and prevailed. Under circumstances such as we have described, with regard to the origin and economy of this school, we may be assured that the children had the great privilege of religious example. With respect to what may be called, more specifically, religious instructions, we are more able to state the principles than the details on which it was carried out. The views and feelings of the managers, in regard to the Christian discipline of children, have been stated by one of the proprietors in a very clear manner; and from this document we shall draw a few extracts which may exhibit the springs, if not the operation, of their methods. First, it is stated, *that the main end of their religious and moral discipline was to bring the children to a true and profitable sense of their own states, and direct them to the spiritual warfare in themselves. That, by attention to the inward convictions of Divine Grace, they might be brought to a state of true repentance and conversion;* and, says the document, "where this is the principal object in the view of those who consider themselves as delegated shepherds, accountable for the preservation of their flock, they are religiously engaged to promote it by such means as are put into their power, under the influence of a Christian spirit, which preserves from a desire of occasioning suffering, or more of it than is absolutely necessary, for the attaining of that end, gives patience to persevere in labour, without fainting—strength to bear and forbear, in their waitings for

the springing up of the good seed; and opens an eye of faith to look for, and depend only upon, the Divine blessing on their endeavours."

"Hereby the conduct of such is deeply instructive to children, and may seal upon their minds the pious concern of their preceptors; and affectionately endear them in a friendship lasting and profitable, when they prove, through the influence of Divine love on their own understandings, the justice, mercy, and nobility of that christian discipline which has been exercised towards them." The views of the managers in regard to the qualifications for, and the state of mind in which, the education of children should be carried on with a view to the formation of religious character, are further and strikingly stated in the following passages: "It is lamentable to see how people in general, and even some who seek the sense of truth on other occasions, seem to consider themselves at any time, or in any disposition, qualified to instruct or to correct children, without perceiving that their own wills require to be first subdued, before they can be acceptably instrumental in subduing the will of others." * * * "Provoke not your children to wrath," said the Apostle. A conduct may be exercised toward youth, which, being under the influence of the passions, has a natural tendency to raise a similar return. To punish a child because it has offended us, without the discovery of an evil design, is to act under an unchristian spirit, which avenges injuries. This is a disposition which is apt to receive its gratifications from a flattering, cringing spirit, and from such marks of respect as originate in an impure spring of action; and hence, teachers of children may, from a superficial judgment, approve and strengthen the little Pharisees under their care, whilst the pure life that is struggling in the hearts of some, who resemble the Publican, is crushed and disregarded. Many and deep are the sorrows of the childhood of some,

proceeding from different causes, and doubtless that incapacity wherein they are placed for obtaining redress for real grievances, and the abuse of power being strengthened in those from whom they receive them, may be numbered among these affecting occasions."

The discrimination required, in the treatment of children, is thus referred to: "Many there are even in our Society, who have a loose, unguarded education, and grow up as degenerate plants of a strange vine, having very little care exercised towards them, except to indulge their unruly appetites and passionate desires. These require the yoke to be laid upon them with caution, and true judgment, lest more should be demanded than they possess ability to perform, and so their deficiences be unjustly laid to their charge: yet the cultivation of their minds should be steadily pursued, under that holy assistance, without which we can do nothing acceptably." The importance of humility, on the part of those who govern children, and the true use and abuse of power, are thus described: "It is the humble mind, to which are unfolded such mysteries of true godliness for its own edification, and that of those under its care, as could not have been received in the support of a false consequence, and the love of superiority."

"If children are to be instructed in the ground-work of true religion, ought they not to discover in those placed over them, a lively example of its influence? or ought they to see anything in the conduct of *others*, which would be condemned in *them*, were they in similar circumstances? Of what importance, then, is it for guardians of children, to rule their own spirits; for when their tempers are irritable, their language impetuous, their voices exerted above what is necessary, their threatenings unguarded, or the execution of them rash, however children may for a time suffer under these things, they are not instructed thereby in the ground-work

of true religion. The love of power is so deeply implanted in the natural mind, that unless we discover it, and its evil tendency in the true light, we are not likely to consider it as an enemy of our own house, against which we are called to war with as much righteous zeal as against the evil in others! —Yea! with more! because it is declared, such are our greatest foes." * * *

"The prodigal display and use of power is the very destruction of christian discipline.—Power is necessary, not to be assumed in the will of the creature, but to stand subservient to the judgment of truth, under which it ought to be exerted, as a waiting assistant ready to be called in cases of difficulty; when, if it step forth in true dignity, the appearance, rather than the use of it, may generally prove sufficient, and its wise retreat render it still more useful and reverenced."

"True love, clearness of judgment, and the meekness of wisdom, are the supporters of true dignity—and where these prevail in a mind under the divine government and control, they give authority, firmness, and benevolence, in thought, word, and deed—which have a profitable and comfortable effect upon those who are placed under their influence, and open a door for undisguised familiarity, and affectionate intercourse, wherein children receive instruction more suitably and cordially than under the arbitrary sway of continually assumed power. Should we lay hold of christian discipline in all its branches, and return with it to its root, either among children or in the church, we shall always find it originates in a christian spirit; and that every plausible appearance which is defective in this ground, is so far no better than sounding brass, or a tinkling cymbal!"

We have here sketched, from an authentic and competent source, the principles which governed the conduct of those who were engaged in this school, and which guided their methods in moral and religious training. They bespeak a

deep christian, and it may be said, a truly philosophical view, of what the human character is—a right estimate of the paramount importance of divine things, and of the means by which alone, *that* right estimate of them can be given to the youthful mind. It will be observed, that religious training is here, and most justly, considered, not as a distinct part of a system of education, but as the great object of every part. It was the leading idea to which every thing else was subservient; and we believe that it has been the lot of few experiments, to have had the evidence of a larger portion of success, than attended the labours of this unpretending institution.

Not a few of the most valuable members of our religious society have traced the right decision of their early life, to the sound religious care and example which this school afforded them. We think there is clear evidence, that its tendency was to form characters distinguished by true christian simplicity and decision of mind. This may, perhaps, be chiefly attributed to the degree in which the example of true singleness of purpose, and devotedness to the cause of Christ, marked the individuals who presided over and conducted this establishment. Though they had many anxieties and disappointments, in connexion with its progress, and perhaps at times might have to feel that they were almost labouring in vain; yet, on the other hand, were they very often cheered in the course of their moral husbandry, by witnessing the opening blossoms and the ripening fruit. Those who best know the history of this seminary will, we doubt not, decidedly confirm the testimony we have given as to its success in promoting the formation of sound religious and intellectual character. We shall not unnaturally be asked to state the forms and modes by which these principles were brought into operation. We believe they were not unfrequently, and perhaps most powerfully, exhibited, in spontaneous acts

which cannot be enumerated, and therefore cannot be systematized—acts of private and individual intercourse with the children—of secret exercises of the mind on their behalf, known only to "Him who seeth in secret, but rewardeth openly." There was no contempt, however, of right forms and orderly arrangement, or other external means, tending, in accordance with the religious principles of its founders, to the moral improvement of their pupils. A short chatechism, chiefly in the words of Scripture, was in use in the school, and committed to memory. The Holy Scriptures were of course regularly read in the family, but the practice of questioning the children as to their remembrance or understanding of that which was read, was not adopted. Great care was taken in regard to the books introduced into the school, and the collection, though varied in kind, would now be thought a very limited one. The children frequently, but not as a task, committed portions of religious poetry to memory, and the reading of suitable books was encouraged. We believe that the family readings in this establishment were opportunities of good to not a few of the scholars. The religious concern of the managers and teachers of the school was often on those occasions deeply felt, and was not unfrequently manifested by appropriate expression. But the time of silent retirement of mind on these occasions was often peculiarly solemn, and felt to be so by the children.

A strong feeling of caution, we believe, prevailed, lest there should be any *dependence* upon the mere knowledge of the head in religious matters, or that it should be supposed that there was any true saving acquaintance with divine things to be obtained, without that experimental teaching of the Spirit of Truth which brings to contrition and hearty repentance, and takes of the things of Christ and applies them livingly to the burdened soul.

It may be that this fear, and this caution, led to the

absence of some instructions, which rightly storing and informing the mind, might have become valuable means of future satisfaction and usefulness. Be this as it may, we think the experience of this school confirms the views we have already taken, as to what is essentially powerful in the formation of religious character, and serves to show that the great tendency of the moral, no less than of the physical world, is for "*like to beget its like;* and, it is never to be forgotten, that it is *things—realities*—not the *semblances* or *similitudes* of things which have power in the great work of moral propagation.

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ON THE PAST PROCEEDINGS AND EXPERIENCE

OF THE

SOCIETY OF FRIENDS,

IN CONNEXION WITH

THE EDUCATION OF YOUTH.

Part V.

READ, &c., IN 1842.

We have now sketched the proceedings of the Society of Friends, and their general views, in regard to the subject of education, from the time of their rise to the end of the last century. Our labour is therefore nearly brought to a close. We noticed in the last essay, the establishment of some schools which appeared to spring from the institution at Ackworth—and we shall on the present occasion, notice some other establishments, formed under the direction of several united or distinct quarterly meetings, or other associated bodies of Friends, for the education of their members. We shall also present to the meeting, some statistical particulars in regard to the present provision for education, in the Society in England, and conclude with a few general observations.

The endeavour to carry on extensively, a proper literary education of the members, with due consideration to moral

2777

and religious influence, in week-day schools, appears to have been in great measure abandoned, when it was resolved to open a school for the nation at Ackworth—In reporting this experiment, we pointed out some of the reasons for adopting the boarding-school system, and it would appear, from the esteem in which that large institution has been held by the Society, and by the subsequent establishment of other schools, on a similar plan, that experience had confirmed the soundness of the views which were entertained by the founders of Ackworth School.

In the year 1825, the establishment heretofore known by the name of the School and Workhouse, at Islington, was removed to Croydon, and modelled as nearly as it well could be, upon the Ackworth system.

In the year 1808, the Friends of Gloucester and Somersetshire Quarterly Meeting, with some neighbouring Quarterly Meetings of the West of England, and the Friends of South Wales, united in the formation of a local institution on the plan of Ackworth. Their great distance from this National School was the chief ground for this establishment; and it is believed that experience has justified their expectation of benefit, from having a boarding-school, such as they approved, brought so near to all their members.

In 1815, the Quarterly Meeting of Cumberland came to the conclusion to open a boarding-school at Wigton, for the benefit of their members. It was thought that a local school would have decided advantages for the Friends in the district, over one so distant as Ackworth. They thought that, as many of their members lived in the country, most of them accustomed to the simplest habits, and the children to the practice of assisting in the labours of their parents, they might have a school in their own county, in which the training might be rather more conformable to their circumstances than that at Ackworth—thoroughly simple and homely, as

every thing in that institution was, and is. It was also thought, that a school in their own Quarterly Meeting, at their doors as it were, and under their own inspection, would be likely to bring the subject of education more under the notice of Friends, and lead some to obtain for their children a better education than they otherwise would do—many of them being content with the instruction to be obtained in their own country schools. These latter expectations have been, we understand, justified by the result: the value of the local school has been fully appreciated in its own district; but it is remarkable, that so far from carrying out the idea of greater simplicity in diet and other personal accommodation, or of introducing more manual labour, or less literary instruction than are found at Ackworth, the school at Wigton belongs rather to a higher than a lower class of establishment. We have inquired whether the residence of children for two or three years at Wigton, has been found to disincline them to the simple and laborious habits of their rural homes, and the answer from parties well qualified to form a judgment in the case, has been decidedly in the negative.

The formation of these several establishments, as we have already observed, affords evidence of satisfaction on the part of the Society with the *boarding-school system*, as adopted at Ackworth, but it also indicates a preference of small district establishments over those on a larger scale. These more recent schools are distinguished from Ackworth by another circumstance, viz., that of admitting a limited number of scholars who are not strictly members, but who may be said, from their connexion with the Society, to be properly the objects of its care. This class has long engaged the religious interest of the Yearly Meeting; and we shall shortly have to mention other and distinct provisions for their instruction in boarding-schools.

We must observe that the establishments at Wigton and Sidcot were appropriated to the same class of children, in regard to circumstances, as the school at Ackworth. They all provide for the education of the poor, but their objects properly are the children of those not in affluent circumstances, and who cannot well afford the cost of private schools; and this is the line which, without any very strict discrimination, has practically been acted upon. Through the subscriptions, which are raised annually for the support of these establishments, parents who know themselves not to be the objects of any pecuniary assistance from others, in the education of their children, can make up the full cost of board and instruction in the schools; and there are agents in the several Monthly Meetings, through whom the applications for the admission of children to Ackworth are transmitted, and who exercise some discrimination in regard to the applicants, at least so far as to give advice with respect to subscription, and the communication of opinion to the Committees who have the management of the schools.

It is to be observed, that the new establishments of which we have been speaking, and which, with the enlargement of that of Islington, on its removal to Croyden, provide for the instruction of nearly three hundred children, have not had any sensible influence on the applications to Ackworth, or at least that this institution is still nearly full; and on the girls' side the number on the list has been unusually great during the last two years. We are led, therefore, to the conclusion, that the disposition of Friends to place their children in this kind of establishment has increased; and perhaps it may also be considered as indicating the increased desire on the part of Friends, that children in the humblest walks of life should partake freely of the benefits of these schools. Certain it is, we believe, that the diffusion of the elements of sound, useful, secular knowledge may be said to

be, in the strictest sense, universal amongst us, and it is well known that scriptural instruction is extensively in use in all our schools. The attention to instruction, both secular and religious, previously to the children's going to the public schools, is, we believe, greater than it was in the middle age of the Society. We remember a few years ago, how strong a sensation was excited in the Yearly Meeting, by a statement made by an individual, that a child of thirteen years of age had been sent to Ackworth unable to read; and though a satisfactory explanation of the circumstance was given, the surprise excited in the meeting indicated decidedly the fact which we have stated, as to the universality of literary instruction.

The attention of Friends, of late years, has not been confined to the classes which are provided for at Ackworth, and at the other schools of which we have just been speaking. Their attention has been frequently, in past times, turned to the desirableness of establishing schools for the right instruction of their youth of the more opulent class, in whatever is suitable for them to know, in connexion with proper moral and religious training. If this want had been duly supplied through the private boarding-schools of the Society, any associations for the purpose would have been worse than superfluous; direct pecuniary charity was out of the question, and the chief consideration was, whether a more certain, steady, and well regulated system of school instruction than was already provided, could be obtained through the exertions of voluntary associations, or of the organized bodies of the Society. There have been, from time to time, some very excellent private schools in the Society, but their *continuance* depends upon the health and life of the individuals who establish and conduct them; and as they decline in vigour, or pass off the stage, a blank is often left for a considerable time, in the supply of the right means of education, which is attended with serious

inconvenience to families, and disadvantage to the rising generation. The want is constant and nearly uniform, but the supply is uncertain, contingent, and fluctuating. We make not these observations to the discouragement or disparagement of private boarding-schools, but only to show the grounds on which associations have been formed for the establishment of schools amongst us. We wish the principle of natural supply of educational, as well as of all other wants, to be as little interfered with as possible. We believe that the efficient master of a private school will generally command support, and that his establishment will exercise a salutary influence on our public schools.

About the year 1827 a number of friends associated together to establish a school, which should supply a complete literary education to the sons of friends. A sum of money was raised by loan, for the purpose of purchasing suitable premises and carrying on the establishment, which was at length fixed at the village of Tottenham, near London, and placed under the superintendence of a number of friends, residing in the neighbourhood. This school which was opened in 1828 under the immediate care of Thomas Binns, has now flourished for fifteen years, and still affords the opportunity of a course of literary instruction of a more extensive range than any other school for the use of the Society at present does, and perhaps it may be said, than any has heretofore afforded. The number of scholars which it receives is about twenty-five, and the terms are £100 per annum, above the age of fourteen, including washing, and the various branches of instruction which are taught in the school.

The provision of a suitable boarding-school, for those whose parents, though not of the most opulent class, did not avail themselves of the benefit of Ackworth, had frequently claimed the notice of the Quarterly Meeting of

York; and in the year 1828, on a private establishment for the education of boys being given up, it was agreed by the Quarterly Meeting to take the premises, and to endeavour to secure for the district a good boarding-school for boys, in which a liberal course of secular instruction, and a religious, and guarded education might be provided. The number of boys proposed to be admitted was forty. The charge for English education was originally fixed at £30 per annum, including washing and the use of school books. It was found necessary, some years ago, to add the charge of £2 per annum for washing, and the general charge has just been raised from thirty pounds to thirty guineas.—The Latin, Greek, French, German, and Italian languages, and drawing, are taught in the school, at an extra charge of £3 per annum for each branch. The number of applicants for admission into the school has generally exceeded the vacancies. The Quarterly Meeting has placed the general management of its affairs in the hands of a committee, and the superintendance of the establishment has, from its opening, been in the hands of the present master, John Ford.

In the year 1830 the Quarterly Meeting came to the conclusion to open a sister establishment at York, for the education of the daughters of Friends; and it was accordingly commenced in the spring of 1831. It receives thirty girls, and is under the management of the same committee as the boys' school. It has been from its commencement under the immediate care of Hannah Brady.

It does not come within our province to detail the particular plans of education pursued in these modern and existing schools; our business is mainly to collect instruction from the records of the past; the history of present experiments belongs to other departments, which have in part already been supplied in the essays presented to this Society.

We must however be allowed briefly to notice another

class of schools which have risen up very recently, and have obtained the liberal support of the members of the Society. In the year 1828, the Yearly Meeting issued a minute to the several Quarterly Meetings, calling their attention to the state of the children of persons who were connected with the Society, but not in membership. Such of these as attended our meetings, and who therefore were not under the notice of any other religious society, the Yearly Meeting deemed to claim the christian attention of the body.

The subject when brought before the Quarterly Meeting of York, excited a lively interest, and a Committee was appointed to consider how the concern of the Yearly Meeting could be best carried out. The Committee instituted inquiries, in the several Monthly Meetings as to the number of children of the class referred to in each of them, and found that the objects claiming their notice, were very numerous. Many of these they believed would be best provided for by the establishment of a boarding school. The meeting approved the proposal, and recommended subscriptions for carrying it into effect. At the very next meeting, donations to the amount of £1707. 9s. 6d. and annual subscriptions of £46. 13s. were offered, and to the following Meeting, additional offers were made of £1157. 2s. 6d. in donations, and £81. 18s. 6d. in annual subscriptions.

At the Quarterly Meeting, held in 3rd. month, 1830, the Committee was authorised to proceed in the carrying of its plan into effect, and in the 9th month, 1831, they reported the purchase of suitable premises at Rawden in the West Riding of the County of York, and in the spring of 1832, a school was opened there for forty-eight children.

It was designed that this school should combine some manual employment with its literary instructions. The establishment was placed under the management of a committee of the Quarterly Meeting, a sub-committee of which meets

monthly at the school. The terms of payment in this establishment are different from those of any other of our previously established schools. As children of parents in quite different circumstances in life are accommodated in it, there are three rates of charge, viz., £6, £12, £16. Originally twenty-four were taken at the middle rate, and twelve at each of the other. It has since been altered to sixteen of the middle and highest rates, and nineteen of the lowest. The school now contains twenty-seven boys and twenty-one girls. It was calculated that the cost of board and education would be about £16, and experience has confirmed the correctness of the estimate.—Clothing is not found by the institution. No difference is made in the education or diet of the children on account of the difference of payment, and the inconvenience anticipated by some, of the higher boys lording it over the others, has not, that we can find, been realized.—In fact, a school is a community, in which power of body or mind will claim and secure their own rule.

The provision of suitable schools for this class of children, has subsequently claimed attention in various parts of the nation. Several Friends in Lancashire became much interested in the subject, and their efforts to promote it, led to the two Monthly Meetings of Hardshaw East and Hardshaw West concluding to establish a school, with similar objects to that at Rawden, but having also a view to the education of some of the children of their poorer members.—It was opened at Penketh, in the year 1833, and was placed under the care of a committee of the two Monthly Meetings. It carried out more decidedly than had been done at Rawden, the plan of intermixing manual labour with literary instruction; and under the immediate direction of William Thistlethwaite, it has combined the two objects to an extent and in a manner which are well worthy of attention.

The friends of the Quarterly Meeting of Durham have also taken up the subject with great energy, and, aided by a munificent donation from Thomas Richardson, of London, purchased an estate at Ayton, in Yorkshire, and determined to try the practicability of uniting manual agricultural labour with mental instruction, to a greater extent than had yet been done in any of our establishments. They opened their school in the 6th month of the year 1841; and in the 1st month of the present year, a school for the same class of children, and also making manual labour a prominent object, was provided and opened by the united Quarterly Meetings of Berkshire and Oxfordshire, Northamptonshire and Buckinghamshire. This school now contains about thirty-four children.

These establishments for the education of children, the care of whom, in the course of things, may be said to have devolved upon us, though not forming in the strictest sense, part of our Society, is a new and interesting feature in the history of our educational proceedings. That the effort will be attended with *some* benefit to this class we cannot doubt. The extent of this benefit will very much depend upon the manner in which the children are disposed of on leaving the school, and upon the care which is taken to carry out in their subsequent situations, the concern of the Yearly Meeting, in regard to their judicious oversight, by Friends of the Meetings within which they may reside.

Though certainly forming no part of the history of the past, we shall conclude our narrative, by presenting to the meeting a statement of the number of children who are now in schools of various kinds, under the immediate care of members of our society.

ENUMERATION OF SCHOOLS & SCHOLARS.

PUBLIC SCHOOLS.

		BOYS.	GIRLS.
Supported in part by Subscriptions.	Ackworth.....	170	—126
	Croydon	80	— 60
	Sidcot	54	— 40
	Wigton	28	— 32
	York	40	— 30
	JOINT STOCK.		
	Tottenham	26	
		398	288

PRIVATE BOARDING SCHOOLS.

249 — 82

PUBLIC SCHOOLS CHIEFLY FOR THOSE NOT MEMBERS.

	BOYS.	GIRLS.
Rawden.....	28	— 21
Penketh	36	— 24
Ayton	20	— 20
Sibford	18	— 14
	102	79

Such is the history of the proceedings and experience of the Society of Friends in regard to education, which in conformity with our appointment we have been able to prepare. We are very sensible of its deficiencies, yet we trust it may not have been altogether devoid of interest or instruction. We had hoped to make the *past times* speak with greater distinctness of their doings and condition, and we had anticipated to make more clear the identity of some modern and ancient experiments in the treatment of mind, and thereby to show more fully, wherein our present steps in education had the character of iteration, rather than of progression. That much of what assumes the character of novelty in education, is but the revival of old and abandoned experiments, we cannot doubt. The scheme of John Bellers may be taken as an example—the irregularities, vices, and miseries of society were the evils to be remedied, and the means proposed were the taking of people out of their natural position in society, and managing them in communities. It was thought that trade and manufacture could be carried on to as much advantage by a joint stock company, as by individual enterprize; and John Bellers appeared to think, that a better system of general training than the natural domestic one, is to be found in the rules, examples, and government of an infant college. His notions were probably new in his own mind, but they were essentially old, and they have been varied since in various forms, and with one uniform result—that of failure. All these schemes, we believe, are founded in various degrees, on a false theory of what man is, and of the powers which we have at our command, for the modelling and governing of him. It assumes man to be more tractable than he is, and that it is easier to find those who have the heart and mind to form and govern him rightly, than is really the case. Man cannot be put into the *lathe*, and turned into the form and fashion we desire. He is doubtless,

to a large extent, under the influence of *means* and *circumstances;* but there are strong impulses at work within him; he is himself an agent in his own training—he chooses or refuses to be acted upon, either by human agency, or by that divine power which moves within him.—His *will,* which John Bellers acknowledges to be the great object of attention in education, is subject to numberless influences beyond the reach of human control, and a companion or example in the community may do more to direct it amiss, than all the labours of instructors can do, to direct it aright. Nor do the schemes we are speaking of recognize sufficiently the influence of the affections, which in the natural, may we not say the divine economy of society, act so powerfully on the *will.* They deal with the natural tie of near kindred as if it were not the appointed agency for the early nurture of the mind, and as if the natural affections between the parent and child, were not the great means by which a right human influence were to be exerted, upon advancing youth and early manhood.

These schemes dream of finding some angelic agencies by which the discordant strings of the human instrument are to be tuned to harmony—but truly they have dreamed. Where are the trainers for a nation to be found, who have those sympathies with children, with which the Creator has endued parents? Where is the love to be found which stimulates to, and cheers in the often toilsome labours of the moral husbandry; which hopes against hope, and watches, and digs about, and waters, the most unpromising plant; and longs, and asks for the genial showers of Heaven, to cause it to take root downward, to spring upward, and to bear good fruit?

We are not blind to the manifold defects of parental training. We believe these defects call for helps and provisions on the part of Society, and that boarding-schools are an

essential part of those helps and provisions: but we believe that past experience demonstrates that all schemes will be found fallacious and mischievous, which violate the natural bonds of society, and which propose to organize it on the principle, that the part of the parent in the early training of youth may be advantageously dispensed with, and that by artificial means, we may make up the creature to fill the precise place in Society which we desire it to occupy. But truly this kind of *making up*, is no part of our business in the work of right education.—Man, rightly trained, is a free, independent, voluntary agent, and this condition is perfectly compatible with the virtues of patience, humility, prudence, and subjection of mind to divine and human government. We want the man to think, and, after thinking, to act for himself; and having had his mental powers invigorated by culture and patient labour, to take that position in society, for which the openings of providence, and the sense of his own resources and duty lead the way. But we are allowing ourselves to wander from our immediate subject. We were endeavouring to point out the fallacy of that system, which proposes to substitute the services of the hired agent of society, for the voluntary cares of the parent; and we will only add, that thoroughly as, in our view, the system is condemned, by its breaking a great law of the divine economy, the seal seems to be set to this condemnation, by the *impossibility* of finding persons competent to carry out right plans—if we have been so happy as to find them—in the great work of infantile training.

The degree in which parental responsibility is felt in any community, is the evidence of its *moral* condition, and the extent in which that responsibility is acted upon, with reference to the *present* and *future* wants of an *immortal* being, is the truest evidence of its advancement in wisdom. Where the parental responsibility ceases to be generally felt

in a community, the moral standard and the practical wisdom must be at a low ebb; and we may well despair in such a Society, of organizing and carrying out a system very much above the prevalent standard.

It may be asked what have these reflections to do with the past experience of the Society of Friends, in regard to education. We are glad to say they have not *much* to do with it, in the way of reproof, but they have *a little*—sufficient, we think—to lead to some useful practical results.

The principles of our Society led in the earliest times, as we believe true Christianity ever has done, to the large cultivation of the social affections. Many very striking examples of the force of these feelings, in connexion with a supreme devotion to God, are presented in the unostentatious history of the labours and sufferings of the early Friends. They made war, indeed, with the *corrupt* in human nature, but not with human nature; they did not confound man's perverted tendencies, with the great laws,—the beautiful ties—by which the Creator has bound together the family of man. These they cherished, and only sought to have them subject, with all that was in them—body and spirit—to the Lord and Father of all. They looked not for the reformation of man by a new organization of society, and a change in the social system—but through the infusion into men's hearts of that gospel truth, which is the light and life of men—the power of God unto salvation.

We have seen in the preceding essays how large a view they took of the subject of education, and how deeply they were impressed with its importance; and they use this word far more with reference to domestic training—the influence of Home in all its circumstances and accompaniments—than to the communication of literary knowledge, or *school* training; and it is evident that they looked upon boarding schools not as the *chief* means of *education* in their community, but

as temporary helps to parents frequently rendered absolutely necessary by circumstances, and perhaps, also in themselves useful as a step in the progress of the life, and the knowledge of mental things, preparatory to that entire separation which usually takes place in youth or early manhood.

To *some extent*, however, the schemes of John Bellers the co-operative society man of his day, took with his friends—and the character of the Clerkenwell School and Workhouse was the result of his efforts—though it must be admitted that it carried out his system very imperfectly. In the establishment of Ackworth, we incline to think there was rather more idea of the power of *Society* through Schools, to train the youthful mind to energy and virtue, than experience has justified, or than has subsequently been entertained. In the early part of this institution many children were six or seven years in the school, with scarcely any intercourse with parents or other relations and we believe that this breach in family ties, did not work well. How indeed could it, since the social affections, which form so important a part of the whole man, were so long materially checked in their action? Certain it is, that as the school progressed, the opinion grew up that it was not for the best that children should remain so long in the school, and the facilities of travelling of late years, have greatly promoted family intercourse, and the keeping up of the domestic affections.

The judgment now appears pretty much fixed in the Society, that the boarding school system conducted as ours now is has on the whole a decided advantage over that of village or town day schools; but, we must again say, though at the risk of being charged with repetition, that the boarding school is to be considered as the ally of, not the substitute for parental education. We believe, indeed, that this idea needs to be more fully received, and that parents need to feel still more than they do, that they are the chief educators of

their children, and that it is but a small portion of that great work which can be devolved upon the masters and mistresses of our Schools. The charge of these instructors is indeed a weighty one; the years which are spent at School, include one of the most important periods of life; body and mind are expanding—the will strengthens—the passions unfold—the judgment is still weak—the least part of education at this period, important as it is—is the mere communication of knowledge; the formation of right habits, intellectual and moral, the fixing in the mind of Christian principles of action, and the subjection to them of the will, are of infinitely more importance to the welfare, we might say to the greatness of the future man, than the largest accumulations of art and science. Well may we enquire, who is sufficient for these things? And we are bound to answer, that with man it is impossible, but with God all things are possible; and the meek and humble follower of the Saviour in this noble calling, will not want a portion of that heavenly wisdom, which, though in its operations it be often less striking to the outward eye than that which is merely human, works in harmony with divine grace, and has a power in it which is seen in its ultimate effects. Faith—hope—love—must be the sustaining watchwords of the Christian instructor.

To recur, however, again to the parent; we believe that the character of the future man is often laid in very early life. Education begins in the cradle, and every action and circumstance which occurs in the presence of the child, has a share of influence on his future character. The gentle restraints by the mother of the little obstreperous infant—her sweet smiles of love—her reproving eye—induce habits—thoughts—feelings—in the little pupil, and are the earliest, and perhaps among the most precious lessons of our lives: and they who *think*, or *act* as if they thought, that infancy has only to be fed and to be pleased, and that it is no time for

moral training, commit an error, which perhaps no future labour may be able to remedy. Not less important is the work of training in the subsequent stages of childhood—the opening mind is very sensible of impressions from without, and is the subject of strong internal tendencies within—the germs of all that constitutes man are shooting forth. If the evil passions are not restrained, they will gather strength with the years of the child. Much more, however, is to be done by example, and by a steady gentle rule in regard to its conduct, than by didactic lessons; above all, is it important to cherish that tender fear of offending its Heavenly Father —which is often found to prevail in very early periods of life, and which is greatly encouraged by instruction in divine things, and by the example of those who are walking in the fear of God. On the other hand, the early touches of divine grace are liable to be dispelled by a contrary conduct; the child's mind may be discouraged and hardened; and thus, it may be said, the way of the Lord, in that rectification of the heart which is alone of Him, is obstructed or prevented.

The work of education is undoubtedly very extensive, and includes in its perfect exhibition, arts which all do not possess; but really Christian parents, sensible of the responsibility of the trust reposed in them—alive to the influence of surrounding circumstances upon the minds of their children—aware of the inward motions of sin which are ever springing up, and seeking for divine help from day to day to curb and repress them, have the power to exercise the most important part of the great art of training an immortal being. They cannot be ignorant, from their own experience of the divine ways: they have in their hands the Holy Scriptures, in which the hatefulness of sin in the divine sight, and the true remedies for all the evils of our fallen nature are clearly set forth; there, especially in the history of the lowly Jesus, and in the message of mercy to man, through Him, is "milk for

babes," as well as "meat for those of riper years"—there are presented the best precepts of human action—there is exhibited the only perfect example of *godlikeness* in the human form—and there are to be found the gracious promises of Christ's spiritual presence as the observer of the heart—the reprover for sin—and the sympathizing helper of his children. These things carefully and feelingly impressed upon the youthful mind—the firm, steady, but gentle repression of evil action —the example of a truly christian walk—the prayers of a fervent spirit—constitute the means by which, under the divine blessing, the great work of right education is mainly to be carried on; and in this work we believe, *they* will have the largest measure of success, who however small may be their natural talents or their attainments, know most of the subjection of *self* to the divine law, and in whose hearts the love of God in Jesus Christ is most abundantly shed abroad. These views of educational means have been held by the Society of Friends from the earliest times, and have not been without practical results.* The *loss* which has been sustained by their not being carried out, we can speak of, but too largely. The

* We have already given considerable extracts from the advices of George Fox, in the earliest times, and from those of the Yearly Meeting in succeeding periods, up to about 1740. Those who wish for further evidence on the subject will find it in the "Rules of Discipline," under the head "Parents and Education," from which we select the following passages. They are taken from the Annual Printed Epistles of the Yearly Meeting, in the years 1767 and 1824.

1767.—"As, next to our own souls, our offspring are the most immediate objects of our care and concern, it is earnestly recommended to all parents and guardians of children, that the most early opportunities be taken in their tender years, to impress upon them a sense of the Divine Being, his wisdom, power, and omnipresence, so as to beget a reverent awe and fear of him in their hearts; and, as their capacities enlarge, to acquaint them with the Holy Scriptures, by frequent and diligent reading therein, instructing them in the great love of God to mankind through Jesus Christ, the work of salvation by him, and sanctification through his blessed Spirit. For though virtue descendeth not by lineal succession, nor piety by inheritance, yet we trust the Almighty doth graciously regard the sincere endeavours of those parents, whose early and constant care is

benefit of their exemplification has also been known, to no inconsiderable extent; and the degree in which, as a society, we approach the true standard of Christian character, may probably be attributed in no small measure to the right, virtuous, training of our families. Yet we fear there is a great tendency, in the present day, to a more superficial system—to methods which lay much on the surface, but which do little to invigorate the understanding, and to inure it to habits of patient labour, or really to rectify the will, by the establishment of new principles of action in the heart.

over their offspring for good; who labour to instruct them in the fear of the Lord, and in a humble waiting for, and feeling after, those secret and tender visitations of divine love, which are afforded for the help and direction of all. Be ye therefore excited to a faithful discharge of your duty. Be examples to them, in your meetings, your families, and your employments, of a diligent, humble watchfulness, and steady regard to that holy principle in yourselves, which you recommend to their observance. Be careful not to indulge them in any thing of an evil tendency. Keep them while young, out of the vain fashions, the corrupt customs, and unprofitable conversation of the world; guard them against the reading of plays, romances, and other licentious publications, of a nature prejudicial to the promotion of true Christianity; likewise against the public pastimes, and pernicious diversions of the age: all which are the inventions of degenerate and corrupt spirits, and strongly tend to draw the incautious mind from a sense of religious duty, to bring it into a state of alienation from the life of God, and to deprive it of that inexpressible comfort and delight which attend the daily exercise of religion and virtue."

1824.—"In contemplating the temptations incident to human life, our thoughts are again turned to the responsible situation of parents, and others who have the care of children. Much depends, under the divine blessing, upon the early formation of character. We therefore earnestly recommend to all who have the charge of youth, to embrace the first opportunities to instil into their tender and susceptible minds, correct principles of piety and virtue; in reverent fear to speak to them of Him who made them, and of Him who died for them; and to turn their attention to the discoveries of the Spirit of Truth. It is of great importance that every endeavour should be used, in love, to check the evil propensities of their nature, to control their will, to induce habitual reverence for God, and for the solemn truths of the gospel, and to lay the foundation of that humble faith in redemption through Christ, and in the teachings of the Holy Spirit, which we believe to be the basis of the christian edifice."

APPENDIX.

"REPORT

Of the Committee appointed to form a proposal for the encouragement of School-masters and School-mistresses, presented to the Yearly Meeting in 1760.

The Committee appointed to form some suitable proposal for the better encouragement of school-masters and school-mistresses in the several counties, pursuant to the direction of the Yearly Meeting, having met divers times thereupon, and deliberately considered in what manner the intention of the Meeting might be most effectually answered, have agreed to submit the following remarks and proposals to the consideration of the Meeting. And in order that the design of this appointment may be the better understood, we think it not improper, in the first place, to recite the Minutes of the Yearly Meeting relative to this affair. "The education and instruction of the offspring of Friends in learning and knowledge suitable to their stations, and the preservation of their tender minds, as much as possible, from the influence of corrupt conversation, and bad examples to the youths themselves, their parents, and the Society in general, being of very great importance; this meeting is weightily concerned that due care be taken therein; and it is desired that accounts may be sent to the Meeting for Sufferings, as speedily as may be convenient, from the several Quarterly Meetings, what schools are left for education of Friends' children, in their respective quarters, distinguishing such as are boarding schools, in order to be laid before our next Yearly Meeting."

Pursuant to this request, most of the Counties sent up particular accounts to the Meeting for Sufferings, which being read in the ensuing Yearly Meeting, 1759, the following Minute was made:— "The accounts of Friends' schools received from the several counties being read, and the present state of education in the Society weightily considered, this Meeting refers it to the Meeting for

Sufferings, in order to form some general proposal for the better encouragement of school-masters and mistresses in the several counties; and Friends in general are earnestly desired to communicate their sentiments on this subject, to some of the members of the Meeting for Sufferings, as early as may be, in order that some suitable proposal be laid before the next Yearly Meeting."

From the accounts transmitted to the Yearly Meeting, it appears that in some counties there are no Friends' schools, that in others they are for the most part mixed; that the number of able and well qualified Teachers amongst us is very small, and from the difficulty there is in procuring suitable masters and instructors where they are wanted, it would seem that the number of scholars they produce of reputation for learning is very inconsiderable.

This deficiency, however, is not in our opinion to be charged to the masters solely; parents too often contribute to the hurt of the children's education, by removing them from tuition just when the difficulties are surmounted that make learning irksome, and the proficiency small, and apparently useless. Not having been kept at school till they were masters of the language they were learning, they soon for want of use forget the little they have learned; and by this means lose in a few months the fruits of several years pain and labour.

This is likewise no small discouragement to the teachers to whom scarce any thing is more acceptable than the credit derived from the proficiency, and consequent reputation, of their scholars.

And we think that this deficiency in parents, together with the slender pay allowed to the masters, are two of the principal causes why so few able scholars are to be met with in the Society, and why so few of these addict themselves to the profession of teaching, as so little credit or advantage is to be derived from it.

To remedy these inconveniences, it is, in the first place, proposed that parents should, as much as possible, form to themselves some reasonable view of the situation in which they design their offspring to be placed, and to order their education accordingly; by which means much time and labour in learning things unprofitable might be saved; and not only saved, but employed in acquiring knowledge that might be of use to them in their future vocation.

The knowledge of the Latin tongue is immediately necessary but to few, yet this is commonly taught in every school, and youths are

frequently employed several years in acquiring a smattering of a language which is soon forgot, and if retained, would be but of little use to those who are by common custom forced to submit to the labour of learning. We mention this as one instance to demonstrate the necessity of a prudent foresight of the condition of life for which youth are intended.

But if parents propose to give their children a more liberal education, we could wish they would not withdraw them from school till they become thorough proficients in the branches of knowledge they ought to be instructed in, or, at least till they begin to perceive the advantage of their own application.

This we think would be a considerable inducement to masters to exert themselves in the tuition and instruction of youth committed to their care, when they had the prospect of forming youth, whose progress in learning and the reputation arising from this progress, would, sooner or later, most probably, reflect a considerable degree of credit upon their teacher.

But this is not all the encouragement due to those who are engaged in this laborious and important undertaking. We think, that if they discharge their duty with the diligence and capacity it requires, the consideration they receive for the labour is much beneath their real desert.

And we cannot well forbear remarking that as no employment is of more consequence to the rising generation than that of instructers, so there is none that appears to us to be worse paid, or their labours more undervalued. For this evil it seems difficult to propose an adequate remedy—to oblige parents to give higher prices to the masters any otherwise than by persuasion is not in the power of the Society. And yet to make this station more advantageous to those who fill it, appears to be absolutely necessary; otherwise there is just reason to apprehend that the present declension must speedily increase, both in respect to the number of teachers and their abilities.

Various methods have been suggested in order to remove this difficulty, some of which it may not be improper to mention, inasmuch as they may at once demonstrate the attention of the Committee to the business referred to them, and may, perhaps, afford hints to others for perfecting a plan which is of much consequence to the well-being of the Society. It was once proposed that a scheme, like the

following, should be proposed to the Meeting's consideration, viz.: —That a school should be opened in the neighbourhood of London, and be supported by the annual contributions of the several Quarterly Meetings. That in this school such a scheme of instruction might be established as might at once furnish able masters, and a judicious model of education. This, however plausible, was found exposed to many objections. As the expenses would be considerable, it was seen that a few only could have the benefit of it, and of these, perhaps, not many would choose to become schoolmasters, if other employments less laborious and more profitable offered; besides, it was thought that many of the counties would be slow in contributing to a plan, however useful in the main, of which they perceived no immediate benefit to themselves.

Some thought that if the counties could be prevailed upon to establish schools amongst themselves, by giving fixed salaries to masters, over and above what they might receive with their scholars, this might contribute to the end proposed by the Yearly Meeting, and enlarge the means of education. For instance, if in a large county, where Friends are numerous, the sum of forty or fifty pounds could be given to a master as a settled salary, in consideration of which the master should be obliged to teach all those children gratis, who are natives of the county contributing to his subsistence; leaving it to himself to receive the usual advantages of boarding.

But this it was thought would also be liable to strong objections; the children of such as could not afford to pay their board at school, which, perhaps would be the major part, would receive no benefit from such an institution. Besides, as there are many counties and Quarterly Meetings that would be able to raise a sufficient salary for a master, as well as to furnish a proper number of scholars; this method was likewise thought improper; for though by joining several of the smaller contiguous counties together they might be able to raise a public school amongst them, and might likewise furnish a competent number of scholars, yet the difficulties that might arise in respect to their quotas of the expense, the place where the school ought to be fixed, the qualification of the master, and the necessary regulations of the school, it was thought, would administer too frequent opportunities and occasions for disputes.

The following proposal was then deliberately considered, which,

if vigorously and cheerfully carried into execution, we think, is capable of answering the Yearly Meeting's intention. It consists of two parts, the first relating to the counties in general, its object is to increase the pay of school-masters and school-mistresses in the least burthensome manner, and to encourage others to engage in this useful occupation. The latter relates to the city of London only, at whose expense it is proposed to establish a school for the education of youth, in divers necessary qualifications that cannot easily at present be obtained amongst us, without at the same time, neglecting a just regard to the instruction of Friends' children of less ability, in making a provision for an education suitable to their circumstances.

First.—Let an annual subscription be set on foot, in each county by Friends of ability, and as large a sum as conveniently may be, raised for the encouragement of school-masters and school-mistresses, to be disposed of in the following manner. Let every school-master receive for every youth under his care, whether as a boarder or day scholar, not less than ten shillings per annum, payable quarterly, over and above what is usually received as the common price of instruction. In like manner, let every school-mistress receive for every child under her care, whether as a boarder or day scholar, not less than five shillings per annum, payable quarterly also; or any further encouragement that each Quarterly Meeting may think necessary.

This is to be understood of those children only whose parents are of the Society.

And in case there should be no Friends' school in any particular county, nevertheless it is proposed that the like subscription should be recommended to them. And if what they so raise be not sufficient to induce a master or mistress to open a school or schools in the said county, or the families of Friends lie so remote that it may be impracticable to support any school amongst them, in this case they are to add their collections to the stock of some neighbouring Quarterly Meeting, as may be most convenient.

By this encouragement, it is hoped that many Friends, of both sexes, will be induced to open schools in divers places, where now there are none; and be incited to take vigilant care of those committed to them, as on their character the number of scholars, and of course their advantage will depend.

But that the benevolence of Friends may as seldom as possible be

misplaced or continued to the unworthy, it is proposed that no school master or mistress shall receive the benefaction, but such as are approved by the Quarterly Meeting of the county in which such schools are opened. For this end it is proposed that every school-master or school-mistress who now teaches, or intends to teach a school in any part, or to entitle them to the county proposal, shall declare their intention to the Monthly Meeting, in the compass of which they design to reside.

That the said Monthly Meeting take notice of the proposal, and direct two or more Friends to make enquiry into the character of the person so offering, and make report to the ensuing Monthly Meeting; the Monthly Meeting is then to propose it to the Quarterly Meeting if they see no just cause to the contrary.

Nevertheless it is not intended to leave this permission entirely in the hands of the Monthly Meeting, but if any masters or mistresses think themselves not kindly dealt by in any respect, they may be at liberty to apply directly, to the Quarterly Meeting, after first acquainting the Monthly Meeting with their intention.

And if any children are sent from a distant Quarterly Meeting to be educated in another, it is not hereby intended that the teachers shall receive the additional sum from the fund of the Quarterly Meeting in which they reside, but from the parents or friends of such children, without lessening their subscription to their own Quarterly Meeting. And as various inconveniences arise to the offspring of Friends, from the conversation and example of children of different professions, it is desired that the schools under the care of Friends should be preserved as much unmixed as may be with others.

And Secondly.—In order that there may be in the Society, at least one school for the education of Friends' children only, in the various branches of learning, and such of the useful sciences as are consistent with our religious profession, it is proposed that such a school be opened in or very near the city, to be under the cognizance and direction of the Quarterly Meeting of London and Middlesex; and that the Yearly Meeting will be pleased to direct the said Quarterly Meeting to take the needful measures to open such a school, with all convenient expedition.

It may be asked by some, whether the knowledge of so many

things may not rather prove an hinderance to, than the means of an advancement in, solid piety, and the simplicity it teaches?

To this it may in general be answered, that the best things are liable to great abuses; but there is no fault in the things themselves. Isaac Penington, Robert Barclay, and William Penn, had very liberal educations. Many others might likewise be mentioned; indeed there were so many persons possessed of great talents, and great learning, early convinced, that nothing of this kind was wanting among them. Human learning was by them very justly condemned, while it was so commonly and unjustly esteemed as essentially necessary to a gospel minister. They endeavoured to destroy this false notion; and clearly demonstrated that the most excellent human qualification availed nothing to spiritual worship; nevertheless it seems not to have been their intention to discourage an application to human literature, or set aside the advantages resulting from it in civil life.

Should any Friends, at present, be desirous of furnishing their sons with an education like that proposed, or, indeed, to furnish them with any knowledge beyond that which is to be met with in most of the grammar schools, which affords little more than reading, writing, Latin, Greek, and a superficial knowledge of some branches of the mathematics, to whom must they have recourse for it? They are then to be sent to other schools, to masters of different professions and opposite views, mix with youth differently educated, their morals lax, and they indulged in many hurtful liberties; what prospect is there of a youth keeping his ground, and acting up to the principles of his profession, perhaps, single against numbers, powerfully combining against him? Those only who have been in such a situation can tell the danger they have been hereby exposed to; and are bound with even thankfulness to acknowledge to whom they owe their preservation. How many youths of very promising expectation carefully educated in some of our best country schools, and made acquainted in degree, both by the example of their masters, their friends, and their own experience, which was the way that was pleasing; how many of these, we say, have suffered inexpressible loss, by being sent to the schools in town in order to acquire those branches of knowledge in which they were found deficient; in those schools or academies, as they are generally called, they meet with so many temptations to liberty and neglect of the cross, so many abettors in

the way of pleasure and dissipation, that they too frequently become estranged from the Society and our religious principles. Fully sensible of these difficulties, many Friends of ample circumstances choose rather to leave their children without an education suitable thereto, than to expose them to the dangers attending these public seminaries; the consequences of which omission are so often not less fatal. Bred up without business, and too much unacquainted with themselves or the means of employing time usefully, they frequently slide into injurious habits, to their own great loss in divers respects, the grief of their friends, and disreputation of the Society. To avoid these evils, therefore, as much as may be, and that a just and thorough knowledge of all things necessary for the accomplishment of youths in the various conditions of life wherein they may be placed, this design is set on foot. And, as by this means the youth of the Society may probably be made acquainted with each other, they will be under the less necessity to contract friendship with those of other professions; a circumstance which has, perhaps, contributed more to the loss and estrangement of many hopeful persons from our Society than can easily be conceived. As in the establishment proposed, a religious education is an affair of the greatest importance, we trust it will be duly attended to, both in choice of the teacher and the general regulations of the school. Nevertheless, that the expectations of parents may not be raised above what is just, it may be proper to observe, that as we cannot make ourselves religious, or in other words, work out our own salvation without Divine assistance, much less can masters or mistresses impart it to others. But as we hope on the one hand, their endeavours will be exerted to keep the ground as free from noxious weeds as possible, to prevent bad habits, corrupt practices, or whatever would tend to harden the mind—so we think on the other that a clear, explicit, and solid instruction in the principles of the Christian religion, and in the history of the rise and progress of the Society, its practices and discipline, and the benefit resulting from an economy instituted by Divine wisdom, should make a part of the proposed education.

All which is submitted to the consideration of the Meeting."

Printed by John L. Linney, 15, Low Ousegate, York.

REPORT

CONCERNING

FRIENDS' SCHOOLS

IN IRELAND:

PRESENTED TO THE

FRIENDS' EDUCATIONAL SOCIETY,

7TH MONTH, 1843;

BEING THE SIXTH PAPER

PRESENTED BY THE COMMITTEE, APPOINTED TO ENQUIRE INTO

"THE PAST PROCEEDINGS AND EXPERIENCE OF THE SOCIETY OF FRIENDS,

IN CONNEXION WITH THE EDUCATION OF YOUTH."

YORK:

JOHN L. LINNEY, 15, LOW OUSEGATE;

AND E. MARSH, 84, HOUNDSDITCH, LONDON.

1844.

"REPORT

CONCERNING

FRIENDS' SCHOOLS IN IRELAND."

THE earliest notice of the care of Friends in Ireland collectively, with regard to the literary education of their children, appears on the proceedings of the National meeting, held in Dublin in 9th mo. 1675, in the following minute.

"It being proposed the necessity of endeavouring to get an able good friend to teach youth and keep a school in this nation for the better educating children, it was thought meet that every province general meeting do make inquiry how many friends' children may be had to put forth to such a school and bring an account to the next half year's meeting, and in the interim Francis Rogers and Thomas Holme are desired to write into England to make inquiry for such a friend for keeping a school at Castledermot or near thereabouts."

The result of the enquiries above directed does not appear on the national records, and we are not informed whether the design of establishing a school at Castledermot was accomplished. It would seem likely from the central situation of the place, and its circumstances as a small village, that it was a Boarding School which was contemplated. It is evident

however, that several schools conducted by Friends, must have been in existence either prior to this time or very soon afterwards, as the National meeting in the years 1680 and 1681 entered closely into the manner in which such schools were conducted, and directed a conference of Schoolmasters respecting the method of teaching, the books to be used, &c. —A prominent object of this concern appears to be, that nothing be admitted into the schools belonging to Friends, inconsistent with the purity of the Truth.—The following minutes appear on the proceedings of the National meeting about this period.

3rd mo. 1680.—"Francis Rogers is desired to speak with Christopher Taylor, Richard Richardson, and Ambrose Rigge, and to make enquiry of them after what method Friends' Schoolmasters about London do teach to children the Latin, Greek, and Hebrew tongues, and the names of the books they make use of gradually, and where the said books may be had, and to give an answer to Joseph Sleigh who is desired to give notice thereof to each particular province."

9th mo. 1680.—"An answer being come from Christopher Taylor, and other Friends' Schoolmasters about the method of teaching Friends' children agreeable to Truth, as was desired by our last half year's men's meeting, it is therefore agreed by Friends that each province order copies thereof to particular meetings and especially to Schoolmasters that are Friends, that the same rule may be followed, and return an account of it, and it is desired that all Schoolmasters Friends endeavour to come up to the next half years meeting to confer and conclude about it; Alexander Seaton to write to the schoolmasters accordingly."

3rd mo. 1681.—"The following Schoolmasters attended this meeting. Alexander Seaton, Laurence Routh, John Archer, Patrick Logan, and Henry Rose; who having conferred respecting the method of teaching children the Latin tongue

&c, and some objections having been made concerning the shortness of the rules in those books lately put out by friends, viz: *Compendium trium Linguarum*, wherefore Friends agree that Patrick Logan write to C. Taylor the said objections particularly, and desire his answer which Patrick is desired to send to the next half year's meeting."

It does not distinctly appear whether the schools in existance at this period, and conducted by Friends, were for boarders or day scholars, the latter however is most likely, it is also uncertain whether any of them were exclusively for Friends' children. There is evidence of a concern in the body that the children of its members should enjoy the benefits of a guarded education, and we cannot doubt that this concern was responded to by some, at least, of those Friends who were engaged on their own account in the business of teaching, but as we do not find that any public funds were yet appropriated to the encouragement of select schools, it may perhaps be inferred that the teachers were not likely to be restricted in the admission of scholars to those in profession with themselves. That their faithfulness to their own principles did, to a considerable extent, deprive them of the support of the public at large, is highly probable, and hence, and through the fewness in many places of Friends' children, there is reason to conclude that the business became unprofitable, and that from this cause the Society soon came to feel the want of a succession of well qualified teachers, and was compelled to devise means for supplying this want, as will hereafter appear. It is questionable whether we have any means of ascertaining precisely what was taught in the Schools in Ireland conducted by Friends, in these early times: there is evidence that some instruction was given in the ancient languages, and we may infer from this, that facilities were afforded for acquiring the other branches of useful knowledge, usually taught in classical schools. We

have no information respecting the religious instruction imparted in Friends' schools at this period.

The continued care of the National meeting, that the children of Friends should enjoy the benefit of well ordered schools, and be educated "in the way of Truth" is demonstrated by its minutes in 1687, 1691, and 1692. The first of these minutes gives some insight into the causes which were then operating, and which, there is no doubt, continued to operate, very unfavourably as regards the pursuit, by well qualified members of the Society, of the profession of Schoolmaster, this minute is as follows:

9th mo. 1687. "Whereas there hath been a concern upon Friends in some former half year's meetings touching the great service that there is and may be in Friends getting such Schoolmasters to teach and instruct their children as are honest friends, in the several cities, towns, and villages where Friends are especially so populous as to maintain a Schoolmaster; besides the advice and counsel of elder friends to that purpose. And yet this meeting being made sensible that several Friends Schoolmasters are putting off their schools, some alledging that some friends take their children from them and so discourage them, and they making conscience of [against] teaching many vain Latin books usually taught by the world's people get few scholars but Friends' children. It is once more desired by this meeting, that Friends do encourage such Schoolmasters as are Friends to continue their schools, and not to put their children from them to other schools without the consent of the men's meeting, and the Schoolmasters not to lay down their schools without the consent of the men's meeting to which they belong, and if they agree not, tobe referred to the Province meeting."

It is highly probable that the records of the subordinate meetings for discipline at this period, as well as for a long time afterwards, would, if they were accessible and carefully

examined, exhibit proofs of the same lively interest in this subject, and that in several of the monthly meetings, traces would be found of the concern having assumed a practical shape, either in the way of direct establishment of day schools, with salaried teachers, under the care of these meetings, or in pecuniary encouragement to teachers engaged on their own account. There is reason to believe that the want of suitable teachers became an increasing cause of complaint, and this subject continued to engage the attention of the National meeting. The following appears on its proceedings:

9th mo. 1725. "It being observed that in several parts of this nation there is a want of Schoolmasters that are Friends to teach Friends' children, and this meeting being concerned that such deficiency may be supplied, do desire that Friends of each Province and monthly meeting, take care to put out some such poor friends' children as are sober and likely to be of suitable capacity for that employment, to learn until they be fit to teach, or be employed as Schoolmasters, and that Friends in the mean time take care not to put their children to others that are not Friends, especially where Friends Schoolmasters and mistresses are to be had, likewise that poor Friends' children in general partake of necessary learning, and when fit be put to suitable trades according to former advices."

Nothing appears to have been done by the body at large, beyond the renewal of advice of similar import to the foregoing, until the 5th mo. 1763, when a Committee was appointed by the National meeting "to consider the case of the want of Schools and Schoolmasters;" who after deliberating on the subject reported at considerable length to a subsequent sitting, they state their opinion that former measures have proved ineffectual for want of pecuniary help, and propose; 1st, that such poor friends' children as may appear of suitable genius for Schoolmasters be put apprentice

or otherwise educated at the national charge; 2ndly, that the provinces report what encouragement they can give to a woman friend properly qualified to establish a boarding school for girls in a suitable place in the nation, "as such a school appears to be much wanted." They conclude with a recommendation that a Committee be appointed to correspond on this subject; which was accordingly done, and the body thus appointed, with some future additions appears to have become a standing "Committee on Schools," continuing its deliberations for a number of years and laying its proceedings from time to time before the National meeting. In 11th mo. 1763 this Committee submitted a plan of a boarding school for the select education of Friends' daughters, with a particular view of training some of them for teachers, and propose that £800 to £1000 be raised by subscription in aid of this object; the same report declares their unanimous judgment that a school for the select education of boys is equally necessary "and may be of singular advantage to the present and future generations," and recommends that the object remain under care of the National meeting until carried into execution. Report was made in 5th mo. 1764, that a house and 10 acres of land in and near the town of Edenderry had been taken for the female boarding school, and that the subscriptions are likely to amount to £900 or £1000. This school subsequently appears to have been placed under the management of a woman Friend from England, and to have been carried on for several years, but to have languished for want of adequate support, and to have been ultimately given up on the decease of the mistress in 1773. In 5th mo. 1774, directions were given to have the property in the establishment belonging to the Society sold, and its proceeds, together with some residue of the fund originally raised, divided amongst the provinces in proportion to the sums contributed by each The institution thus dissolved seems to have partaken in some

measure of the character of a private school, with an endowment, in consideration of which the conductress undertook to board and educate free of charge, or at a reduced rate, a limited number of girls; it consequently depended in a considerable degree for support on having a sufficient number of paying scholars, and these appear to have been wanting, but from what cause we are not informed. The "Committee on Schools" did not lose sight of the proposed object of establishing a boarding school for boys. In 5th mo. 1764, the National meeting agreed, at its suggestion, to appropriate an income arising from some houses in the town of Lisburn to this object; but notwithstanding the possession of some funds from this and probably other sources, obstacles seem to have arisen sufficient to frustrate this desirable project, and in 5th mo. 1767 it was announced by the Committee that there was no likelihood of the design being then accomplished. We do not find that any further endeavours to provide select boarding-schools, under the immediate care and control of the Society, were used prior to those which resulted in the establishment of the Provincial Schools as hereafter detailed.

Before we proceed to trace the successive steps which led to the establishment of a select boarding-school in each of the quarterly meetings, we may stop to enquire into the character and constitution of those schools by which the demand for education had hitherto in some measure, though imperfectly, been supplied. We have seen that the want of well qualified teachers had long been felt as a serious inconvenience, and when we consider the circumstances by which the Society was surrounded, this fact can hardly excite surprise. There were few places in Ireland in which Friends were so numerous as to furnish a body of youth sufficient, steadily to support a day school, and to yield an adequate income to the teacher: the education of children in schools where those of other professions were admitted was found to be unfavorable

in many respects to their improvement, and was consequently discouraged: it was likely, therefore from these and other causes, not only that few persons would seek to qualify themselves for an employment so precarious and unproductive, but that of those few, no inconsiderable portion would be of inferior qualification. In order to counteract the circumstances which led, or threatened to lead, to the dissolution of existing schools, as hinted at in the minute of the National meeting of 1687 above quoted, it appears to have become the concern of the monthly meetings, in several of the large towns, and probably in other places, to charge themselves with the maintenance of these schools, so far at least as to guarantee to the master a certain amount of income, to be made good out of the public stock, in case of a deficiency in his receipts from the scholars; it was incumbent also on the monthly meetings to sustain these schools for the purpose of providing suitable education for the children of those in low circumstances. In process of time it is supposed that these schools, originally undertaken by individuals, became more completely the charge of the meetings where they were situated; teachers were appointed when vacancies occurred, and standing Committees were formed to have especial care concerning them, a part of whose duty appears to have been to impart religious instruction to the children. The stipends of the teachers were doubtless small. The salary assigned, (or to speak more correctly, the income guaranteed,) to the master of the school, under the care of Dublin meeting about the middle of the last century, was £60 per annum, and we may reasonably suppose that the emolument of the teachers in other places was below, rather than above, that in the metropolis. And although we have no precise information as to the extent of instruction given, yet there is reason to believe that it did not embrace more than the common rudiments, and that the character of these schools was in general far below that which would be

considered satisfactory in the present day. A friend in Waterford thus writes respecting the Friends' school in that city. "We are not in possession of any records of Waterford monthly meeting prior to the year 1742: from that time its minutes evidence the continued care of Friends on the subject of education; their efforts appear at that time and subsequently to have been directed to the support of a day-school in Waterford for the education of Friends' children, and it appears probable that such existed at an earlier time. It appears to have been under the superintendence of a Committee of the monthly meeting, and a friend from a distance, in several instances, was engaged as Teacher, the meeting agreeing to pay him a certain salary if the amount received from pupils fell short of the proposed sum. Many difficulties seem to have attended their efforts; at times the school appears to have been suspended, at others, no friend suitably qualified offering as teacher, one of another profession had to be employed, the number of pupils was sometimes discouragingly small, and at length, on this account the school was thrown open to the children of those of other professions. A friend who was at the school about the year 1780 informs me that the course of education consisted of the usual rudiments of English learning taught at day-schools, but much more superficially taught than in most schools latterly; the old system of severity to the pupils, was in full operation, and the Friend retains a painful recollection of the indiscriminate and injudicious mode of punishment adopted, but which was common in other schools of that day. The older boys acquired some knowledge of the Latin language. With respect to religious instruction, the children got by heart the answers in the catechism, and on stated days were assembled in the meeting-house in presence of such Friends as inclined to attend, and examined as to their proficiency." Some evidence of the care of the body, or its well concerned members, for the religious instruction of the children at these

schools will be found in John Rutty's "Diary," in which frequent mention is made of his attendance at the "School meeting," and it appears by the records of Dublin meeting that he was long a member of its standing Committee for the School. It is believed that the foregoing description may in most points be accepted, as applicable to these schools in general, there were doubtless some exceptions, in which they were ably and reputably managed, but the influence of circumstances appears to have tended towards a progressive deterioration of their character, and it was at length apparent that the system was not calculated to supply the wants, or satisfy the just expectations of the Society.

As the design of this memoir is to exhibit the care of the body in regard to the education of the children of its members, and the state of those schools which were especially intended for the use of Friends, the foregoing remarks are not to be understood to apply to Schools belonging to members of the Society, and open to the children of other religious professors, of which several were from time to time established in the course of the last century. Of this class was the well known boarding-school at Balitore, commenced by Abraham Shackleton, in the year 1725, and conducted with great reputation by himself, his son, and grandson, for upwards of 70 years. We may observe that although many Friends' sons partook of the benefits of this school, yet it does not appear at any time to have been under the control of the Society, or restricted in the admission of children to those professing with Friends.

* The Dublin Meeting School was for many years conducted by John Gough, the historian of our Society, and his brother James Gough appears by his Journal to have been engaged by Cork Meeting in 1737, as master of its school; he succeeded his brother in the charge of that in Dublin. John Gough appears to have removed from Dublin in 1770, to take charge of a boarding-school at Lisburn where he departed this life in 1791.

An interesting instance of the dedication of an individual to promote the religious training and education of Friends' children, is presented to us, in the establishment by Sarah, wife of Robert Grubb, and daughter of William Tuke of York, of the boarding-school for girls at Suir Island, Clonmel. This institution was commenced in 1788, under a sense of religious duty, and was liberally endowed by the will of Robert Grubb, the husband of its devoted foundress; the property appropriated to its use is invested in trustees, who have power to appoint the mistress. It has continued to the present time, with little interruption, under the successive management of several women friends, to impart at a moderate charge, a useful education, accordant with the principles of our Society; and the manner in which it has been conducted appears to have afforded general satisfaction.

We shall now proceed with the history of the Provincial Schools in the order in which they were established.

In the year 1784, the province (or quarterly *) meeting of Leinster, appointed a Committee to deliberate on the most suitable means of supplying the deficiency which appeared in some places, with respect to the education of the children of Friends in low circumstances; who, in consideration of the inconveniences attending the boarding of such children in families contiguous to Friends' day schools, submitted to the meeting, whether it might not be expedient to establish a Provincial boarding-school; which proposal was united with, and the outlines of a plan for the foundation and support of such an institution being afterwards produced by the Committee, it was concluded to commence a subscription for its outfit and also to raise annual subscriptions for its maintenance;

* The general meetings for each province in Ireland, as settled about the year 1668, appear to have been held every six weeks and so continued until 1792, when it was concluded that they should be held quarterly, the National meeting was held half yearly until 1797.

the charge for board, clothing, and education of the children, to be defrayed by the parents or monthly meetings sending them, being fixed at £5. per annum. A house in the town of Mountmellick, capable of accommodating 40 children, (20 boys and 20 girls) was taken at an annual rent, and the school was opened in 1st mo. 1786. It was afterwards removed to more commodious premises in the same town, to which a farm of about 20 acres of land is attached. These premises are still occupied by the institution and a considerable outlay has been from time to time incurred in the erection of additional buildings, so as to furnish accommodation for 60 children. The necessary funds have been chiefly obtained by donations and legacies from members of Leinster quarterly meeting, and the annual subscriptions collected by the monthly meetings in the province, averaging about £400. per annum, were for several years found sufficient to support the institution without any increase of the low rate originally fixed for the bills of admission; but the annual subscriptions declining in amount, and the expences increasing, successive additions have been made to this price, which for some years past has been settled at £12. per annum. Although this institution appears to have been at first designed exclusively for the benefit of the children of Friends in low circumstances, yet as such have not generally offered in sufficient number fully to occupy it; in order to extend its usefulness, liberty was granted afterwards by the Quarterly Meeting, to admit children of the more affluent classes at a higher price, provided none of the poor were excluded hereby; and many such have, in consequence, partaken of its advantages. The government of the school is vested in a committee of men and women Friends, annually appointed by the Quarterly Meeting; and its regulations in general, including the course of instruction, resemble those of the institution at Ackworth, which was established some years previously, and which

appears to have in some measure been taken as a model by the founders of the school at Mountmellick.

The state of the schools in the province of Ulster, for the education of the children of Friends in low circumstances, having in the year 1793 attracted the attention of the National Meeting, the subject was referred to a committee, who reported, that having "deliberated thereupon, and received such information from the Friends present of that province, as hath convinced us that the present mode of conducting them in some places, does not answer the end of their institution; we propose to the National Meeting to recommend to Friends of that province, the establishment of a school similar to that of Leinster province at Mountmellick, for the accommodation of children too remote for the attendance of the present day schools, and for Friends of the nation to contribute liberally towards its support; and as the children of poor Friends in that province are numerous, we are of opinion that the present day schools, or most of them, ought also to be continued, and suitable, religiously-disposed masters and mistresses procured, with a sufficient salary annexed to each, so as to afford them a comfortable support, and induce them to give up their whole time and attention to this very weighty employment." These proposals being approved of, a committee was appointed to enquire further into the subject, and to take measures for carrying them into execution. From the investigation of this committee, it appeared that there were about 200 children of Friends in low circumstances in the province of Ulster, who required the care of the Society in providing a suitable education, and that several of the Monthly Meetings were unable to afford the necessary assistance: they therefore concluded to proceed towards establishing a school for the boarding, clothing, and educating the children of Friends in low circumstances, on £3. being paid annually for each child; and recommended that a

liberal subscription should be forthwith raised in each of the provinces; the amount subscribed in Leinster and Munster to be put out to interest by trustees appointed by the respective Quarterly Meetings, and the income appropriated to the support of the proposed boarding-school and the other schools in the province under the care of Friends, so long as they should be conducted agreeably to the prospect then entertained: if discontinued, the funds to be at the disposal of the respective Quarterly Meetings, so as always to be for the benefit of such kind of schools. The committee also proposed some measures for improving the character of the day-schools, which were however discontinued in a few years, and the funds appropriated for their encouragement were applied to enlarge the boarding-school. The recommendation to Friends in the other provinces to raise subscriptions for these objects appears to have been cheerfully responded to, and considerable sums were contributed; a portion of which, with the donations of Friends in Ulster, was applied to the outfit of the establishment, and the residue invested by the trustees, so as to yield a permanent income. These funds are still in existence, viz.: £2,000. under care of trustees of Leinster Quarterly Meeting, and £1,200. similarly circumstanced in that of Munster. The boarding-school was settled, and continues to be carried on in a house previously erected for the purpose of a school, with about twenty acres of land, at Prospect Hill, contiguous to the town of Lisburn. These premises, with additions, are capable of accommodating from fifty to sixty children: they formed part of a property bequeathed by a member of Lisburn Meeting, who died sometime prior to the establishment of this institution, for the purpose of promoting the education of the children of Friends in that province; and which property appears to have chiefly consisted of the premises in question, and a sum of £1,000, the whole of which appears to have been handed over by the

trustees, on certain conditions, for the benefit of this establishment. The school was opened in 8th mo. 1794, and continues to be conducted very much on the plan originally settled. The cost of bills of admission remained for many years at the low rate of £3., but in consequence of financial pressure, some small additions were successively made, and the charge is now £5. per annum. It is governed by a committee of the Quarterly Meeting, who report annually to the Yearly Meeting, the care and interest of which is still extended in an especial manner towards this institution. Its rules are in substance similar to those of the other provincial schools.

In the establishment of Munster Provincial School we do not find any circumstances requiring a lengthened detail. The difficulties which attended the support of the day-schools in the province, and their inefficiency for the purpose of affording a guarded and religious education, seem to have turned the attention of the Quarterly Meeting to the establishment of a boarding-school on a plan similar to those previously settled in Leinster and Ulster; and in 1796 it was concluded to proceed in the concern. A liberal subscription was entered into; and after some delay in seeking for suitable premises, the school was opened in 8th mo. 1798, in a commodious house with extensive grounds, situated at Newtown, near the city of Waterford. Some outlay has since taken place in providing additional accommodation, which is now sufficient for about sixty children; and the liberality of Friends has also enabled the trustees to complete the purchase of the estate, now valued at upwards of £5,000. The lowest rate at which the scholars are boarded, clothed, and educated is twelve guineas per annum; and the school is also open for the admission of the children of Friends in more affluent circumstances, on payment of £28. per annum for boys, and £18. for girls. Nearly two-thirds of the scholars

are at present of the class for whom the full price is paid. Liberty has recently been granted for the admission of a few children at full price from the other provinces, and several Friends have availed themselves of this privilege. The course of instruction does not materially differ from that of Leinster school, except that in general, a larger number of scholars learn the Latin language, and that French is taught by a native of France, who visits the school for this purpose. Much care is bestowed in this institution, as well as in those of the other two provinces, on the religious instruction of the children, both as regards a knowledge of the Holy Scriptures and of the Christian principles of our society; and an annual public examination at each of these schools affords an opportunity to all Friends of ascertaining the progress of the children in the several branches of their learning.

An enquiry of deep interest and importance can now hardly fail to present itself—namely, whether the influence of the public schools, established within the last sixty years, has manifested itself to be decidedly for good, in the promotion of piety and virtue amongst our members, and the advancement of the cause of Truth. It is by the evidence of facts that this question ought to be determined; and if we survey the present condition of our Society in Ireland, we shall perhaps find but little to warrant a strong affirmative: yet, if we contrast the present state of things, in some important particulars, with what we have reason to believe it was about the middle of the last century, we can hardly hesitate to admit, that the fruits of an improved education are visible; and amidst all the discouragements which have attended and continue to attend the labours of Friends in this line of service, few individuals can probably be found, who do not entertain the belief that the concern was, in its origin, a right one, and that a perseverance in it is part of our religious duty. Although of inferior importance, yet it may not be improper to

advert to the visible effects of a well ordered education, in promoting the temporal comforts of those who enjoy the benefit of it. There can be no doubt that many of our members are, under Providence, indebted to the education received at the provincial schools, for much of their outward prosperity; and a diminution in the number of those who require relief as poor in almost all our meetings, affords strong evidence of a general improvement in the circumstances of our members, which may be fairly attributed to this cause.

It now only remains for us to notice two institutions of recent establishment, both originating in and supported by voluntary associations of Friends, though neither adopted by the body, as objects of its especial care. The "Friends' Boarding School," Camden-street, Dublin, was opened in 2nd mo. 1840, for the purpose of affording to a limited number of boys, an education more extended than that provided by the provincial schools. Its object is declared to be, "to endeavour to train up in a manner consistent with the Christian principles of the Society of Friends, the young persons committed to its care, and to impart to them as large an amount of useful knowledge as may be found practicable." Its course of instruction is designed "to embrace all the objects essential to solid improvement, which are usually taught in the best schools, including the classics, the various branches of mathematics, and their practical application to several useful arts, the elements of natural philosophy, &c." The terms for board and education are £45. per annum. The sum of £2,350. as a capital for its outfit and support during infancy, was subscribed by twenty-five Friends in different parts of Ireland, in sums of £200. to £50. of which one half has been called in by the trustees. Should the institution so far prosper as to admit of this sum being refunded, or made productive of interest to the subscribers, no loss is to be incurred by them, but they are to derive no profit beyond simple in-

terest for the money; the duty of the trustees being, in the event of a surplus of income, to reduce the charge for education, so as to render the benefit of the institution as extensive as possible. The house at present occupied, is capable of accommodating about twenty-five scholars. There has been a gradual increase from its commencement, and the number is now sixteen. It is visited, and its funds are managed, by a few Friends of Dublin, who act as a superintending committee.

The Agricultural School at Brookfield, county of Antrim, originated in a concern for the welfare of a very neglected and numerous class of children in that part of Ireland, namely, the descendants of those who from various causes had forfeited their membership in our Society, but who were, nevertheless, brought up in some degree of profession with us, or at least not so far united to any other body of professing Christians as to become objects of its care; many of these being in very low circumstances, and some in a state of abject poverty. The history and present state of this institution are so generally known from the publications respecting it which have been widely circulated within the last few years, that it appears unnecessary to enter into much detail at present. The funds which have been expended or remain in reserve for the purchase of land, erection of buildings, &c. were raised by subscription, of which a very large proportion was contributed by Friends in England. Its income chiefly arises from the profit of the farm, aided by annual subscriptions. The farm now occupied consists of about twenty-four acres, to which some addition is considered desirable, in order to afford a wider scope for the children's labour. The school was opened in 9th mo. 1836, and there were twenty-three boys and eighteen girls* receiving instruction and maintenance when

* Some increase has since been made in the number of scholars.

the last report was furnished to the subscribers. The house is sufficiently large to accommodate more, but the committee did not consider it prudent to increase the family with its present income. No charge is usually made for admission or continuance of the children. There has hitherto been satisfactory evidence of the advantage of combining labour with school learning, so far at least as regards the class of children taught in this school, as the average annual cost of the education, clothing, and maintenance of each child, deducting the profits of their labour, does not appear to have much exceeded seven pounds; and the results of the care bestowed on the children, in fitting them for usefulness in various occupations suited to their condition in life, have been generally very gratifying.

Tenth Month, 1842.

The following are the principal endowments for promoting Education among Friends in Ireland.

ULSTER PROVINCIAL SCHOOL.—House, and about twenty acres of land, held in perpetuity at a moderate rent, it is supposed may be worth about £2,000. Profit rents arising from lands and houses bequeathed or purchased, and from pecuniary legacies and donations invested; an annual income of about £200. Leinster Fund, £2,000. lent on mortgage, producing an annual income of £120. Munster Fund, £1,200. lent on mortgage, producing an annual income of £72.

LEINSTER PROVINCIAL SCHOOL.—House, and about twenty acres of land, held on lease for lives, subject to rent,

valued at £1,500. Legacies of sundry Friends, annually payable out of their estates, amounting to about £55. per annum. Funded property, arising from legacies, yielding about £35. per annum.

MUNSTER PROVINCIAL SCHOOL.—House and estate of Newtown, valued at £5,500. Legacy of the late Robert Grubb, £10. 18s. 10d. payable annually.

FEMALE BOARDING SCHOOL, SUIR ISLAND, CLONMEL.—House and garden at Suir Island, freehold estate therein, valued at £45. per annum. Income chargeable on another portion of the estate of the late Robert Grubb, about £55. per annum.

FRIENDS' BOARDING SCHOOL (FOR BOYS), DUBLIN.—Capital stock subscribed by Friends, to be refunded if income from scholars prove sufficient, £2,350.

BROOKFIELD AGRICULTURAL SCHOOL.—House, and about twenty-four acres of land, subject to rent, valued at £1,290. Money at interest, about £770.

The Yearly Meeting of Friends, in Ireland, has for many years granted assistance for the clothing of apprentices intended for schoolmasters, and at present authorizes the issue of £29. 10s. 8d. per annum from its funds for this purpose.

Capital £16,610.—Annual Income £622.

Printed by John L. Linney, 15, Low Ousegate, York.

REVIEW

OF

THE PAPERS AND PROCEEDINGS

OF THE

FRIENDS'

EDUCATIONAL SOCIETY.

FROM 1837 TO 1849 INCLUSIVE.

YORK:
JAMES HUNTON, 15, LOW OUSEGATE.
CHARLES GILPIN, LONDON.
1851.

Minute of a Committee of the Friends' Educational Society, held at Ackworth, the Fourth of the Seventh Month, 1850.

John Ford has been requested by the Committee to prepare a review of the proceedings of the Society from its commencement. He informs the Committee that this review is prepared. He is desired to present it at the meeting to-morrow.

REVIEW,

&c.

Fourteen years have elapsed since a Conference of Friends, assembled at Ackworth during the holding of the General Meeting of 1836, concluded to form an association, whose professed object was to promote the interests of right education within the limits of the Society of Friends.

The first meeting of the association was held at Ackworth in the seventh month, 1837; and with the exception of the years 1844, 1847, and 1849, meetings have been regularly held each year, on the day succeeding the General Meeting for Ackworth School.

The objects contemplated in the original formation of the society are briefly expressed in the following minute, issued in 1839, viz: "That the objects of this Society be, to unite Friends, interested in the work of Education, for the purpose of collecting facts and observations, illustrative of the best means of conducting the religious, moral, literary and physical education of youth in our Society, with a particular reference to the state of our public and private schools."

At the anniversary of the society, in 1840, it appeared that its meetings had assumed a character very different from that contemplated by those who originated the society,—much more popular, much less select. These features have continued to characterize each succeeding meeting of the society; they appear

to us to be important: we propose to advert to them more at length before we conclude our paper.

In addition to ten annual reports, the society has printed twenty papers or essays on a variety of subjects, coming, more or less, within the range of the society's proposed inquiries. These essays may be classified as follows: viz: six of them are historical; two relate especially to religious and moral instruction; five to intellectual cultivation; five to physical and intellectual training combined; two relate to plans of education not within the range of our society, one of them referring to the schools of America, and the other to an English school of note at Liverpool.

In passing under review the proceedings of the Educational Society, it will be our object to consider what land-marks it has succeeded in establishing, (if it has so succeeded); what questions it has still left open; how far time has modified any of its earlier announcements, and what ground is yet unbroken.

In reference to the historical papers, it is not too much to say, that they are a valuable addition to our knowledge of the past proceedings of the Society of Friends, in the work of education. The writer of the "Five Papers" has brought together in small compass, and from a great variety of sources, not easily accessible to general readers, a consecutive and well digested narrative, valuable as containing careful deductions and sound practical lessons, from the success, the failures and the experiments of the men who long ago preceded us in this work, men who are justly described as having "laid aside many of the trammels of ancient dogmas and customs, and who longed to diminish the ignorance, idleness and vice which surrounded them in the world." Our estimate of the value and the soundness of these practical deductions, will be enhanced by the preliminary declaration of the writer as to what the great object of education is. "To whatever class it is applied," he observes, "it is not to

chisel the man to stand in a particular niche in the social edifice, but so to cultivate his powers, and teach him the right use of them, that he may be able to take that position, for which he is qualified, by the gifts bestowed upon him by Divine Providence."

After carefully exhibiting a series of facts, extending over a period of nearly one hundred years, the historian of the past ranks in the list of apparent failures, the attempt, under given circumstances, to combine bodily labour with literary instruction; a failure, both as regards the expected pecuniary resnlts, as well as the especial cultivation of habits of industry and self-denial, and a love for manual labour. We shall refer to this subject again in reviewing the papers devoted to this particular topic. In reference to the religious care extended in early times by pious teachers, the historical narrative records a remarkable visitation of divine grace, experienced in a school for boys, established at the recommendatiou of George Fox, at Waltham, about the year 1670. This visitation is said to have been cotemporary with the operation of "the three most powerful means, through which good men have ever been enabled to promote the work of grace in others: example, precept and prayer."

Among other questions of interest, that of the comparative advantages of school and home education, or rather that of the respective functions of each, is discussed. The history of the origin and progress of Ackworth school, gives rise to these remarks. The conclusion adopted is, that the boarding school affords opportunities of useful mental development, and for the formation of vigorous character, which are not to be found under the system of private tuition, nor in a day school. "The boarding school," says our historian, may be considered as the first transplantation from the home seed-bed to new ground, in which the roots and twigs of the plant, have greater opportunity of expansion." The day school, in connexion with home care,

has much theoretically to recommend it: human life is seen, and many useful lessons are learned, both as regards the child himself, and his companions, and we do not undervalue the daily exercise of the filial affections, as an educational means, or the religious and moral care which right-minded parents may exercise over their children. This system of education is not, however, so favourable to the subjection of the will, and to the formation of habits of steady application, as that of the boarding school. Neither the parent nor the master, has that single authority over the boy, which is desirable; and the associations formed in going to and returning from the school, are often prejudicial." The writer concludes this portion of his subject, by declaring his belief that it is a great fallacy to suppose that society can rightly take upon itself the training of its youth, without the aid and supervision of the parent. Society may do much to help the parent, but there is a part in the moral chemistry of man, the affinities of which, society, without the aid of the parent, cannot affect.

The boarding school system of the last century is characterized as one "of much liberty of action, without much provision for oversight, connected, as a necessary consequence, with a system of prompt corporal discipline." This system and its administrators, appear in the following passage, to be regarded by our historian with a degree of favour, inexplicable on any other ground, than that of personal attachment founded on intimate acquaintance. "Under the old, free yet severe system of school management, there was," we are told, "not unfrequently, on the part of the master, that genuine kindliness of heart, and sympathy with children, united with real piety, which attracted the affections, and had a powerful influence on the religious feelings of their scholars." The Roman historian tells us that when Nero perished, some friendly hand adorned his tomb with flowers;* nor will we quarrel with those, who would lay a garland on the

* Et tamen non defuerunt, qui per longum tempus vernis æstivisque floribus tumulum ejus ornarent.—SUETONII NERO, 57.

graves of the men, whose failings were those of the age and system, but whose excellencies were emphatically their own.

Possibly there is not much danger of a recurrence to this free yet severe system; we would nevertheless express our belief, that nobler results would have arisen from the kindliness and piety of the men who administered it, apart from their disciplinary inflictions. We have seldom seen stripes inflicted, we have rarely conversed with those who have both seen and felt them, the men who were schoolboys forty years ago, without the persuasion that they were but too frequently the expression of the aroused temper, or the exhausted and worn-out spirits of the inflictor: perhaps ofttimes the infliction was an unreflecting act, the result of prescription and long-continued habit.

In reference to the pugilistic mode by which the newcomer formerly determined his standing in Quaker schools, we are told that "the struggles in these juvenile communities, had probably some influence for good as well as for evil in the formation of character." But we must do our historian the justice to state, that notwithstanding the foregoing commendations of the old system, he declares that "those who were the objects of it, were far from desirous that the circumstances of their own boyhood should be exactly those of their children." After this digression, dictated by the honourable feelings of reverence and gratitude, our historian resumes that tone of sound Christian philosophy for which the "Five Papers" are so largely distinguished; and at page 61, he sums up his judgment between the old and new systems, in a paragraph well worthy of careful perusal, concluding with the following remarks as a result established by the observation of both; 1st. "That no methods of restraint, however close, and no system of instruction, however correct, are sufficient to prevent the growth of evil in the heart, and to lead to the formation of that Christian character, which it is the great object of religious instruction to form; and, 2ndly, That to promote this object, the

means which appear mainly effectual, under the Divine blessing, are, in connexion with right knowledge, the consistent example of a truly Christian life, and the humble, patient, earnest, spontaneous efforts of one in whom this example is seen, with the individuals under his care. In connexion with such efforts, the guarded exclusion from contagious example, the close observation of the conduct of children, and the systematic instruction in religious knowledge, may be blessed indeed!"

The sketch of the history of Ackworth school, is a deeply interesting portion of the "Five Papers." We heartily coincide with the writer, in the opinion expressed by him, that "if the good men who, seventy years ago, exerted themselves so nobly in its foundation, were now permitted, with more than human penetration to look over the six thousand names which stand upon its rolls, they would not feel that their time, their labour, and their money, had been bestowed in vain." Though we cannot affect to believe that the science of education has retrograded, yet truly it is with no feelings of self-complacency that we look back upon those noble pioneers in the great work. Well will it be for us, and for the objects of our care, if, with accumulated experience, we emulate their liberality, their energy, and their zeal.

The sketch of the Girls' school, opened at York in 1784, is another valuable contribution to our knowledge of past educational experiments: and here we feel no hesitancy in accepting the opinions of the historian, on the ground of bias from favour or affection, but give our cordial assent to the excellent principles announced, as having been not only adopted, but largely carried out, in that singular institution. Here we find no defence or apology for violence, for none was used,—no settlement of precedence, (we need not say it,) by personal rencontres, for the inmates were truly of the gentler sex;—nor by rivalry, for "all display or exhibition of knowledge was avoided." "It was far from a system of rigorous exaction,—rule was not mainly relied

on." "The experience of this school," we are told, "illustrates a maxim, no less true in the moral, than in the physical world, that *like begets its like;* and that it is *things*—realities—not the *semblances* or *similitudes* of things, which have power in the great work of moral propagation."

The fifth and last of the series of papers, records the adhesion of the society to the boarding-school system, as evidenced by the re-construction of Islington school at Croydon, and the establishment, also within the present century, of Sidcot, Wigton, Tottenham, York, Lewes, Rawden, Penketh, Ayton, and Sibford schools. An account of the foundation of some of these schools, and the classes for which they have been provided, is followed by a review of the whole historical narrative. This will well repay the careful reader. Principles are announced, which we believe will maintain their ground, and meet with hearty acceptance with all, who are earnestly engaged in the great work of Christian education. Our limits will not allow of large extracts. In alluding to the joint-stock mutual benefit labour and instruction plan of John Bellers, of which we have already spoken, the historian of the past tells us "these schemes dream of finding some angelic agencies, by which the discordant strings of the human instrument, are to be tuned to harmony; but truly they have *dreamed*. They are all founded on a false theory of what man is, and of the powers which we have at command, for modelling and governing him. He can not be put into a lathe, and turned into the form and fashion we desire. All plans for his education will be found fallacious and mischievous, which violate the natural bonds of society, by dispensing with the part of the parent, in the early training of youth. The degree in which parental responsibility is felt in any community, is the evidence of its moral condition; and the extent in which that responsibility is acted upon, with reference to the present and future wants of an immortal being, is the truest evidence of its advancement in wisdom." These sentiments naturally lead to

the conclusion which the writer earnestly advocates, "that the boarding school is the ALLY, not the SUBSTITUTE for parental education."

The sixth of our historical papers, relates to the educational establishments of Ireland. In that land, the society appears to have arrived at the same conclusion, as that obtained in England, viz: a preference for the boarding school system. The paper is an instructive record of the care and zeal of our Irish friends in the work of education. The writer, after proposing the question whether the influence of the public schools, established within the last sixty years, has been decidedly for good, states, "that whilst he finds but little to warrant a strong affirmative, he admits that the fruits of an improved education are visible." We find in this narrative no pleasing recollections of the old system of force. "A friend who was at school in 1780, informs me," says the writer, "that the system of severity to the pupils was then in full operation; that he himself retained a painful recollection of the indiscriminate and injudicious modes of punishment adopted."

The Report on Religious Instruction is a valuable record of the practices of teachers. It appears that direct scriptural instruction is common to all our schools, that in all of them the scholars are engaged in committing to memory selected passages of scripture, and that in all, the scriptures are publicly read once a day, and in most twice. The practice of questioning on the contents of scripture, is also common to all. It appears too that provision is made for suitable reading of a religious character, and that encouragement is offered to such reading. The communications made to the committee, by a considerable number of teachers, convey the impression, that a large sense of the importance of this part of their duties, and of the necessity of right qualification for its exercise, prevails. The paper is a record of the practices and sentiments of teachers, and the committee who drew up the report, whilst disclaiming iden-

tification with the views of their correspondents, conclude with expressing the satisfaction they have felt, in the tone of humble piety, of active zeal, and of Christian affection manifested in the communications which they have received. We perceive with pleasure that neither the committee nor their correspondents, limit the term "religious instruction" to the efforts which are used to convey a knowledge of the contents of holy writ. They appear to include in that expression those efforts, whether of a public or more private character, in which, under the constraining influence of the love of Christ, they are enabled to speak a word in season to their beloved charge. Eleven years have elapsed since the presentation of this report; and whilst we believe the value of order and arrangement in conveying scriptural knowledge, without a rigid adherence to system, has been enhanced by the experience of these years, we are also persuaded by the tenor of this report, that the primary importance of the careful cultivation of tenderness of conscience in their youthful charge, is deeply felt by teachers. To fulfil this paramount duty, we believe is the exercise of the spirits of many of those entrusted with the care of our youth. In order to fulfil it, we believe further, that they are aware of the importance of maintaining a spirit, alive to every incidental opportunity of administering counsel, reproof, or encouragement, and above all of walking watchfully themselves, in the fear of God.

Before closing our brief notice of this paper, we incline to allude for a moment, to a topic, discussed at the annual meeting of 1839, when this report was presented, in reference to a specific provision of place and opportunity, for private religious retirement for school boys. At page 36 of this report, a proposal is mentioned for the erection of a few private closets, in some suitable place, in every considerable school, provided with a bible, and one or two suitable books. The liability to abuse is alluded to, and yet the experiment is thought to be worth making. A note informs us that strong doubts were expressed

in the meeting, as to the expected benefits of such an arrangement. We sympathise with these doubts. We fear the results would be evil, both direct and indirect. The proposal appears to us founded on an erroneous estimate of the boy-nature, as ordinarily displayed. If it *were known* how these oratories were tenanted, it is no libel upon boys to say, that every hundred scholars would furnish a select class, in whom this provision would tend to cherish, perhaps almost imperceptibly to themselves, a self-righteous, pharisaical spirit. If it *were not known* who frequented the cells, and if they were incapable of surveillance, every hundred school-boys would still furnish a class, of a different order from the last mentioned, and of a widely different order from those, who would rightly appropriate the place. A not less damaging objection to the plan, even provided it were not frequently abused, is its hot-bed character. Time, and place, and opportunity are advantages not to be despised; but that exercise of piety which is less dependent upon a set time and place, but will find both, without a specific provision, appears to us better adapted to the circumstances of youth, who are so soon to take their place in the busy world. The silent pause before commencing the business of school in the morning, the evening and morning reading of the scriptures, the pause before and after each meal, the seclusion, at least, of his own bed, the privilege of reading his bible free from interruption or annoyance—all of which opportunities and privileges are now within reach of most of our school-boys—these well occupied, in addition to the silent solitary walk in the play-ground or garden, are, we believe, a better preparation for the next stage in life, than if the school-boy were surrounded by accommodations and conveniences, upon which, even if he do not abuse them, he may become too dependent.

In bringing to a conclusion their report on moral discipline, the committee on that appointment, pass in review the tenor of the communications presented to them. A few extracts from this

review will also convey our sentiments upon the paper. We are told that on many important particulars, there is a remarkable accordance among their correspondents. They bear uniform testimony to the importance of good general oversight, to the endeavour to bring into active exercise those principles and motives of conduct, which shall supersede, so far as they effectually operate, the necessity for direct rewards and punishments. The testimonies are uniform and very satisfactory, to the benefit of private conversations, as a means of moral influence. They speak well of the effect of vacations, and of the influence of home affections. One undeviating testimony is borne against corporal punishment, as an ordinary occurrence; and that to be salutary it must be rare. The practice of our schools appears to be in accordance with these principles. "Some diversity of sentiment exists on the subject of rewards, and a curious conflict of opinion in regard to emulation." Thus far we quote the committee. They declare, that as a committee, they do not consider themselves responsible for any of the sentiments and practices set forth.

In the exercise of our function of reviewers, assigned us by the committee of the Educational Society, we wish to call attention to one or two announcements in this paper. "We find," says a correspondent, "the moral and intellectual energy of the children, more satisfactorily excited and sustained, since we have endeavoured to promote the love of learning and good conduct, on the simple grounds that they possess in themselves, ample present and future rewards to those who patiently seek for them." Again, "Rewards and emulation abstractedly considered, appear to me to possess the cardinal defect of holding out a stimulus to perform a duty, which ought to be, (and if performed at all in future life must be,) performed without any other impulse, than the natural disposition to do it for its own sake." We would warn young and inexperienced teachers from the attempt to train or to govern youth, on these principles. Rewards and punishments, present

and future, are the distinguishing features of that moral government, to which man is subjected. That the duties of future life must be performed without any other stimulus than the natural disposition to do them for their own sake, is a dogma which every hour's experience and observation of the influences operating upon our own minds or upon the minds of others, entirely confute. We apprehend that only of those whose constant aim it is, whatever they do, "to do all to the glory of God," can we predicate that every other stimulus is annihilated. But it is not upon such, that teachers, for the most part, have to operate. And indeed were it for such, no care could prevent the constant influence of a system of rewards and puishments. Industry secures success, success confers distinction, success and distinction confer power, power enlarges the means of usefulness and gives to man the privilege of being the benefactor of his fellowmen; esteem, honour, reverence and love, are the well-earned rewards of such a course: whilst on the contrary, selfishness and folly bring their inevitable train of penal evils. Whilst we testify against the more direct reward, the costly volume or the glittering medal, the distribution of which, not unfrequently proclaims, that literary talent is more profitable than moral excellence, we do maintain that a Christian teacher whilst earnestly watchful to discountenance pride or self-complacency, may lawfully avail himself of stimuli, as appropriate to youth, as those which, whether acknowledged or not, impel manhood to action. He must classify his scholars, the very act involves a stimulus. The desire to win approbation, to excel, to lead, to be first—the dread of reproof—the fear of loss of standing or character—not one of these sentiments is evil in itself. The prudent teacher will prize each as a legitimate stimulus which, wisely used, will prove a powerful auxiliary in intellectual culture.

These remarks naturally lead us to the valuable paper on emulation, presented to the meeting of 1848, and published in the report for that year. It is a brief, but sound and practical exposition of the

question of emulation. The writer defines emulation, discriminates it from rivalry, asserts that it is a necessary consequence of classification; that emulation is not in itself evil: that it should be used with discriminating moderation. The writer further states that a large proportion of the teachers who have favoured the committee with replies, "seem prepared to discard emulation as a motive power." But before they attempt this we would invite them to consider, whether they rightly distinguish that emulation to which the apostle alludes, when he speaks of provoking to love and good works, from that envious, jealous, contentious spirit, which delights, not so much to excel, as it repines at another's success. We conclude our review of this subject, by adopting the statement announced in the summing up at the close of this discussion:—"Emulation is a law of our nature, and cannot be excluded: great care is necessary in employing it as an instrument in education; the Christian principle of the master must lead him to discover the safe course in this, as in all similar questions."

The five papers chiefly relative to intellectual cultivation, are upon the following topics respectively: on English Grammar, on Arithmetic, on the Classics, on English Composition, and on the Range of Studies. Of these papers, that on English Grammar, and that on Arithmetic differ from those on Classics, and on English composition, inasmuch as they do not discuss the question of whether these branches shall be taught, but are rather the record of the opinions and practices of teachers with regard to the mode of teaching. We observe with pleasure that the tendency of both these papers, is to promote sound, rational views of their respective topics. Whilst they strongly set forth the importance of rational teaching, of copious explanation, of appeals to the understanding of the pupil; they do not omit to urge the value of rules, and the necessity for a diligent cultivation of the memory. If experience and experiment be any test of truth, we are warranted in pronouncing unhesitatingly, against the plausible

but fallacious theories of incidental teaching in these branches. Let the rules of grammar and arithmetic be carefully imprinted on the memories of youth, and the understanding and skill to apply them will come in due time, and that is the time to cultivate that understanding, and to induce pupils to exercise that skill. We plead for no extremes, for no exclusiveness. We believe that from nine to thirteen, is eminently the time to cultivate the powers of memory, of learning by rote, not by any means to the neglect of the understanding:—that after that period the understanding may eminently claim our care, but not to the neglect of the memory. Who would attempt to instruct little boys by lectures only! Who would insist uqon every task being committed to memory by youths of fifteen!

In the opinions and practices detailed in regard to English composition, some discrepance appears to exist. The committee which presented this report, seem to oscillate between direct and indirect teaching. We adhere to principles which in the early period of this society were announced, that skill in composition is one of those things which is to be a result of all the appliances of good scholastic instruction, rather than a thing to be specifically taught; and this idea pervades nearly the whole of the correspondence of this committee, when cleared from some appearance of confusion, arising from the advocacy of specific and direct teaching, illustrated by modes of promoting the art, which are strictly indirect. Amongst these indirect means which are thus enumerated, and of which we entirely approve, are letter-writing, translating, writing simple narratives of what has been seen or heard, making notes of lectures, and abridgments of historical events. All these, except letter-writing, come legitimately under the notice of the teachers, and give fair opportunity for that friendly criticism, which tends to promote purity and perspicacity of style. The practice recently introduced into many schools of written examinations, presents an admirable means for cultivating the art of easy, perspicuous and condensed expression.

And here we would remark, although not exactly in the line of our present duty, that of an indiscriminate inspection of letters we entirely disapprove, as highly injurious, if not destructive, to simplicity, openness, and sincerity. What is so easy to detect, what so fulsome, as the tone of a letter, in which the writer is manifestly thinking more of what he esteems his well-turned periods, than of his topics; especially if the writer be a school-boy? What so interesting as the natural and frank outpouring of a boyish heart in a boy's own language? Suppose his letter is blotted, and blundered, and ill-spelled, take it, not as a school specimen, but as a letter, as the free, natural expression of a boy's real thoughts. Let his parent to whom he writes tell him, but tell him most delicately and kindly, of his blots and blunders, but beware of damping in the least degree his confiding frankness.

We sometimes hear heavy complaints of incapacity in the art of writing. Are the persons who so complain, whether lamenting their own deficiencies or those of others, and throwing the blame on those who, they say, omitted to teach this art, quite sure that direct teaching would have made them all that they desire? Possibly, they might have been taught a stiff, pompous, stilted style, by giving their days and nights to the volumes of Johnson, and something else by doing the same with those of Addison; but we fear that obstacles are placed in the way of plain, perspicuous writing, by all this thought about the mode of doing it. If a man or a boy has a thing to say, or a thing to write, let him speak it or write it, in his own unstudied style, his own simple language. Thus he will do what Bacon and Addison and Paley did before him; and thus, if he do not hand down his name, side by side with theirs, he will at least escape the ridicule of decking himself in these, or in any other borrowed plumes. We are told at page 8, that we "should not in youth neglect the rudiments of an useful art, because manhood only can exhibit its proficiency." What are these

rudiments? A. B. C. are the first, and all other literary exercises of the youthful mind, are consecutive rudiments. We have dwelt long on this topic, not too long, if we should disabuse any young teacher's mind of the illusion, that he is cultivating the true art of composition, by adopting exclusively theme writing and essay writing, and by some other direct modes.

The committee on the teaching of the classics, in their report, advocate the continued prosecution of these studies in our schools. We heartily second their recommendation. The objections frequently advanced against these pursuits, are replied to in the report of the committee; but the arguments in favour of learning the languages of Greece and Rome are seldom appreciated by those, who having missed the opportunity of acquiring them in early life, are unacquainted with the pleasures, advantages, and benefits of this knowledge. We think there is some force in the fact, which we believe to be undeniable, that the opponents of classical study in our schools, do not number in their ranks, many who are in possession of that learning which they deem to be so valueless to others. Before we quite leave this topic, we would offer our protest against the neglect of the Greek language, in some of our schools. An indiscriminate teaching of that language to all, would involve much labour to very little purpose, but the selection of a few, endowed with a capacity for the acquisition of language, a capacity often most plainly manifested, would be no difficult task. Gladly would we persuade parents to unite with teachers in promoting this study. We would entreat them to cease to leave it to the volition of little Charles or Edward or William, who may have all the requisites for the task, except the will. If anything could reconcile us to premiums, exhibitions, scholarships, and other modes of stimulating literary pursuits not common amongst Friends, it would be the hope of rescuing this noble language from its present undeserved neglect. Some arguments especially applicable to the study of Greek, may be found at page 4 of the committee's report.

The paper on the range of study is stated to refer only to the schools at Ackworth, Croydon, Sidcot, Wigton and Penketh. Is contains tables of the disposal of time, in each of these schools. In the five years which have elapsed since it was presented, many modifications have taken place, and we believe that in some of the schools, (we may instance Ackworth,) improved arrangements have been made. In this school, the scholars have been distributed into ten, instead of four classes, with an increase in the number of adult teachers; this has facilitated an enlarged range of study, and, we doubt not, a more efficient course of teaching. This paper is well worthy the perusal of the teachers of those schools whose practices and plans are recorded in its pages. We would venture to suggest that the time is not far distant, when a committee might be again appointed for a similar investigation. We think the result would show, that whilst not grasping at every shadow, presented by

> "Enchanting novelty, that moon at full,
> "That finds out every crevice of the brain,
> "That is not sound or perfect;"

the directors of these schools are cautiously and wisely progressing: and whilst thus steadily enlarging the intellectual territories in the schools more immediately entrusted to them, they are transmitting an impulse, felt throughout our whole educational body,—from the foot to the head,—from the lowest class in the least advanced of these schools, to that institution,* almost within sight of these walls, where the wide wish of George Fox may at length be realized, and his sons taught "all things civil and useful in the creation."

Two reports on Labour in connection with intellectual education have been presented to the society: the first in 1839, the second in 1842. In the former of these, information was collected from the following schools, more or less connected with the

* The Flounders' Institute.

Society of Friends, viz: Ackworth, Fearnhead, Lindfield, Rawdon, Brookfield and Penketh. Let us note this list. In 1839, when this report was presented, Ackworth was mentioned as an exception to the uniform testimony, given in favour of the combination of labour and literature. Since that time, Fearnhead and Lindfield have become extinct; of the remaining three, we think Brookfield is the only one, which counsel for the defence would venture to put in the witness-box. The information collected from Ealing, Hofwyl, Norwood, and other English and foreign establishments is, we think, not safe guidance for us. The social circumstances of the men and boys of America, Switzerland and Germany, as well as those of the English institutions referred to, are so widely different from those whose interests we have to consider, that principles and practices derived from these sources, will, we think, be found not of safe application.

The second report of this committee, presented in 1842, at the request of the society, turned its attention more particularly to the schools of the Society of Friends. It is an exceedingly interesting and valuable document. Evidence is well collected, arranged, and examined. Within our prescribed limits, we cannot venture to draw even an outline of it. It is well worthy the careful perusal of those whose opinions on the connexion of labour with literature in our schools, are not yet made up. We believe that such a perusal combined with an inquiry into the history of these labour-schools, during the eight years elapsed since this paper was presented, will result in a conclusion not co-incident with that announced by the committee in closing their report. They state, at page 28, "We are prepared on general grounds, and under (certain) limitations, to recommend the judicious introduction of a certain amount of manual employment, in the public schools of the Society of Friends."

And yet, on reperusing the summing up, we are not sure that our own conclusion does essentially differ from that pronounced by the committee. With "well-chosen limitations, judicious

introduction, and a certain amount," we think manual labour might be safely recommended, in combination with almost any other round of duties. We have mentioned Brookfield in Ireland. There, we believe, the two things are well combined, and the essentials to success exist. It would appear that all the boys at this school, by being placed there, how much soever they may work, how little soever they may learn, how plain soever their bed and board, by the very fact of becoming inmates there, are at once raised in the scale of social, moral, and religious comforts, advantages, and privileges. But above all other circumstances, there is, if we are rightly informed, one element of success in this school, with which, such a plan will succeed, and without which, all other appliances to secure success, are utterly vain. We understand they have the *man*. Here is no deterioration of morals, no lowering of the tone of conversation, by intercourse with farm labourers; for he who works with them is their fatherly instructor, in all moral excellence. Here is no distaste for labour, for he whom they honour and love, tells them by precept and example, that labour is man's honourable allotment. It would appear that the literary, moral, and pecuniary results of this institution, have, in a great degree, realised the hopes of the originators. We have before us no very recent report, but we find it stated that the earnings of the boys average nearly £3 per year, and that the average cost of each is about £9 8s. 5d. *Here* we have said we have the man. Let us scrutinize the pale faces and somewhat attenuated forms of the majority of those who occupy posts in our schools. There are exceptions, but look at the majority, and say, whether these are the men whom you would send to the axe, the spade, and the plough. The love of literature and science, the skill to govern, and the tact to influence youth, are rarely combined with those mental and physical endowments requisite for the duties of even an Arcadian farmer.

Two reports have been presented to this society by a committee of women Friends: the first, presented in 1838, on the employ-

ment of leisure time, is short; it details a few plans for the right occupation of such time in girls' schools. In their second report, presented in 1839, our friends, by direction of the society, not only revised the subject of their original appointment, but extended their observations to the question of the effects produced by the reading of tale books and works of fiction, and to the consideration of the question, where the line of prohibition can be best drawn. We rank this among the practically useful papers of the society. It contains a lively and interesting narrative of various associations, and other expedients for the right occupation of leisure, and for promoting bodily exercise: the latter, a task the more difficult in proportion to its need, most essential to the most intellectual, who too frequently have the least taste for it. But the chief value of this paper consists, we think, in the strong sense and gentle wisdom with which it exposes the mischiefs resulting from an indulgence in fictitious reading. The successful result of an attempt to banish this source of evil from a school, is well described at page 14 of this report, and offers much encouragement to similar efforts. The conclusion of their report is not less eloquent than truthful, our limits forbid us to quote it; but we trust that one result of our review will be, that this and other valuable papers of the society will be brought again into notice. The school boys and school girls of 1836, are the intelligent and pains-taking teachers of 1850. We are persuaded that they are not the class to neglect or despise the collected experience of the past, and we strongly commend to their attention, some of the unpretending, but useful results of the labours of the Friends' Educational Society.

Two reports have been presented on the employment of leisure time in boys' schools. The first in 1838, the second in 1845. These reports embody a large amount of practical information. Time has, we believe, fully confirmed the conclusions of the committee, in regard to the principles announced and the arrangements made to promote the right employment of leisure time,

detailed in these reports. It appears, that without diminishing the amount of active bodily exercise in play, so essential to mental and corporeal health, many of the resources for leisure, described in these papers, have filled up vacancies which might without such aid, have been devoted to mischief, or to lounging idleness perhaps even more injurious. And here we would observe that we should greatly underrate the benefits derived from this employment of leisure time, if we confined our estimate of it to the period of school. The cultivation of the love of order and of the faculties of discrimination, classification and arrangement, together with the mental energy and activity, essential to the successful prosecution of many of the pursuits enumerated in the committee's report, are valuable preparations for the business of life. But even beyond these we estimate the establishment of the habit of that wise economy of time, which turns to account the various scattered moments and little intervals of leisure. This habit we believe has already been found to be one of the results of this kind of training, and one of inestimable value to the youth, when his principal engagements come to be those of the warehouse, the counting-house, or the shop.

We have now to call attention to two papers which abound in interest, and are full of suggestive matter. They relate to views and practices beyond the limits of our own society. The first, presented in 1846, gives an account of the High School of the Liverpool Mechanics' Institute. Several ingenious modifications of the usual courses of teaching are described. We were particularly struck with this, in the account given at page 12, of the means employed in teaching French. The paper concludes with an eloquent passage, descriptive of the influence of maternal love, in the work of early education.

The second of these papers, is a description, by an intelligent eye-witness, of the common and free schools of the United States of America. The novelty of some of the arrangements and practices of these schools, gives great interest to this

paper. Among these novelties, we may enumerate the entire levelling of all distinctions of rank, or caste, or class, *except that of* COLOUR. "Here," says our informant, "are seen side by side, the child of the judge and the child of the labourer: the children of the physician, the merchant, the lawyer, and the manufacturer are in the same class with those of the bricklayer, the carter, the cordwainer and the blacksmith, studying without distinction, under masters and professors of the highest attainments, in halls and class-rooms, equalling those of many of our colleges." Another singular feature is the extensive employment of women in the work of instruction in boys' schools. Of 526 teachers in the Philadelphia district, only 84 were men, 452 were females; of these, two-thirds were employed in teaching boys. Surely the Roman poet's description of the results of right education must here be realized: "emollit mores, nec sinit esse feros!' The discipline of these schools, as described at page 20, is an instructive account. The writer draws from his observation of these schools a few suggestions, which he presents to the society. He advocates greater liberality in the remuneration of teachers—proposes a greater extent and variety of study—and some improvements in the modes of conveying instruction. He hints at the necessity of a normal school among Friends. Four years have elapsed since this essay was presented, and we may now congratulate the writer, in common with others who have aided the educational society, that many of these valuable suggestions have been to some extent realized. We believe that in no four years of the present century, has so much been done, and we trust wisely and well done, to elevate the character and tone of education among the Society of Friends in England. The number of teachers, in proportion to the number of scholars, has been greatly increased—the remuneration of teachers is much more liberal—more commodious school-rooms and other accommodations, have been amply provided; the course of study has

been enlarged, and an extended and more searching series of examinations introduced; and, lastly, by an act of private munificence, an establishment for the training of teachers has been founded.

In addition to the papers which we have now passed in review, we have to notice, that the various annual reports of the society contain much interesting matter. In some instances the papers presented by a committee, have been abridged and incorporated in the annual reports. Among these we may enumerate, information on the statistics of expenditure, the amount of food, the proportions of animal and vegetable materials used, &c. This is incorporated in the report of 1843. In 1848 a second very elaborate paper on this subject was presented. If it conveys no very important practical lessons, it has at least this merit, it has evicted some fallacies. Previously to the construction of these tables, discrepancies of an almost alarming character appeared. It now seems that these arose from sources of error, which have been detected, and the result is that there exists a remarkable equality in the expense, the amount, and the proportions of the different articles of consumption in the public schools which have furnished the accounts.

In the meeting of 1848, a verbal report was made on the subject of books for juvenile reading. We are persuaded that too much importance cannot be attached to this subject. In the account of this discussion, many valuable remarks are embodied. Were we called upon to point out one not unimportant result, (as we believe it to be,) of the labours of this society, we would adduce the fact, that the number of books now brought by children to our schools, of a character requiring that they should not be allowed to circulate, is much diminished. In this, and in many other respects, we observe an increased amount of kind co-operation on the part of parents and others, with those to whom youth are entrusted.

And now we have nearly completed a somewhat difficult task, one to which we have painfully felt our incompetency, but which, having been called upon to execute, we have endeavoured faithfully and impartially to accomplish. We have yet to allude to the popular character which the meetings of the society have assumed. This change, from the select and almost private conference, contemplated by those who planned the society, to the numerous assembly of every class and age, annually thronging to our meetings, excites the anxiety of those who are appointed to watch over its proceedings. They feel increasingly the amount of responsibility incurred, in collecting so large an assembly as is wont to gather here, to discuss questions involving the dearest interests of society—the welfare of its youth. Hitherto our anxieties have abated, as each succeeding meeting has drawn to its close. The kindness, condescension and harmony, the singleness of purpose, with diversity of views, which have hitherto stamped the proceedings from year to year, have encouraged us to proceed.

If the society by its papers and its meetings, may have established but a few landmarks, dispelled but a few illusions, yet if it have diffused more unity and energy of action, amongst the small body of teachers within our borders, it has done some good. But its indirect benefits are probably still more important. We believe that by bringing parents and teachers thus publicly together, it has tended to promote greater unity of action between them, in labouring for one common object. It has elevated the teacher in the social scale, given him more self-possession, and impressed on him a more fitting estimate of the honourable nature of his calling. It has tended to lessen, if not entirely to dissipate, the delusion, that schoolmasters and teachers were the successors and representatives of the monks of old, and that like them, when they occasionally crept forth from their seclusion, they amused society by their utter

ignorance of its usages,—the modest and retiring, ridiculous by their unseemly bashfulness; the more confident, still more ridiculous, from their magisterial deportment and dogmatical airs. These, we think, have ceased to be the characteristics of the teachers in our society, of the present day. If their talk does not savour of the mart or the news-room—if they are not versed in the mysteries of the stock exchange, and are quite ignorant of bulls and bears, except as inhabitants of the field or the forest, they may, if wisely skilled in their own more noble science, be excused for these deficiencies. Skill in discriminating the characters and capacities of youth—tact in adapting to each particular mind its most fitting treatment—the exercise of an unseen and almost imperceptible, yet powerful influence—ability to arrange into harmonious and united action, the otherwise discordant elements, presented by a large assembly of youth—surely these qualities, though exercised on a small scale, are not the characteristics of men who need be ashamed of their profession.

In conclusion, though our review has been concerned mainly with intellectual topics, we do not forget, nor have the representatives of the Friends' Educational Society, in any degree forgotten, that there are far more solemn questions involved. Talents sanctified by an abiding sense that they are but a trust, and the possessor but a steward—power exercised, not as by lords of the heritage, but as by ensamples to the flock—wisdom, not of earth, but that which is first pure, then gentle, peaceable, and easy to be entreated—a pervading feeling of the awful responsibilities of the stewardship—an ever present desire to do all as of the ability which God giveth, that He in all things may be glorified,—if to possess these, and thus to be, and thus to do, be the teacher's constant prayer, we may, with regard to our educational establishments, adopt the language 'they have done what they could,' and humbly and trust-

fully rely that the divine blessing will rest upon them. Teachers thus labouring, will maintain an effectual educational society. An educational society that numbers such in its ranks, will not have been founded in vain.

It remains for the meeting to determine whether this society has in any degree fulfilled its functions, whether further service remains for it to do, or whether its labours may, for the present, honourably conclude.

JAMES HUNTON, PRINTER, LOW OUSEGATE, YORK.

INFLUENCE AND AUTHORITY:

A PAPER READ AT THE

MEETING

OF THE

FRIENDS' EDUCATIONAL SOCIETY,

1853.

BY JOHN FORD.

YORK:
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1854.

INFLUENCE AND AUTHORITY.

The important question of the moral government and discipline of a school early engaged the attention of the Friends' Educational Society. A Report on Moral Discipline, presented to the fourth annual meeting of the Association, held in 1840, is a valuable record of the practice and aims of a considerable body of teachers, in regard to this important object. Thirteen years' additional experience has not essentially modified many of the principles therein laid down, nor vitiated the resultant plans of action. A careful examination of this valuable paper has nevertheless not removed our impression, that some service might yet remain for the society, in regard to the moral discipline and government of a school. With this view, we propose to throw before this meeting a few thoughts on Influence and Authority.

We apprehend we shall attach a conventional meaning to these terms, inasmuch as authority may be very influential, and influence may be very authoritative: and each have its acknowledged and most useful place. We will therefore attempt, briefly, to define the sense in which we propose to use these terms respectively.

Let us then, for the purpose of our paper, understand government by authority to mean a magisterial administration, a code of

laws, a system of rewards and penalties; official dignity, distance, and reserve. We have a law, and by that law this penalty is annexed to that fault; therefore: *quod erat demonstrandum.*

By Influence we understand a mode of government, which exhibits little of the magisterial, seldom appeals to a code of laws, talks little of rewards and penalties, makes no parade of official dignity, affects neither distance nor reserve; has authority in waiting—a policeman in plain clothes, ready to step forward with calm, yet firm and decided aspect, when called upon to act.

Authority, with armed heel, heavy bit, and galling curb-chain, may break the spirit, and then control the fiery steed. Influence, as we remember Catlin describing the horsemanship of an Indian tribe, vaults upon the courser, neither bit, nor curb-chain, nor bridle, directs or controls his career; bending forward now with a gentle motion of the right hand, now with the extended left, his rider directs at pleasure, his apparently spontaneous course.

"Authority," says Guizot,* the ex-Minister of a fallen dynasty, "Authority must be maintained, but it will become mischievous, if we make use of it on all occasions. Youth must constantly believe that there is Authority, but they must not always be feeling its pressure. Like all despots, it can only ensure respect by seldom appearing. Wherever it is not needed it is tyrannical." The same philosophic writer appears to illustrate our topic by his discrimination between the results of "La règle et le modèle:" † Precept and example. Law, la règle—addresses the understanding;

* "Cette autorité que vous devez maintenir en général deviendra funeste si vous vous en servez dans tous les cas particuliers: il faut que les enfants y croient toujours et ne la sentent pas toujours. Comme tous les despotes, elle ne peut se faire respecter qu'en se montrant peu. Partout ou elle est inutile elle devient tyrannique.—*Meditations et Etudes Morales.*

† La règle parle à l'esprit, elle l'éclaire, elle lui fait connaître ce qui doit se faire, mais elle est froide et sans force. Le modèle échauffe l'âme, la met en mouvement, fait disparâitre toutes les difficultés, anéantit tous les prétextes.

it enlightens it, and shows what ought to be done, but it is cold and powerless. Le modèle—example, kindles the spirit, incites it to action, dispels all difficulties, annihilates all pretences.

A less wise man than Guizot—one wanting that which is wisdom, therefore unwise—the ingenious and unhappy Rousseau, thus indicates the same sentiment :

> " Contre la loi qui nous gêne,
> La nature se déchaîne
> Et cherche à se revolter ;
> Mais l'example nous entraîne
> Et nous force à l'imiter."

Human nature revolts against the restraints of law ; example attracts us, and compels our imitation.

Although we have thus attempted to define and illustrate the sense in which we use these two words ; we will, in order to guard against possible misconstruction, state that it is not against authority as an essential of government, as opposed to anarchy, that we protest. In a state, a ship, a regiment, a school, a family, a community of thieves, there must be authority ; undisputed and indisputable. We have no sympathy whatever with theorists who would that children should have a reason assigned for every command. Unquestioning, implicit obedience to authority is not only their duty but their especial privilege, and their surest training for future excellence and happiness.

If, then, we have succeeded in defining our object, we will endeavour further to illustrate the two modes of government, and draw from the comparison, perhaps a few practical hints, not altogether useless to that increasing and interesting class amongst us who are devoting themselves to the honourable and pleasant, though arduous and responsible profession of teaching.

In reverting, as we are about to do, to the practice of past times, far be it from our thought to undervalue or contemn the excellent men who preceded us in the work of education. Their

very mistakes testify to their zeal, and their sincerity of desire, rightly to fulfil their important duties. Their mistakes were the result of the opinions, customs, and practices in regard to the training of youth prevalent in their day, amid which they had been trained. Their ingenious but ill adapted attempts attest their concern to govern, better than they themselves had been governed.

We have before us a paper headed "Form of Government established in the Boarding School at ———." In order to prevent as much as possible the disagreeable task of corporal punishment, to impress the minds of the pupils with a sense of their several duties, and to promote a laudable emulation among them to excel in virtue, industry, benevolence, and a frank ingenuous deportment, the following form of government is established which every pupil who is capable of it, is required to commit to memory, and to repeat to the master on the first day of every month, viz:——

A daily record is kept by the master in which the faults of the pupils are regularly entered as they occur, and the mornings of Second and Fifth days, before school time, are appointed for assembling the boarders together in order to hear complaints and to adjust dissensions, to examine the daily record in their presence, and to sentence offenders to punishment according to the nature of their several offences.

A breach of either of the following twelve rules being deemed a petty offence: then follow these laws of the twelve tables, enjoining cleanliness, punctuality, decorum, integrity, kindness; to these succeed four rules, a breach of which constitutes a capital offence: they have respect to truth, propriety of language, honesty, behaviour in religious assemblies. For every petty offence, two hours extra study is prescribed; for every capital offence, a double penalty, a record of the offence, and the lowest place in the school for one month.

Such was the code, and such were the penalties assigned. Is there no reprieve, no mitigation?

> "It cannot be, there is no power in Venice
> Can alter a decree established.
> 'Twill be recorded for a precedent,
> And many an error by the same example
> Will rush into the state. It cannot be.

The rewards proposed, are a printed testimonial at the end of each month, during which, neither petty nor capital offence has been committed: and at the commencement of the vacation, the boy who can produce the greatest number of these testimonials, is to be presented with a new octavo bible, on the outside of which will be printed in golden characters, his name, the day and year in which it was presented to him, and on what account, and that the boy who can produce the next greatest number, shall be presented with a handsome New Testament, with a like inscription.

We have another example of a similar attempt to govern by a code of laws, and the practice founded upon that code: it is a little manual of thirty pages; happily it does not prescribe the monthly repetition. This code is classified under three heads:—the first contains six rules, relative to punctuality, cleanliness, attention, &c.; the second head contains ten rules of a very miscellaneous character. One enjoins them to take off their shoes before bed-time.

Another, exceedingly suggestive, enjoins that no boy be found trifling in the kitchen.

Another that they hold their knives and forks properly.

Another, that no boy sleep out of the bed appointed him, without express permission.

Another prescribes certain geographical limits, which they are not to transgress.

The third head relates to the discharge of religious obligations. "From the remarks prefixed to the rules under each depart-

ment, I doubt not," says the worthy writer, "you are convinced of their propriety, and consequently of the obligation you are under to observe them."

Alas! "Leviathan is not so tamed." But why, it may be asked, why rake up old records and codes of obsolete rules? The present generation is wiser; the Friends' Educational Society has existed seventeen years; our codes, if we have any, do not suggest mischief, nor do we rely upon them solely, to guard our charge from transgression.

We admit the improvement, but there are tendencies of human nature, older even than our obsolete codes and old records; tendencies against which the teacher, whether old or young, needs constantly to guard—the love, the exercise, and the parade of power. Dressed in a little brief authority, man is still but too apt to play fantastic tricks. It is in no censorious spirit with regard to our younger brethren, nor yet with any overweening conceit that we have escaped these tendencies, or are free from them ourselves, that we have thus alluded to them. We will turn to the more grateful task of attempting to describe what we mean by Influence.

Quinctilian, though unacquainted with the mild and gentle precepts and spirit of Christianity, appears to have successfully studied human nature in some of its aspects. He thus describes the schoolmaster who governs by influence rather than by law:* "Above all things," says he, "let the preceptor assume to his scholars the affection of a parent, and let him consider himself as

* Quinct: Inst: Orator, lib. II. cap. ii.—"Sumat igitur ante omnia parentis erga discipulos suos animum, ac succedere se in eorum locum, a quibus sibi liberi traduntur, existimat. Non austeritas ejus tristis, non dissoluta sit comitas: ne inde odium, hinc contemptus oriatur. Minime iracundus: nec tamen eorum, quæ emendanda erunt, dissimulator, simplex in docendo, patiens laboris, assiduus potius, quam immodicus. In emendando quæ corrigenda erunt, non acerbus, minimeque contumeliosus, nam id quidem multos a proposito studendi fugat, quod quidam sic objurgant, quasi oderint."

occupying the place of those who have intrusted their children to him. Let his gravity be devoid of gloom, and let his courtesy be discriminating; he will thus avoid on the one hand their dislike and on the other their contempt. Though not given to anger, yet no passer by of things requiring to be corrected; simple in teaching, patient in labouring, assiduous rather than exactive: not bitter in reproof, no scornful scolder. For many boys conceive an aversion for study because their masters scold them as if they hated them." He then speaks of the efficacy of that living voice ("Viva illa ut dicitur vox") of the preceptor, whom boys that are well taught, both reverence and love! "For," says he, "it can scarcely be told how gladly we imitate those for whom we entertain these sentiments."*

Among things especially to be avoided in the training of youth, he classes the "magister aridus—the dry stick," † a thing, he says, not less to be avoided than a soil dry and devoid of moisture, is to be eschewed by tender plants.

Among the essentials of influence are adaptiveness and flexibility of mind. A young friend of ours, a skilful optician, remarked to us, that if whilst engaged in putting the last finish to a lens, whose focal length was one-quarter or one-eighth of an inch, he intermitted his labour and engaged in turning upon the lathe some portion of the brass-work, he partially lost for a time that fineness of touch so essential to give accuracy of form to the minute and delicate lens. Subjects far more difficult than the one, and far more delicate than the other, come under the teacher's cognizance. To turn from the management of those, whose neck may be as iron and their brow brass,

* "Licet enim satis exemplorum ad imitandum ex lectione suppeditet, tamen VIVA ILLA, ut dicitur, vox alit plenius: præcipueque ejus præceptoris quem discipuli, si modo recte sunt instituti et amant et verentur. Vix autem dici potest, quanto libentius imitemur eos, quibus favemus."—Lib. II. Cap. ii.

† In primis evitandus, et in pueris præcipue, magister aridus non minus, quam teneris adhuc plantis siccum et sine humore ullo solum.—Lib. II. Cap. iv.

to that of the refined, delicate and sensitive spirit of another, percipient of the lightest shade thrown over the countenance, accustomed to greet it with a smile, is no very easy and yet not an unattainable art. Happily the mind of the teacher, like the finger of the optician, can again adapt itself to its rougher or more delicate work, if there be the tact and discrimination to appreciate the different materials upon which it has to operate.

We would gladly attempt further to illustrate our subject, by describing the modes in which this influence, we so highly appreciate, may be exercised, but it is a difficult task. It depends upon temperament, looks, voice, gesture; kindness, courtesy, familiarity; not that familiarity which breeds contempt, but well-timed and discriminating. Above all it depends upon sympathy; if we sympathise with our youthful charge, we shall soon lead their sympathies, and give a tone to their thoughts and feelings almost at our pleasure. What was the secret of little Eva's success with Topsy? She laid her fair hand on her dark-coloured sister, with gentle tones and entreating eyes; thus through these three sensuous avenues she reached the deep and hitherto undiscovered springs, hidden in the little negro's apparently flinty heart. In vain had Miss Ophelia catechised her, and told her of her fallen state; she had lectured her and whipped her in vain. She *disliked* Topsy! she had an evil odour; all negroes have—she would as soon caress a toad! Alas! poor respectable Ophelia! There is a lesson of deep instruction in this little episode; it may be fiction, but it teaches a vital truth.

We have seen the impulsive and violent offender deeply, conscious of well deserved rebuke, standing with an air of fierce determination as if daring the worst, softened in an instant by the hand kindly and gently placed upon his shoulder, the utterance of a few words expressive of heartfelt commiseration and regret—overcome by deep emotion, lean upon his teacher, and with bitter tears deplore his own perverseness. Was he instantly

converted? Did he never offend again? Was he thenceforth all gentleness, never more violent or impulsive? Alas! no such results followed. Let us ask our own hearts—did we never know what it was to offend? Have we never felt the gentle hand, nor heard the reproving voice, nor seen the sorrowful and yet loving countenance of our Saviour, and poured forth our tears before him? and yet—sinned again? Did he reproach us with hypocrisy, and spurn our tears, once more offered? No! never!—Oh let us love our youthful erring brother, and lay our hand gently upon him again, and again.

We confess that in this hasty and imperfect attempt to define the almost indefinable influence which we wish to establish, and which if established, would go far to make codes of laws, curiosities of literature, we have had in view the numerous and interesting class of young persons, devoting themselves to the task of teaching in the schools and families of our own Society. Experience and practice may perhaps be their best teachers; their own failures may perhaps best reprove them; their own success may best encourage them; and yet we believe they will not refuse to profit, if haply they may, by the experience of those who have preceded them in the work, and whose term of service is tending to its close. To young teachers then we would say, yours is the time for cultivating those sympathies, by which, with ever increasing force, you may influence, and thus govern your charge. Nearer to them in point of age, elastic and vigorous to compete with them in their youthful sports; trained so as to be able to lead them on in every variety of intellectual pursuit, you have some advantages of which the gravity becoming maturer years will deprive you. How shall we obtain this influence, do I hear you say?—Watch your opportunities; help your pupils in their little difficulties, answer every request so as to invite another, aid them in their pursuits of science, or natural history, in prosecuting their inquiries, in determining and

naming their plants, their fossils, and their shells:—avail yourselves of every occasion of making yourselves acquainted with their parents and their home; there is magic in even a small amount of this community of interest and of feeling: be the first to detect any little ailment, or indisposition, and whilst guarding against anything that would minister to effeminacy, or that would discourage them from bearing with manly fortitude, their portion of pain or of sickness, let them see that your liveliest sympathy is awakened, and your kindest care manifested. Above all, watch the precious moment of affliction, or sorrow, it is then that the portals of the youthful heart are open; wisely, gently, unobtrusively, unofficiously, perhaps almost silently, seek to soothe and console them then.

These are but faint and vague outlines of modes of establishing influence; they may at least prove suggestive. And here the yonng inquirer may ask, How am I to maintain this influence? Youth is thoughtless, heedless, impulsive, wilful: must insincerity, unkindness, disobedience, and obstinacy go unreproved, unpunished? certainly not:—it is not by well-timed reproof, nor by well adapted penalties, that boys are alienated from their teachers, or that the power of influence is disturbed. Do not, by any act of yours, allow room for the suspicion that the bond of kindness can thus be broken. Let your reproof be brief, succinct, firm, and measured; let your penalty violate no perception of equity. Before you resort to either reproof or penalty, try other means, try a little gentle raillery:—occasionally aim a shaft at random, at little foibles, without designating, or even appearing to know the offender.

Be ever alive to any happy suggestion of some new mode of treating an offence; exhibit the fault in some new point of view. We remember watching the progress of a fit of sullenness: a youthful teacher vainly striving to dispel it; vainly, and yet never for a moment losing his self-control; resorting to no

violence; using no threats. We did not interfere, but watching the opportunity of an unofficial visit from the offender, we quietly expressed our surprise and sorrow at his unkind and unworthy treatment of his teacher, and entreated him to try, by the significant language of his future conduct, to make apology and amends. Nor were our efforts fruitless. Have entire faith in the spirit of the Saviour's injunction:—"If thy brother trespass against thee seven times a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."

Never strike—Be no striker; abstain entirely from the hasty unreflecting blow. Gladly would many, in reverting to their past experience, recall them every one. As your power of influence increases, you will occasionally, impressed with some recent act of wrong doing, known only to yourselves and the offender, be able to make it the occasion of a friendly admonition to your class, or to your assembled school. We have had not a few admissions of the efficacy of a word thus spoken in season. The offender himself feels grateful for your kindness in abstaining from designating him; and others, conscious that the message was adapted to themselves, have dated their amendment from that very hour. Many occasions occur in which information comes incidentally to the teacher; a passing remark that was never intended for his ear, informs him of some opening of evil, some act of unkindness, some secret trouble. Let him apply himself to the remedy so indirectly, as never to lead even to a suspicion of his source of information. Let him carefully cultivate the entire confidence of parents, but most scrupulously avoid ever betraying it. By these means many of the secret springs of action, springs of evil perhaps, are made known to him, and he can apply his remedies. A boy is annoyed by some offensive soubriquet; you have heard of it from his parents; perhaps in his simplicity he has complained to you himself; never betray either the one or the other source of information;

go indirectly to work, and the work will not be the less effectually done. We might prolong illustrations, and furnish many still more to the purpose; but our paper must be closed.—We have proposed no panacea, no universal elixir for the ills of youth; we do not profess to point out any royal road to good government.—Difficulties will still exist, offences will still come; and yet we do believe that these may be mitigated by the attempt to bring the spirit of the teacher into close contact with the pupil's spirit: heart and soul and intellect, to act upon heart and soul and intellect. Let us not merely announce to him a law with its annexed penalty, nor coldly discourse of

> "Moral worth,
> How lovely, and the moral sense how sure,
> Consulted and obeyed, to guide his steps
> Directly to the first and only fair!"

If this be all, we shall soon have to exclaim—

> "Ah tinkling cymbal, and high sounding brass,
> Smitten in vain! such music cannot charm
> The eclipse that intercepts truth's heavenly ray!"

And now in concluding our poor imperfect sketch of a bright ideal which seemed floating before us, but which has eluded our efforts to arrest, and faithfully to pourtray; we must warn our young friends that the influence which we would inculcate, is no prescriptive, no merely imitative thing. It is the result of earnest, internal, heartfelt conviction, and thorough devotion to the work, sanctified, and constantly leavened by the love of Christ. It is the working result of that wisdom which is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy: that wisdom, which if we feel we lack, let us ask it of God who giveth liberally, and upbraideth not, and it will assuredly be given to us. We write not as having attained, but looking round

upon the intelligent, earnest, and noble minded young men, who are giving themselves up cheerfully and heartily to this good work, love for them and a desire if possible, to aid them, has pervaded our heart, and has assumed this imperfect form of expression.

James Hunton, Printer, 15, Low Ousegate, York.

FRIENDS' EDUCATIONAL SOCIETY.

NOTES

OF A

CONFERENCE OF FRIENDS,

APPOINTED BY THE COMMITTEES OF THE

SEVERAL PUBLIC SCHOOLS,

HELD AT ACKWORTH,

1842.

SECOND EDITION.

YORK:
JAMES HUNTON, PRINTER, 15, LOW OUSEGATE.
1854.

In the eleventh month, 1842, a Conference of Friends, deputed by the Committees of our public schools, was held at Ackworth. The object of this Conference was to obtain an interchange of sentiment on the means which should be pursued in the right moral and religious education of the children placed in these schools.

The friends who then met entered into a free and brotherly deliberation on the subject referred to them; and the following notes embody the substance of the results of this deliberation.

Ackworth School, 1st mo. 29th, 1844.

The following notes have already had a limited circulation. The Committe of the Friends' Educational Society believe that republishing them and distributing them among the members, will tend to promote the objects for which that Society was established.

York, 8th mo. 31st, 1850.

NOTES OF A CONFERENCE,

&c.

1. In the commencement of our deliberations we have been led to consider the natural condition in which children stand as the subjects of educational efforts; and we believe it to be of the first importance, that in all plans for the moral and religious training of youth, the great truth of man's fallen state, and of his being exposed to temptation to evil, from within as well as from without, should be fully recognised and borne in mind.

2. The renovation of the heart, and a living faith in Christ are the end and object to which all these efforts should tend: these are essentially not the work of man, but of the Holy Spirit operating immediately upon the heart. Nevertheless, in the divine economy, great responsibility rests upon the guardians of youth, inasmuch as through their agency, this all-important work may be retarded or promoted.

3. Those who are charged with the care of children in our public schools and elsewhere, ought diligently to seek for themselves divine guidance and strength in all their proceedings, and to cherish in their pupils a tender conscience and a reverent attention to those convictions and monitions of the Holy Spirit, which are often known in early life, and which lead in the paths of truth and holiness.

4. The love of the Holy Scriptures, and the habit of

privately reading them for personal instruction and benefit, should be cherished and promoted in all our young people; and they should often be invited to be constant in discharging the duty, and in using the privilege of lifting up their hearts in prayer to God.

5. We feel strongly how dependent we are for success in the moral and religious training of youth, upon the character (as formed by nature, habit, and grace) of the instructors under whom they are placed. Quickness of understanding to perceive the varieties of character; quickness of the affections to sympathise with young minds in their temptations and moral conflicts; habits of order and self-government; just measures of men and things, established in the mind, and, above all, genuine piety, illustrating Christianity, in the daily walk and intercouse with the young; these are some of the qualities to be desired in the educator of youth.

6. Instruction in the truths of Holy Scripture is reported to be regularly given in each of our public schools. This instruction should ever be conducted by the teacher in dependence on holy help, avoiding, while engaged in it, a routine lesson-like habit; so that, in bringing these all-important truths before the minds of the pupils, no obstruction or hindrance may be put in the way of their being received into the hearts, and blessed to the scholars individually.

7. Whilst the junior teachers may be suitably employed in giving information on the historical facts of the Bible, and in hearing the serious repetition of its precepts and doctrines, as set forth in numerous texts of Holy Scripture, we have felt it to be desirable that the imparting of religious instruction should mainly rest with the superintendents and more experienced teachers; and that they should be encouraged to pursue this important part of their duty at such times, and in

such a way, as they may see to be most suitable, and feel best qualified to make use of.

8. It is of great moment to the true interests of our young people, and also to the well being of our society, that the children in our public schools be carefully trained and instructed in the practices and principles of Friends;—that the teachers to whose care they are committed, should feel themselves convinced of the excellency of these principles, and of their accordance with Holy Scripture. Their own position, in connexion with schools belonging to a distinct religious community, claims from them the conscientious endeavour to carry out fully the views of that body, and, as much as in them lies, to establish in the minds of the children a love and value for its Christian principles, practices, and testimonies.

9. We believe it to be very desirable for children to be acquainted with the history of our religious society, and with the sufferings of its early members; and we desire to encourage teachers to consider it as a part of their duty to read to their pupils (in suitable portions) judicious selections from the approved writings of Friends; and also, at appropriate times, to impart to them individually such private counsel as may be suited to their several ages, circumstances, and capacities.

10. To cherish in children a warm attachment to their nearest connexions, and a deep sense of their obligations and duties to their parents, is an important part of right training, and specially deserving attention in our public schools. We desire that their instructors may sympathise with them in their feelings, on being separated from their near kindred, and also in the trials and temptations peculiar to them at their period of life.

11. It should be the great and continual concern of all

who are entrusted with children, to establish in their hearts the conviction (alike needful to be received by teachers and children) that a truly religious life is the primary object of man's pursuit. They should be concerned to rule in the fear of God, and to inculcate the sinfulness of all sin; in the authority of divine love, to enforce purity of conversation and conduct; to maintain good discipline in the school and in the family; to induce habits of industry, lowliness of heart, and contentment in that station of life in which Divine Providence has placed them: to induce also self-control and the right subjection of the will, prompt and willing obedience, with mutual condescension and straightforwardness in speaking the truth on all occasions. The establishment of these habits prepares the way for a more ready submission to the government of the Holy Spirit.

12. We believe that much care is exercised over our young friends who are taken as apprentices in our several educational institutions. We feel the desirableness of their being provided with all reasonable means of literary improvement, and of their being carefully trained in the best methods of imparting instruction, and of rightly influencing those who may be placed under them; but above all, we are solicitous that they may become truly religious characters, filling their situations with propriety; be good examples to those around them, and be prepared for future service as teachers in our religious society.

13. In selecting suitable officers and assistants, for the conducting of our public schools, as also in the just administration of the funds, and in the exercise of a general oversight, much care and attention are very usefully given by the several committees of management. Associated as these are with the superintendents and teachers in the furtherance of a great object, we feel how desirable it is that they should sympathise

with them in the difficulties and anxieties attendant on their arduous occupation; endeavouring, in love and confidence, to strengthen them in the pursuit of a right course, and in the faithful discharge of their several duties.

14. We doubt not but that considerable care is exercised in regard to the books which children bring with them to our public schools; but we apprehend that this subject claims, from their parents and friends, increased and more vigilant attention. Sentiments calculated to lead from the paths of purity and virtue are often covertly and insidiously, as well as more openly, conveyed in publications which have a semblance of morality. The youthful mind is hereby not unfrequently contaminated; and this taint is often very durable and pernicious in its effects. Hence it is the earnest wish of the friends now met, that parents may be increasingly careful of the books, the associates, and the examples to which they expose their children before they come to school, or when they are at home for vacations.

15. Under a fresh persuasion of the flexible condition of the mind in infancy, and that a strong bias may then be given, either for good or for evil, it has been felt that a very important part of the moral training of children takes place before they come to our public schools. If in the early years of childhood bad habits have been formed, it cannot be expected that, with the greatest care and diligence, these habits will be eradicated during the comparatively short period of their stay at school. The progress and improvement of such children will be impeded, the benefit which the school can confer will be but imperfectly obtained, whilst the effect of their influence and example is not unfrequently very injurious to their associates. We therefore strongly desire that the parents and care-takers of children who are intended to be placed at these schools, and friends of the

respective meetings in which the children reside, should be alive to the necessity of that previous training, which would prepare them to receive with the greatest advantage the care and instruction which may be imparted to them at the school.

16. In concluding the review of the care exercised by our religious society, for the Christian education of the children more immediately under notice at this time, we strongly desire that, on their leaving school, their parents may be sensible, not only of the advantages which have been afforded to them whilst there, but also of the obligation which rests upon themselves, to carry out, so far as in their power, a right course of moral and religious training. It needs to be remembered, that the labours of the schoolmaster are but a part, and far from the greatest part, of the means by which the mind, so far as human agency is concerned, is moulded into the form which it assumes in the maturity of its manhood. May parents, therefore, be concerned, through the succeeding years of the lives of their beloved offspring, from youth to manhood, to watch over them, to counsel them, and to maintain a continued exercise of spirit on their behalf before the Lord, that they may be kept from the evils of the world, and the snares of the devil. And may friends, in the several meetings where the children are placed, be concerned to cherish a kindly interest for the welfare of these young people, and to watch over them for good. Thus may the seed, which it is believed has in many instances been sown, not be choked, but grow up, and bring forth fruit to the praise of the great Husbandman.

THE END.

James Hunton, Printer, 15, Low Ousegate, York.

AN

EPISTLE

FROM THE

YEARLY MEETING OF FRIENDS,

HELD IN LONDON, 1850,

TO ITS

JUNIOR MEMBERS.

YORK:
WILLIAM SIMPSON, PRINTER, 15, LOW OUSEGATE.
1855.

EPISTLE

FROM THE YEARLY MEETING

TO ITS JUNIOR MEMBERS.

Beloved Younger Brethren and Sisters,

In the renewed feeling of deep interest on your account, we offer you the word of affectionate counsel and exhortation; with the earnest prayer that He who knows the secrets of all hearts may be pleased graciously to bless that which is thus communicated, and direct it to its designed end.

We look to you, our dear younger Friends, with lively hope, yet not unmingled with fear; we sympathize with you in your besetments and temptations: and fervently do we desire that nothing may be permitted to interfere with, or to mar, the Lord's gracious work in your hearts. May those of you who are, from season to season, made sensible of the renewal of the Lord's mercies to your souls (and which of you are not made sensible of this?) diligently improve the time of your visitation, and, in the strength graciously afforded, earnestly seek to know your covenant made sure with your God and Saviour. Let nothing turn you aside from the drawings of his love, neither grieve his Holy Spirit, we tenderly intreat you.

Not a few of you have had the advantage of an enlarged and liberal education, and are entrusted in various ways with much for which you will have to account. Let not the consciousness of your gradually maturing faculties, or any idea of your own powers

or attainments, draw you away from the alone safe ground of Christian humility. Already, in looking back to what were your feelings and opinions a few years ago, you are prepared to acknowledge that you see many things now in a very different light from that in which you then saw them. And is it not reasonable to conclude that a few more years of increased experience will, in like manner, make you feel how narrow and incomplete are even your present views? May considerations such as these lead you to be wisely diffident of yourselves, and to cherish a true respect for superior age and experience. How much of safety and instruction for us all is there in the words of the inspired Apostle, "Likewise, ye younger, submit yourselves unto the elder: yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."* Whatever be our attainments, it is very profitable to consider how limited are our capacities, and how much still lies beyond the narrow bounds of our knowledge. Frequently meditate upon your own ignorance, and helplessness in the divine sight. Remember that none of us have anything to glory in; that neither our time, our opportunities, nor our faculties are of our creation; that we have nothing which we have not received. Live, therefore, in the continued reverent sense of your obligations to your Creator and Preserver, ever bearing in mind that, being his creatures, you cannot be independent.

Dear younger Friends, we feel a lively concern that none of you may be in anywise beguiled from the simplicity which is in Christ. And we would affectionately desire that, in your intellectual pursuits, you may be guarded against publications, or any other vehicles of opinion, of which there are so many in the present day, in which the deep questions of moral truth are so

* 1 Pet. v. 5.

treated that the natural depravity of man, and the absolute need of redemption, as set forth in the Gospel, are almost, if not altogether, set aside or overlooked. In however captivating a form the opinions thus set forth may appear, and however nearly in some instances they may seem to approach to those glorious views of Gospel freedom which, as a Christian Church, we have ever maintained, we are persuaded that no sound or permanent reformation, either in ourselves or in others, can be expected from them. Depraved and corrupted in the fall, the human heart cannot cleanse itself: and they that would thus work upon it in its unregenerate state, without regard to the great truths of of Christian Redemption, however plausible may be their professions, can do no more than propose the substitution of one mode of selfishness for another. The evil may change its form, but it is not eradicated. The soul, still weary and restless, is drawn no nearer to its God.

If, in meditating upon our being, upon the shortness and uncertainty of life, and upon the awful certainty of death, and if, in feeling the workings of that immortal spirit that still extends its longings beyond the bounds of life and time, we find within ourselves questions, bound up as it were with our very existence, which may fill the greatest and the wisest with solemn awe, what need is there of reverence and fear in our meditations and our words concerning the Infinite God! What is poor, finite, dying man, without a hope beyond the grave? And what hope can there be beyond the grave but in Him "who only hath" essential, uncommunicated "immortality?" May we, then, bow under an awful sense of the reality of his being, and of our entire dependence upon Him. May we reverently adore his mercy in giving us such a revelation of his will and infinite love as is made known to us in the Gospel of our Lord and Saviour Jesus Christ;—a revelation not given to satisfy a vain curiosity, but to teach us all necessary truths in regard to our relation to our

Creator, and the means whereby we may become reconciled unto Him. You know these truths, beloved young friends. They are abundantly declared for your instruction in the Holy Scriptures; they are witnessed to you in the gracious communications of the Lord's Spirit to your souls. Dwell, we intreat you, under a deep sense of their blessed reality and unspeakable importance. Let nothing be substituted in their place. Beware of wasting your precious time and strength in mere empty speculations; but under the solemn conviction that Christianity alone is the truth of God, be earnestly engaged to be conformed in all things to its holy requirings. And be not disturbed if, with your limited experience, all is not, at once, made plain to you. Rather, be concerned to make a diligent use of what you already know to be the Truth. It is only in following on in the way, that either the way itself can be fully known, or its difficulties overcome, or the eye enabled to see the prospects opening beyond. May you then reverently submit yourselves to all the operations of the Holy Spirit. Open your hearts wide to the love of Christ. Neglect not the blessed privilege of the daily private perusal of the Holy Scriptures with your minds turned unto the Lord. Be frequent and fervent in prayer. In attending our religious meetings, be concerned above all things to present your hearts before the Lord, that by the help of his Holy Spirit you may have access unto Him through Jesus Christ. In all things cultivate a holy self-denial; be faithful to your convictions; be not ashamed to confess your Lord before men. So shall your knowledge increase in the things of God, and your hearts shall be enlarged in your Saviour's love. You will feel and know for yourselves, that his Truth is truth indeed.

Some of you are blessed with abundance of the things of this world: may these be on their guard against the enticements of ease and pleasure, and, according to their ability, seek habitually to yield themselves to a right concern for the help and comfort

of others, and especially for the alleviation of the wants and sufferings of the poor. May all of you be kept watchful, upright and consistent in your varied pursuits and engagements; and may nothing draw any of you aside from the simplicity which is in the Truth. We would affectionately warn you, dear younger friends, against all self-indulgence and worldliness. None of these things will suffice for you. Giving up to them will only increase the feverishness of your desires. Your thirst cannot be quenched at any earthly springs. Christ alone can give the weary rest, and satisfy the longings of your immortal souls.

It is as you come to know Christ for yourselves, that your eyes will be opened to see, with increasing clearness, the value and importance of those principles and practices which have ever distinguished us as a religious society, esteeming them, as we do, to be precious testimonies to our allegiance unto Christ and to his glorious sufficiency and supreme authority in the church. Baptised with the one baptism of the Holy Ghost, you will increasingly feel this to be not only essential, but all-sufficient. Having your hearts sprinkled by the precious blood of Christ from an evil conscience, you will, in the exercise of living faith, witness Him to be your only passover sacrificed for you, your ever-living Mediator, Intercessor and High Priest. Thus gathered unto him, and rooted in his love, He will be more and more known as your heavenly Teacher and Prophet; the Shepherd and Bishop of your souls. Greatly do we long that all of you may be thus brought to an experimental sense of the preciousness of these truths. May none reject them in haste or ignorance, or lay aside any of those restraints, which, as they are yielded to, will be increasingly seen to flow from, and to lead to, the Truth.

Beloved younger brethren and sisters; may you more and more feel that you are not your own; that you are bought with a price. Where much is given, there, in the great day of final account, will much be required. May all your talents be freely offered

unto the Lord, and consecrated to his blessed service. May every crown be cast at the feet of Jesus. Bear in mind that the unfaithfulness or infirmities of others, whatever be their age or station, will furnish no excuse for you; and that with the Gospel liberty, which it is your privilege so peculiarly to enjoy in this religious society, the inconsistency of others, real or apprehended, will not excuse you, as you grow in Christian experience and attainment, from the faithful exercise of all those gifts which it may please the Lord in his mercy to bestow upon you, to your own comfort, to the help of the church, and to the praise of his great and worthy name. The prize is before you: it is a prize not of earth but of heaven; not a corruptible crown, but an incorruptible: to be obtained, not without conflict, through deep repentance, through the forsaking of sin, through the way of the cross, through the life of faith, looking unto Jesus. Press on towards this prize, we intreat you. Shrink not from the warfare: yield up your hearts unreservedly unto Him who will fight for you, the Captain of your salvation. So shall the crown immortal be yours: so shall you ever rejoice in God your Saviour, and adore his abundant mercy who hath prepared for those that love Him "an inheritance incorruptible, and undefiled, and that fadeth not away."

Given forth by our Yearly Meeting, held in London by adjournments from the 22nd of the 5th month, to the 1st of the 6th month inclusive, 1850, *and in and on behalf thereof, signed by*

JOHN HODGKIN,

Clerk to the Meeting this year.

William Simpson, Printer, 15, Low Ousegate, York.