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*A brief history of education in Durham County in the  
eighteenth century with special reference to  
elementary education*

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" A brief history of Education in Durham County  
in the Eighteenth Century, with a special  
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GENERAL INTRODUCTION.

Education in the county of Durham was retarded by the Restoration of 1660, because during the Commonwealth wherever Parliament prevailed, as it did in Durham, not only were the funds of the existing schools augmented, but new schools, chiefly elementary, came into existence.

It was to deal with the problem of education in the north of England, that the Commonwealth Parliament brought in a Bill, on the 22nd. February, 1649-50, " for the Better Propagating of the Gospel in the Four Northern Counties and for the maintenance of Godly and Able Ministers and Schoolmasters there," Commissioners being appointed for this purpose. Durham benefited from this, for not only did the grammar schools which already existed at Bishop Auckland, Durham, Darlington, Wolsingham, Houghton-le-Spring, and Heighington, receive further endowments, but grants were made to some of the elementary schools then functioning, and funds provided for the foundation of others.

A very informative paragraph on this subject is found in the Encyclopaedia Britannica :-" As the properties of dean and chapters were gradually sequestrated in 1643 - 46, powers were given to this committee to relieve poor ministers and schoolmasters out of the proceeds. So in the northern counties the stipends of the Durham Cathedral schoolmasters were doubled and the masters of Darlington grammar school and of Bishop Auckland grammar school each received an augmentation of £20 or more than double, and the master of Heighington of £10 a

year while new grammar schools were established at Barnard Castle and Ferry Hill. New schools, perhaps elementary, were erected at Stanhope, Staindrop, Brancepath, Aycliffe and Whickham, while a new departure was taken in the erection of navigation schools at Sunderland and Nether Hewarth. The greatest effort was the establishment of the university college of Durham, anticipating by nearly two hundred years the present university. But none of the good work of Parliament was allowed to stand at the Restoration and the revenues appropriated to education went back to the prebendaries whom Archbishop Cranmer wished to turn out of the hive as drones two hundred years before. The master of Durham grammar school alone, on the express letter from the king, was allowed to receive an augmentation of £20 a year."<sup>2</sup>

Enlarging and supplementing the information given in the previous paragraph, it is learnt that the Commissioners ordered on the 1st. December, 1652, that " £15 a year bee granted for the maintenance of a schoolmaster at Ferryhill for the education of youth in piety and good literature in that towne and the townes and places adjacent ( good literature means grammar )." ' On the 4th. March, 1652 - 3, it was stated that " whereas there is exceeding great want of a schoolmaster in the part of Sunderland to teach the children to write and instruct them in arithmetique to fitt them for the sea or other necessary callings,

<sup>2</sup> Encyclopaedia Britannica. Vol. 24. pp. 369.  
 ' Victoria History of Durham.

they ordered £5/6/8 to be settled upon George Harrison, as schoolmaster for the purpose. A similar formula was used as late as 3rd. March, 1655 - 6 at Nether Heworth, where £16 was settled and trustees appointed to manage the school." @

The Parliamentary Commission for "The Propagation of the Gospel in the Four Northern Counties", on the 31st. March, 1653, ordered that " -- the parcell of the rectory of Neighington, of the yearly value of £20 be hereby settled upon Mr. Elias Smyth, headmaster of the Free Schoole of Durham, for increase of maintenance, he being a very able and painfull man, and the schoole very great and considerable, and the present allowance but £20 per annum : and he hereby seised of the same and fully empowered to demand, take and receive tythes out of the said rectory to the yearly value aforesaid." @

Darlington school, like that of Durham and a large number of other schools throughout the county, felt the benefit of a reforming government, and on the 29th. March, 1653 - 4, a grant was made to the headmaster :- " Darnton - whereas Ralph Johnson hath bene before us and upon examination and tryall of his learning is found fitt to teache a schoole for ye encouragement of youth in piety and good literature, and being recommended for a painfull man and of unblameable life and conversacion, wee do hereby order the said Ralph Johnson, schoolemaster at Darnton in ye countie of Durham, to be confirmed, and for his support and maintenance wee doe hereby order that parcell of ye

tithes of Heighington of the yearly value of £20 bee settled upon the said Ralph Joslin and continued to him soe long as hee shall remayne schoolemaster at Darnton aforesaid." @

The schools at Heighington and Bishop Auckland received grants from the Parliamentary Commissioners, in the former case :-" On 29th. March, 1653, John Hodgson was appointed to be schoolmaster at Heighington and £10 a year augmentation was granted him, parcell of the tithes of Heighington and Hedworth", and in the latter case,"-- an augmentation was granted to the school in a payment of £20 to the master Ralph Robinson, out of the appropriated rectory of Merrington. But this of course ceased on the restoration." @

The information given reveals the amount of good that would have been done for education in this county, especially elementary education, if the work of the Commonwealth Parliament had been allowed to remain. The Restoration Parliament undid all the good work done for education during the Protectorate period and "-- not only cut off the supply of new schools and new endowments, but by the Act of Uniformity in 1662 and the Five Mile Act in 1665, imposing prohibitory penalties on all teaching in public or private schools, except by rigid Church of England men, did its best to stop all advance. The very ferocity of the attempt in the long run defeated itself. By a series of decisions of the courts, all the schools but the endowed schools (grammar) were ( in defiance, it must be

admitted of the law and historical right) freed from the control of the bishops and even some grammar schools." @

This was the condition in the second half of the seven-teenth century, a condition seemingly hostile to any move for providing extra educational facilities for the poor children. There was a change before the end of the next century, a century which prepared the way for the popular education of the nineteenth century, finally culminating in 1876 when it was declared by law that :-" It shall be the duty of the parent of every child to cause such child to receive efficient elementary instruction in reading, writing and arithmetic."

According to Mr. Lecky :-" In England, it was the prevail-ling doctrine that the education of the people was entirely foreign to the duties of Government," and so there had to be a change in this general attitude before there could be popular education. The eighteenth century deserves credit for helping to bring this about and it may be chiefly attributed to the social conditions prevalent at the end of the century which had arisen through the Industrial Revolution. Working classes conditions were such that many philosophically and socially minded people regarded education, irrespective of the type, as a social necessity to ameliorate the distress of the poorer classes.

Before the Industrial Revolution caused the expansion of manufacturing towns , the chief centres of distress in the

@ Encyclopaedia Britannica.Vol.24.pp.369.

' History of England in the 18th.Century.Vol.III.pp.347.

country, the Established Church had taken up the task of trying to provide education for the children of the working classes. The clergy regarded education as a means of combating the irreligiousness prevalent amongst the people at the end of the seventeenth century. Their efforts resulted in a number of schools, such as the various charity and Sunday schools, which were established in the eighteenth century, not only in the county of Durham but also throughout England. Sunday schools were inadequate from an educational point of view, but " -- however inadequate their work, however imperfectly they were equipped for their task, they showed that universal education was possible and they made the Bible the centre of their instruction - two facts of enormous importance in later developments." @

The aims of the education to be provided by the various religious bodies is exemplified in a public notice issued by " The Society for the Encouragement of Parochial Schools, in the Diocese of Durham and Hexhamshire," in 1811, :- " The aim of this society is to diffuse the blessing of a religious and useful knowledge among the children of the poor --- the experience of the last twenty years has spoke to us in language which cannot be resisted : it has proclaimed the awful truth that, without sound principles of religion in the mass of the people, there can be no stability to government, no security for any of the comforts of social life --- our only object is,

@ History of English Elementary Education. F. Smith

we repeat, to rescue the children of the poor from that state of irreligion, vice and misery, which is too commonly the lot of the uneducated in every rank ---." @ The society mentioned here was not founded until the beginning of the nineteenth century, but its aims did not vary a great deal from the aims of many of those people and societies supporting and urging the need for the provision of education for the poor children in the eighteenth century.

None of the people or societies who founded schools in this century intended the education to be provided, to be too elaborate and in most cases the curriculum was based on religious teaching. This was often stated in words almost similar to those in the following extract :-" The basis of the religious instruction, to be taught in our schools will be the bible and the Church catechism : to this we mean to add such other elementary knowledge, as shall be suited to the station of those who are the objects of our care." ' 1

In most cases the parents of the poorer children were only too pleased to allow their children to receive some sort of free education. Parents of this type were alive to the advantages of education and were staunch supporters of any movement fostering the provision of more schools, by moral if not by pecuniary support. In the county of Durham there was never any dearth of scholars for the various educational institutions that were in existence or came into existence in

@ Tyneside Mercury. 24th. Oct. 1811.

' Ibidem.

the eighteenth century. Many of the parents who sent their children to school often did so through self-denial and personal sacrifice, believing their children would have better opportunities in life if possessing some degree of education. Adam Smith in his Wealth of Nations refers to the working classes and states "-- there are several instances of labourers affording no mean portion of their earnings towards procuring instruction for their children and it will be found also, that those who might be thought least able to spare anything for this purpose, do in general, spare the most ---."

Considering what has been stated, that the eighteenth century prepared the way for the educational expansion of the nineteenth century, the aim of this thesis is an attempt to show this with regard to the county of Durham, by collecting the scattered references to education in Durham in the eighteenth century. The scattered references, combined as a whole, should show that there were opportunities for education in this century, somewhat few at the beginning but increasing as the century progressed, alike for both boys and girls. There was a popular education available, meagre, it is true, but it formed a basis for the state education of the following century.

ECONOMIC AND SOCIAL BACKGROUND OF THE EIGHTEENTH CENTURY.

To understand the period with which this thesis deals, it is perhaps necessary to have some knowledge of the outstanding features of the economic and social background of the eighteenth century which was a century of change, a change from a country almost entirely devoted to agriculture, to one chiefly dependent on her manufactures.

Durham, like other counties, was at the beginning of the century, an agricultural county, and the life of many of its inhabitants would be as described by J.L. and B. Hammond in their book "The Village Labourer" - "His firing he took from the waste, he had a cow or a pig wandering on the common pasture, perhaps he raised a little crop on a strip in the common fields. He was not merely a wage earner, receiving so much money a week or a day for his labour and buying all the necessaries of life at a shop: he received wages as a labourer, but in part he maintained himself as a producer. Further the actual revenue of the family was not limited to the labourer's earnings, for the domestic industries that flourished in the villages gave employment to the wife and children."

Often, these domestic industries were the chief means of a family gaining a livelihood in many parts of England.

This ideal picture of the life of a peasant, contrasts with the one drawn by F.M. Eden, who advocated enclosures, a movement causing a great deal of bitterness among the people:- "Of the little, however, that is said, the sum is that the advantage which cottages and poor people derive from commons and wastes, are rather apparent than real: instead of sticking regularly to any such labour, as might enable them to purchase good fuel, they waste their time either like the old woman in Otway's Orphan, in picking up a few dry sticks, or in grubbing up, on some bleak moor, a little furze or heath. Their starved pig or two, together with a few wandering goslings, besides involving them in perpetual altercations with their neighbours and almost driving and compelling them to become trespassers are dearly paid for, by the care and time, and bought food, which are necessary to rear them..... There are thousands and thousands of acres in the kingdom, now the sorry pasture of geese, hogs, asses, half grown horses, and half starved cattle, which want but

to be enclosed and taken care of to be as rich, and as valuable as any lands now in tillage." \*

Other recognised authorities state that the country was comparatively prosperous and conditions bearable when compared with the latter half of the century. De Foe submits an ingenious reason, that the lack of army recruits was a proof that the country was generally prosperous :- "It is poverty makes men soldiers, and drives crowds into the armies: and the difficulties to get Englishmen to list is, because they live in plenty and ease: and he that can earn 20/- per week, at an easy steady employment must be drunk or mad when he lists for a soldier to be knocked o' th' head for 3/6 per week: but if there was no work to be had, if the Poor wanted employment, if they had not bread to eat, nor knew how to earn it, thousands of young lusty fellows would fly to the pike and musket, and chuse to die like men in the face of the enemy: rather than lie at home, starve, perish in poverty and distress." ©

In summing up the evidence that is available, the general impression given, is that this early part of the eighteenth century was more or less prosperous:-

\* State of Poor. F. M. Eden. pp.7.

© Giving alms no charity, 1704. De Foe.

"They were days of prosperity: good harvests, cheap food and relatively high wages are recorded almost uniformly during the first 50 or 60 years of the century, and this prosperity is reflected in the increased domestic comfort, the growth of art, the stability of government and the peaceful laxity of the religious life." \*

Previous to the eighteenth century, industry had been somewhat restricted through the feudal and manorial systems which tended to perpetuate arrangements which promoted agriculture rather than manufactures. Again the industry in towns was greatly hampered by the conservatism of the guilds, but between 1700 and 1750, a rapid growth of English trade took place. This was chiefly due to the extensive trade with the new colonies, Walpole's peace policy and the final settlement of the Hanoverian Succession, which enabled the stability of the national credit to be assured.

There was a complete change in the second half of the century "...a period which takes us back at once from the rural civilisation of the past to the

\* History of English Elementary Education. 1760-1902. F. Smith. pp. 2 - 3.

industrial civilisation of the present. The growth of large scale manufactures in specialised districts, the emergence of capitalistic industries, the new mechanical inventions which entirely changed the methods and output of labour, the application of science: the vast increase in population and its redistribution, the growth of towns, the policy of enclosures accelerated by scientific methods of agriculture, the destruction of the mediaeval village community and the replacement of domestic industry by the factory system, are the outward signs of the phenomena which have been summarised under the useful term, the Industrial Revolution." \*

This change which had been taking place, almost imperceptibly at first, from the early years of the eighteenth century, received an impetus by the speeding up of manufactures through the numerous inventions which radically changed the conditions of industrial production. In the textile trade, the making of thread for weaving was improved by means of Hargreave's spinning jenny 1764, Arkwright's spinning machine, 1769, and Crompton's Mule 1779. These machines were operated by mechanical power and were

\* History of English Elementary Education  
1760 - 1902. F. Smith. pp. 7.

able to increase tremendously the output of yarn for weaving. The improvement by Watt of Newcomen's steam engine, was followed by the use of steam as the motive power in both cotton and woollen mills.

The results of the Industrial Revolution, which was a social revolution, creating a new civilisation with problems and a character of its own, were astounding: England rapidly recovered from the loss of the American Colonies, and her wealth enabled her to withstand the heavy strain of the French Wars, while the enormous increase in trade through the manufactures of cotton and woollen goods changed her from an agricultural into a manufacturing country. The growth of the Factory System led to the exploitation of the apprentice system and its attendant evils, and also to the struggles between Capital and Labour.

One of the most striking features of the Industrial Revolution was the rapid rate at which the population increased in all the manufacturing areas. Large towns grew up and shocking conditions of overcrowding ensued, aggravated by the inadequate water supply and the almost negligible means of sanitation.

As an escape from such horrible environments, people of the working class became increasingly intemperate. In numerous places in London, no licenses for the sale of alcoholic drinks being necessary, such signs as "Drunk for 1d., Dead Drunk for 2d., Clean Straw for Nothing", were exhibited and were quite common. The habit of drunkenness was general and "there is nothing more frequent than for an Englishman to work till he has got his pocket full of money, and then go and be idle, or perhaps drunk, till it is all gone, and perhaps himself in debt: and ask him in his cup what he intends, he'll tell you honestly, he'll drink as long as it lasts, and then go to work for more. I make no difficulty to promise on short notice to produce above a thousand families in England, within my particular knowledge, who go in rags, and their children wanting bread, whose fathers can earn their 15/- to 25/- a week, but will not work: who have work enough but are too idle to seek after it, and hardly vouchsafe to earn anything but bare subsistence and spending money for themselves." \*

Where does Durham County come in this account of the Industrial Revolution? Durham mainly an agric-

\* State of Poor. Vol. 1. F. M. Eden, pp.160.

ultural county would be like most of the other counties in England, affected by the Industrial Revolution, in so far as poverty and distress were concerned. But, unlike the counties of Yorkshire and Lancashire, there were no large new manufacturing towns to which the distressed peasantry could go, except to the coal-mines which were being opened in various parts of the country. This was due to the advent of steam as the motive power in mills, causing a greater demand for coal, besides which, a larger quantity was needed for the smelting of iron ore.

From the earliest times there had been surface coal mining in Durham, but it was not until the days of the thirteenth century, when practically all the surface coal was exhausted, that the term "pitman" appeared. The pitman dug down until the coal-seam was reached, the coal dug out and carried to the surface in baskets, with the pitman clambering up and down a short ladder for this purpose. Gradually deeper seams were worked, shafts were sunk and the ladder was replaced by a windlass, a skep and a rope. A great development took place in the coal industry during the reign of Queen Elizabeth, when a large increase took place in the export of coal from Newcastle

to London.

When improved means of pumping were found, the depth of mines increased and in 1786 coal was reached at a depth of 600 ft. at Wallsend. The ascending and descending of the mine was a very hazardous business, as the workers had to go up and down with one leg through a loop of the rope. This means of travel lasted even until 1840 when children were described, clinging to one another as they proceeded up and down, "like a string of onions." \*

At the beginning of the century the wages of the miners were very low, that is of the actual workmen themselves, "hewers and barrowmen", the former being paid 12d. or 14d. a day, and the latter 22d. a day. The barrowmen mentioned here, were the men engaged in filling corves (baskets for carrying coal and made of wicker) with coal, hauling them to the shaft and hooking them onto the cable. The wages rose to about 20d. about 1740 and remained at that figure until about the close of the century, so that the wages of the miners were never really large at any time during the eighteenth century.

When the full force of the Industrial Revolution was felt in the agricultural world, many of

\* Children's Employment Commission. 1842.  
J.R. Ielfchild. pp. 545.

the small farmers of this country were displaced and these found work in the coal-mines, and this was perhaps the reason for the employment of women ceasing in the mines of Durham shortly after 1780. The advent of more men to the mines obviated the need of women down the pits themselves and practically the last mention of women so employed, deals with an accident:- "... a woman employed in putting at South Biddick (was) riding up one of the pits (when) the other hook, in passing caught her cloathes. The weight of the rope forced her out of the loop and she fell to the bottom of the shaft." \*

Although the employment of women ceased in the northern pits about this time, they were employed in the mines in other parts of the country, for in the evidence concerning coal-mines given as late as 1842:- "Girls regularly perform all the various offices of trapping, hurrying, filling, riddling, tapping, and occasionally getting, just as they are performed by boys. One of the most disgusting sights I have ever seen was that of young females dressed like boys, in trousers, crawling on all fours, with belts round their waists, and chains passing between their legs .... saw another girl of 10 years of age, also dressed in boy's

\* Newcastle Journal. 8th Feb. 1772.

clothes who were employed in hurrying and these gentlemen saw her at work. She was a nice looking little child, but of course as black as a tinker, and with a little necklace round her throat." \*

By the end of the eighteenth century coal-mining had become or was becoming one of the chief occupations in Durham:- "The inhabitants of Monkwearmouth (about 5000 persons) are occupied in agriculture and in the various branches of business connected with the coal trade, and the extensive commerce carried on from Sunderland, to the Baltic, Holland and France." © Sunderland itself with 13000 inhabitants was dependent chiefly on the coal trade, exporting huge quantities, while further inland, places like Tanfield with 2000 inhabitants had the majority of them employed in the getting of coal.

If we accept contemporary evidence we find that a miner was looked upon as a most degraded person and his occupation was regarded as practically a form of serfdom as:- "... there are in England, Great Britain, upwards of an hundred thousand employed in lead, tin, iron, copper and coal mines: these unhappy wretches scarce ever see the light of the sun: they are buried in the bowels of the earth: there they

\* Women's & Children's Labour in Mines, 1842.

© State of Poor. Vol.II. pp.162. F.M. Eden).

work, at a severe and dismal task, without the least prospect of being delivered from it: they subsist upon the coarsest and worst sort of fare: they have their health miserably impaired and their lives cut short by being perpetually confined in the close vapour of these malignant minerals. An hundred more at least are tortured, without remission, by the suffocating smoke, intense fires, and constant drudgery, necessary in refining the products of those mines." \* The same writer adds "...the reader perhaps will be surprised to be informed, that this state of servitude actually exists in this kingdom not longer than 12 years ago. It appears from the language of the legislature, that a miner, in the northern parts of Great Britain was as much transferable property as a "villein regardant"."@

Miners, as a whole, were regarded as a distinct class of people, to be avoided as being a drunken, violent, blasphemous race who kept fighting dogs and game cocks, upon whose efforts they gambled, besides wagering and taking a delight in feats of strength and endurance. They lived in the long rows of the colliery villages and were unknown to the rest of the world. The Society for the Poor states in the report of 1798 that "the first evil in the situation

\* State of Poor, F. M. Eden. Vol I. pp. 329.

@ State of Poor, F. M. Eden. Vol I. pp. 417.

of miners, which ought to be remedied, is the very little education and religion instruction which their children in general receive."

Present day miners have in addition to their wages, free house and coals, a system dating back to the early days of the eighteenth century, for "It must have been very early in the eighteenth century that a free house became part of the hewer's wages, but the pitman's coal was hardly free in the days when 6d. a fother meant a day's wage." \*

When the economic and social background of the period to be dealt with is understood, any attempt at improving and increasing available educational facilities become more praiseworthy. The handicaps to overcome were well nigh unsurmountable and yet the movement for making educational facilities available for all and not the privileged few, commenced its forward progress in the eighteenth century.

\* Miners' Unions of Northumberland and Durham  
 Felbourne pp. 14.

### NON-PEDAGOGIC FORMS OF EDUCATION.

The term "education" in the eighteenth century was synonymous with "book-learning" and "attendance at school". To the people of that century, school (or book-learning) was a place where boys were prepared for one or other of the careers that were open to men of letters, such as providing a supply of lawyers, doctors, clergy and the better class merchants.

Where boys were not being prepared for the learned professions, they were regarded as being "instructed" not educated, as their instruction was not taking place in the precincts of a school building. But it is well to remember that "-- education is never synonymous with schooling and the further back we go, the more important does the distinction become. In consequence we can never measure the educational provision of the past by merely recording the number of schools and scholars. Many children who never went to school received a sound education in other ways." @

It is for this reason that the importance of what might be termed "non-pedagogic" forms of education, will be discussed under the following headings :-

A. Home Education.

B. Apprenticeship.

#### A. HOME EDUCATION.

While educational facilities were increasing in the

@ History of English Elementary Education. F.Smith.pp.36.

eighteenth century, there was a serious obstacle in the absence of artificial light in the houses of the poor at a time when leisure was available, the long winter evenings. Reading, for example, meant expenditure on light which the poor could ill afford.

Pure wax candles, made from either beeswax or spermaceti, were entirely beyond the reach of the poorer classes who had to make inferior substitutes suffice. The best of these substitutes were probably the tallow "dips" which could be bought for a farthing each, about one hundred and fifty years ago. They were so called because the "tallow chandler" made them by dipping wicks into melted tallow until the frequent dippings gave them the requisite thickness.

In a cottage in that century would be found, perhaps one or all of the following light receptacles, a rush light stand, a candle lantern with the windows of horn instead of glass, (hence the old spelling of lantorn), and an adjustable candle-holder for hanging from a mantelpiece.

The poorness of illumination had its advantages, for the art of listening was highly developed and this was a powerful form of home education. Cunningham in his "Works of Robert Burns", describes the home life of the Scottish peasantry, which would have its counterpart in the cottage life in this county in the eighteenth century, especially in the more out of way places :- "The peasantry of Scotland turn their cottages

into schools : and when a father takes his arm chair by the evening fire, he seldom neglects to communicate to his children whatever knowledge he possesses himself. Nor is this knowledge very limited : it extends generally, to the history of Europe, and to the literature of the island : but more particularly to the divinity, the poetry and what may be called the traditional history of Scotland."

In this county, border ballads and local legends would play their part in this form of home education, and they were in sufficient quantity and quality to form a very valuable source of literary and historical information. The border ballads would be of great interest to the listeners, through the nearness of the border, and the period about which they spoke, was not too far remote from their own times.

The few traditional ballads that were popular were probably handed down by word of mouth and only committed to writing much later, and, perhaps, not printed until the eighteenth century. The authors of this type of ballad were generally unknown and the final shape they took was the result of the work of more than one hand.

The type of ballad that was well taken with, was the narrative ballad which was composed by later authors and which usually versified a story told by earlier narrators. A ballad of this kind was "The Rising of the North" which begins in the traditional manner :-

"Listen, lively lordings all,  
And all that beene this place within:-  
If youle give eare unto my songe,

I will tell you how this geere did begin.  
 It was the good erle of Westmorlande,  
 A noble erle was called hee.  
 And he wrought treason against the crowne :  
 Alas, itt was the more pittye.  
 And soe itt was the erle of Northumberland,  
 Another good erle was hee.  
 They tooke both upon one part,  
 Against their crowne they wolden bee."

A further traditional ballad related the adventures of the Earl of Westmorland after the defeat of the rebellion. He took refuge, first with the Armstrongs on the west border, and then with Lord Hume, but learning that the Regent of Scotland meant to send troops to seize him by force, he, accompanied by a companion, escaped by sea. Up to this point it is historically correct but thereafter the ballad entered the realms of pure romance.

Many of the border ballads were founded on an historical event, such as the one described above, but they were usually interwoven with a romance. On the other hand there were also a large number of ballads which did not relate to any particular historical event but simply narrated the escape or the adventures of well-known border thieves. The English side of the border was less prolific in ballads than the Scottish but there were spirited ballads such as "Rookhope Hyde", describing the defeat of some Scots who had made a raid on Weardale. Here they met stout resistance :-

" Weardale men they have good hearts,  
 They are as stiff as any tree:  
 For if they'd every one been slaine,  
 Never a foot back would man flee."

Ballads were very popular if the heroes were men who broke the law and if they spoke against those who put the law into force. A good example of this was afforded by the ballad entitled, "A Lamentable Ditty for the Death of a Worthy Gentleman" who was executed at Newcastle :-

"When Georgie to his triall came  
 A thousand hearts were sorry,  
 A thousand lasses wept full sore  
 And all for love of Georgey:  
 Eight friends have satisfied the law,  
 Then Georgey would find many :  
 Yet bravely did he plead for life  
 If mercy might be any."

The interest of these border ballads lay in their poetical merit and in their values as illustrations of the state of society in the northern parts, rather than in the importance of the events with which they dealt.

Sufficient has been stated above to show the value of border ballads in Home Education, from the point of view of their poetical, historical and literary merits.

In addition to border ballads there were also many legends of the county and these had their literary values as well. A few of the better known ones were The Lambton Worm, The Dragon of Sockburn, and The Bear of Brancepeth. Many of these legends were associated with well-known families of the county and this fact created a greater interest in them.

Besides the education derived from listening to the legends and ballads, there were also " many even among the poor people, the more intelligent parents, who were themselves

able to read, and they also taught their children the art." <sup>6</sup> The Quakers repeatedly stated in the Minutes of Meetings held in the eighteenth century that " many are careful by example and precept to train up their children, servants and those under their care, in a goodly conversation and in frequent reading the Holy Scriptures, as also in plainness of speech, behaviour and apparel but fear there is shortness in some respecting the latter part of this query, though in most meetings care hath been taken to admonish such who are remiss therein." <sup>7</sup> Many people of other religious sects used the bible for teaching their children to read and the bible was the chief text book for this phase of education.

At the beginning of the eighteenth century there was a considerable extension of the book trade, and the numbers of printers and book-sellers increased. Concerning this, James Lackington, a well-known book-seller, stated in his "Memoirs", "--- the general desire for reading was prevalent amongst the inferior orders of society. According to the best estimates I have been able to make, I suppose that more than four times the number of books are sold now, than were sold twenty years since."<sup>8</sup> The distribution of the books depended on the itinerant book-seller who passed from village to village and erected stalls in the various markets. Moreover, the wandering pedlars and fortune-tellers carried odd volumes in

<sup>6</sup> Cambridge History of English Lit. Vol.IX. pp.372.

<sup>7</sup> Minutes of the Society of Friends.1772. Vol.II. pp.610.

<sup>8</sup> History of Education. Adamson.

their packs and so there was a literature of a kind for the general mass of the people in the country.

Ballads and Chap-books appear to have been the chief reading books and these were obtainable as described in the last paragraph. The printed ballads would form an addition to the traditional ones, while the "chap-books" were a fresh source of reading.

Chap-books were in circulation in Lurnam county in the eighteenth century, a great number of which were printed by George Walker, Sadler Street, Lurham. They were usually written in prose and the following selection of the Durham chap-books will give an idea of their wide range of subject matter :-

1. The life of Daniel Dance the Miser who died in a sack.
2. The History of Jane Shore.
3. Genty Tibby and Soney Nelly.
4. A Princely Ballad of Richard Cordellion, and of his Bold Courage and Lamentable Death.
5. The Maid and the Magpie.
6. The Fish and the Ring or the Fortunate Farmer's Daughter.
7. The life of Bamfydde Moore Carew, King of the Beggars.
8. An Authentic History of the Gunpowder Plot from the First Projection. 1601.
9. The Revenge or Affecting History of Count Lorimer - a Tale of Terror.
10. The Life of Jack Hann - otherwise Sixteen-string Jack.

II. Mary the Maid of the Inn - an interesting narrative detailing the singular way she discovered her lover to be a robber and murderer ( published at Alnwick ).

Judging from the titles of these chap-books, the subject matter would not be suitable for the reading of children and there is evidence that the "ballads" hawked about the streets of London were not even fit for adults. "The ballads sung about the streets, the books openly sold, cannot be adequately described. I have given you in writing words of some common ballads which you would not think fit to have uttered in this Committee. At the same time the songs were of the most indecent kind : no one would mention them in society now : they were publicly sung and sold in the streets and markets, and bought by maid-servants. I have seen it many times and the way in which they were sung was peculiar. I have a collection of some of them among other materials, to show what were the manners of the people of that time. Books were openly sold in shops of book-sellers in leading streets, which can be only procured clandestinely now. I have seen the Prayer book, the racing Calendar and these books bound alike side by side, in very respectable shop-windows in leading streets." @

Self education was sometimes the only way a person received any education at the beginning of the eighteenth century and to illustrate this statement it is as well to quote the life of Joseph Reed, well known in the eighteenth century as a

@ Education in England and Wales. 1635. pp.59.

dramatic writer, who died in 1787 at the age of sixty four. This Joseph Keed was born and spent his early life at Stockton, and in the narrative of his own early life, states :-- " -- after an early education he was dragged from school to fill the place of his brother who had died, to learn to become a roper --." After this, commenced his self education :-- " --- and as Latin authors were denied me, with my small allowance I purchased an odd, crabbed, unfashionable book, called " Paradise Lost ", written by a son of darkness, one John Milton. This author at first was too hard for me, but by frequent reading I began to understand and relish him. After I had finished old Commonwealth, I hired at the important sum of two pence a week, a queer obsolete author that you perhaps have heard of, one William Shakespeare, a great playwright : but unluckily, while I was perusing the first volume, I was detected by a dissenting clergyman, who was loved in our family. This gentleman, though a man of great worth and learning, had caught the common infection, and was of opinion that the knowledge of Shakespeare was altogether unnecessary to a halter maker ---." @ This extract is more than interesting with its description of the attitude of the general public towards the works of Shakespeare.

The more academic type of home education has been described so far but there was another educational agency, the occupation of the parents. The father taught his sons his trade, while the girls were engaged in the practical arts of baking, brewing,

@ Local records. Richmond. pp.85.

preserving and even attaining to some knowledge of medicine. Daniel Defoe, in his "Tour through Great Britain, 1724," described co-operative domestic occupations :-" Though we met few people without doors yet within we saw the house full of lusty fellows, some at the dye vats, some at the loom, others dressing the cloths : and the women and children carding and spinning : all employed from the youngest to the oldest : scarce anything above four years old but its hands were sufficient for its own support. Nor a beggar to be seen, nor an idle person, except here and there in an almshouse built for those that are ancient and past working."

The lack of schools would not be felt in agricultural areas for their " absence would not necessarily entail a state of mental inertia. In those parishes which afford the most complete example of social hierarchy and where agrarian change had not deprived the peasantry of rights of the soil, the life of a labourer might be itself more instructive and intelligible than those of his counterpart, the urban artisan. His work at home and in the field afforded a more varied range of experience in which the relation of means to ends was easily grasped. He saw the nature and meaning of his industry, often the whole of the processes and their connection with social and domestic needs." @

This was at the beginning of the eighteenth century and might well have been a description of life in Durham county, but @ Education and Social Movements. 1700-1850. Dobbs. pp. 16.

conditions had somewhat altered at the end of the century when the full force of the industrial revolution was felt. People congregated and villages grew up near the places where employment was to be found and people were no longer in a position to teach their children a particular trade. Untrained labour was all that was required at the coal-mines and the amenities of the old village life were no longer available. Education began to depend more and more on schools.

At this stage it is as well to remember the value of the newspaper in "home education". In the seventeenth century there was great opposition to the freedom of the press: not the modern idea of the press but that which served as the press in those days. It is to the ballads, broadsheets and news-sheets which constituted the then press, that this attention is drawn.

Cromwell abolished newspapers as they held him up to ridicule and a severe penalty still continued in the reign of Charles II, when a writer of news-letters was hanged. However, in the reign of William III, in the year 1693, the Licensing Act was abolished and everywhere journalism began to flourish. In 1702 there was the first daily newspaper, "The Daily Courant", while the first evening paper, "The Evening Post" was published in 1721. About this time, in all the Coffee Houses, was to be found the "Weekly Review" of Defoe, the author of "Robinson Crusoe", which dealt with the affairs of Europe.

Shortly after this time, John Wilkes, the editor of "The North Briton", became the stormy petrel of the English journalism of the time, and was the outstanding advocate for the publication of the Parliamentary Debates. Number 45 of his paper pilloried certain members of Parliament, especially Lord Bute and even members of the Royal family. He was arrested but had to be released as he was a member of Parliament, but, nevertheless the paper which had caused all the trouble was burned by the Common Hangman. Wilkes was supported in his attitude by the public at large.

Durham county was well to the fore with an early newspaper -- "From existing fragments, it appears that there was a paper called "The Durham Courant" printed in 1735. It is supposed to have been published by Patrick Sanderson, Bookseller ---." @ This "Patrick Sanderson, Bookseller", published in 1787, "The Antiquities of Durham Abbey", and an advertisement in this book informs the readers of the multiplicity and miscellaneity of a bookseller's wares of those days. The advertisement is well worth quoting :- "At the sign of Mr. Pope's Head, in Sadler Street, Durham, sells the following at the lowest price (viz.) "Bibles, Common Prayers and all sorts of Books in Divinity, History, Law, Physick, Mathematics, Plays, Novels, and Poetry : all sorts of Stationery Wares, as Writing Paper, Paper Books for Accompts, Ledgers, Journals, Waste Books, Musick Books, Letter Cases, Maps, Slates, Quills, Pens, Pencils :

Standishes, Japan Ink, Ink Powder, Indian Ink, Temple Spectacles, Two Foot Rules, Scales, Compasses, etc. At the same place are sold Daffy's Cordial Elixir, Stoughton's Elixir, Dr. Bateman's Drops, Godfrey's Cordial, Rowley's Cephalic Herb Tobacco, Blackwood's Elixir, Dr. Anderson's Scotch Pills : Ward's and various other genuine medicines. At the same place Gentlemen may be served with all new books as published and have them bound after the neatest manner.

N.B. Ready money, for any library or parcel of books and the new exchanged for old."

" The Durham Courant" was not in circulation very long and Richmond in his "Local Records of Stockton and the Neighbourhood, 1868," states :-" -1735, "Durham Courant", Patrick Sanderson, issued at this time one or two numbers of a newspaper with the above title. Sykes in his "Local Records" adds "perhaps in 1736 and 7." It was not until 1772 that Durham possessed another newspaper, anticipating the famous paper "The Times", by thirteen years. "This was the Darlington Pamphlet : or County of Durham Intelligence, published weekly, price 2d." by J. Sadler, appeared on the 22nd. May, 1772. Each number contained eight pages of foolscap size : and advertisements of " moderate length " were inserted at 3/6 each. It was discontinued in the November following but was immediately succeeded by the " Darlington Mercury : or Durham Advertiser", also published by Sadler, an eight paged quarto, price 2½d. It was promoted

by George Allan Esq. and existed for some time." ©

This short discussion on newspapers in the eighteenth century reveals that by the end of the century there was sufficiently large a reading public in Durham, to support a newspaper, a fact which may have been due to the increased educational facilities available to the general public. There is no doubt, that the economic and political conditions of the time would tend to encourage people to become readers and such people would in their turn encourage their children to read. Frank Smith states this in his History of Education (pp.49):-

" Another factor is of enormous importance, namely the wide-spread desire of large numbers of people, young and old, to learn how to read. This desire was fed by the political interest of the time, which enhanced the value of pamphlets and newspapers, and by the religious movements which desired to open the Bible to every individual in the land : so that he should have immediate access to the message which vitally concerned him."

Book - clubs were established at the end of the century in many parts of the county, proving the widespread desire for reading and one of the earliest ones founded was at Stockton. The book-club here was founded as early as 1776, the number of members being restricted to twelve. After the books had been circulated to the members they were sold to the highest bidder.

## B. APPRENTICESHIP.

A quotation by the Rev. John Brewster is a suitable introduction to apprenticeship in Durham and in this particular quotation he expresses his views about apprenticeship in general and its value in conjunction with the school :-" To place the children of the poor as early as possible in trades or occupations, answers two useful purposes : the removing the expenses of maintenance from the parent or the parish and the training of the child in habits of industry and virtue. I have stated the specific sums expended for each child, in order to show how little is required on such occasions. In one or two instances the parish added something to supply the deficiency of the fund, which could not admit of large deductions : and with only that aid to this very small sum, fifteen children have been apprenticed and four clothed for service, in the course of the last seven years.

Such a fund would be an excellent appendage to a charity school. The trustees of such schools generally lose sight of the children as soon as they are dismissed from the school. But if they were to extend their care a little further and see them, with small premiums clothed and placed at service, or apprenticed to suitable trades, it could not but be attended with the best effects. It would be to the scholars a reward of merit and to the parent a great encouragement to promote the regular attendance and proper behaviour of the child." @

@ Reports of Society for the Poor. Vol.I. pp.II. 7th.Nov.1797.

There is a further reference to apprenticeship by the same writer, in the following year, when he described what had been done through his suggestions :-" Since the publication of the former report on this subject the plan has been adopted by the trustees of the charity school at Stockton-on-Tees : and I have pleasure in adding, with good success. The school consists of about forty scholars of different sexes. Seven of these, two boys and five girls have been discharged in the course of the last year and placed either at trades or services, at an expense of 40/- each : one boy as a writer to an attorney, another as an apprentice to a woolcomber : and one girl as an apprentice to a glover and four in service.

The adoption of this plan had been attended with the best consequence to the school. It has occasioned a more regular attendance and better behaviour in the children : and these are considered as indispensibly necessary, if they expect this reward. The charity school is in some measure supplied with scholars from the Sunday school : and the master informs me, that this new regulation has a considerable influence even upon that.

In towns where funds of this nature may be made sufficiently ample it appears to me that the institution may have a further beneficial effect by rescuing from a menial trade or occupation, a child of particular abilities." @

The Rev. John Brewster was not original in having apprentice-  
 @ Reports of the Society for the Poor. Vol. II. pp. 150. 30th. Nov. 1798.

-ship correlated with school-work, for there were much earlier examples of this at Whickham, Shotton, Bishop Auckland and Sunderland. He was, however, more explicit in his explanation of how apprenticeship and school should co-operate.

Apprenticeship was practically compulsory for a certain class of children although it was not regarded as a form of education. The master acted as father and took the part of a technical trainer and so it was actually a very sound system of technical education. It was a system controlled by the State, being regulated by numerous Acts of Parliament, and up to 1800 there had been thirty-nine statutes qualifying the original Act of Elizabeth, which consolidated and amended a long line of enactments that dealt with arts and crafts (modern view) and technical education.

No doubt apprenticeship served to fulfil certain educational functions at the beginning of the eighteenth century but there was a complete change in its functions at the end of that century. This was due to the Industrial Revolution which led to the development of the Factory System, demanding an extraordinary number of apprentices of both sexes. Many of the early factories, in fact the great majority, depended on an adequate water supply for their motive power, as steam power was not yet in vogue. As a result of this, the factories were built in out of the way places, wherever a suitable river or stream was to be found, and as the population in these places was scarce, a great

demand for apprentices arose. The demand at first was met by pauper apprentices. Conditions for these poor apprentices were almost indescribable and they actually became worse when steam power enabled mills or factories to be built on more accessible sites. This was about 1785, when the first steam engine was employed to work the machinery of a cotton mill, resulting in steam being used more and more as the motive power. Children either had to go to the factories or remain unemployed as there was no other work to which they could go. Perhaps a stronger reason compelling them to work in these places was that, in most cases, their parents were unemployed.

Dr. Percival of Manchester and some of his friends drew attention to the lamentable condition of the Factory Apprentices, as early as 1784 :-" We earnestly recommend a longer recess from labour at noon, and a more early dismissal from it in the evening, to all those who work in the cotton mills : but we deem this indulgence essential to the present health and future capacity for labour, for those who are under the age of fourteen : for the active recreations of childhood and youth are necessary to the growth, the vigour and right conformation of the human body. And we cannot excuse ourselves, on the present occasion, from suggesting to you, who are the guardians of the public weal, this further very important consideration, that the rising generation should not be debarred from all opportunities of instruction, at the only season of life in which they can

be properly improved." ©

Nothing was done towards bettering the conditions of the apprentices until 1802 when Sir Robert Peel brought in his Bill known as "The Health and Morals of Apprentices Act," which only directly applied to pauper apprentices in cotton factories. This Act was, in general, utterly ineffective, not through the laxity of the visiting Justices of Peace as is generally assumed, but through the more frequent employment of "free" children, over whom the Act had no jurisdiction.

There were very few factories established in Durham during the eighteenth century, so instead of the factory the young children were employed at the coal-mine. As a result, the general change in the conditions of apprentices elsewhere, really did not affect those in Durham to anything like the same extent.

Durham, in common with the rest of the counties in England, had numerous apprentices in the eighteenth century and the number was continually maintained by charitable bequests. It was not unusual in Durham for the money, which had been left for binding out apprentices, to be utilised as at Trimdon where John Airey left the interest on £50 to trustees, for the following purpose :-" --- one fourth of the clear rent is set apart in respect of the gift of John Airey, for placing out apprentices. This is generally divided equally between two boys who have been placed out apprentices, between £3 and £4 being allowed for each, and the money is paid to the parents for the purpose of

providing the apprentices with clothes. It is stated that it is not the practice for masters in this neighbourhood to require any premium with an apprentice." @ Further with regards to Trimdon it was stated in 1746 :-"--- that by the will of John Airey, the interest of £50 was ordered to be applied for the putting out the poor children of Trimdon, yearly, apprentices." Another example of this was at Durham, where Lord Crowe left £100 per annum for the purpose of binding out apprentices :-"---£4 -- nominally as a premium to masters taking apprentices but in point of fact 20/- is paid ~~to~~ thereout for a stamp and the residue is generally paid over to the parent or friend who maintains the apprentice during the term." ' Again at Whitburn :- " The parents or friends of each apprentice are paid £4 for providing him with clothing and the remaining £4 is placed in the Savings Bank in the name of the apprentice until the term is expired."<sup>3</sup>

There was a most interesting statement in the will of Dame Elizabeth Freville, dated 1st. July, 1630, in which £12 was left annually for binding out three apprentices in the townships of Sedgefield and Bishop Middleham :-" The which poor children so to be bound as apprentices, I expressly forbid by this, my will, to put out to weavers or taylors, being poor trades."<sup>4</sup> The apprentices for this particular charity were selected by the trustees at their annual meeting held at

Sedgefield, two being selected yearly from Sedgefield and one

@ Report of Charity Commissioners. 1830

' History of Durham. Fordyce. Vol. I. pp. 351.

3 History of Durham. Mackenzie & Ross.

4. " " " Hutchinson. Vol. 3. pp. 63.

from Bishop Middleham. A premium of £4 was paid with each apprentice and according to the Charity Commissioners' Report of 1830 :--"--- the instructions with regard to not binding them to weavers and tailors are attended to ---."

In addition to the ones already mentioned, there were other cases where bequests were made for this purpose, but they were not entirely limited to the male sex. At Stanhope :--"---Dr. Hartwell --- directed that the said £7 per annum should be employed in ~~bringin~~ binding out two poor children yearly, lads and lasses, to some useful trade or business, by which they might get a livelihood without begging and the care of this be left to the rector of Stanhope, for the time being or his curate, together with the advice of two or three of the four and twenty, if need should be ---." @

To conclude, a list of the chief known bequests dealing with apprenticeship, has been appended as follows.

WASHINGTON AND WHITBURN, 1644.

In 1644 Dr. Triplett in his will directed :--"--- that the said John Sudbury and others should receive the said rent-charges, and dispose of £8 thereof yearly for the binding apprentices, one or more poor children, boys or girls, born in the parish of Washington : £5 for binding apprentices, one or more poor children, boys or girls, born in the parish of Whitburn --- to such trades as the said trustees should think fit." '

@ Report of Charity Commissioners. 1829.

' Report of Charity Commissioners. 1830.

Early in the nineteenth century the vicar and churchwardens of Whitburn decided that with regard to the payment of £8 for placing out apprentices through Dr. Triplett's bequest, half should be paid to the parents or friends of the apprentice, for providing clothing for the apprentice. The other £4 was to be placed in a Savings Bank and this sum was to be given to the apprentice when his term of apprenticeship was ended.

In 1830 the Charity Commissioners reported that :--"-- a practice has prevailed for giving the benefit of these payments to girls placed out with milliners. For the purpose of obtaining this allowance, they are bound apprentices for the term of one year, and the indentures being produced to the rector and churchwardens, they have merely satisfied themselves that they are executed and have signed the recommendation to the trustees. It is evident that this is a fraud upon the charity and the persons in whom the trustees have placed this confidence, ought not to sign any recommendation except where they are convinced that the apprentice is bound out for a sufficient term, and is a fit object of the charity."

DARLINGTON, 1659.

"The churchwardens and overseers of the poor of Darlington township from the Poor Stock, purchased of William Middleton of Blackwell, six acres of copyhold land upon Blackwell Moor, now called Poor Moor, which were surrendered by him accordingly,

the rents to be applied for the placing out poor boys as apprentices." @

HART, 1668.

"Robert Bromley, by deed, November 24th. 1668, gave to the poor of the lordship of Hart, the sum of £20, the interest to be applied towards putting out apprentices --- Nothing appears ever to have been given to the poor or applied in putting out apprentices in respect of this charity ---." ' Judging from the amount of money bequeathed for this purpose it is quite understandable why the bequest was never carried out.

GREATNAM, 1669.

"By indenture, October 12th. 1669, Samuel hand M.D. gave £100 to Thomas Peers for the poor inhabiting in Greatnam, to be disposed of at the discretion of the minister and overseers of the poor, for the time being --- from the year 1790, the charity has been disposed of for the benefit of the children placed out apprentices or going into service. The premium paid with each apprentice is £3 : and from £1 to £3 is allowed with boys or girls going out to service."<sup>5</sup>

STAINDROP, 1680.

" John Simpson, by will, April 5th. 1680, left to his wife, Ann Simpson, all his lands in Staindrop, subject to the annual payment of 20/- to be paid to the minister, church-wardens and overseers of Staindrop, for the putting out poor children

@ History & Antiquities of Darlington. Longstaffe. pp.263.

' History of Durham. Fordyce. Vol. II. Pt. II. pp.244.

3 History of Durham. Mackenzie and Ross.

apprentices --- The whole is generally applied towards putting out a child of the township of Staindrop apprentice or in supplying clothing for such child when bound out." <sup>2</sup>

DURHAM, 1701.

" The Rev. John Cock, by will, May 27, 1701, bequeathed to trustees the sum of £600 to purchase freehold lands and tenements --- and the surplus, if any, to be applied in furnishing apprentices of the parish with work tools and setting them up in business, the sum allowed to each not to exceed 40/-." <sup>1</sup>

Lord Crewe in 1720 left a sum of £100 yearly to the mayor and aldermen of the city of Durham, for placing out as apprentices, poor children of Durham and its suburbs, to such trades as the trustees of the fund should decide.

CHESTER-LE-STREET, 1718.

"Mrs. Elizabeth Tewart in 1718, left rent charge of £6 for the instruction of children, £3 for apprenticing a boy ---." <sup>3</sup>

WHICKHAM, 1738.

John Hewett in 1738 left £100, the interest of which was partly laid out in the purchase of Bibles, Common Prayer Books or other religious books, and distributed to the charity scholars of Whickham who deserved rewards, every Easter Tuesday or thereabouts. The remainder of the interest was paid out towards binding out yearly, one or more boys apprentices, from the charity school, to some lawful trade or employment. An entry in the

<sup>2</sup> History of Durham. Mackenzie and Ross.

<sup>1</sup> Ibidem.

<sup>3</sup> Ibidem.

Parish Books of 1793 reveals that the terms of John Hewett's will were being carried out in that year. It seems safe to assume from this that it had been done from the time of the bequest.

SUNDERLAND, SHOTTON, BISHOP AUCKLAND, SHILDON. 1770.

" Edward Walton of Sunderland, by his will dated 19th. September, 1768, bequeathed --- residue of his real and personal estate --- Sunderland --- residue of said quarter being also put out to interest --- applied to binding boys and girls to such trades as the monthly meeting might think proper --- Shotton, Bishop Auckland, Shildon --- like manner --- placing out apprentices." @

" For a period of about twenty years after the establishment of the charity, the testator's directions were strictly complied with, in applying one half of the dividends in paying the salaries of the four schoolmasters : and the other half in buying books and binding out apprentices, from the four places in which the schools were established (Sunderland, Shotton, Bishop Auckland and Shildon.®

From that period, until the income was increased by the change of Stock, the whole was applied in paying for the education of the children, finding them books and paper, and defraying the expenses of repairs and improvements of the schools." '

@ An Account of Charitable Trusts & Properties of the Society of Friends. 1686. pp.4.

' Report of the Charity Commissioners. 1825.

ELEMENTARY EDUCATION.

Included under the heading of elementary education are the following sections :-

- A. Dame schools.
- B. Common - day schools.
- C. Charity schools.
- D. Education of girls.

This is, in general, reference to the education of the children of the working classes but it must be realised that there is a great difficulty in trying to estimate the number of children in Durham who received some form of education in the eighteenth century. There were no official records then, as there were in the nineteenth century, when the Committee of the Council of Education obtained statistics from its inspectors and different witnesses. The only method left to judge whether many of the children of the poorer classes were educated is to refer briefly to the various schools that existed in the eighteenth century.

We do know that there was a growing demand for increased elementary education and Frank Smith states about this, that " The decay of Latin in this century as the language of learning and its gradual replacement by the vernacular, stimulated the demand for elementary instruction and a more universal provision for elementary schools. These were provided in vary-

-ing quality by individual effort, and the cheaper ones which concern us most, continued in large numbers until the growth of the state system in the nineteenth century made them unprofitable. How many there were and the number of scholars attending them we have no means of knowing." @

The growing demand for education of the elementary type encouraged the founding or forming of schools which were variously called "dame", "public", "petty", or "common-day" schools, and which survived on their own merit. These schools were, generally speaking, subject to no inspectors or control, and any man or woman might start one, if persons could be found willing to send their children to it. The profession of a private schoolmaster or schoolmistress was unrestricted : they could take or refuse pupils as they liked : they could retain or dismiss them : they could make their own charges : they could fix the hours : and they could choose their own curriculum. The only criterion of their work was the satisfying of the parents of the pupils. Such a type of education was procurable in Durham but practically no records of such schools remain, as they were of spasmodic growth and of uncertain survival. But it is of importance to know how such schools were conducted.

#### A. DAME SCHOOLS.

As we are dealing with the education supplied by the "dame" school, it is as well to differentiate between this type

@ History of English Elementary Education. 1760-1902. F. Smith.

and that of the "common-day" school to prevent confusion. The difference is best explained in the Report on the Education of the Poorer Classes, 1838 :-" By day-schools I understand that the Society meant schools attended during the working hours of the week by the children of the operative classes and small shop-keepers, and in which superior instruction was not given, but chiefly instruction in the lowest elementary knowledge : and by the dame schools I understand that the Society meant to include under the term schools chiefly conducted by females and attended by children under the age of nine, though there were certain exceptions to that rule as respects the age." @ It is as well to reiterate at this stage that there is not much information in the eighteenth century about these dame schools, and so our main source of knowledge about them is gained from the various Education Reports of the early nineteenth century.

In these same Reports the reasons why many of these schools were formed and the type of teacher engaged in them, were given :-" The teachers, generally speaking, are totally unqualified, very few, if any, have ever had any previous education for the purpose : a great proportion of them have undertaken it in consequence of bodily infirmity, lameness or inability to use an arm. I have met with several who have commenced owing to the loss of arm or from other causes of

@ Education of the Poorer Classes. 1838. pp. 2.

that description and also because they are getting too old for anything else. In other cases their husbands have run away and left them years before. Others have been left widows with large families." @ Ignorance was general and superstition rife among them, as seen in the following extract which deals with the remarks made by one teacher when asked to count the pupils :- "No, no," said she, "you shan't catch me counting, see what a pretty mess David made of it when he counted the children of Israel ."

These schools were usually conducted under most squalid conditions and were :- " --- generally found in very dirty unwholesome rooms : frequently in close damp cellars or old dilapidated garrets : in one of these schools eleven children were found in a small room, in which one of the children of the mistress was lying in bed, ill of the measles, and no less than thirty of the usual scholars were then confined at home with the same disease --- in another school all the children to the number of twenty were squatted on the bare floor, there being no benches, chairs, or furniture of any kind in the room. The master said his terms would not yet allow him to provide forms."

Under such conditions, the standard of education achieved in such schools was not high, and in fact, they were regarded

@ Education of the Poorer Classes. 1838. pp.116.

' Ibidem. pp.107.

Ibidem. pp.105.

as places where children could be sent to keep them out of mischief. In the worst type of school, there was little taught and the main object was to keep the children quiet, chiefly through thrashing :-" In a state of listlessness and coercion they sit on the forms and if they make any noise which interferes with the mistress's comfort, she punishes them --- and a great part of the time they are sitting upon the forms in complete silence : they are not, in fact, occupied at all." @ Even the better type of school, whatever they may profess on their prospectuses, which some did issue, usually only taught reading, with the bible as the chief text-book, and perhaps there was a little repetition from the bible, the Psalms, the Lord's Prayer, and the Ten Commandments.

Some of the better schools possessed horn-books, which was the alphabet, a short syllabary and usually a copy of the Lord's Prayer, printed on a little sheet of paper and nailed to a piece of board shaped like a spade's head. This was covered with transparent horn and was extensively used in all the petty schools, not merely in the dame schools. Later in the eighteenth century the horn-book was superseded by the battledore, a folder card containing a few wood illustrations as well as the literary elements. Battledores were still being used and manufactured as late as 1840.

The hours of attendance varied in the dame schools but the usual time taken up in them, closely followed those of

@ Education of the Poorer Classes. 1838. pp. 117.

other public schools, that is, from 9 to 12 in the morning and from 2 to 5 in the afternoon, in the summer-time, and from 2 to 4 in the winter. A child could enter one of these schools at the age of two years and leave about the age of seven. For many, this was the only education they ever received, seeing that they often, in the early days of the Industrial Revolution, started work at that tender age. The majority of the parents, even of the very poorest, were enabled to send their children to a dame school, as the cost was very small, the charges varying from 2d. to 7d. a week, with an average of about 6d.

The following extract from a poem by G. Crabbe is a fitting description of a typical mistress in a dame school :-

"Yet one there is, that small regard to rule  
 Or study pays, and still is deem'd a school:  
 That where a deaf, poor patient widow sits,  
 And wees awes some thirty infants as she knits :  
 Infants of humble, busy wives who pay  
 Some trifling price for freedom through the day :  
 At this good matron's hut the children meet,  
 Who thus becomes the mother of the street.  
 Her room is small, they cannot widely stray -  
 Her threshold high, they cannot run away :  
 Though deaf, she sees the rebel heroes shout -  
 Though lame, her white rods nimbly walks about :  
 With bands of yarn she keeps offenders in,  
 And to her gown the sturdiest rogue can pin."@

Shortly after the beginning of the nineteenth century, the dame schools were disappearing and in answer to the query :-  
 "Do any of them go to what are called " Dame schools " ?,  
 Mr. Wilderspin replied :-" They are nearly extinct---." '

#### B. LAY SCHOOLS.

@ Schools of the Borough. G. Crabbe. 1754-1832.  
 ' Education in England and Wales. 1835. pp. 34.

These schools were called by the various names mentioned previously and were supported in many and different ways. There are only occasional references to these schools to be found, and so we depend for most of the information from the same sources from which information about Dame schools was derived.

In many cases, perhaps the great majority, the housing of these schools was most inadequate :-" In a garret, up three pairs of dark broken stairs, was a common day school, with forty children in the compass of 10' by 9' --- On a perch, forming a triangle with the corner of the room, sat a cock and two hens; under a stump bed, immediately beneath, was a dog kennel, in the occupation of three black terriers, whose barking added to the noise of the children and the cackling of the fowls on the approach of a stranger, were almost deafening : there was only one small window, at which sat the master obstructing three quarters of the light it was capable of admitting." @

Keeping school was simply a means of livelihood for most of the masters, who had no special aptitude for teaching but were driven to it by necessity :-" In most cases they have filled some other profession and not succeeding, they have taken up that of a schoolmaster." ' The education given in these schools was not very advanced, as was to be expected from the type of schoolmaster :-" Reading, writing, arithmetic, geography

@ Education of the Poorer Classes. 1838. pp.103.

' Ibidem. pp.137.

and grammar : that is about as far as they go generally. There is seldom any attempt made to explain to the children the meaning of what they read : one master who professed to instruct his scholars in religion and morals, was asked what method he pursued for the former, when he replied, " I hear them their catechism once a week," and to the question how he taught morals, " I tell them to be good lads, you know, and mind what I say to them and so on. " @

With regard to books and apparatus used, we find that they were as follows :-" Carpenter's Spelling Book, Mavor's Spelling Books, Mavor's English Grammar, Pinnock's Geography and such books --- in fact, generally speaking, they have no maps : they have slates and writing books and copy books. I believe those are the principal books which are used, but in some of the superior schools they have besides Goldsmith's Abridgement of the History of England and they have also his Abridgement of the History of Rome." '

The hours were practically the same as in the Dame schools and the ages of the pupils ranged from six to fourteen years, while the cost was low :-" The terms are generally low and it is no uncommon thing to find the master professing to regulate his exertions by the rate of payment received from his pupils, saying that he gives enough for 4d., 6d., or 8d. per week : but that if the scholars would pay higher he should teach them

@ Education of the Poorer Classes. 1838. pp.137.

' Ibidem.

more --- The payments vary from 3d. to 1/6 per week, the greater number being from 6d. to 9d. and the average receipts of the master being 16/- to 17/- per week." @

Girls and boys were generally taught together and :-"there are very few in which the sexes are entirely divided : almost every boys' school containing some girls, and every girls' a few boys. They are chiefly the children of mechanics, warehouse-men or small shop-keepers, and learn reading, writing and arithmetic, and in a few of the better class of schools a little grammar and geography." ' Where there were girls' schools, it was found that they were generally in much better condition than the boys' and have greater appearance of cleanliness, order and regularity. This seems to arise in part from the former being more constantly employed, and the scholars being fewer in number to each teacher." <sup>3</sup>

At Bishop Auckland there was :-"--- a school for girls kept by the widow of the late curate. Their parents paid 6/- a quarter for their instruction in reading, and needlework. Besides this and a school supported by the Society of Friends, there were five other schools, smaller, which though the children did not receive much instruction in them, were by no means useless : as the acquisition of habits of order, regularity and obedience at a very early age is a benefit of some value." <sup>4</sup>

@ Education in England and Wales. 1835. pp.103.

' Ibidem.

3. Ibidem.

4. Report of Society for the Poor. 8th. Nov. 1810.

There are scattered references to be found of day schools in Durham, as in the last quotation, and these day schools or private schools survived on the merit of the master or mistress. Many of these schools were a great deal better than the ones already described, such as the one founded at Stockton in 1702 by a Mr. William Bird. This school continued for sixty four years, a fact which speaks for itself. The Newcastle Chronicle stated in the obituary notice of Mr. Bird that :-" --- he taught the English school for sixty four years with great reputation and success."

At the beginning of the eighteenth century a Mr. Thomas Munday had a school at Bishop Auckland and one of his pupils was Thomas Wright who afterwards became a distinguished mathematician and astronomer. This Thomas Wright, born at Evers Green in 1711, also set up a School for mathematics at Sunderland about 1730, but it only existed a very short time. Wright might have opened his School for Mathematics at Sunderland in order to attract pupils, future mariners, to whom a knowledge of mathematics would be essential for navigation.

In 1732 the curate of the parish of St. Nicholas' in Durham, when giving evidence for Bishop Chandler's visitation, stated :-" --- one Glenn, a Quaker, has a great many scholars, both of his own persuasion and others. He teaches Latin and I think pretends to Greek : he does not trouble himself about their coming to church." @

@ History of Durham. Fordyce. Pt. I. Vol. I. pp. 331.

Two years before the school of Mr. Bird ended at Stockton, which was in 1766, a Mr. John Chipchase opened a private school there, and this school lasted more than half a century. The length of time the school lasted is indicative of the ability of the master. This school gained a reputation for mathematics because "-- residing in a sea-port town, his instruction was invaluable for young men studying navigation." @ Mr. Chipchase's ability to teach mathematics may be attributed to the fact that he had been a former pupil of Mr. William Emerson, a mathematician much celebrated in the eighteenth century.

Many schools of the type just described must have arisen spasmodically throughout the century, in the various towns and villages of the county. Many of the village schoolmasters may have been similar to the one described by Oliver Goldsmith, in his "Deserted Village" :-

" The village all declared how much he knew :  
 'Twas certain he could write, and cipher too :  
 Lands he could measure, terms and tides presage,  
 And even the story ran that he could gauge.  
 In arguing, too, the parson own'd his skill,  
 For even though vanquish'd, he could argue still :  
 While words of learned length and thundering sound  
 Amazed the gazing rustics ranged around,  
 And still they gaz'd and still the wonder grew  
 That one small head could carry all he knew."

### C. CHARITY SCHOOLS.

When the Puritan Commonwealth came to an end in England in 1660, there followed under the restored Stuart kings a period of moral laxity and religious indifference. It was the general

@ Local Records. Richmond. 1868. pp. 125.

reaction to the previous restricted times and there was an apathy towards all appertaining to the betterment of the standard of living. However, towards the end of the seventeenth century, there occurred a revival among the clergy and lay members of the Established Church, and societies were formed to combat this apathy and to do whatever possible towards creating better social conditions. Naturally enough, the question of education was an important one, as the Church regarded itself responsible for it, being a means of bringing up children in close contact with the Established Church and its religious tenets.

One of the societies founded towards the close of this century was the Society for Promoting Christian Knowledge, and whenever the expression "charity school" is mentioned in the eighteenth century, it is usually associated with the work done for the education of poor children by this particular society. The Encyclopaedia Britannica states that the founding of schools for the education of the poor at the beginning of the eighteenth century was due to this society :-" After 1670 there was a large increase in elementary school foundations. The reign of Queen Anne saw a new development take place of the charity schools. The movement was started in 1698 by the Society for Promoting Christian Knowledge and taken up by the bishops, with an organised propaganda for getting subscriptions. The schools founded were commonly called "red-maids", "green", and even "blue" or "blue-coat" schools, though there were

"red maids", "green", and even "Yellow" schools. Many were boarding schools on the model of Christ's Hospital, where children, boys and girls, in separate schools of course, were taken in and prepared for service and work. But there were many day schools. All, however, provided a uniform of the Christ's Hospital type. They were chiefly in large towns and still comprise some of the richest endowed elementary schools."

The predominant and outstanding aim of the S.P.C.K. was the emphasis placed on the religious element in education :-

" To remedy these evils which cry aloud to heaven for vengeance, they have agreed to use their endeavours to incline the hearts of generous and well disposed persons to contribute towards the erection of schools in these cities, and the parts adjacent, for the instruction of such poor children in Reading, Writing and in the Catechism, whose parents or relations are not able to afford them the ordinary means of education, and as they look upon this to be the most effectual method to set up the poorest sort in sobriety and the knowledge of Christian Principle, so they assure themselves that the good effects which may be wrought thereby, will prove a powerful argument to engage others in better circumstances to make so necessary a provision for their children." @

The secular phases of the instruction in the schools are dismissed in two scant paragraphs which read as follows :-

" The master shall teach them the true spelling of words,

@ History of the S.P.C.K. Allan & McClure. pp.135-6.

and distinction of syllables, with the points and stops, which is necessary to true and good reading and serves to make the children more mindful of what they read.

As soon as the boys can read competently well, the master shall teach them to write a fair legible hand, with the grounds of arithmetic to fit them for service or apprenticeship."

In a book printed and sold by Joseph Downing in Bartholmew Close, near Smithfield, 1706, entitled "An Account of Charity Schools, lately erected in England, Wales and Ireland," there is a complete description of the aims, the qualifications and duties of the schoolmaster, and the management of the school. It is worth quoting verbatim as many of the charity schools of the eighteenth century closely followed out its rules and precepts, and based their constitution on them.

" AII.

It is manifest, that a Christian and useful education of the children of the poor, is absolutely necessary to their piety, virtue and honest livelihood --- Therefore there having of late been several schools, called Charity Schools, erected for that purpose namely "For the Education of Poor Children, in the Knowledge and Practice of the Christian Religion, as professed and taught in the Church of England : and for teaching them such things as are most suitable to their condition ---."

After the schools have been founded, the rules for their government were to be as follows :-

I. The master to be elected for this school, shall be :-

1. A member of the Church of England, of a sober life and conversation, not under the age of twenty five years.
2. One that frequents the Holy Communion.
3. One that hath good government of himself and his passions.
4. One of meek temper and humble behaviour.
5. One of good genius for teaching.
6. One who understands well the grounds and principles of the Christian Religion and is able to give a good account thereof to the minister of the parish, or Ordinary, on examination.
7. One who can write a good hand and who understands the grounds of arithmetick.
8. One who keeps good order in his family.
9. One who is approved by the minister of the parish (being a subscriber) before he be presented to be lize used by the Ordinary.

And here it may be noted, that it will be advisable for any new elected schoolmaster to consult with some of the present schoolmasters of the schools, for the ready performance of his duty. And it is recommended to them to communicate to such new elected master, their art and the divers methods of teaching and governing their children, used according to the different capacities, tempers and inclinations of the children. And moreover, it will be convenient that such new elected master have liberty, on certain days, to see and hear the present masters teach their scholars and upon occasion to assisting

them in teaching : that such new master may thereby become more expert and better qualified for the discharge of his office. The due and faithful execution thereof, as it is a matter of every great importance, so it does deserve much commendation, and may hope to meet with a proportionable encouragement.

II. The following orders shall be observed by the master and scholars etc.

I. The master shall constantly attend his proper business in the school, during the hours appointed for Teaching viz. from 7 to 11 in the morning, during the hours appointed, and from 1 to 5 in the evening, the summer half year : and from 8 to 11 in the morning and from 1 to 4 in the evening the winter half year : that he may improve the children in good learning to the utmost of his power, and prevent the disorders that frequently happen for want of the master's presence and care.

2. To the end the chief design of this school which is for the education of poor children in the knowledge and practice of the Christian religion, as professed and taught in the Church of England may be the better promoted : the master shall make it his chief business to instruct the children in the Principles thereof, as they are laid down in the Church Catechism: and in order to do so shall teach them to pronounce distinctly and plainly : and in order to practice, shall explain it to the meanest capacity by the Whole Duty of Man : or some good exposition approved by the minister. And this shall be done

constantly twice a week : that every thing in the Catechism may be the more perfectly repeated and understood. And the master shall take particular care of the manners and behaviour of the poor children. And by ~~all~~ proper methods shall discourage and correct the beginnings of vice, and particularly lying, swearing, cursing, taking God's name in vain, and the prophanization of the Lord's Day etc. At the same time minding them of such parts of the Holy Scriptures and their Catechism and learn them to govern their lives thereby. And in general, the master in the business of religion shall follow the directions of the minister."

The following two paragraphs are word for word the same as the written aims of the S.P.C.K. and no doubt they were actually taken from the rules of the Society :-

3. The master shall teach them the true spelling of words, and distinction of syllables, with the points and stops which is necessary to true and good reading, and served to make the children more mindful of what they read.

4. As soon as the boys can read competently well, the master shall teach them to write a fair and legible hand, with the grounds of arithmetick to fit them for service or apprenticeship.

M.B. The girls learn to read etc. and generally to knit their stockings and gloves, to mark, sew, make and mend clothes, several learn to write and some to spin their clothes.

5. The master shall bring the children to church, twice every Lord's Day and Holy Day : and shall teach them to behave themselves with all reverence while they are in the House of God and to join in the public services of the church. For which purpose they are always to have ready their Bibles bound up with the Common Prayer. When any number of the children can say the Catechism, the master shall give notice thereof to the minister, in order to their being catechised in the church.

6. The master shall use Prayers morning and evening in the schools and shall teach the children to pray at home when they rise and go to bed and to use graces before and after meals. These prayers to be collected out of the publick prayers of the church or others to be approved of by the ministers.

7. The names of the children shall be called over every morning and afternoon to know whether they come constantly at school-hours : and if any be missing their names shall be put down with a note for tardy and another for absent : great faults as swearing, stealing etc. shall be noted down in monthly or weekly bills to be laid before the subscribers or trustees every time they meet, in order to their correction or expulsion.

8. The master may permit the children to break up three times in the year, namely at the usual festivals, but not oftener and by no means during Bartholmew Fair : for fear of any harm by the ill example and opportunities of corruption at that season.

9. The school being only designed for the benefits of such poor children whose parents or friends are not able to give them learning : the master shall not receive any money or the children's friends at their entry, or breaking up, or upon any other pretence whatever : nor shall the master teach any other children besides the poor children of this school : but shall content himself with his salary, upon pain of forfeiting his place (This rule was seldom adhered to ).

10. That the parents be put in mind to take particular care of sending their children clean washed and comb'd to school lest otherwise they be offensive there : and that they be frequently exhorted to give the good examples and keep them in good order when they are at home.

II. The children shall wear their caps, bands, cloathes, and other marks of distinction, every day : wherby the trustees and benefactors may know them and see what their behaviour is abroad."

In addition to these rules there were numerous others dealing with the government of the schools. The selection of the children was as follows :-

" The children also have been taken in by different methods: but commonly the subscribers (where the number hath been large) have drawn lots which of them should put in a child at the first opening of the school and afterwards ( on vacancies) they presented or put in children by turns. But always before the

children were admitted they were examined whether they were real objects of charity and also otherwise qualified in respect of age, and place of habitation etc."

The schools were maintained chiefly by subscriptions but when these ran short, other means of raising money were resorted to :-" When the subscriptions in any place have not been sufficient for the teaching and cloathing of the number proposed, the minister hath been pleased (or allow to be preached) in some parishes yearly, in others quarterly : in others monthly : a sermon or lecture exhorting to this charity. And the contributions which have been collected at the church doors on this occasion have been considerably larger than what hath been usual to any other charity."

The cost of such schools was given :-" The ordinary charge of a school in London for fifty boys' cloathes comes to about £75 per annum, for which a school-room, books and firing are provided and the master paid, and to each boy is given yearly, three bands, one cap, one coat, one pair of stockings and one pair of shoes.

The ordinary charge in London of a school for fifty girls clothed, comes to about £60 per annum, for which a school-room, books, and firing are provided, and a mistress paid : and to each girl yearly is given two coifs, two bands, two one gown, and petticoat, one pair of knit gloves, one pair of stockings, and two pair of shoes."

It must not be supposed that everyone in England was unanimous about the founding of "charity schools" and Mandeville in his "Fable of the Bees" opposes the idea :- "Those who spend a great part of their youth in learning to read, write and cypher, expect, (not unjustly) to be employed where those qualifications may be of use to them. Going to school, in comparison to working, is idleness, and the longer boys continue in this easy sort of life, the more unfit they will be, when grown up, for downright labour, both as to strength and inclination. Men who are to remain and end their days in a laborious, tiresome, and painful station of life, the sooner they are put upon it at first, the more patiently they will submit to it for ever after. Hard labour, and the coarsest diet, are a proper punishment to several kinds of manufacturers but to impose either on those that have not been used and brought up to both, is the greatest cruelty, when there is no crime you can charge them with." @

Opposition towards providing suitable education for poor children continued throughout the eighteenth century and was still to be found in the nineteenth century." At the time to which I allude, 1803 to 1863, the higher classes of society, generally speaking, were decidedly hostile to any extended system of education to the children of the working classes, as they openly declared that a little learning was a "dangerous

@ Fable of the Bees. Mandeville. pp. 515.

thing" : that the less education the people had, the better servants they made and in a national point of view the better they were to govern." (2)

The possession of books, a symbolism of education, was regarded as a striving by the lower classes to improve their status in the country and would perhaps lead to an undermining of the authority of the upper classes and therefore this was to be deprecated, as is seen in the evidence given by Mr. Francis Place before the Commissioners dealing with the education in England and Wales in 1835 :-" The prejudice against a man having books was very great. In my own case, even in 1812, I lost as many customers as paid me for the goods they had to the amount of £500 a year, on the gentlemen discovering that I had a room full of books. I was so well aware of the feeling, that I suffered no one of my customers to know that I had a book, as far as I could avoid it. The person alluded to was unadvisedly let in my room in my absence by my foreman ---."

Durham had its supporters of the charity school movement, as well as its detractors :-" From an early period, it has been usual, in the county of Durham as well as elsewhere, for pious and charitable persons to settle or demise money, property, rent charges and other proceeds, for the purpose of supporting the poor, endowing schools, providing clothing etc., in particular districts or localities, or for extending and improving the means

(2) Annals of Stockton-on-Tees. H. Helvisides. 1869. pp.70  
 ' Education in England and Wales. 1835. pp.69.

already in existence for carrying out these objects. Many of the charities remain in operation to the present day : some of them improved by the kindred spirit of their managers, others allowed to dwindle into insignificance, not a few appropriated by the cupidity of individuals and some of them lost in a manner which cannot be traced.

By the Report of the Committee of the House of Commons, 19th. June, 1780, many charitable donations appear "to have been lost" and many others from "neglect of payment, and the inattention of those persons who ought to superintend them, are in danger of being lost or rendered very difficult to be recovered." @

#### BLUE - COAT SCHOOLS.

As previously stated, there was a spiritual revival among the clergy of the Established Church at the end of the seventeenth and the beginning of the eighteenth centuries and this revival was synonymous with a revival of interest in education. Durham county was no exception to this new interest and so Blue-coat schools were founded at Darlington, Durham, Bishop Auckland and Stockton in 1715, 1718, 1720 (approx.) and 1721 respectively.

The term "Blue-coat" describes the dress of the scholars of Christ's Hospital founded in the reign of Edward VI. and signifies particular schools where a distinctive dress was supplied free to the scholars. In addition to free dress, the

@ Report of the Society for the Poor. Vol.I. pp131.

scholars also received free education. The Blue-coat schools founded in Durham all supplied distinctive dress, free, to the scholars, and these dresses were more or less based on the pattern of the dress worn by the scholars of Christ's Hospital.

The importance of the "Blue-coat" schools in Durham cannot be overestimated as they were a notable early example of what could be done for the education of the poor children. On account of this factor the Durham Blue-coat schools are described in detail and in order of their founding.

#### DARLINGTON BLUE - COAT SCHOOL.

In 1713, Dame Mary Calverley assigned to trustees £1,000, which was due to her from Edward Pollen, and they were to apply the rents (if lands or tenements were purchased) or interest, after her decease, to the support of a charity school, intended to be established at Darlington. This school was to be for the instruction of poor children in the principles of the Christian religion, according to the Church of England, for clothing them and teaching them to read, write and cast accounts. Books were to be bought and the children were to be put out as apprentices to the various trades.

The following year a subscription was commenced for the founding of such a school and in 1715 Lady Calverley gave £150 towards it. A school must have been founded very shortly after this time, for it is recorded that :-" --- in 1719, Robert Noble

of Darlington, apothecary, charged on the same house as his charity, 40/- yearly for the use of the Blue-coat charity school, on condition that the several masters should be licensed by the Bishop, be conformable to the liturgy as then established and train up the boys in the principles and communion of the same, in default, the legacy to cease ." @ This bequest was never paid :-" --- probably because the master, teaching the boys, was not licensed by the bishop, agreeable to the terms of the will." ' From this it is evident that a Blue-coat school was in existence, otherwise a bequest would not have been made to a school which was non-existent.

In 1729, the capital stock of the school amounted to £900 which was lent on bond to George Allan Esq. and the interest on this was sufficient to support the school, though voluntary subscriptions had ceased. It is curious to relate that "-- this charity is known by the Blue-coat school although there never was any school room belonging to it."<sup>3</sup> This last statement may mean that the charity was incorporated with some other school then in existence, perhaps the Grammar school, or it simply refers to the fact that the charity never possessed its own school or schoolroom and had always to rent premises. In any case, the school did exist and according to the usual custom of Blue-coat schools, the scholars of the Darlington school were clothed annually in distinctive dress, by which they were

@ History & Antiquities of Darlington. Longstaffe. pp.264.

' History of Durham. Mackenzie and Ross.

3 Ibidem.

known as the "Blue-coat boys."

Longstaffe, the historian of Darlington, describes what had happened to this charity at the beginning of the nineteenth century :-" There does not appear to have been any room appropriated to the school and the scholars have been transferred to the master of the National School, who received £18 per annum for their tuition, his bill for school requisites and 15/- for firing. The children receive an entire suit of clothing yearly, being in number fifteen, and they are named by the trustees and are called the Blue-coat boys, though their peculiar dress is discontinued. The Dividends amount to £41/15/4."@

#### DURHAM BLUE - COAT SCHOOL.

The Durham Blue-coat school was founded in 1718 and its first home was a house situated where the present covered-in market stands. Fordyce in his History of Durham, states that ;" -- the Blue-coat school had its origin in 1708, in the application of some portion of the charitable funds of the city." However, both the History of Durham by Mackenzie and Ross and the Victoria History of Durham, respectively state :- " The Blue-coat school was commenced by subscriptions in 1718, for the education of six boys", and the " Blue-coat school was founded in or about 1718 ---."

The Victoria History again differs from that of Fordyce with regard to the place where the school was first held. The

@ History & Antiquities of Darlington. Longstaffe. pp.264.

former quotes :-" The Blue-coat school --- was held in rooms in the Bull's Head Inn, in the Market place", while the latter states :-" In 1718, the Blue-coat school had been kept in two large rooms in the New Place, an old house near St. Nicholas' Church." It is really of little importance as to where the school was originally housed but authorities agree that it is quite definite that it was originally held in a building situated in the Market place.

A few years after its foundation, about the year 1728, a bequest was made to the school by a Jane Finney, and part of this bequest consisted of a house, garth and garden in Gilligate. It appears that this house became the new premises of the school and continued to be so for many years. This is stated in the following extract :-" Jane Smith, by will July 14, 1785, bequeathed to John Tempest esq. £60 to be applied in such manner as he should think fit for the benefit of the poor boys and girls of the charity school in Gilligate." @ There is no reason to doubt that the particular charity school mentioned in this bequest, as being held in Gilligate, was any other school except the Blue-coat school founded in or about 1718, the premises of which had been the bequest of Jane Finney in 1728.

The property left to the school by Jane Finney was not sold until 1799 :-" She also gave a house, garth and garden, for the support of the charity school of Blue-coat boys and girls in Durham and the last named property was sold in 1799

@ History of Durham. Mackenzie and Ross.

for £140 which was invested in the funds for the benefit of the said school." @

This Blue-coat school of Durham was founded as a result of subscriptions and its object was to provide for the education of six poor boys. The subscription list was long and comprised over sixty four persons, while a special collection of £7/13/3 was made at the Church of St. Nicholas for this purpose. The Committee, formed in connection with the proposed school, lent the collected money to various subscribers and tradesmen at five per cent interest and even lent it occasionally to the clergy. A constant source of income was found in the wealthy canons who subscribed annually. It is therefore, not surprising that with the increased wealth of the school, six girls were added to its roll in 1736 and a further seven boys in 1753, when a Mrs. Ann Carr bequeathed the interest on £500 to the school. In 1750 the possessions of the school had increased so much that the receipts from the interest on the money loaned, together with rentals, for three successive years were £27, £23 and £72.

Greater interest continued to be shown in the school by the public, resulting in increasing funds, and the number of pupils of both sexes increased. Indeed, by 1770 four more girls were added to the school, making a total of twenty four girls, while the salary of the mistress was raised from £10 to £12 per annum. Children were not admitted before the age of eight and

@ History of Durham. Mackenzie and Ross.

as four years was the period allowed at school they must have left at a fairly tender age. The clothing allowed to these scholars was specified as being of blue kersey and blue caps. Later in the history of the school the girls wore, during the week, a blue dress, a blue cape and a black and white bonnet trimmed with blue ribbon, while on a Sunday they wore a blue dress, a white cape and white bonnet. The boys each wore a blue swallow-tailed coat with two brass buttons at the back and on Sundays, a short coat and grey striped stockings.

The Blue-coat scholars received their education free and in return they cleaned the school. The teachers had to be present at 6-30 a.m. in the mornings to see that the work was properly done. The girls knitted stockings and made the under-clothing for the free scholars and this appeared to be their chief occupation in school. Both boys and girls received boots and stockings twice a year and all other clothing once a year. As for the education received, it was stated that the scholars learnt to read the bible and spent much time on the importance of "religious life", as was to be expected, when we remember the foundation of the school.

There was a change in the fortunes of the school towards the end of the eighteenth century when in 1791 the rising cost of clothing and other causes so effected the income, that no new children were admitted for some time. A renewal of the prosperity of the school soon took place because in 1802 the

trustees were able to clothe and educate thirty children of each sex. In 1804 Mr. Sniels, a man of great energy and ability, was appointed School Treasurer and at once an advance was made and the salary of the master was raised to £50 with free house, while the scholars received better clothing. The School Committee now began to meet monthly, the collection at St. Nicholas' reached £27, a subscription list was opened for establishing the school on the "Improved Plan" and it was decided to teach the females "the arts of cyphering and writing". As to the activities of the boys, there is an account of a distribution of rewards in 1806 when various sums were awarded, from one shilling to three shillings and sixpence for the first place in the various classes but for solving a question in the Rule of Three a boy named Newton received ten shillings and sixpence.

In 1808 the progressive Treasurer launched "The Improved Plan", and, in 1810 the Sunday Schools were united to the Blue-coat schools and a handsome new building was planned for their reception on a plot of ground on the south side of Claypath, of which the price of £309/17/- was contributed by Bishop Barrington and the remaining expenses defrayed by public subscriptions. The new schools were opened in 1812. The building contained two large school rooms and two smaller rooms for the Committee and for stores. The small garden which confronted the street is converted into a playground

and the master's dwelling house on the east side is now used as a school for infants." @ Eight years later there was still a debt of £900 on this building but this was cleared off within two years. Fifty boys and fifty girls now attended the school while other pupils were allowed to attend on the payment of one penny per week for the school fee but they received no clothing.

The history of the Blue-coat school up to 1870 is of great interest and worth well recording. Subscriptions for the maintenance of the school rose to £173, and £60 was subscribed for the Sunday school. In 1819 the respective salaries of the master and mistress were increased to £60 plus £10 for Sunday labours and £40 plus £5, also for Sunday labours. In 1821 six out of the fifty applicants who had applied for the post of headmaster were chosen for interview and the Committee appointed Mr. George Goundry of Rushyford as master and he " continued for a long time to administer to the boys with great success."

The benefits of learning were increasingly appreciated and by 1822 the numbers of scholars had risen to 150 boys and 100 girls, while two years later the school was reported to be still in a flourishing condition. The attendance ultimately reached in 1842, 384 boys and 240 girls, while in 1844 there were 391 boys and 236 girls receiving the benefit of the charity. Now one large and one small room upstairs and downstairs

@ History of Durham. Fordyce. Vol.I. Pt.I. pp.327.

accommodated this number is a matter for speculation. It is stated that the tuition of each child cost about 2/6 per annum. The staff still consisted only of the master and the mistress and they had to teach 672 children. This would have been impossible if it had not been for the Madras System whereby the older children were taught by the master and mistress, and these in their turn taught the younger pupils. The scholars who did this work were paid a small sum of money according to the results achieved by them.

When the girls were not exercised in arithmetic they were taught to spin, and five spinning wheels were used six days a week by the fourth and fifth classes. The first three classes were kept sewing when not engaged in reading and arithmetic. The Catechism was always being taught. It is interesting to know that on Sundays at 10 a.m. the children gathered together, learned the collect, and read as much of the Psalms and Lessons of the day as the time permitted, after which, they marshalled into their respective flocks and proceeded through the streets to the respective places of worship.

The records state that in 1648 the pressure of work on the master was too great and his services were found to be unsatisfactory while the mistress was said to be wanting in ~~er~~ energy. The former bowed to the storm and retired to teach in a school of his own, but the latter had to be given three months' notice and when she proved rebellious and even confessed to writing an

anonymous letter to the governors with other gross impertinences, one was dismissed on the spot. Pupil teachers came into use in 1848 and a Government Certificated master was appointed in that year.

Blue clothes gradually ceased to be supplied and in 1861 only boots and underclothing were supplied to twenty five pupils of either sex, soon to be discontinued altogether, although there is mention of seven boys who wore blue in 1868. About 1870 the free scholars were done away with and all boys and girls paid a school fee of 4d., 3d., or 2d. per week. The name of the "Blue-coat" school continued but scholars no longer received free clothes or free education.

#### BISHOP AUCKLAND BLUE - COAT SCHOOL.

There was also a Blue-coat school at Bishop Auckland but when it was actually founded is difficult to state, but it is quite definite that it came into existence shortly after 1720. In this year Lord Crewe, bequeathed in his will of the 24th. June :-" The further sum of £20 yearly to a schoolmaster to teach gratis thirty such poor boys of the parish of Bishop Auckland to read and write (and who should be taught for so long a time and no longer) as the minister, churchwardens and vestry of the said parish should from time to time elect : and the further sum of £30 yearly for the clothing such thirty poor boys, with such distinction of habit as the said minister,

churchwardens and vestry should appoint. And he directed that the said trustees should elect the schoolmaster to teach the said boys and that such schoolmaster should be subject to such rules and regulations as to the said trustees should seem meet: and that the said last mentioned annual payments of £20 and £30 should be paid without any deduction, by half yearly payments, at Michaelmas and Lady-day yearly." @ There can be no doubt that this Blue-coat school was founded and conducted according to the terms of Lord Crewe's will of 1720 and that the thirty poor boys selected were taught reading and writing by a schoolmaster, and that they were clothed in a distinctive dress, common to all Blue-coat schools. There is no evidence as to the length of time these boys were allowed to attend school.

That this school was still functioning at the end of the eighteenth century and the beginning of the nineteenth century is stated in a Report of the Society for the Poor, November 28th., 1810, in an "Extract from an Account of the Barrington School at Bishop Auckland", by Sir Thomas Bernard, Bart. :-" For the benefit of the poorer inhabitants there was a Blue-coat school for thirty boys : one of the many excellent charities founded by the will of Lord Crewe. These boys had also a small yearly allowance of clothes." In the same Report of the Society for the Poor, we learn that this charity was still administered as directed by Lord Crewe in his will :-" --- they (thirty boys) were under the care of Mr. Smith, the son of a clergyman, of

@ Report of Charity Commissioners. 1830.

Bishop Auckland, who was allowed by Lord Crewe's trustees, a salary of £20 a year : to which he made a little addition, by taking a few scholars more, some at three and others at four shillings a quarter."

No building or school-house was provided by the bishop, in which the Blue-coat boys, as they were called, could be taught, but :-" --- an old woolcomber's shop, situated in a yard known at that time as "Matthew Forrester's Yard", and which stood behind the premises now occupied by Mr. F. Everitt, in Newgate Street, was used as a school-room." Richley, the author of The History of Auckland from which this last extract was taken, has a further interesting paragraph on the type of clothing worn by the Blue-coat boys :-" --- the costumes worn by them in those days was much in keeping with the rest of the establishment. They wore a long blue frock similar to the one worn by them at the present time, but the nether extremities were encased in a pair of leather breeches, a pair of wooden clogs, heavily ironed and with a coarse worsted cap, completing their toilet." @

The Barrington school at Bishop Auckland was erected in 1809 by Bishop Barrington, with apartments for the master and usher and it was maintained from the interest derived from the money left by him in his will :-" -- for the purpose of erecting a school or schools for the instruction of poor children of the diocese of Durham, according to the Madras System, or for

@ History of Bishop Auckland. M. Richley. 1872. pp.123.

otherwise promoting that benevolent purpose in any manner they (the executors) shall deem most proper and most likely to effect its salutary object, and to aid and assist any institutions in the said diocese for that object." When the school was opened, it was conducted on the Madras System and was open to all children of the parish who applied for admission. The pupils were taught reading, writing and accounts and were supplied gratuitously with pens, ink, paper, books and all school requisites. Lord Crewe's charity became incorporated with this establishment and the amount allowed for clothing was increased by the trustees, to £60 :-" --- in 1811, the Trustees doubled the allowance for clothing. The yearly sum of £20 is now paid to the master of the Barrington School for instructing the boys and their clothing is superintended by the incumbent of the parish." @ It will be seen that although the amount allowed for clothing was doubled, yet the amount allowed to the master remained the same, that is, £20 per annum.

This school at Bishop Auckland achieved more than local repute soon after its foundation, because, when in 1810 the Stockton-on-Tees Blue-coat School building was enlarged and the school reorganised on the Madras System, a reference to the Auckland school was made in its Committee Minutes :-" The school (Stockton) should be taught on the Madras System and that the regulations established in the Barrington school at Auckland should be adopted"

@ History of Durham. Mackenzie and Ross.

Further information of interest regarding the Barrington school, the successor of the Blue-coat school, is to be found in an Address to the Public, published in the "Tyneside Mercury," 24th. Oct. 1811, by "The Society for the encouragement of Parochial Schools in the Diocese of Durham and Hexhamshire" :-

" And here we have sincere pleasure in announcing that by the liberal arrangements of the Bishop of Durham, the Society will always be enabled to have two persons recommended by this Committee attending the Barrington school at Bishop Auckland, lodged and boarded at his Lordship's expense, and taught to conduct a school according to the model there exhibited. As it is presumed that diligent attention during two or three months will be sufficient to complete their instruction, it is obvious that at least eight masters will thus be annually provided for schools under the Society's direction. Should more be wanted, his Lordship, has been pleased to permit, under certain easy regulations, any other persons recommended by the Society to attend his school for the same purpose."

#### STOCKTON - ON - TILLS BLUE-COAT SCHOOL.

Subscriptions were gathered and a Blue-coat school was founded in 1721, near to the parish church. The following rules for the school were drawn up at a meeting of the subscribers :-

- I. A master was to be appointed, with the salary of £20

per year, to instruct twenty boys to read, write and cast accounts.

2. The boys were to belong to the parish of Stockton and were to be approved by the majority of the trustees at their meetings of five or more, whereof the mayor, vicar and treasurer for the time being, should be one and that the boys selected should be clothed.

3. Nineteen of the subscribers, with the mayor and vicar for the time being, were appointed to be trustees.

With regard to the appointment of a schoolmaster, the Minutes of 6th. December, 1721, state that :-" James Richardson, of Middleton-in-Teesdale, shall be schoolmaster and have for a salary £20 per annum to instruct twenty boys to read, write and cast accounts, and that such addition shall be made him for incident charges, as the majority of the trustees shall think proper." The same Minutes state that every boy must take to school, a bible, Testament and Common Prayer Book while a large bible, Testament and Common Prayer Book were to be provided for the master, as well as any other books the vicar deemed fit for use in such a school. The trustees decided that the dress of the boys was to be of blue, faced with yellow.

At a meeting of the trustees on the 24th. January, 1723, it was decided " that no boy shall be clothed anew who has not three months to continue in the said school, to be computed yearly from the second day of February, the usual clothing

time. And if removed within that time after being clothed, their clothes shall be returned."

In 1729, the trustees borrowed a sum of £200 from Ralph Bunting and together with other money, paid a total of £670 for the lease-hold interest in two closes of meadow land called Lustram and Elwick Lire, situated in the town fields of Stockton. These lands were to be held under lease from the Bishop of Durham for three lives and the reserve rent was £5/3/4.

The work of the school continued to be eminently satisfactory and so in 1759 a further subscription list was opened in the neighbourhood, for the purpose of enlarging the school and at a public meeting held on the 1st. May, it was decided that "there be sixteen girls of this parish taken in to be instructed to read, write, knit, sew, spin and otherwise as the treasurer and trustees for the time being shall from time to time order and direct, whereby they may in some measure be rendered capable of getting an honest subsistence and livelihood." @ It was arranged at this meeting that the funds raised for the girls should be incorporated with the fund for the boys' school and the entire fund should be subject to the following rules and regulations :-

1. The number of boys to continue to be twenty as before and these boys to be clothed and educated as before.

2. The number of girls to be sixteen which number should

@ Minutes. 1st. May, 1759.

be augmented to twenty as soon as the funds permitted.

3. The dress of the girls to be blue gowns and petticoats, with shifts, stays, stockings, shoes and caps. These were all to be provided by the trustees out of the funds.

4. No pupil to be taken into the school under seven years of age and they were to continue there until they reached the age of fourteen or thereabouts, and " in case they demean themselves decently and comfortably to the rules of the school, they shall have at their going away a suit of clothes, such as the treasurer and trustees for the time being shall think proper and their conduct deserves, provided that such their leaving the school they betake themselves to some honest and industrious way of life, either as servants or apprentices, but not to be entitled to anything at their departing from the school under that age, unless there be a dispensation for that purpose, signed by the treasurer and a majority of the trustees."

5. In the case of the girls, a school for them was to be opened near the present school, so that the master of the Blue-coat school could the more conveniently teach them to read and write, and he was to have for this extra work £12 per annum out of which he had to provide the girls with pens, ink and paper. The treasurer and the trustees were to decide how much the master was to pay a mistress for looking after the girls, out of the £12 allowed him.

6. A mistress was to be selected by the treasurer and the

© Minutes. 1st. May, 1759.

trustees and was " to be subject to the like rules of suspension and dismissal as to the master for the boys is now subject to, who shall teach such girls to sew, knit, spin and otherwise as the treasurer and trustees for the time being shall think proper." @

7. In addition to the subjects of the curriculum already mentioned " prayers (such as shall be approved by the trustees for the time being) shall be said in the school every morning and evening to all the children, as well boys as girls, who shall likewise attend Divine Service at Church on Sundays and Holy Days and on every Wednesday and Friday and that no-one of the children be absent either at prayer time in the school or from the service of the church at any time without good cause, to be allowed of by the master or mistress for the time being." '

This attention to religion was characteristic of Charity schools in general.

In 1786 a new building was erected at the north end of Stockton, including a dwelling house for the master and mistress, with separate schools for the boys and girls. To meet the demands of the new school, the trustees drew up " The Rules for the Regulation of the Charity School at Stockton." The rules chiefly reaffirmed previous regulations especially stating that the number of pupils was to continue to be the same

@ Minutes. 1st. May, 1759.

' Ibidem.

as had been decided upon in 1759, and that the clothing should be as before viz. blue coats and caps trimmed with yellow, with bands, for the boys, while the girls were to have blue gowns and petticoats, with aprons, shifts, stays, stockings, shoes and plain caps. A new regulation was inserted which stated " that the trustees, according to their pleasure, shall appoint pieces of work to be performed by the scholars, either for the advantage of the scholar who performs the task, or for the general good of the school, and that little rewards shall occasionally be distributed amongst the most deserving."

In anticipation of the new school building the trustees of the charity drew up the following "rules for the Direction of the Master and Mistress of the Charity School," which were published in 1766 :-

1. That the master shall be diligent in attending upon the duties of his school in teaching the boys and girls reading, writing and the common rules of arithmetic : that the mistress shall carefully instruct the girls to sew, knit, spin and perform such other pieces of work as may make them useful in the capacities of servants or apprentices, and that the boys shall also be taught to spin or perform such other necessary work as may be thought proper for them.

2. That the master shall open his school every morning at 6 o'clock in the summer till 5 in the evening, and 9 o'clock till 4 in the winter, with short prayers extracted from the

Liturgy of the Church of England, and that the same prayers be used in the schools in the evening before school hours are over, and that none of the scholars be permitted to be absent without reasonable excuse.

3. That the girls shall be instructed to make their own clothes as far as they are able, and also that they spin for the use of the school.

4. That the master, with the scholars, shall attend the service of the Church every Wednesday, Friday and Sunday, and also on all feasts and holy days, and that he shall be very careful of their behaviour in church.

5. That the master and mistress shall, two or three times every week, exercise the children in Psalm singing, and shall occasionally request the organist to attend them at church to accompany their singing with the organ.

6. That the master shall keep the school-rooms clean and well aired for the better preservation of the health of the children, and also that he shall not misuse the house and schools about to be built for the use of the charity.

7. That the master shall be careful that the children come clean to school and that he direct them to mend their clothes when they shall seem to require it.

8. That the master shall be attentive not only to instruct the children well in the principles of religion and morality during school hours, but shall also, as far as he is able, to

attend to their behaviour at other times.

9. That the master shall take particular care of the manners and behaviour of the children, and by all proper methods discourage and correct the beginnings of vice, such as cursing and swearing, taking God's name in vain, profaning the Sabbath, using indecent language in the streets.

10. That the master shall teach the children short prayers to be used by themselves at home when they arise and go to bed and that he shall frequently oblige them to repeat their prayers at school by way of imprinting them more strongly on their memory.

11. That the master shall deliver in to the trustees, at least once in three months, a written account of such of the scholars as have behaved well or made any proficiency in their learning, and also of those that have behaved ill and deserve to be reprimanded.

12. That the mistress shall be equally obliged with the master to the observance of these rules as far as she shall be concerned in them."

The parents of the children admitted to the Blue-coat school were also given a "List of Rules", as follows :-

I. " That you constantly send your children to school, clean washed and combed, in the summer season at 6 o'clock and continue till 5 in the evening, and in winter at 9 o'clock till 4, allowing the usual respites.

2. That you frequently call on your children at home to repeat their Catechism, to read the Holy Scriptures, especially on the Lord's Day and to use prayers morning and evening in your families, so that both you and your children may the better be informed of your duty, and by a constant and sincere practice thereof procure the blessing of God upon you.

3. That you impress on the minds of your children principles of loyalty and obedience and all good affection to our Gracious Sovereign King George and his Government.

4. That you take care that your children on days of public rejoicing or thanksgiving do not go about begging for bonfires, and that they do not on these or any other days give abusive language to any person whomsoever.

5. That you be careful by your own sober and religious behaviour to give your children good examples, to keep them in good order at home, and to correct them for such faults as they commit out of school, or inform the master or mistress thereof.

6. That you take particular care not to suffer your children to be seen with any mob in a tumultuous manner upon any occasion whatsoever, nor to join those that play at dice or any other unlawful game in the streets or elsewhere.

7. That you shall freely submit your children to be chastised for their faults and not come to school to interrupt or discourage the master in doing his duty, but if you have any just occasion for complaint, that it be made to the trustees

at their meeting.

If you neglect to observe the above rules, your children are to be dismissed the school and their clothes taken from them."

Rules were also supplied to the scholars and they were as follows :-

1." That every boy and girl must come clean, washed and combed to school in the summer season at six o'clock and continue till 5 in the evening and in winter at 9 o'clock till 4, allowing the usual respites.

2. That after they have read their lessons etc. they shall be employed in spinning and such other work as the trustees shall appoint, and that none of them absent themselves from the school without some reasonable excuse being made by the parents before or at the time they should attend.

3. That they shall attend the service of the church with the master every Wednesday, Friday, and Sunday, and also on all feasts and holy days, and that they shall carry their bibles and Prayer Books with them, and that they do not absent themselves with sufficient reason.

4. That, if any of the scholars be found guilty of lying, swearing, cursing, stealing, taking God's name in vain, profaning the Lord's Day, using any indecent language in the streets or elsewhere, for the first offence to be severely punished, and if they commit the like again, they shall be

turned out of school and their clothes taken from them."

All the rules quoted above were approved by the trustees of 1786 and are to be found in the Minutes of that year.

The school continued to be governed by trustees who were elected according to the regulation which " provided that every benefactor of £5/5/- and every annual subscriber of £1/1/- should be deemed a trustee : that a select committee should be chosen every year, consisting of five trustees : and that the vicar, the mayor, and treasurer should always be of the number; that such committee should visit the school as often as they should see occasion, particularly at Easter and Michaelmas, to fill up vacancies. " @

No further development of the school took place for some years and twenty boys and twenty girls continued to be educated and clothed according to the old rules. It was also affirmed in the Minutes that " all children who should continue in the school their full time and behave themselves well and then go out to some honest employment should have a Bible and Prayer Book, and 40/- in money given to them under certain regulations therein mentioned."

In 1810 the school building was enlarged and a handsome sum of £1,000 bequeathed to the school by George Brown. The school was now reorganised on the National System, concerning which the Minutes of 1810 states :-" -- the school should be taught on the Madras System and that the regulations established

@ Endowed Charities. Administrative County of Durham etc.  
1904. pp.359.

in the Barrington school at Auckland should be adopted." The school was now made open for the education of all children of the parish of Stockton who were willing to avail themselves of the opportunity. It was also decided that the number of scholars, boys and girls, receiving free clothing, should be doubled and that they should be selected by the trustees from the children attending the school. Books, stationery and materials for the girls' work was still supplied out of the charity funds, and by this time the joint salaries of the master and mistress had increased to £65 per annum, with an extra allowance of £10 for coals. It is of interest to know that by 1830 their joint salaries was £100 for which " the master should teach the boys and girls reading, writing and the common rules of arithmetic, and in the principles of religion and morality : and that the mistress should instruct the girls in sewing and such other works as should make them useful: that in the morning and evening, prayers extracted from the Liturgy of the Church of England, should be read in the school. That the master with the scholars, should attend Divine Service every Sunday, Wednesday and Friday and other holidays." @

#### GENERAL CHARITIES.

Besides the Blue-coat charity schools, where scholars had distinctive dress provided by the endowments, there were many other schools in Durham which were both founded and

maintained by charities. These other types of charity schools will be dealt with under the following two headings :-

1. Endowed Charity Schools.

2. Subscription Charity Schools.

The former were the schools founded by some definite bequests or endowments, while the latter schools were founded through general subscriptions or the concerted efforts of a number of charitably inclined persons who regarded the provision of education for the poor as an aid towards religious revival. Many of the first type of school, although having sufficient funds originally, found as time passed, that their income was inadequate and so were maintained by subscriptions. A number of both types of schools, depended for their continuation on the annual sermon preached by the Vicar of the particular parish in which they were situated.

But not all charity schools were of these types and there is one outstanding example of a unique charity or "ragged" school at Stockton which was conducted by the founder Mr. Edmund Harvey, a pewterer. He instructed six poor boys in his workshop and through the kindness of friends was able to clothe them. Being successful in his efforts, he added in 1769 six girls to his school and through the help of friends again, was able to hire a young woman to teach these girls needlework. A religious bias was given to his education, by Mr. Harvey taking his pupils to the daily morning services held at the church. To try and perpetuate his good work he petitioned

the trustees of Lord Crewe's Fund for assistance, stating :-  
 " --- that the contributions already obtained are not sufficient for the lasting foundation, to make good the work, and perpetuate it with a schoolmaster after my decease." @ No aid appears to have been granted by the trustees and so this "ragged" school ceased on the death of Mr. Harvey.

#### ENDOWED CHARITY SCHOOLS.

A list of the schools of this type, founded during the eighteenth century or already in existence at the commencement of the century, together with the names of the grantors of the bequests, is appended below. This list also gives the dates of the wills and bequests, which may not denote the exact dates of the founding of the schools named, although approximately fixing it in most cases.

- 1612. Brandon - Hercules Brabant.
- 1675. Dinsdale - Thomas Wivell.
- 1680. Trimdon - Henry Airey.
- 1681. Westgate - Richard Bainbridge.
- 1691. Gainford - Rev. Henry Greswold.
- 1701. Gateshead - Rev. Theophilus Pickering.
- 1701. Durham - Rev. John Cock.
- 1706. Barnard Castle - William Dent.
- 1707. Stranton - Rev. Christopher Fulthorpe.
- 1710. Staindrop - John Grainger.
- 1714. Whickham - Dr. Thomlinson.
- 1718. Chester-le-Street - Elizabeth Tewart.
- 1724. Stanhope - Dr. Hartwell.
- 1724. Harwood - Robert Bramwell.
- 1728. Witton Gilbert - Jane Finney.
- 1729. Middleton -in-Teesdale - C. & M. Stephenson etc.
- 1730. Tanfield - Robert Robinson.
- 1735. Frosterley - John Hinks.
- 1742. Hartlepool - Ann Crookes.
- 1745. Great Stainton - Rev. Thomas Nicholson.

@ Local Records. Richmond. 1868. pp.81.

- 1762. Boltsburn - Rector of Stanhope.
- 1762. Tanfield - Elizabeth Davison.
- 1764. Sunderland - Elizabeth Donnison.
- 1769. South Shields - C. Maughan, Ann Aubon and others.
- 1781. Lanchester - George Clavering.
- 1789. St. Helen's, Auckland - Elizabeth Donald.
- 1790. Sedgfield - Richard Wright.

The bequests were generally in the form of annual rent charges derived from some land or property, and were practically in all cases, only sufficient to provide for the education of a few poor children of the particular parish, as at Middleton-in-Teesdale where the charity school was founded as the result of the following will :-" By indentures of lease and release, bearing date 18th. and 19th. March, 1729, between Christopher Stevenson and Mary his wife, Robert Hoggart and Elizabeth his wife, and Margaret Robinson and Grace Robinson, which said Mary, Elizabeth, Margaret and Grace, were the sisters and co-heirs of William Robinson, deceased --- conveyed --- a messuage and three closes --- rents and profits for the endowment of a free school at Middleton -in-Teesdale --- that sixteen poor children of the said constabulary and in default thereof, of the said parish of Middleton should be taught gratis --- between the ages of six and twelve." @ There was a similar case at Witton Gilbert where Jane Finney bequeathed a close in Witton for the endowment of a school in Witton :- " --- the master whereof should teach four poor children of the town or parish, to be approved by the minister of Witton, to read English gratis --- by 1801 --- eight children, boys

@ Charity Commissioners' Report. 1837.

or girls, of the parish are taught --- each child is allowed to remain in the school four years ---." @

This form of bequest was very popular, and even in the cases where money was left, it was almost always usual to invest it in the purchase of lands or rent charges. A good example of this is to be found in the will of Theophilus Pickering, D.D., rector of Gateshead, which was dated 9th. January, 1701 :-" --- which said sum of £300 shall be laid out by these my trustees in the purchase of some rent charge if it may be had, or in the purchase of land for the perpetual maintenance of a free school in the parish of Gateshead, the yearly revenue of which rent charge or land (excepting what is paid to the lord of the manor of Gateshead for the use of the toll-booth in the said parish as a school) shall be the standing salary for the master of the said free school : and if the said toll-booth in the parish of Gateshead cannot be obtained or continued as a school for this purpose, tho' I have a grant of it during my time, and no other building be obtained or erected by any person or persons in a convenient part of the town for this end and purpose, I do hereby settle this gift of £300 upon the anchorage adjoining to the parish church of Gateshead, the yearly revenue of which sum shall be the perpetual maintenance of a schoolmaster there ---." '

There were many examples of bequests where money was left

@ Charity Commissioners' report, 1830.  
' History of Newcastle. Brand. pp.670.

and then invested in lands and annual rent charges :- 1691 Gainford (£100), 1701 Gateshead (£300), 1701 Durham (£600), 1710 Staindrop (£300), 1714 Whickham (£100), 1724 Harwood (£80), 1735 Frosterley (£120), 1745 Great Stainton (£100), 1762 Tanfield (£500), 1764 Sunderland (£1,500), 1769 South Shields (£ ? ), and 1782 Sedgfield (£300).

It is worth noting here that the question of the various charities in all parts of England, was regarded as of great importance by Parliament, and a succession of Acts were passed appointing Commissioners to " enquire concerning Charities in England, for the education of the poor", the last report appearing in 1837, when " in common with charities of other counties, cities and towns of England and Wales, those of Durham, both general and local were carefully investigated and the results placed on record." The reason advanced for this investigation is explained in the following extract taken from the Report Dealing with the Education of the Lower Orders, 1818, 7th. March :-" --- but in the meantime they recommend the bringing in a bill for appointing Commissioners to enquire into the Abuses of Charities connected with the education of the Poor in England and Wales : that no unnecessary delay may take place in prosecuting this Investigation." Even earlier in 1816, there were statements of a similar nature made in Parliament :-" --- which show the necessity of Parliament as speedily as possible instituting an enquiry into the manage-

-ment of Charitable Donations and other Funds for the instruction of the Poor of this country and into the state of their education generally, especially in the large towns ---." @ It is from the findings of these Charity Commissioners that further information concerning the history of some of the charity schools in Durham, already mentioned, can be gained.

The Rev. Christopher Fulthorpe left land in 1707 to found a school at Stranton but :-" No school has yet been established, according to the directions contained in the will of the testator : though the late proprietor of Catcoat is said to have admitted that £400, and the present proprietor that £290 had been returned from their respective purchase : monies, on account of the claim that might possibly be made upon them in respect of this charity.. "If these admissions," say the Commissioners for Enquiry concerning Charities," can be established in evidence, it seemed that they would be amply sufficient to rebut every presumption that might otherwise have arisen in favour of the purchase from any lapse of time. This, however, is a question only to be decided by a court of equity." Although it will be seen that no schools were founded at Stranton in the eighteenth century according to the bequest of the Rev. Christopher Fulthorpe, yet one was in existence shortly after the enquiries of the Commissioners :-" There is an excellent school at Stranton, founded by the Rev. Christopher

@ Education of the Lower Orders in the Metropolis. 1816. Introd.

Fulthorpe, with an endowment of £30 per annum, for which fifteen children receive instruction." @

The Commissioners' Report on the charity school at Chester-le-Street, contains a great deal of useful information :-" The estate called Kellsheets, containing about twenty acres of copyhold land, held of the manor of Chester, is in the possession of William Matthews, as the owner thereof, and he makes the several payments directed by the will of the testatrix (Elizabeth Tewart) amounting to £14/14/- per annum. The yearly sum of £6 is paid to him a few days after Christmas to a schoolmaster, who rents a room in the town of Chester-le-Street for the purpose of a school. There is no other endowments than is derived from this charity, but the subscriptions of about £7/7/- a year is collected and paid to him. In respect of the yearly sum of £6 he instructs twelve children as directed by the testatrix and he takes three more on account of the money raised by subscription. The selection of the children is left chiefly to the churchwardens, appointed by the minister, who nominates such of the applicants as are the oldest : no child being allowed to enjoy the freedom of the school beyond the term of two years. They are taught reading and writing gratis : but if they learn accounts, they pay 1/- a quarter."

Many charities in Durham were found by the Commissioners to be inoperative as at Stranton, already mentioned, and at Lanchester where :-" --- nothing appears to have been paid

@ Lewis's Topographical Dictionary.

in respect of the charity of Jane Tempest (£6 a year for clothing and teaching a number of poor children of Lancaster) for upwards of twenty years : though it is stated that some children were formerly sent to school and clothed by the owner of her estate, called Hamsteels : and we found no trace whatever of any payments in respect of Elizabeth Tempest's charity (£200), nor any evidence of any settlement having been made by John Tempest Esq. in pursuance of the bequest of Jane and Elizabeth Tempest." A further example of the inoperativeness of some charities was at Sedgefield where Richard Wright in 1790, left £300 to trustees to purchase three per cent consols for them to devote the interest to maintaining the education and clothing of six poor boys between the ages of six and fourteen. On investigating this charity the Commissionere discovered :-" the boys are not clothed and the reason assigned is that the amount of the dividends, £12, is sufficient only to provide for their education . It appears, however, that the usual charge for the instruction of each boy in this school is only 30/- per annum : we therefore suggested that this sum should be paid for the instruction of each boy and that the residue of the income should be applied according to the instructions of the testator in providing them with clothing, as far as the same will extend." In the Report of 1830 there is a statement to the effect that " six boys are also sent to the master of this school (built in 1826 at the corner of the churchyard) by the trustees of the

charity of Richard Wright, for whose education they give £12 a year." No mention is made of the provision of clothing for the six boys in this report and so the suggestions of the earlier Commissioners were not carried out.

The Commissioners' Reports show that they were very thorough in their investigations of charitable bequests, as is seen in their investigation of a bequest at Sunderland :- " --- with respect to the funds of this charity --- they consisted merely of a sum of £2,614/7/7 three per cent consols, standing in the names of the Rev. Robert Gray, rector of Sunderland and George Goodchild and Timothy Parker, both deceased, the amount of the stock, having been increased from time to time by investments of the surplus income. It appeared, however, to us that the sum above named did not include the whole of the stock which had been so purchased : and Mr. Gray, having undertaken to make further enquiries on the subject, he has discovered that there were purchased in addition to what he had been before apprised, of £1056/4/10 like stock viz. in October 1791 £192/15/1, in September 1796 £711/2/2 and in October 1800 £152/7/7. This sum of £1056/4/10 stands in the names of the Rev. William Paley, the Rev. George Scurfield and the Rev. John Hampson. These persons are all dead, the last named having been the survivor. We are assured that steps will immediately be taken to obtain a transfer of this stock from the personal representatives of Mr. Hampson into the

names of new trustees."

It was found as time progressed that many of the original endowments were insufficient for the maintenance of the schools and so other sources of income had to be found. Some of the schools, harassed and hampered by the lack of funds, were rescued from this predicament by the grants given by the trustees of Lord Crewe's Charity :-" This school (at Boltsburn and founded in 1764) was supported by the trustees of Lord Crewe until the erection of the present one --- In 1819 William Martindale received £4 from the trustees of Lord Crewe as "one year's donation to him as schoolmaster of Boltsburn school." @ Great Stainton school, founded through the bequest of the Rev. Thomas Nicholson, who left £100 and money from other property for the purpose, was also indebted to the trustees of Lord Crewe's Charity for some grants :-" In 1771 the trustees of Lord Crewe's charities directed £60 to be applied to the use of the Stainton school. Of this sum £40 was laid out in the purchase of a rent charge, as appears by an indenture bearing date 24th. June, 1774 --- yearly rent charge of £1/12/- --- payable yearly on Christmas Day, clear of all deductions, in trust, for the use and benefit of the master of the school of Stainton, with a power of distress in case of non-payment --- A further donation of £100 was made to the school by the trustees in 1779, in the expectation that others would be thereby induced to contribute to the like purpose and the sum

of £60 was thereupon given by Anthony Hubback and Isabella, his wife, on condition that in settling the school the privilege of sending four poor scholars of Little Stainton should be secured after their decease to their successors in the house in which they then resided --- the several sums of £100 last given by Lord Crewe's trustees, £20 the remainder of the former donation of £60 and the sum of £60 given by Mr. and Mrs. Hubback were laid out in 1780 in the purchase of £290/10/2 stock, three per cent Consols, now standing in the name of the Rev. Daniel Peacock, rector of Stainton, and producing yearly dividends to the amount of £8/14/6." @ The trustees also gave £5 annually to the school at Harwood and a grant of £100 was made by them to the charity school at South Shields in 1769.

In 1748 the Rev. Thomas Eden, rector of Winston, stated in his will of 17th. August, 1748, that he had received £70 from the trustees of Lord Crewe's charity, to be laid out in the purchase of land for the use of a school at Winston, for which the master should teach so many poor children as the rent would allow. This sum was placed in the hands of Sir Robert Eden, who allowed 5 per cent interest on it and in 1829; - "--- the amount is paid to a master who teaches in a school belonging to the parish, and on account of this salary instructs in reading, eight children, who are appointed by the rector." '

In some cases, schools which had been founded through a

@ Report of Charity Commissioners, 1830.

' Ibidem.

bequest had to depend on continuation through annual subscriptions as at Chester-le-Street where subscriptions were gathered for the schoolmaster, who already taught a certain number of children through Elizabeth Tewart's will of 1718 :-" --- but a subscription of about £7/7/- a year is collected and paid to him --- and he takes three more on account of the money raised by subscriptions ---." @

By such means as have been described and through annual sermons, preached by the incumbents of the parishes, the various charity schools founded by bequests, were supported and maintained.

What of the kind of school buildings, the kind of education given, and the type of master employed in the charity schools ?

The school at Gateshead, called the Anchorage school, was held in rather unusual surroundings. " The Toll-booth stood in the High Street, a little below the end of Oakwellgate Chare : in 1700, it was used as a school room but afterwards converted into a Bridewell and taken down when the Lock-up-house was built at the head of the church-stairs --- The "anchorage school" occupies a large apartment above the vestry of St. Mary's church, and it is said to have derived its name from dues from anchorage in the Tyne having been paid there --- when it was first used as a school is not known, but it must have been prior to 1693, for, in that year, John Tennant was, by order of a vestry meeting, discharged from teaching school any further

@ Report of Charity Commissioners, 1830.

" in a certain certain room over the vestry of St. Mary, in Gateshead, commonly known by the name of "anchorage", he having come there without the consent of and in opposition to Mr. George Tullie, rector of the said parish ---." @

Without a doubt, the great majority of the schools, had to be held wherever the master could procure a room, as at Chester-le-Street where a :-"--- yearly sum of £6 is paid by him a few days after Christmas to a master, who rents a room in the town of Chester-le-Street for the purpose of a school --." ' Staindrop school was similarly handicapped for ";- there being no public school or school-house in the parish, the children are taught in a house provided by the master." <sup>3</sup>

For was it customary for the bequests to be used in providing buildings for schools, as was the bequest of Dr. Hartwell, contained in a codicil to his will, dated 9th. March, 1724 :-" Article I. Whereas I have lately purchased, at the east end of the town of Stanhope, a little house and garth, of Thomas Watson, tailor and Margaret his wife, the present possessors and occupants : therefore I do hereby appropriate the said house and garth, after the decease of the said proprietors, to the use of the schoolmaster for the time being, endowed by me in 7th. Article of my will. This I do upon second thought for his convenience and better subsistence that he may have no lodgings and schoolroom to seek, for doing his duty

@ History, Directory etc. Parson & White. 1827. Vol.I.

' Report of Charity Commissioners, 1830.

3 Ibidem, 1829.

quietly in, towards repairing the house and fitting up the schoolroom with seats for the accommodation of the scholars and striking out a south light through the wall, I leave £20 to be under my executors or whomever they shall appoint. Moreover, whoever is tenant to the close to which the school-house adjoins, I do adjoin and oblige him to pull down the nice hedge or other fence to the south of the said house and to carry it in a straight line with the wall of the house to the hedge eastward : if this be not done, encroachments will be made on the neighbouring close, as has already happened. I do earnestly request of the trustees for this charity to see to this punctually performed." @

A further example of the provision of a school and dwelling house for the master is quoted in the Charity Commissioners' Report of 1830, when the Whickham Charity School was examined by them :-- " --- the school, in the parish of Whickham, was originally founded by Robert Thomlinson, D.D., about the year 1714, who applied to this purpose a legacy left by Jane Blackiston, for teaching poor children of the parish in the church catechism, and reading and writing, and for putting them out to trade : and who himself by his will, bearing date 18th. November, 1745, left the school and dwelling house for the master, with certain galleries and pews in the parish church of Whickham and also the sum of £100 ---."

Boltsburn was also provided with school-buildings in the  
 @ History of Durham. Fordyce. Vol. I. Pt. II. pp. 653.

same manner :-" May 15, 1762, George Collingwood bargained and sold to Edmund (Keene) Bishop of Chester, and rector of Stannope, and his successors, rectors of Stannope, a piece of ground at Boltsburn, containing in length 10 yards and in breadth 6 yards and all the buildings erected thereon, and intended for a school-house in trust, that they should from time to time appoint a proper person to be schoolmaster, who should enjoy the said house rent free, keeping the same in repairs, such schoolmaster to be removeable for misbehaviour at the discretion of the said rector for the time being --- The building is now used as a dwelling house, a new house having been erected at Boltsburn by the late Bishop Barrington." @

Schools were provided at Great Stainton and Frosterley by means of subscriptions. In the former case, the bequest of the Rev. Thomas Nicholson was made on the understanding "--- that such bequest was upon conditions that the freeholders of Stainton should at their own expense provide a convenient school-house." ' This was done, because ;-" --- soon after the death of the testator the freeholders and inhabitants of Stainton, in compliance with his direction erected a school-house at their own expense upon the waste. It has been repaired occasionally at the expense of the parish and lately by subscription." <sup>3</sup>

With regard to Frosterley, it was stated that " the school was built by subscriptions in 1747 at an expense of £90/10/- . on

@ History of Durham. Mackenzie and Ross.

' Ibidem.

<sup>3</sup> Report of Charity Commissioners, 1830

land given for the purpose by Thomas Todd --- there is a residence for the master, together with a garden adjoining the schoolhouse, which he occupies rent free and he receives a salary of £20 a year ---." @ The information given, supplies some idea of the housing of the charity schools in Durham.

In the majority of the schools the education provided was in accord with the general education everywhere provided in elementary schools in the eighteenth century, that is, reading, writing and arithmetic were taught, while in most cases emphasis was placed on the teaching of the Catechism according to the Church of England and the principles of the christian religion. A concrete example of the usual curriculum to be found in these schools is the curriculum of the school at Great Stainton, which was drawn up in the will of the Rev. Thomas Nicholson, the founder of the school. The will stated that there should be appointed " --- a schoolmaster for teaching the poor children of the whole parish of Great Stainton to read English and to write and arithmetic --- such schoolmaster should be of the Church of England and should teach the children the Church Catechism and the expositions thereof of Dr. Nicholson, Dr. Keen, Dr. Wake, Bishop Beveridge, a little book called the Art of Catechising and Lewis's Catechism ---." '

There were some notable additions to the curriculum of the school at Gateshead, especially on comparison with the usual curriculum, it being stated that the master appointed :-" for

@ Report of Charity Commissioners, 1829

' Ibidem, 1830.

and in consideration of the yearly salary above mentioned, shall teach or be ready to teach all the children of the parish of Gateshead, the Latin and Greek tongues : as also to write and cast accounts, and also the art of navigation or plain sailing ---." In addition, great emphasis was placed on the religious side of education, this being one of the conditions of the bequest of Dr. Pickering, and about which he states :-

" I do hereby most strictly require and enjoin the said master and every respective master every morning before he begins to teach school to read or cause to be read to his scholars, a chapter out of the Holy Bible and taen such a prayer or form of prayer as shall be appointed him for that purpose, and every night before he gives over school, to end as he began, with a chapter again and prayer, and also with a psalm which the said master shall teach all his scholars to sing, and that at other times also he shall teach all his scholars the psalm tunes, especially such as are sung at Gateshead church. And that every Sunday both morning and afternoon the said master do cause all his scholars to repair first to the free school, and from thence to attend him constantly to church, behaving themselves there attentively and reverently, and that after evening prayer he shall return again with his scholars to the said free school, where he shall hear them say the church catechism and sing a psalm together with them, and then exhorting them to a diligent and frequent reading of the scriptures, to a religious

use of God's Holy name, a devout observation of the Sabbath day, a constant offering of their prayers to Almighty God every day, dismiss them in his faith and fear to their several homes." @

The masters in these schools would, perhaps, be better qualified for teaching than those teaching in the "common-day" schools, because, generally speaking, they were selected by the incumbent of the parish and his churchwardens, and, no doubt, the most suitable person would be selected. Moreover, the tenure of office of many of the schoolmasters depended on the way they conducted their schools, as at Great Stainton where the donor of the bequest which founded the school there, stated "--- that such master should be removeable for neglecting his duty or for immorality." A state of affairs like this would lead to greater efficiency in the schools.

The jurisdiction of the parish incumbent and his churchwardens extended, in many instances, to the selection of the children for the vacant places in the charity schools. It seemed to be customary for the children selected to be not less than seven years old, nor more than fourteen, as at Sedgefield where the trustees were :-" --- to apply the dividends for the education and placing at school and clothing such six poor children legally settled in the town of Sedgefield and of an age not less than six years or more than fourteen--." '

@ History of Newcastle. Brand. pp.670.

' History of Durham. Mackenzie and Ross.

In the case of the foundation at Chester-le-Street, the period allowed at school for the children was limited to two years :-  
 " --- no child being allowed to enjoy the freedom of the school beyond the term of two years. They are taught reading and writing gratis : but if they learn accounts, they pay 1/- a quarter." @ If there were more children than vacant places, the ones selected were usually the oldest :-" The selection of the children is left chiefly to the churchwardens appointed by the minister, who nominates such of the applicants as are the oldest." '

This reference to the power generally entrusted to the incumbent of the parish, who had, in most cases, the entire control of the charity school in his hands, should be noted as showing the interest of the Church in the education of the poor. Donors of bequests for founding schools, often stated specifically that the school must be under the control of the parish incumbent, whereby the religious training of the pupils would be safeguarded. The religious element of education was always strongly emphasised, as is seen in the bequest of the Rev. Christopher Fulthorpe, of Stranton, in which he allocates:-  
 "--- 40/- for the buying of Common Prayer Books, Whole Duties of Man and Bibles, to be given to any that should want such books and appear upon examination to have made the best improvement." <sup>3</sup>

@ History of Durham. Mackenzie and Ross.

' Report of Charity Commissioners, 1830

<sup>3</sup> History of Durham. Mackenzie and Ross.

A concluding point of interest with regard to charity schools is that some of them, Stranton, Hartlepool, Sunderland, Lanchester and Sedgefield had money left to them for the purpose of providing a certain amount of clothing for the poor scholars, annually, much after the example of the Blue-coat schools. The Charity Commissioners report that in the case of the school at Sunderland this was carried out :-" -- on admission into the school, each girls receives a complete set of clothing and they are all provided with some article of clothing every Christmas and Midsummer ---." But in the case of Sedgefield, the smallness of the amount of money bequeathed prevented the wishes of the testator from being carried out.

#### SUBSCRIPTION CHARITY SCHOOLS.

The following list contains the names of the schools of this description and also gives the approximate dates of their foundation :-

- 1745. Great Aycliffe.
- 1768. Middleton St. George.
- 1770. Bishop Middleham.
- 1770. Hurworth.
- 1774. Hamsterley.
- 1791. Ryton.
- 1799. Sedberge.

All these schools were founded as a result of subscriptions, as at Hurworth where :-" --- the present school --- was established about the year 1770, in pursuance of certain resolutions passed at a meeting of the inhabitants --- In order to defray the expenses of building a school and school-house, a subscription

was collected and a school was built on part of the waste belonging to the township of Hurworth, but no house was built for the residence of the master, probably on account of the funds being insufficient." @ Again at Middleton St. George :-  
 " --- the schoolhouse was built by subscription about the year 1768. Of the sum raised for the purpose there remained, after paying the expenses of the building, £75, which was placed in the hands of the Rev. William Addison and he gave a memorandum bearing date 12th. May, 1777, promising to pay the same to the trustees of Middleton school, with interest at 4 per cent. " ' Naturally, bequests were not rejected but were welcomed as at Great Aycliffe where the school :-" --- was subsequently enlarged and endowed with £97/17/8 Consols, representing a gift intrust for the schoolmaster by codicil of William Bell, 15th. January, 1810." <sup>3</sup>

Wherever possible, any surplus money arising from subscriptions was invested in either a rent charge or in lands as at Hurworth where a sum of £277/4/- was collected and "-- of this sum £245/10/- was laid out in the purchase of four fields in the parish of Melsomby in Yorkshire, containing 9 acres 3 roods --- 1767." <sup>4</sup> The trustees of Lord Crewe's Charities contributed £148/17/6 towards the sum of £277/4/6 mentioned here and did so because the local people managed to raise a sum of £128/7/- by means of a special subscription.

@ Report of Charity Commissioners, 1830.

' Ibidem.

<sup>3</sup> Victoria History of Durham.

<sup>4</sup> Report of Charity Commissioners, 1830.

These schools were, in common with other charity schools, generally controlled by the church and were usually founded as the result of the promptings of the incumbent of the parish. An example of this was at Sadberge; where a school was founded by subscriptions in 1799 and "-- the persons acting as trustees are the rector and curate : and John Richmond, esquire, one of the principal land owners : but there is no deed of appointment."<sup>2</sup>

It seemed usual for the schools to be built on part of the waste as at Bishop Middleham, where "-- a church of England school, seating 197, was built by subscription in 1770 upon the waste --- for the education of children between the ages of five and fourteen, to be selected by the vicar." ' The school built at Hurworth was no exception to this, for " -- the school was built on part of the waste belonging to the township of Hurworth but no house was built for the residence of the master probably on account of the funds not being sufficient."<sup>3</sup>

In most cases the schools were supported by annual sermons and by the collection of subscriptions, an example of this being at Hurworth where "--- the expenses of the school are defrayed by the income above mentioned amounting to £26/12/- per annum, subscriptions and collections after the sermon preached annually for the benefit of the school, amounting to

<sup>2</sup> Report of the Charity Commissioners, 1830.

<sup>1</sup> Victoria History of Durham.

<sup>3</sup> Report of the Charity Commissioners, 1830.

about £35 per annum, and the amount of weekly pence paid by the scholars ---." @ The statement about scholars paying weekly pence refers to a system taken from the "common-day" schools, and this system became quite prevalent among the charity schools at the beginning of the nineteenth century, otherwise many of them would have ceased to function through lack of funds. By means of small payments, pupils, attending the schools at Sadberge and Middleton St. George, were able to help towards the cost of their tuition. In the former case"-- the schoolmaster receives £5 a quarter, derived from the other sources (subscriptions and donations) and for this sum all the children of the chapelry who apply to one of the trustees are permitted to attend the school, paying half the usual quarterage." ' At Middleton St. George, there were "-- about thirty scholars taught in the school, but they all pay for their instruction." <sup>3</sup>

There was one notable exception to the Established church possessing an absolute monopoly over subscription charity schools and that was at Hamsterley where "-- in 1774 a large Chapel (Baptist) was erected by subscription to which a small endowment was attached with a school-room, a house and garden for the minister and burial ground, in which some of the ministers and many of the members of the congregation have been interred." <sup>4</sup> The Rev. Charles Whitfield was appointed Baptist minister at Hamsterley in 1785 and shortly after this he

@ Report of the Charity Commissioners, 1830.

' Ibidem, 1829.

3 Ibidem, 1830.

4 History of Durham. Fordyce. Vol.I. Pt.II. pp.612

founded a day school there. This school was for the benefit of those people who were unable to educate their children, and through his influence, several of his wealthier friends became subscribers, whilst he himself contributed towards its maintenance despite his small income. He continued to contribute to the school when others had ceased to subscribe.

The type of education procurable in the subscription charity schools was the same as the education available in other charity schools, while the schoolmasters were usually selected by the vicar and churchwardens of the parish.

Such were the charity schools in Durham in the eighteenth century.

#### D. EDUCATION OF GIRLS.

The formal education of girls at the beginning of the eighteenth century was such that Daniel Defoe stated in 1697 :- " I have often thought of it as one of the most barbarous customs in the world, that we deny the advantage of learning to women." This statement sounds worse than the actual facts.

Even if the working class woman of the first half of the century was poor in book-learning she was usually rich in practical knowledge, in baking, in brewing, in cleansing, in preserving and in the arts of medicine. Education was not regarded as necessary for poor women to enable them to perform better their household tasks. An extract from the Wealth of

Nations describes this general attitude towards educating girls :-" They are taught what their parents or guardians judge it necessary or useful for them to learn, and they are taught nothing else. Every part of their education tends evidently to some useful purpose : either to improve their natural attractions of their persons, or to form their mind to reserve, to modesty, to chastity, and to economy : to render them both likely to become the mistress of a family and to behave properly when they have become such. In every part of her life, a woman feels some conveniency or advantage from every part of education. It seldom happens that a man, in any part of his life, derives any conveniency or advantage from some of the most laborious and troublesome parts of his education." @ Gradually this attitude towards the formal education of girls changed before the end of the century.

Before the rapid acceleration of the Industrial Revolution about 1760, many of the girls in the county of Durham were employed at a very early age in assisting in the production of homespun cloth in their homes which were usually of the small-holding type. The wool, in many cases clipped from the backs of their own sheep, had to be washed, carded, dyed and spun, and even the dye had to be prepared from lichens, herbs and the bark of certain trees. Yarn so

@ Wealth of Nations. A.Smith. Vol.II. pp.416.

produced was, in addition to being woven into homespun cloth, was also used for knitting into stockings. Another domestic task was the manufacturing of candles and rushlights for illumination. On the small-holdings there was always a task to be done, such as the feeding of the poultry and animals, working in the garden, and helping with the milking. This was the home condition for many at the beginning of the eighteenth century but when the Industrial Revolution made itself felt in the county of Durham, the number of coal-mines rapidly increased and a life commenced for many people which was entirely contrary to the life already described. Despite the changed conditions or rather through the changed conditions, the need of formal education for girls became more and more evident, and this is seen in the number of schools which became available for the education of girls before the close of the century.

Before proceeding to the discussion on schools which provided education for girls in the county of Durham, it is well to remember that many girls, without ever going to school, received a good education at home. It is not meant by this statement the type of education already described, which might be adequately termed a "technical" education, but the education resulting from the supervision and care of the parents, for there were "-- many even among the poor people, the more

intelligent parents, who were themselves able to read, and they also taught their children the art." <sup>2</sup> A literature of a sort was known to many of the girls through the knowledge of the many local legends, as well as the ever popular ballads, especially those ballads referring to the border. The many "chap-books" available in this century, also provided a somewhat doubtful literature, but they were, nevertheless, reading books at a time when reading books were scarce. It is not a fair estimation of the various educational agencies available in the century, if one judges by the number of girls who received a formal education at the various schools. It is extremely difficult to form any estimation of the number of girls who did attend schools, because many, when very young, were sent by their parents to the local "dame" school to keep them out of harm and mischief while their parents were busily employed. The education given in these "dame" schools was very meagre and as one dame-teacher put it :- "it is not much they pay me and it is not much I teach them." Such schools persisted throughout the eighteenth century but their growth was spasmodic and their survival uncertain, so as a result very little information can be procured of any specific schools of this type which actually did exist.

The first known charity school for the education of

<sup>2</sup> Cambridge History of English Literature. Vol. IX. pp. 372.

girls is the one founded as the result of the bequest of Sir George Wheeler, in 1719, at Houghton-le-Spring, when £600 was bequeathed by him :--" to lay out the same in the purchase of land, and out of the rents to pay £10 yearly to the schoolmistress of the charity school at Houghton, £2/10/- yearly to the usher of the free school at Houghton, provided that he should teach the charity children every Thursday afternoon writing and arithmetic, £10 yearly for buying clothes for the twelve charity female children belonging to the township of Houghton only, and £2/10/- yearly for repairing the Gate-house, where the charity school was then kept, or providing another place, if necessary ---." @ The remainder of the rent was directed by the testator to be applied to the purchase of books, ink, pens, and papers, and materials for sewing and knitting. Furthermore, it was stated in the will that the schoolmistress should "--- teach twenty females, viz. twelve out of the township of Houghton, four out of the township of Newbottle and four out of the township of East Hainton--." ' Choice of the schoolmistress and scholars was left in the hands of the rector of Houghton for the time being, and the trustees and their respective heirs. In 1803 the school was held in Newbottle Lane and it was enlarged to accommodate twenty eight girls who continued to be clothed and educated

@ Report of the Charity Commissioners, 1830.

' Ibidem.

through the bequest of Sir George Wheeler. By 1830 the number of girls attending the school was the same as in 1803, of which number, twenty were from Houghton, four from Newbottle and four from Minton. Sixteen of the girls from Houghton were clothed at the annual cost of £20. Instead of the usher from the free-school teaching the girls writing and arithmetic, as it was inconvenient for him to do so, a master had been appointed at a salary of £4 per year, while the mistress now received a salary of £18 per annum. School-books and stationery continued to be supplied to the girls and a small sum was expended on the purchase of bibles and prayer books for those leaving on the completion of their time at school.

The Durham Blue-coat school was originally founded for the education of six poor boys but the increasing wealth of the school led to six girls being added to the roll in 1736. As subscriptions increased the number of pupils of both sexes increased, and by the addition of four girls in 1770 there was now a total of twenty four altogether. By this time the salary of the mistress in charge of the girls had been raised from £10 to £12 per annum. Girls were not admitted to the school before the age of eight years and they were allowed to continue there for four years and no longer. Clothing was allowed to the girls and during the week they wore a blue dress, a blue cape and black and white bonnet trimmed with

blue ribbon. On a Sunday they wore a blue dress, a white cape and a white bonnet. Boots and stockings were supplied twice a year and all other clothing once a year.

In return for the free education the scholars had to assist in cleaning the school. The girls knitted stockings and made the underclothing for the free scholars, this occupation seemingly being their chief subject of the curriculum. Reading of the bible was another exercise and time was spent on the importance of "religious life".

In 1802 the trustees were able to clothe and educate thirty boys and thirty girls, and shortly after this, plans were made for establishing the school on the "Improved Plan." At the same time it was decided that the girls should be taught the "arts of cyphering and writing", showing that this had not been done before. The new school opened in 1812 and was attended by fifty boys and fifty girls, while other pupils were allowed to attend on the payment of one penny per week for the school fees. Fee payers were not clothed. By 1822 the numbers of girls had risen to one hundred and this number continued to increase so that by 1842 there were 340 girls at the school.

Stockton Blue-coat school was founded in 1721 for the education of twenty poor boys of the parish and it was not

until 1759 that at a public meeting it was decided " that there be sixteen girls of the parish taken in to be instructed to read, write, knit, sew, spin and otherwise as the treasurer and trustees for the time being shall from time to time order and direct, whereby they may in some measure be rendered capable of getting and honest subsistence and livelihood." @ From the same source of information we learn that the dresses of the girls were to be blue gowns and petticoats, with shifts, stays, stockings, shoes and caps. No pupil was to be taken in the school under seven years of age and pupils were to be allowed to continue their education until they were fourteen years old or thereabouts. The master of the Blue-coat school received £12 per year for teaching the girls to read and write but out of this £12 he had to pay a mistress to look after the girls and teach them knitting, sewing and spinning.

Rules which had been drawn up for the boys also applied to the girls, and they had to attend church and "prayers (such as shall be approved by the trustees for the time being) shall be said in the school every morning and evening to all the children, as well boys as girls, who shall likewise attend Divine Service at Church on Sundays and Holy days and on every Wednesday and Friday, and that none of the children be absent either at prayer time in the school or from the

@ Minutes of Stockton Charity School. 1st. May, 1759.

service of the church at any time without good cause, to be allowed of by the master or mistress for the time being." @

In 1786, when a new school was built, "Rules for the Directions of the Master and Mistress of the Charity School ", were drawn up by the trustees and it is stated in them that :-  
 "--- the master shall be diligent in attending upon the duties of his school in teaching the boys and girls reading, writing, and the common rules of arithmetic : that the mistress shall carefully instruct the girls to sew, knit, spin and perform such other pieces of work as may make them useful in the capacities of servants or apprentices --- that the girls shall be instructed to make their own clothes as far as they are able, and also that they spin for the use of the school ---." In addition, the girls, like the boys, were to be instructed in the principles of religion and morality and taught good manners. Vices were to be discouraged, short prayers were to be taught for use at home and they were to continue attending church as laid down in the rules of the year 1759. Twenty girls were taught in 1759 and this number remained stationary until after 1810 when the school building was enlarged and reorganised on the Madras System.

The education of girls was not neglected at Sunderland where a school for girls had been founded as the result of

@ Minutes of Stockton Charity School. 1st. May, 1759.

Elizabeth Donnison bequeathing a sum of £1,500 for this purpose, in the year 1764. She explicitly stated that the money should be used for :--"-- hiring a house or room in the parish of Sunderland, convenient for a charity school, and towards employing a person to teach the children thereafter mentioned, with a salary not exceeding £10 and that the overplus should be employed in clothing a competent number of poor girls born in the parish of Sunderland, to be taught in the English tongue, and spinning, sewing and knitting in the said school, gratis : and that the said girls and teachers should be appointed by the trustees or the major part of them : that the girls should not be nominated under seven years of age nor remain after sixteen ---." @ It was not until 1828 that the trustees secured an old school built thirty years previous by the parishioners, and this they enlarged and improved for the Girls' school. Until 1828 they had rented a school and residence for the mistress at a rental of £10 per year. It was stated at the beginning of the nineteenth century that " thirty six girls are taught and clothed, each girl receives a full suit of cloathes at Christmas, part of a suit at Midsummer and two pairs of shoes." '

By the time of the Commissioners in 1830,"-- these children are taught reading and writing, the first rules of arithmetic

@ Report of Charity Commissioners, 1830.

' History of Sunderland. G.Garbutt. 1819. pp.343.

and needlework : they are also instructed in the principles of the Christian religion and are required to attend church every Sunday, Wednesday and Friday. On their admission into the school each girl receives a complete set of clothing and they are all provided with some articles of clothing every Christmas and Midsummer : during the time they remain in the school they are supplied with spelling books and other school requisites and on leaving it they each receive a bible." @

This school at Sunderland can be compared with the school at Houghton-le-Spring, as both were founded only for educating girls, not like the schools previously mentioned at Durham and Stockton, which originally were founded for boys only.

There was a charity fund at Sedgefield of £600, left in the hands of trustees by Mr. John Lowther, and the purpose of this fund was to provide free education for the poor girls of the parish of Sedgefield. These girls, selected by the trustees, of whom one was the rector of Sedgefield, were educated at the village school. Their numbers were never very large and in 1830, the Commissioners stated :-" --- eight girls have hitherto been educated and partly clothed from this charity : they are appointed at the annual vestry meeting and are selected from the most regular attendants at the Sunday school, their advancement to the benefit of this charity being considered as a reward for their good conduct. The schoolmistress receives

@ Report of Charity Commissioners, 1830.

£4/16/- yearly for instructing the girls in sewing and reading and each girl has received clothes to about the value of 15/- yearly." It will be seen from what has been said, that the education provided for the girls at Sedgefield under John Lowther's charity was not very elaborate, but it was, nevertheless, a good example for others to follow.

Robert Raikes of Gloucester only admitted boys into his Sunday schools but this was not the case with the Sunday schools founded in Durham in the eighteenth century. The first known Sunday school was at Staindrop, founded about 1780, and the Charity Commissioners of 1829 state that there were sixty children attending the Sunday school which was held in the vestry of the church. These children included girls and they were all taught by a master who received £6/6/- for his labour. A Sunday school was established at Stockton for boys and girls in the year 1785, where the boys were taught by the master of the charity school and the girls by the mistress. As a reward for progress in this Sunday school, some of its scholars were selected for free places in the Blue-coat school. Half the number of pupils attending the Sunderland Sunday schools, founded about 1786, were girls. The scholars of this school were taught the Bible, Testament, spelling and the letters. A book was the reward at the end of every three months, if the scholar attended without absence. When the

school was founded in 1786, there were approximately two hundred girls attending it. No doubt the education given at the Sunday schools at Staindrop and Stockton followed much the same pattern as that given at the Sunderland Sunday schools.

It will have been noticed that there were more facilities for the education of girls as the end of the century approached, showing that people were realising the need for more formal education for girls. Everywhere schools for girls were springing up, as at Bishop Auckland where "there was also a school for girls kept by the widow of the late curate. Their parents paid 6/- a quarter for their instruction in reading and needlework." @ The realisation of the need to educate girls led to the formation of schools called "schools of Industry".

A female school of Industry was founded at Stockton by a Committee of ladies, in 1803, and the object of this school, besides the instruction in reading and writing, was to give the girls a thorough knowledge of women's work of every kind. A few years after the founding of the Stockton school, a School of Industry was founded in Sunderland about the year 1809, by means of a subscription in commemoration of the King having attained the fiftieth year of his reign. By 1819 the number of girls attending this school was forty and they were taught reading, writing and needlework.

@ Report of the Society for the Poor. 28th. Nov. 1810.

Sunderland also opened in 1816 a Girls' school which was under the direction of a Committee of ladies, two of whom visited the school each week. The girls were taught reading, writing, arithmetic and needlework, in classes. Three years after it was opened, the number of girls in attendance was 270, and the school was maintained by subscription and by the weekly pence of the scholars.

Sufficient has been said to show that the schools mentioned, were pioneers in the education of girls, and opposing the theory prevalent at the beginning of the century that girls did not require a formal education of any type. The movement for the provision of educational facilities for girls had been set in motion by the efforts of the pioneers of the eighteenth century, resulting in nineteenth century universal education for both boys and girls.

SUNDAY SCHOOLS.

It was at the end of the eighteenth and the beginning of the nineteenth century that the church attempted to do something towards the education of the ignorant masses, by means of Sunday schools :-" It was the church that led the way in the education of the poor." @

The Sunday school movement is usually supposed to have begun when Robert Raikes of Gloucester engaged Mary Critchley, late of the Trumpet Inn, and paid her a shilling a Sunday to comb the heads and wash the faces of his "ragged regiment" of Gloucester children. But Raikes did not originate Sunday schools, for other persons preceded him in the effort to utilise a Sunday for the education of neglected children. Many realised that Sunday was the only day of the week suitable for this purpose, and this was stated in Parliament :-" What difference is there between a Sunday school and a Day school ? Sunday schools instruct those poor children whose time is fully employed in labour during the week and to them this is the only opportunity of gaining instruction : the children also learn their lessons during the week to repeat to their teachers on Sunday : and the teachers visit their children at their own habitations and procure the co-operation of their parents and watch over their conduct as much as they can." '

@ History of the Modern Church. Waud. pp.227.

' Education of the Lower Orders of the Metropolis. 1818.  
pp. 76.

Before Robert Raikes commenced his Sunday schools, there was a Sunday school in Yorkshire, as early as 1764 :-" In 1764, the Rev. Theophilus Lindsay, anxious to save the young people of Catterick, in Yorkshire, from the "noisy and riotous games always accompanied with profane oaths, and generally ending in the ale-house or worse, in which Sunday was usually spent," gathered them together in the interval between the morning and afternoon service in the church, " at 2 o'clock before the commencement of the afternoon service in the church, Mr. Lindsay devoted an hour alternatively to catechising the children of the parish and to expounding the Bible to the boys of a large school to the number of about 200, and Mrs. Lindsay in like manner in another apartment, has two classes of children, boys and girls alternatively, and again in the evening in his own house and instructed them in good things." @

If not the originator of Sunday schools, there is no doubt that the four schools started at Gloucester in 1780 by Robert Raikes, a printer and proprietor of the "Gloucester Journal", were the most important and best known. Only boys were accepted as pupils in his schools and these had to be between the ages of six and fourteen, while their teachers were usually women who had had already some teaching experience in the schools in the neighbourhood. The keynote of his system

@ The Sunday School. Its Origin & Growth. J.J.Wright.

was "discipline" :-" --- on the one hand, fear of punishment, on the other, hope of material rewards." @ Raikes took an enlightened interest in the control and organisation of these schools and even attended to the breaches of discipline himself. The education chiefly consisted of the teaching of the Catechism which was repeated by the children to visiting clergymen on Sunday afternoons.

Nevertheless, despite the good work done in Gloucester by the Sunday schools, Robert Raikes is better known as the X founder of the Society for the Support and Encouragement of Sunday Schools in the Different Counties of England, a society simply known as the Sunday School Society, 1785. The object of this Society is lucidly explained, by quoting verbatim, a letter issued on its foundation, 7th. September, 1785, and signed by Thomas Thornton, the Chairman of the Society :-" In manufacturing towns where children from their infancy are necessarily employed the whole week, no opportunity occurs for their receiving the least degree of education, To remedy this evil, some gentlemen, actuated by the most benevolent motives, have established in some of these towns, Sunday Schools, where children and others are taught to read, and are instructed in the knowledge of their duty as rational and accountable beings.

The Sunday too, often spent by the children of the poor

@ The Sunday School. Its Origin & Growth. J.J.Wright.

in idleness and play, or in contracting habits of vice and dissipation, is by the children of these schools employed in learning to read the bible and in attending the public worship of God, by which means they are trained up in habits of virtue and piety as well as in industry, and a foundation is laid for their becoming useful members of the community." @

Dissenters were included in the movement :-" -- and we found also that a great many children went to Sunday schools belonging to Dissenters of various denominations who had begun long before us to open schools, "but in less than fifty years from its foundation, it was managed almost exclusively by the Established Church, if we take the 1834 Parliamentary Report as the authority.

The movement for this kind of free education spread, especially through the efforts of Robert Raikes, who was able to utilise the press for propoganda, and the number of Sunday school scholars in this country at the beginning of the nineteenth century was probably in the region of 150,000, an astounding number. J.R.Green states :-" The Sunday schools established by Mr. Raikes of Gloucester, at the close of the century were the beginnings of popular education."

A great deal of information about Sunday schools can be procured from the evidence given before the Committee dealing

@ Nationality in Sunday Schools. Griffiths. pp.49  
 ' Ibidem.

with the Education of the Lower Orders of the Metropolis, 1819, and there is no doubt that the education carried out in the Sunday schools about that time was simply a continuation of the educational aims of the earlier schools, founded through the Sunday School Society. An explanation of the value of this type of education, as an adjunct to "day" education, was given in the evidence to the Committee :-" I am decidedly of the opinion that both are necessary. Each has its peculiar use and excellencies : the day school to instruct in reading, writing, and accounts : to preserve from idleness : to induce habits of industry, subordination and order. The Sunday schools are more particularly adapted to instruction in moral and religious duties and therefore to raise the moral character of the poor upon its proper basis of true religion. Sunday schools are also useful and necessary to teach reading to that numerous class of children who have not an opportunity of attending day schools. There are a great number of poor children who are employed in nursing younger children, attending to household work, or engaged in labour, who have no other opportunity than that afforded on Sunday of receiving instruction, Sunday schools have also the advantage of inducing the habit of attending public worship and creating a reverence for the Sabbath day : points much insisted upon in all well regulated Sunday schools." @

@ Education of Lower Orders of the Metropolis. 1816. pp.294.

The rather narrow aim of the movement from an educational point of view, was warmly supported by the upper classes who did not desire any change in the social or economic position of the working classes. Their point of view on this matter is expressed in the words of Mr. Fox, a merchant, who was to become one of the founders of the Society for Sunday Schools, and yet he, himself, had had but a humble beginning :  
 "--- there is no intention of raising them above their common level : for in that case how would our manufactories be carried on, our fields cultivated, our houses erected, our table furnished." @

What were the children taught in these Sunday schools ?  
 " First, they are taught to read and our main object is to teach them the bible and we exhort them to attend to all moral duties of life. Our chief object is to convey religious instruction to the children, believing that to be the foundation of all moral good." ' The children --" are generally called up and they repeat chapters or psalms from the Scriptures and hymns and poetry which they have committed to memory : and sometimes are asked plain questions from the scriptures."<sup>3</sup> Upon questions being asked as to the length of time necessary for the scholars to be taught to read, one answer was :-" Several have learnt to read in the course of

@ Education of the Lower Orders of Metropolis. 1816. pp. 5.

' Ibidem, pp. 78.

3 Ibidem, pp. 16.

about eighteen months : we would rather they would stay about two years, so as to be able to read a chapter in the Testament: but others, of course, will take longer, in consequence of the differences of abilities and attention." @

The pupils usually attended school for about five hours each Sunday :-" From about half eight or nine till twenty minutes before the Church service commences in the morning, and again at two till five in the afternoon." ' Scholars were not allowed to attend until they had reached the age of six and then they were at liberty, if they so wished, to continue their schooling :-"--- usually until they are fourteen years of age, but upon the average, we think that our children do not continue with us above two years."<sup>3</sup>

With regard to the cost of maintenance of a Sunday school, it was stated that "--- exclusive of the expenses of rent (of which it is impossible to form a general calculation) sixpence per head is as much as it costs,"<sup>4</sup> and this figure included books, fire, candles and all other expenses.

One of the points stressed by this Committee about the Sunday school movement was the need of gratuitous teachers :- " It is the greater excellence of the Sunday schools' system that it employs gratuitous teachers, who are incalculably preferable to paid teachers, because they perform their duties

@ Education of the Lower Orders of Metropolis. 1818. pp.16.

' Ibidem.

3 Ibidem, pp.54.

4 Ibidem, pp.76.

better: many of them are persons in respectable situations of life and the children perceive the disinterested attention of their teachers and therefore feel a greater regard for them, and pay more attention to their instructions. If the 4,000 teachers in the Metropolis were paid at the rate of 2/- each Sunday, it would cost upwards of £20,000 per annum. " @ It is of interest to note that the Sunday school teachers at the beginning of the nineteenth century had become voluntary ones because originally, in Robert Raikes' Sunday schools, they had been paid.

Like all movements for public benefit, there were besides supporters, also detractors of the merits of the Sunday school. On the one hand there were statements like the following, supporting the movement :-" We have found generally, that once a week, which is on the Sabbath Day, the child will learn as much in that time as he would if placed in a National school, or in a school on the British System of education, in a week."<sup>1</sup> On the other hand a man like William Allen, the Quaker, was strongly against a Sunday being utilised for the purpose of education and he spoke against the movement in a discussion about "day" schools :-" --- but still they are getting about three or four times as much instruction as they would procure in a Sunday school."<sup>3</sup>

@ Education of the Lower Orders of the Metropolis, 1816, pp.77.

<sup>1</sup> Ibidem, pp.153.

<sup>3</sup> Ibidem, pp.153.

Such was the general growth and development of the Sunday School movement in Great Britain. Was there a spread of the movement in the county of Durham at the end of the eighteenth century ?

In the Report of the Society for the Poor, 1796 (page 254), there is a reference to the forming of Sunday schools and the attitude of the pitmen in this county towards them :-" For the purpose of inculcating Christian principles, Sunday schools have been established. While the institution was novel they were numerously attended --- As soon as the impression lost its influence they became far less frequented. And no representation of the good effects of such institutions, have been sufficient to prevail upon the parents, to enforce attendance by their authority. Even where daily schools have been established by some of the opulent coal-owners, the pitmen frequently do not give their children the advantage of that little education, which might be obtained antecedently to the period, when they enter the pit." This was perhaps the attitude of many of the miners to the education afforded by Sunday schools but it must not be assumed that as a result, the Sunday School movement had no adherents in Durham.

The first known Sunday school in Durham was founded round about 1780 at Staindrop, and the Charity Commissioners in the Report of 1830 state concerning it :-" A Sunday school

was established for the poor children of this parish, about fifty years ago, by the subscription of the late Earl of Darlington, Mrs. Baby Vane and other individuals. The subscriptions have been recently augmented by the Marquis of Cleveland, and the principal sum now amounts to £300 which is placed in the hands of the Marquis, who has given a promissory note, dated 5th. January, 1826, to the minister and churchwardens, for securing the same, with interest at 5 per cent." Concerning the actual school itself, the Report continues :-" It is kept in the vestry and about sixty children usually attend. The master receives a salary of £6/6/- a year and the rest of the income is applied principally in purchasing books and rewards for the children."

A Sunday school was established at Stockton on the 30th. January, 1785, where the boys were taught by the master of the Charity school, and the girls by the mistress. It is stated by Richmond in his "History of Stockton", that, "-- upwards of 102 poor boys and girls attended Divine service in the parish church the following Sunday, when a sermon was preached by the Rev. C. Anstey, vicar." More information of this school at Stockton is supplied by the Rev. John Brewster, who affirms that following his suggestions, the Charity school at Stockton commenced to apprentice some of its pupils of both sexes when they left school, and the result was very beneficial to the

school as well as to the Sunday school from which they selected some of their pupils :-" The Charity school is in some measure supplied with scholars from the Sunday school and the master informs me, that this new regulation had a considerable influence even upon that." @

The best known of all the Sunday schools founded in Durham towards the end of the eighteenth century was that founded at Sunderland about the year 1736. Information about this school is derived from a pamphlet entitled "Sunday Schools. Recommended as a Religious Institution : with a Plan for their extension, as a Small Expense. Printed for the Benefit of a Sunday School, by James Graham, Sunderland, 1790."

This pamphlet commences with an apology, stating that " amidst the numerous publications, on behalf of Sunday schools, it may be thought difficult to produce any observations, which have not been fully handled ---", but the importance of the subject warrants repetition. The author then proceeds to give reasons why Sunday schools are of importance as religious institutions and concludes with a clear description of the Sunday school already functioning at Sunderland, as follows :-

" Before I conclude this subject, I think it necessary to observe that, though very many plans have been laid before the public, of the method in which these schools were conducted which were supported by subscription : yet few have been

@ An Account of a Charity for Placing out Children (poor) at Creetham, in the County of Durham. Rev. John Brewster. 1798.

given us, where the work is carried on without a fund : or at least, at a very trifling expense : that I may not appear pleading for what is absolutely impracticable, I have annexed the outlines of a school, which has now been supported about three years.

It consists of 400 children : these are divided into eight schools, viz. four classes of boys and four of girls. They are subdivided into - 1st. those who are taught in the bible - 2nd. the Testament - 3rd. the Spelling book - 4th. the Letters. They attended by two teachers to each class. Besides the teachers (who are so numerous, that many of them do not attend above one Sunday in four) there is a general master, two visitors, one religious instructor, and about four monitors attend every Sabbath.

The method of teaching is :-

1. The school is opened with singing and prayer, by the general master or religious instructor.
2. The books are distributed to the teachers for the day, by the general master.
3. The visitors apply to one school at a time, who suspend teaching, till their names are called over : in this the teachers assist.
4. The religious instructor retires to an adjoining room with the school, for the purpose of catechising. About

twenty minutes before dismissal, the books are collected by each teacher, and returned to the general master. The religious instructor then gives out the hymn and either publicly catechises them on the subjects they had in private, requiring their answers, or gives them advice suited to their capacities. He then sings and prays, and dismisses them.

The order is much the same in the afternoon. They are requested, and do generally attend public worship once a day : and frequently have the Church of England prayers read among them, that those, who belong to the establishment, may know how to attend there.

As a motive to enforce attendance, a book is proposed as a reward to every scholar at the end of every three months, if they have not omitted coming. As the teachers cheerfully give their labours, the principal expense is books.

According to this plan, it is easy to observe, that the success of Sunday schools, next to the divine blessing, depends more on the exertions of plain, upright, pious persons, than on the sums of money subscribed, or the influence of persons of power. Matter of fact proving that, where a few common labouring men have heartily engaged in this work, without hopes of reward from any but God, the children have attended better, and the schools have been conducted with more propriety

than when under the care of others, who have been willing to contribute very liberally to their support : but have been inattentive to the children themselves."

More information of this Sunday school at Sunderland is to be found in the following extract, taken from the Report of the Committee, January, 1808 :-" For the information of those who are acquainted with the origin, nature and design of the institution, it may be necessary to observe that the Sunday schools in Sunderland were first formed in the year 1766, but were greatly reduced in 1803, when an attempt was made to revive them. For two years after this they remained only on a small scale, principally owing to the want of adequate funds; since that time, this being materially removed by the benevolence of the congregation attending the Methodist Chapel on two different occasions with several liberal private subscriptions and contributions, together with an increase of teachers, unanimous in their exertions to promote their welfare and with comfortable and commodious places to teach in, they have at length arrived at their present flourishing state."

It was with great pleasure that the Committee were able to report in 1814, that, " in addition to twelve hundred and twenty five children at present under instruction, a Female Adult School has been formed". The report continues that this school " now contains about ninety persons from fifteen years

of age upwards: the progress made by the adults, affords the pleasing prospect of preserving a numerous body of the poor from the ignorance and depravity their situation in life exposes them to. An enquiry into the class of adult females, who now think it a privilege to learn to read their Bible, will best plead their cause. The Committee persuade themselves, that, independent of the benefit which society derives from the religious instruction of twelve hundred children, the instruction of adults will meet the sanction of the discerning and benevolent inhabitants of these parishes.

The Committee cannot, in justice to so important a cause, refrain from stating, that although the teachers continue their labours without expense, and the subscriptions have been liberal, yet were the friends increased, it would afford them more abundant means of spreading the Scriptures (as rewards) amongst the families connected with schools.

With these views, the Committee respectfully inform the subscribers, that they will be waited on at an early period."

It is of interest to know that Mr. Michael Longridge, the founder of the Sunday Schools in 1786, was still the President of the Committee in 1814.

It has been stated previously that the Sunday school movement was not confined to the established Church and that

Discenters were among its staunchest supporters. This statement is supported in the following extract taken from "The History of Sunderland, 1619", (page 356), written by G. Garbutt :-

" The principal institutions of this nature in Sunderland are denominated "The Sunderland and Bishopwearmouth Sunday Schools," the teachers and managers of which, chiefly, if not wholly, belong to the Methodist Connection. These schools, five in number, including one at Deptford, are under the direction of a Committee chosen annually from among the teachers at a general meeting, which Committee meets monthly or more frequently if requested, to transact the business of the institution." At Darlington, "Sunday schools were commenced by the Wesleyan Methodists soon after 1790, in the Chapel in Bondgate whence they were removed to a large room in Pratt's buildings." @

It will be seen from what has been stated regarding Sunday school, that the movement, by the end of the eighteenth century, had spread throughout England, and its tentacles had extended over the county of Durham. It never reached the same prominence in Durham as it did in London and elsewhere, where "--- by far the greater part of those who are now educated are those who are educated in Sunday schools only --- Four fifths at least, I should suppose, are educated in Sunday schools only." ' It was during the early years of the nine-

@ History of Durham. Fordyce. pp.472.

' Education of Lower Orders of Metropolis. 1816. pp.13.

-teenth century that the Sunday school movement reached the peak of its popularity as an educational institution and pointed the way for State intervention on behalf of universal education in England.

When the value of the education provided by the Sunday school is appraised, it must be done with the realisation of the educational opportunities available to the poorer children at the end of the eighteenth century and the beginning of the nineteenth, and not in comparison with the education of our own times. Sunday schools in those days, furnished to countless numbers of children the only alternative to complete illiteracy, and in addition, a fact by no means to be despised, an opportunity for a weekly wash and brush up.

THE EDUCATION OF DISSENTERS.

THE SOCIETY OF FRIENDS.

The Church had a legal right to control education but this was not upheld in practice and so dissenters founded schools and educated their children contrary to the letter of the law. The following quotation explains how this arose :- "By a series of decisions of the courts all the schools but the endowed schools (grammar) were (in defiance, it must be admitted, of the law and historical right) freed from the control of the bishops and even some grammar schools. Thus in Bate's Case 1670, it was held that where a master was put in by lay patrons he could not be turned out for teaching without the licence of the ordinary but only censured and that the statutory penalty was a bar to proceedings in the ecclesiastical courts. Next year in Cox's Case it was settled that the bishop's licence was only required in grammar schools. Private schools nominally to teach writing, arithmetic, French, geography and navigation were outside ecclesiastical cognizance and gradually monopolized the education of the middle classes."

The Friends were the largest number of dissenters in the villages and towns and were greatly disliked by the clergy, probably on the grounds of their refusal to

pay tithes but toleration was exercised towards them.

Mr. J.S. Rowntree in his History of the Society in Yorkshire, from the years 1690 to 1760, describes in not too favourable terms, that this particular period is a "period of civil toleration, growing earthly wealth and lessening spiritual zeal".

There is very little evidence in the Minutes of the Durham Quarterly Meetings of the Friends for the same years, in fact for the whole of the eighteenth century, refuting this plain, straightforward statement of Mr. J. S. Rowntree. In the county of Durham, by the year 1751, there were Meeting Houses at Shields, Sunderland, Shotton, Darlington, Raby, Lartington, Auckland, Durham and Stockton. It is very interesting to know, that in spite of the few Friends living in the city of Durham, this was the place which was chosen as the centre of the Quarterly Meetings, owing to it being in a central position for the people of those days, who had to depend on travelling, either by walking or by horseback. This Meeting House, which was acquired by the Society in 1692, - "was situate in Claypath, Gilesgate, and was enlarged in 1716 at a cost of £92/11/- ..... it appears that the number of Friends resident in the city of Durham has never been large. The Quarterly Meeting ceased to be

held there in 1816 and the Meeting House after being empty for some years, was let to the Blue-coat School Committee".<sup>R</sup>

The Charity Commissioners of 1830 state of the Quakers who lived at Durham, that "It appears from the recitals of a deed of conveyance to new trustees dated 13th August, 1791, that by indentures of lease and release dated 10th and 11th July, 1777 (inter alia) a garth was conveyed in trust for the use and behalf of the people called Quakers belonging to the particular Meeting of Durham for a burying place. Mention of the burying place is made in an earlier deed dated 31st December, 1745, also recited in the deed dated 13th August, 1791.

By the deed dated 13th August, 1791, new trustees were appointed both of the burial ground and of the meeting house premises adjoining thereto".

Sufficient has been said to show that the number of Quakers in the County had increased and was increasing because there was no serious persecution or the movement would not have spread so openly as it had done. Neither the Parliament nor the Established Church checked the Quakers in any respect, especially with regard to education.

The minutes of both the Quarterly Meetings held at Durham and the Yearly Meetings held in London, reveal

<sup>R</sup> Account of the Charitable Trusts and Properties of the Society of Friends, 1886, pp. 37.

that the Quakers were extremely zealous for education, as many of them contained statements such as :- "It is our Christian and earnest advice and counsel to all Friends concerned to provide schoolmasters and schoolmistresses, who are faithfull Friends, to teach and instruct their children and not to send them to schools where they are taught the corrupt ways, manners, fashions and language of the world: and of the heathen in their authors: tending greatly to corrupt and alienate the minds of children into an averseness or opposition against the truth and simplicity of it, but take care that you train up your children in the good nurture, admonitions and fear of the Lord, in the plainness and language which becomes truth".

An indication of the keenness of Quakers for education is shown by the great number of them who were able to read and there is evidence of this from the very beginning of the history of the movement. The earliest minutes of the Quarterly Meeting, and those throughout the century with which we are dealing, contain the information that reading was most popular amongst the Friends. As was to be expected from a religious body, the Quakers were omnivorous readers of the Scriptures, and other books read by them always embodied moral lessons as is revealed by their titles. Among the most popular

books of this type were Thomas Chalkley's "A letter to a Friend in Ireland, containing a Relation of several sorrowful instances of the sad effects of Intemperance", Robert Barclay's "Apology", William Penn's "No Cross, no Crown", and Elwood's "Sacred History". Copies of such books were circulated amongst the Friends and were in such demand that "a proposal being made by the Newcastle Monthly Meeting for reprinting a small book of Joshua Middleton's entitled "A Compassionate Call to Prophane Swearers", this meeting leaves it to them to get 400 of them printed off and the several monthly meetings to bring an account how many they will take"<sup>x</sup>..... It was found at the next Quarterly Meeting that 2,700 were required.

At each Quarterly Meeting a certain number of set questions had to be answered, the seventh question being always in the following form :- "Whether Friends be rightly careful for the good education of their children in the Plainness of Truth in their Habit and Language and endeavour truly to make them sensible of the Principles of the Christian Religion and keep them to reading the Scriptures, which may tend to improve them in such knowledge?". It is of interest to note the answer was almost always confined to the following form :- "To

<sup>x</sup> Minutes Vol.1. pp. 330. 6-11-35.

the seventh - Many are careful by example and precept to train up their children, servants and those under their care, in a goodly conversation and in frequent reading the Holy Scriptures as also in plainness of speech, behaviour and apparel but fear there is shortness in some respecting the latter part of this query, though in most meetings care hath been taken to admonish such who are remiss therein". \*

This was in general, an admonition and advice to Friends to safeguard the education of their children and dependents, but there is concrete evidence of the expansion of education among the Friends in this country.

In 1704, it was felt among the Quakers that an increased interest should be taken in education, but it was not until at the Quarterly Meeting of 29th April, 1708, that it was decided - "that the monthly meetings appoint some weighty Friends to visit such Friends as are schoolmasters or schoolmistresses with their meeting,"<sup>©</sup> showing there were some among the Friends who were either whole time or part time teachers. It was left to the monthly meetings to look after education, and those to be employed as teachers were to be Quakers - "It is desired the monthly meetings may take care of the instruction of youth and see how they are provided with friends that are

\* Minutes. Vol. 11. pp. 610. 1772.

© Minutes. Vol. 1. pp. 220. 29.4.1708.

schoolmasters to that end, and return an account to the next Quarterly Meeting."

Despite the admonitions of the Quarterly Meetings the condition of education amongst the Friends continued to give misgivings and finally, at the Quarterly Meeting of 30th November 1714, it was recognised that the existing system was either inadequate or inefficient :- "Something being proposed of the want of a schoolmaster for the education of youth of this county, it's desired the further consideration thereof may be referred to the next Quarterly Meeting." \* This was done and at the next Quarterly Meeting, it was determined to make further enquiries among the Friends as to - "What number of Friend's children are in every meeting whose parents are willing to board them at schools, where Friends think a suitable place may be for a schoolmaster to teach in." © It was found that though the Quarterly Meeting was in favour of improving the facilities for education, the reverse was the case in many of the monthly meetings :- "and those meetings where it has been discoursed meet with little encouragement at present." †

Despite unfavourable reception at some of the monthly meetings, a schoolmaster was appointed by the

\* Minutes. Vol.1. pp. 241. 30-1-1714.

© Minutes. Vol.1. pp. 243. 5-8-1714.

† Minutes. Vol.1. pp. 242. 5-8-1714.

Friends of this county :- "It is recommended to the several meetings to enquire of a place more proper and advantageous doth offer for a schoolmaster to settle in, than the present hath at Sherburn and bring an account to the next meeting." \* The succeeding meeting discussed this question but finally decided that "from the accounts brought in it does not appear that Friends have any fixed place for the schoolmaster to settle in but leave the Friend at Sherburn at liberty to stay or remove to such place as suit most with his inclination." @

Although there was a Friend a schoolmaster at Sherburn, there is no evidence as to whether a school was conducted by him there, or whether he was an "itinerant teacher". We do know, however, that about 1730, a school, conducted by a Friend, was functioning in Durham, which though the centre of the Quarterly Meetings, did not contain a great number of Quakers and so the school roll was augmented by a number of children of other denominations. At Bishop Chandler's visitation in 1732, the curate of the parish of St. Nicholas gave evidence that there were "440 housekeepers, of which 17 were Quakers, 15 Papists, 12 Presbyterians and 1 of the nonjuring church: 2 meeting houses, 1 Quaker, 1 Presbyterian." The said curate also added "that one Glenn a Quaker, has a great many scholars

\* Minutes. Vol. 1. pp. 232. 25-4-1723.

@ Minutes. Vol. 1. pp. 233. 1-8-1723.

both of his own persuasion and others. He teaches Latin and I think pretends to Greek: does not trouble himself about their coming to church....." \* The latter part of this quotation explains, perhaps, why nothing is mentioned of this school in the Quaker records.

In 1736, a bequest by a Robert Forster enabled a school to be built and maintained at Hawthorne, near Sunderland and the following is an extract from the will furnished to the Charity Commissioners by the trustees in 1864 -

"I (Robert Forster) give and devise all that piece of ground walled in from the orchard and heretofore bought of Thomas Herring and now used as a burying place for Friends and people called Quakers, and also all the low room built at the north end of my dwelling house, one part of the premises by me bought of George and Christopher Clayton, which is now used as a school-house, both situate in Hawthorne aforesaid, unto Nicholas Dodgson, and Warren Maude, their heirs and assigns, to, for and upon the several uses, trusts, intents and purposes hereinafter mentioned ..... and as to the said low room, in trust to permit and suffer the same for ever after my death to be used and enjoyed as a school-house to teach and instruct children and scholars in, without any rent or consideration

\* History of Durham. Fordyce Pt.I. Vol. 1. pp. 331.

to be paid therefor."

Further to the said nephews be directed ".... also £200 to be put out at interest for ever as Friends of the Quarterly Meeting shall judge secure and the interest thereof shall be paid as received, to a schoolmaster or mistress at Hawthorne for teaching of 24 scholars, such as my nephews Nicholas Dodgson and Warren Maude, their executors or assigns shall order and my desire and will is that Friends at their Quarterly Meeting choose a master or mistress a Friend called a Quaker if such do offer that may be fitting for such a place, if not, then another master or mistress such as may not bring a charge on the township of Hawthorne and so often as Friends at any Quarterly Meeting at Durham find it needful and proper to remove any schoolmaster or mistress that then they do immediately nominate and appoint another master or mistress in his or her place..."

The school was founded very shortly after the death of Robert Forster, because in 1739 - "The six pounds ordered by this meeting for the schoolmaster at Hawthorne, was paid by John Freeman." \* It will be seen that the first choice of the Quarterly Meeting was a schoolmaster and not a schoolmistress.

As has been stated in the extract from the will

\* Minutes. Vol I. pp. 547. 8-11-1739.

of Robert Forster, provision was made for the housing of the school - "... and as to the said low room, in trust to permit and suffer the same for ever after my death to be used and enjoyed as a school-house to teach and instruct children and scholars in, without any rent or consideration to be paid therefor." In the bequest 24 children were to be educated free and this number was maintained as late as 1782 - "... the interest thereof £200 to be applied for a schoolmaster or schoolmistress at Hawthorne for teaching 24 scholars." \* By the end of the century it was found that this number was excessive for the sum allowed and it was reduced for a statement was made that - "... the yearly sum of £10 is received by Thomas Richardson of Bishop Wearmouth at one of the Quarterly Meetings of Friends held at Newcastle, and he pays the amount to a schoolmistress at Hawthorne, who teaches 14 children, reading, writing and accounts, and the girls, needlework in addition." @ Although the first one in charge of the school had been a schoolmaster it will be seen from this last quotation that this did not establish a general rule.

The Thomas Richardson mentioned above was one of the trustees of Edward Walton's Will, a bequest made about 1770, therefore it seems safe to assume that the

\* Minutes. Vol. II. pp. 702. 1782.

@ History of Durham. Mackenzie and Ross.

information about the reduction in the number of children taught free, dealt with the end of the eighteenth century. Further to the history of the school we learn that "The expense of repairing the school premises are defrayed by the schoolmistress or by the Society of Friends. The children are selected by the schoolmistress, chiefly subject to the control of a committee appointed by the monthly meeting, who also occasionally visit the school." \*

By 1830, in respect of this charity, there was standing in the names of James Backhouse, John Pease, Thomas Mounsey and Thomas Richardson the sum of £255 in the new four per cents producing annual dividends to the amount of £10/4/-. There was also a school and dwelling house for the residence of the master or mistress with a small garden, the same property as had been originally given by Robert Forster.

The later history of the school was that "having become very small it was at last discontinued and by leave of the Charity Commissioners, the property was sold for £100, less expenses £4/7/1, leaving £95/12/11, which was invested in three per cent consols and now stands at £109/18/9 in that security in the names of the Official Trustees of the Charitable Funds,

\* History of Durham. Machenzie and Ross.

Edward B. Mounsey being appointed receiver." \*

Greater interest in education was taken about the middle of the century, and in 1758, there is evidence that the educational facilities available for Quakers had increased for - "there is one Friends' School at Sunderland, two at Durham besides a Boarding School for young women and one woman Friend who teaches a few small children at Benfieldside." @ No doubt the reference to the Sunderland school was about the one founded at Hawthorne, as a result of the bequest of Robert Forster.

In 1760, the Yearly Meeting again brought up the question of education, a never ending topic among the Friends, and as a result "Samuel King brought here (Durham Quarterly Meeting) 36 copies (printed) of a minute of the Yearly Meeting in respect to the encouragement of schoolmasters and schoolmistresses." † This Samuel King was the representative of the Durham Quarterly Meeting, at the Yearly Meeting. It appears that after the advice from the Yearly Meeting, a plan for encouraging education was formulated but what this plan was, is not definitely known, except, that from the evidence procured from the Quarterly Meeting minutes,

\* An Account of Charitable Trusts & Properties of the Society of Friends, 1886. pp. 7.

@ Minutes Vol. I. pp. 469. 1758.

† Minutes. Vol II. pp. 495. 7-10-1760.

it seemed to be concerned with the founding of additional schools - "Friends of each particular meeting are desired to reconsider the proposition respecting the encouragement of schools, and bring an account to this meeting to be held here in first month next ..... how far they can carry the present plan into execution." \*

There was little response to this proposal and - "It does not appear by the answers from the particular meetings that the encouragement of Friends' Schools on the plan proposed will answer that desired. But rather seems to be the opinion that if Friends' schools were established in all the places where a number of Friends reside and if such Friends be not of ability to maintain a master or mistress, they may apply to this meeting for assistance." @ Nothing further appears to have been done about the proposal of founding schools where a number of Friends resided and the facilities for education already in existence had to suffice.

An impetus was given to the slow progress of the development of educational facilities amongst the Society of Friends when Edward Walton about the year 1770, bequeathed a sum of money for founding four

\* Minutes. Vol II. pp. 504. 7-7-1761.

@ Minutes. Vol II. pp. 515. 5-1-1762.

schools at Sunderland, Bishop Auckland, Shotton and Shildon. The will was as follows - "Edward Walton of Sunderland, by his will dated 19th September, 1768, bequeathed to his executors, John Walton, Samuel King, James Backhouse and Thomas Richardson all the residue of his real and personal estate not otherwise disposed of (which residue he expected would amount to upwards of £2,000) upon trust, to pay the said residue to the Quarterly Meeting of Durham. One fourth of such residue was to be paid to the Monthly Meeting of Newcastle: one fourth to that of Durham (now included in Newcastle Monthly Meeting) and the remainder half to the Monthly Meeting of Raby (now included in the Monthly Meeting of Darlington). It was further directed that £250, part of the first mentioned quarter should be put out to interest and the proceeds paid to a schoolmaster or schoolmistress at Sunderland for teaching 12 poor children: the choice of the said master or mistress being entirely in the power of the Monthly Meetings: the residue of the said quarter being also put out to interest and the proceeds applied to the purchase of books for the said schools and if any should thereafter remain, to be applied to binding boys and girls to such trades as the Monthly meeting

might think proper. The quarter part payable to the Monthly meeting of Durham to be applied in like manner viz. the interest of £250 in providing for the education of 12 poor children of Shotton and the remainder in a similar way for providing books and placing out apprentices. He also directed that a cottage in Shotton should be used as a school-house and the garth adjoining form part of the property of the Trust. Of the remaining half directed to be paid to the Monthly Meeting of Raby (now Darlington Monthly meeting), the interest of £500 was to be appropriated to the education of 12 poor children at Bishop Auckland and the same number at Shildon, with the directions as to these schools and the appropriation of the residue as were given in respect of the schools at Sunderland and Shotton ...." \* This bequest of Edward Walton was carried out and schools founded as he had directed in his will ... "and James Backhouse and Thomas Richardson, the two acting trustees under Edward Walton's will, give the following account of this trust viz. that they established the four schools at Sunderland, Shotton, Bishop Auckland and Shildon the 1st of 5th month 1773 and propose to support them, agreeable to Edward Walton's Will, as far as teaching

\* An Account of Charitable Trusts & Properties of the Society of Friends, 1886. pp.4.

12 poor children constantly in each school and finding them with books and paper etc. but think it not prudent to furnish with money for the placing out apprentices (for some time) for reason they are willing to give to any Friend at a suitable opportunity. They say besides the sum of £30 paid to John Walton at his request towards building a new school-house at Shildon for the benefit of that place, they now have £2,400 standing in their names in the three per cent consolidated annuities etc." \* The site and building to be used for educational purposes at Shotton were devised by the testator's will but there appears to be no conveyances or other documents showing how the other school sites at Bishop Auckland, Sunderland and Shildon were originally acquired.

In the "Report of the Commissioners for Inquiry concerning Charities", printed by the Order of the House of Commons 1825, a statement is made which is contrary to the evidence concerning apprentices :- "For a period of about 20 years after the establishment of the charity, the testator's directions were strictly complied with, in applying one half of the dividends in paying the salaries of the four schoolmasters, and the other half in buying books and binding out

\* Minutes. Vol. II pp. 626. 4-10-1774.

apprentices from the four places in which the schools were established.

From that period, until the income was increased by the change of stock, the whole was applied in paying for the education of the children, finding them books and papers and defraying the expense of repairs and improvements of the schools."

It was found expedient at first for the acting trustees to pay out the money direct but they finally decided in 1778, to hand over the entire control of the fund into the hands of the Quarterly Meeting - "James Backhouse and Thomas Richardson the two acting trustees in Edward Walton's Will, did make a report to this meeting, the 7th of 1st Month and 7th of 7th Month 1772 respecting their trust therein and they now acquaint us that in future, they propose to pay into this meeting £100 every year viz. £50 at the Quarterly Meetings in the 4th month and £50 at the Quarterly Meetings in the 10th month from the interest arising out of the effects come into their hands under the said will and which is now secured in the three per cents consolidated annuities amounting to £3,350 until such times as they can with safety transfer the said trust to this and the Monthly

Meeting agreeable to the donor's intentions and have accordingly paid £50 in here which is the first full payment, being £12/10/- for each school and for the putting out of apprentices which several sums are delivered to George Coates for Auckland and Shildon, Thomas Richardson for Sunderland and Benjamin March for Shotton." \*

In accordance with the Will of the donor, a Committee was specifically appointed from time to time by the Monthly meetings of the Society, which Committee nominated the masters and scholars of the schools when any vacancies occurred. The schools of Bishop Auckland and Shildon were visited by the Committee from Darlington three or four times in the year, if there were vacancies to fill.

Further information of the school at Bishop Auckland is gained from the Charity Commissioners' Report of 1825, in which it is stated that "the master of the school at Bishop Auckland receives, as already stated, £20 a year, and has the use of a school and school-house rent free: the house being kept in repair by the trustees. He instructs 20 children of the parish in reading, writing and accounts, free from all expenses: and the children are also supplied by the

\* Minutes. Vol. II. pp. 662. 7-4-1778.

trustees with books and all school requisites. There are, on an average, 20 more children in the school who pay for their instruction.

The free children are selected by the Committee from a list of applicants, kept by the Master, and none are appointed except those of the labouring poor and such as are of the township of Bishop's Auckland have the preference."

The later history of this school is found in a Minute of 1909 :- "The cost of building "the messuage and school-house" in Backway, and originally used for the school appears to have been paid out of the Trust Funds. On the 18th March, 1859, the then trustees obtained the authority of the Charity Commissioners to sell these old buildings for the sum of £280 and the proceeds went towards the purchase of the present premises at the corner of South Terrace and South Church Lane from the trustees of King James 1st Grammar School, for the sum of £526/15/5..."<sup>R</sup> These premises comprised a schoolroom, porch, belfrey and playground and the balance towards the purchase price was raised by voluntary contributions :- "... and subject thereto, upon trust to permit the premises to be occupied as a schoolhouse and playground by the schoolmaster or mistress

<sup>R</sup> Minutes. Vol 5. pp. 115. 1909.

of the Bishop Auckland School for the time being, acting in that behalf under the appointment of the trustees for the time being, of the trust funds given by Edward Walton, with a view of more effectually securing the proper teaching and instruction of poor children in Bishop Auckland.." \* Part of the money left by Edward Walton consisted of property in Bishop Auckland itself - "Leaving the residue of his estate which consisted of houses in the Market Place, Bishop Auckland, and property elsewhere...." ©

It has been mentioned that the schoolhouse was built at Sunderland in 1773 but the premises became too small, for according to evidence - "James Backhouse one of the Committee appointed at our last meeting reports that the accounts relating to Edward Walton's schools have been examined and that as there was some building about the schoolhouse at Sunderland unfinished, it was thought best to defer stating the account for the new monthly meeting, till it was completed." †

The later history of the school was that "a school was carried on in this house: but lately it has been thought more advisable to send a certain number of children to a master keeping a school on his own account

\* Endowed Charities 1904. pp. 602.

© Minutes. Vol. 5. pp. 115. 1909.

† Minutes. Vol. 2. pp. 733. 4-1-1785.

at Bishopwearmouth, under the impression that the acting trustees are thus enabled to select the best master that the neighbourhood affords: in pursuance of this scheme, the lower upper part of the old schoolhouse is now let for £6/6/- a year, the lower part being reserved for an infant school and this rent is added to the yearly sum of £30, being one quarter of the annual dividends of the stock belonging to this Charity. Out of the income, £20 is paid to a schoolmaster in Bishopwearmouth, who for this sum instructs 16 children of Sunderland and Bishopwearmouth, appointed by a committee from the Monthly Meeting of Newcastle. In the selection of the children, preference is given to those whose parents or connexions are or have been members of the Friends and in the next place orphans or the children of widows and those who are from bodily infirmity not likely to be able to get a livelihood by manual labour, are preferred. The children are generally appointed when about 12 or 10 years of age. Out of the income £4 per annum is laid out in supplying books for the scholars and the residue has been of late years reserved for binding out apprentices. Two other apprentices only have at present received the benefit of this society's charity. One of them is bound to a shopkeeper for a

term of 5 or 7 years: and the trustees have agreed to pay to the master £6 yearly during his term of maintaining and lodging the apprentice and instructing him in his business. On the binding of the other apprentice 40/- was paid to his parents to provide him clothes. A committee appointed by the Monthly meeting at Newcastle visit the school regularly and supply the vacancies of children." <sup>H</sup>

The later history of the schools at Shildon and Shotton follows closely that of the other two schools founded through the Will of Edward Walton, the number of scholars increasing at the beginning of the nineteenth century.

There are no further references to the founding of more schools in this country by the Society of Friends and it appears that those already in existence were regarded as sufficient. No doubt many of the <sup>wealthier</sup> Friends' children were sent to the school at Ackworth and there are many references to this particular school. These date from the year 1779, perhaps fixing the date of its foundation about that time. A typical extract concerning its maintenance is as follows:- "... remitted to London for Ackworth School, Shiolds £10/12/-, Sunderland £8, and Darlington £8/16/-....." <sup>©</sup>

<sup>H</sup> History of Durham. Machenzie and Ross.

<sup>©</sup> Minutes. Vol. II pp. 698. 1781.

Such were the efforts of the Society of Friends during the eighteenth century towards increasing the educational facilities for the children of its members.

ROMAN CATHOLIC EDUCATION.

Previous to the Reformation, England was well supplied with schools, such as Cathedral Schools, Collegiate Grammar Schools, Monastery Schools, Guild Schools and by far the most, Chantry Schools. Besides Grammar schools where reading, writing and Latin were usually taught, there were schools of a more elementary kind called "Song schools". Durham is a notable example of having both a Grammar school and a Song school in close proximity to the Cathedral. Taking into consideration the population of England in those early days there was actually a very liberal provision of education open to children of the poorer classes.

The Reformation with its confiscation and plunder of the monasteries, churches and chantries, of all savouring ecclesiastical foundation, involved in the general destruction, the destruction of a greater part of the educational machinery of the age. Roman Catholic education received a tremendous, almost overwhelming blow from which recovery was exceeding slow and at the beginning of the eighteenth century the flame of revival was barely flickering.

The reign of Elizabeth helped to further increase the despondency of the Roman Catholics who

desired to have their children educated by schoolmasters of their own faith. In the 23rd year of her reign an Act was passed giving the statutory control of education to the Established Church - "That, if any person, or persons, body politic or corporate after the feast of Pentecost next coming, shall keep or maintain any schoolmaster which shall not repair to church as is aforesaid or be allowed by the bishop or ordinary of the diocese when such schoolmaster shall be so kept, shall forfeit and lose for every month so keeping him, ten pounds". The actual name of this act was "An Act to retain the Queen's Majesty's Subjects in their due Obedience"; and its object was to strengthen the Protestant Succession.

This Statute was strengthened by a further act passed in the first year of James 1st. reign, imposing a fine of 40/- a day. Later this act was made more stringent by the Act of Uniformity in the 13th year of the reign of Charles II requiring that all tutors and schoolmasters besides obtaining the bishop's license, to conform to the Established Church, under penalty of 3 months imprisonment for each offence. It is of interest to know what form the bishop's license took :-

LICENSE TO TEACH. To our beloved in Christ,  
Walter Galle of the parish of Mayfield in the Deanery of

South Malling, aforesaid, greeting.

Whereas you have been recommended to us by the testimony of the ministers and churchwardens and many of the principal inhabitants of the parish of Mayfield, as a person of a sober and virtuous life of sound morals and well qualified to teach and instruct youth in reading, writing and arithmetic, whereby we are inclined to have a favourable regard unto you; we therefore by these presents grant unto the said Walter Gaile, in whose fidelity we greatly confide, our license and faculty to teach and to instruct the youth of the parish of Mayfield as a schoolmaster in reading, writing and arithmetic.

Given under the seal of our office, this 16th day of April, one thousand seven hundred and fifty seven.

Signed John Butterworth,  
Doctor of Laws, Dean & Commissary etc.

In addition to what has been said about preventing Roman Catholics from "keeping school" in England, they were also forbidden to send their children abroad to be educated. Penalties were inflicted if any Roman Catholic was caught doing this, yet despite these stringent restrictions, English Seminaries and Colleges for Roman Catholics were founded on the

Continent, Douai in 1568, Valladolid in 1589, Seville in 1592 and Madrid in 1612, where English students were taught.

At such scholastic institutions, boys were admitted from the ages of nine to eleven and were expected to be able to read with fluency. Terms were £25 a year and were always payable a quarter in advance. Each student paid one guinea as entrance money and had to bring with him two good suits of clothes, six shirts, four pairs of stockings and four pocket handkerchiefs. Anything else that was needed by the student was provided and charged to his account. For this sum of £25, Latin, Greek, English and French were taught, as well as writing, arithmetic and geography - "Table, Bed and Clothes, Washing, Fire, Candle, School-books, Pens, Ink, Paper are provided: also Physician, Surgeon and Drugs in all slight disorders: and every student is allowed 6d. each a week for pocket money". Drawing, dancing and music were extras and were charged about 5/- a month.

Amidst all this intolerance there was a ray of hope when James II came to the throne in 1685. There was toleration and schools under Catholic auspices opened in various parts of England but most of them

perished with the Bloodless Revolution of 1688.

The outlook became blacker with a clause of a cruel Act passed in 1699, during the reign of William and Mary, which offered a reward of £100 to every informer, who by evidence, caused the conviction of any Popish priest for keeping a school or educating or boarding a Catholic youth for that purpose, the penalty being imprisonment for life. By such Acts as have been enumerated, the hopes of toleration for Roman Catholics gradually lessened and indeed by 1770 there were according to Amherst, the author of a "History of Catholic Emancipation and Progress 1771 - 1820" only 60,000 Roman Catholics scattered broadcast over England.

The statement that the Established Church had the monopoly of "keeping school" was true in theory only, as many schools were kept by people who neither held the bishop's license nor accepted the teaching and tenets of the established church, such as the Society of Friends who established many schools in the seventeenth and eighteenth centuries and encouraged the founding of others. Occasionally, in quiet places, small Catholic Schools were started, struggling on with varying fortunes but nearly always coming to an untimely end. As a result, during this dark period, the great

majority of Catholics were practically compelled to send their children to the nearest grammar school, if their children were to receive any education at all.

Richer Catholics were able to afford tutors for their children who had to be educated by subterfuge for fear of informers. A.S. Barnes in his book "The Catholic Schools of England" elucidates this statement - "No doubt, in spite of these enactments, the process of education among the Catholics was not entirely brought to a close. Although it was evidently impossible to keep in being anything which could be called an actual school..... yet many a noble and country gentleman must have managed by some system of camouflage to keep a tutor in his house for the education of his children, in spite of the risk he ran".

With the coming of the eighteenth century the position looked very black and there seemed no possibility of a revival but rather unexpectedly by the middle of the century, due perhaps to the loyal support given by the Catholics in the 1745 Rebellion and the successful outcome of England's foreign policy which turned people's thoughts abroad, the prosecution began to abate. There were still periodic outbursts against the Roman Catholics such as is succinctly depicted in

an extract from the "Gentleman's Magazine" of 1746, which describes how the fear and panic aroused by the Rebellion of 1745 caused a renewed outbreak of hatred against anything Roman Catholic - "Yesterday (1745) a number of people consisting chiefly of sailors went about 10 o'clock in the morning to the Popish Mass-house, in this town, where they found several people at prayers and a couple to be married, who with Mr. Hankin their priest, all filed out, upon which the sailors immediately pulled down the altar and crucifix together with all the seats, the priest's robes, all their books, the furniture, and every individual thing in the room, and burnt them in a fire made for that purpose....". We learn that on the destruction of the Mass-house, the priest, Mr. Hankin, left the town of Sunderland and the congregation was attended by priests from neighbouring parishes, until 1760 when a Rev. John Bramber moved to Sunderland and soon after his arrival, a house and chapel were built. This fact tends to prove that the persecution of the Roman Catholics was intermittent and that the laws were no longer stringently operating against them, paving the way for 1776 when Catholic Chapels were allowed by law.

Then it was apparent that there was to be

toleration the Roman Catholics were not long in seizing their opportunity but a formidable task faced them - their whole system of worship and education had been smashed to pieces. The first attempt at reconstruction was the setting up of what were known as "Mass-houses", i.e. Catholic Churches. "Mass-houses", which were in existence in Durham County in the eighteenth century, were founded in the following order :-

Croxdale founded in the fifteenth century,  
 survived the Reformation.  
 Durham St. Cuthbert's founded in 1685.  
 Stella Hall, near Blaydon, founded prior to 1700.  
 Birtley founded in 1696.  
 Pontop Hall founded in 1748.  
 Sunderland founded about the middle of the century.  
 Ministeracres founded in 1765.  
 Stockton founded before 1793.  
 Brooms Chapel built in 1794 as a refuge for 15  
 Emigre priests from France.  
 Esh Laude (four miles from Durham City) founded  
 in 1799.

Anything in the way of organised education would have been in connection with these places which were as a rule associated with some Catholic landed family such as the Salvin family at Croxdale and the Smyths at Esh Laude. Documentary evidence is difficult to find about what happened at these places on a Sunday, but no doubt education of an elementary nature would be operating to some extent.

In 1762 a school was founded at Sedgley Park, near Wolverhampton, and this was the commencement of the founding of schools flagrantly proclaiming their Roman Catholic origin and purpose. Interest in extending educational facilities for Roman Catholic children increased and from the Catholic "Ordo" of 1794 we learn<sup>"</sup> that a "Charitable Society" for the education of poor children born of Catholic parents, was instituted October 1764. The Rev. Dr. Rigby, Rev. J. Archer, No. 50, New Bond Street, Rev. J. Steele, Spanish Chapel, Rev. J. Hunt, Moorfields Chapel, Stewards. Mr. E. Darley, Secretary, Maiden Lane Convent-Garden, of whom further particulars may be had and by whom subscriptions and benefactions are thankfully received. This Charity supports three large schools, remote from each other in different parts of the Metropolis."

At least 10 Catholic primary schools existed in England prior to 1800 but probably not many more, but with the cessation of the persecution and the beginning of the immigration from Ireland, Catholic elementary schools began to multiply. By 1829 these had risen probably to about 60 or 70. Henceforth progress was more rapid and in 1851, though excluded from the Government grant given since 1833, there were in

England 311 Catholic Schools built for the poor and many by the pennies of the poor. From 1851 the Catholic schools received some small share of the public grants and by 1870 the number had risen to 383 and has gone on increasing ever since.

Durham County had, before the end of the eighteenth century, a school of Roman Catholic status which in its day achieved some fame and was situated at Tudhoe, the master being a Rev. Mr. Storey. About the Rev. Mr. Storey, Kirk in his "Biography of English Catholics" states - "some time after, (going to Croxdate on August 9th, 1771) he established a respectable school at Tudhoe and presided over it for 27 years." Since the school closed in 1807, it appears that its foundation was about 1780. An advertisement of Mr. Storey's school appears in the Catholic "Ordo" for 1794 and is as follows :- "The Rev. Mr. Storey, Tudhoe, near Durham, Terms, board, washing, reading, writing, arithmetic, English, French, Latin and Greek Languages are taught, and lessons are given on geography and history for twenty two guineas per annum to be paid half yearly. The first quarter is to be advanced at admission. Two guineas entrance, six hand towels, knife, fork and silver spoon. Dancing, half-a-guinea entrance, and

half-a-guinea a quarter. Recreation is allowed on Tuesday and Thursday afternoon. On these days, the students walk out attended by the instructors, and proper care is taken that no injury is received from rain or intense cold. Parents, who wish to place their children under the care of the president of this school, may depend upon due attention being paid to their morals, behaviour and mental improvement. Age for education from eight to fourteen." \*

In the Catholic "Ordo" for 1798 the school was known as the "Tudhoe Academy, near Durham" and advertisements about it continue in the "Ordo" until 1807.

More information about this Tudhoe Academy is found in the memoirs of Charles Waterton, the famous naturalist, who was a scholar at it and he states - "Towards the close of the eighteenth century a Roman Catholic School was founded at Tudhoe Village, some four or five miles from the City of Durham. The Rev. Arthur Storey, a famous Latin scholar was the master and my father put me under Mr. Storey's care about the year 1792. He was a very correct disciplinarian and one morning, whilst he was

\* Catholic "Ordo" 1794, pp. 20.

treating me to the unwelcome application of the birch rod, I flew at the calf of his leg and made him remember the sharpness of my teeth." Charles Waterton in his "Natural History Essays", again refers to Mr. Storey with his practical belief in that "eighth sacrament for boys - the birch, the omens derivable from his wigs, the profundity of his Latin lore etc", in addition, stating that "he was very frugal in his establishment, apart from the school, saving all he could spare to comfort the poor".

This Academy at Tudhoe almost became the birthplace of a College, afterwards founded at Ushaw. Some of the Douai scholars fleeing from France to escape the orgies of the Revolution there, on arriving in England were accommodated in Northfordshire, but when a further eleven arrived no further room could be found for them there, and it appeared there was no other option for them but to disperse to their own homes. Five of the latter belonged to the north and Bishop Gibson, very soon after their arrival, "directed them to proceed to a lay-school kept by the Rev. Arthur Storey at Tudhoe, five miles from Durham and half way between that city and Auckland." \*

\* Haydock Papers pp. 190.

The first student arrived on March 10th, 1794 and soon Mr. Lingard (the historian) became tutor. Dr. Gibson sought everywhere for a suitable residence for these students, personally visiting the vicinity of Cainford old mansions at Newton Cap, and St. Helen's near Bishop Auckland, Bishop Middleham and Hilton Castle near Sunderland. He seriously considered having suitable alterations made at Auchoe but picked on Crook Hall as a last resort to prevent a possible dispersion of the Douai students. The College was formally established here on 15th October, 1794 and here it remained for 14 years. "The old customs were at once re-established", George Heydock writes the day after his arrival. "I have spent just one day in the old Douai customs, for Crook aims come as near to them as circumstances will allow." \* But Crook Hall was merely regarded as a temporary refuge and was strained to its utmost capacity by the number of students. As a result a new college was erected at Ushaw Moor, near Durham. This was regarded as a direct continuation of the Douai College, founded by Cardinal Allen, and its date of foundation is given in Queen Elizabeth's reign, although the buildings at Ushaw were only opened on the 2nd August, 1803.

\* Catholic Schools of England. A.S.Barnes. pp.118.

The school at Tudhoe was given up by Mr. Storey in 1807 and his successor was a Protestant. His success with the boys led him to embark on a girls' school but through parents withdrawing their patronage, both schools were closed. The reason given for the failure of the schools was that the girls would walk in the woods with the boys, or the boys with the girls. The house which was formerly used as the schoolhouse was remodelled and now serves as the Tudhoe Home, a certified Orphanage for Girls, under the management of Nuns.

### GRAMMAR SCHOOLS.

The early grammar schools, according to the School Inquiry Commissioners of 1868, had been intended " as a means of bringing a higher culture within the reach of all, and raising from among the poorest, as well as the richest, those who should thereby be able to serve in larger measure the Church and Commonwealth." @ Often the only education procurable was to be obtained at the local grammar school and it was " not until the kingdom had been covered from end to end with elementary schools, that the grammar schools came to be regarded exclusively as centres of secondary education." †

There was generally a certain uniformity about the statutes of the grammar schools, the grammar schools of Durham being no exception to this, and two of the statutes nearly always stated that the education was to be based on the classics, while the master was to be of sound religion :—"-- he shall be no papist or heretic, he shall be of honest conversation. he shall be learned, able and apt to teach the Greek and latin tongue and a good versifier." With regard to the master the law required that he should hold a license from the Bishop, while Canon Law also required that he should accompany his scholars to church on Sundays. The master was usually a clergyman, as was often his assistant, called the usher. Both were often the incumbents of parishes. The reason for this may be attributed to the fact

@ School Inquiry Commission. 1868. pp.120

† Education & Social Movements. Dobbe. pp.61.

that the Foundation Deeds of most of the grammar schools stipulated that the master should be in Holy Orders, others, that he should possess a University degree, and often as a result, the only means of obtaining a graduate master was by appointing to the mastership, an in-cumbent or a curate, men usually possessing a degree.

There was nearly always a stipulation in the Statutes that the instruction of the school should be available for a certain number of the sons of the poor, as well as for others.

Contemporary evidence reveals that the curriculum of the earliest grammar schools was, almost invariably, restricted to the teaching of Latin and Greek. Some of the schools did teach elementary subjects but mostly such subjects were regarded as superfluous, as one of the rules usually stated that pupils would not be admitted unless they were able to read and write. This may have been true of the earlier grammar schools but the ones founded later nearly always included in the curriculum the teaching of English, accounts and other subjects. It is to the older type of school that the Preamble of the Grammar School Act of 1840 refers :-" Whereas --- there are in England and Wales many endowed schools --- for the education of boys or youths wholly or principally in Grammar : the term "grammar" has been construed by the courts of equity as having reference

only to dead languages, that is to say, Greek and Latin : and whereas such education at the period when the schools were founded, was supposed not only to be sufficient to qualify boys, or youths, for admission to the universities with a view to the learned professions, but also necessary for preparing them for the superior trades and mercantile business. And whereas from the change of times and other causes such education is now of less value to those who are entitled to avail themselves of such charitable foundations, whereas such schools, have in many instances, ceased to afford a substantial fulfillment of the intentions of the founders --- the system of education in such grammar schools ought therefore to be extended and rendered more generally beneficial in order to afford such fulfillment."

No doubt the governors of many of these schools, even in the eighteenth century, were dissatisfied with the teaching given and endeavoured to bring the curriculum of the school more in line with modern requirements. Many of the grammar schools in England had sunk into a lamentable condition and Lord Chief Justice Kenyon, in 1795, stated :-" Whoever will examine the state of the grammar schools in different parts of this kingdom will see to what a lamentable condition most of them are reduced, and would wish that those who have any

superintendence or control over them, had been as circumspect as the Archbishop of York had been on this present occasion. If other persons had equally done their duty we should not find, as is now the case, empty walls without scholars, and every-thing neglected but the receipt of the salaries and emoluments. In some instances that have lately come within my own knowledge, there was not a single scholar in the school, though there were very large endowments to them." @

It is certainly true that during the latter half of the eighteenth century, a large number of the older type of grammar school had become "decayed" and this can be attributed to several causes. One of the chief causes was usually the slackness of the master who had often a freehold tenure of his office and did not care what happened to the school as long as the stipends, accruing from the endowments, were paid. Again, many of the older grammar schools rigorously adhered to the terms of their trusts deeds and taught nothing but the classics. The conditions of the age made classical studies of less and less value and use for the purpose of preparing boys to earn a livelihood, and consequently parents withdrew their children from the grammar schools and either sent them to the Academies or paid for private tutors for them. An economic cause helping the "decay" of grammar schools, was that towards the end of the century, the farmers, who had been staunch supporters of

@ In Rex V. Archbishop of York. Durnford & East's Reports. VI. 490. 795.

the grammar schools, became so poor that they were unable to afford a grammar school education for their sons. After 1760 there are many cases of farmers' sons being removed from distant boarding schools and sent to the charity schools of the villages near or in which they lived. Governors also lost interest in the schools, often through lack of local interest, as at Bishop Auckland where the foundation charter " seems to have been violated from the earliest date of its existence to the present time. Thirty seven years after King James granted the patent of its foundation we find the number of governors had dwindled down to five : thirteen years later we find them only three --- And coming down to more modern times, by a surrender in 1617, we find governors living at Stokesley in Yorkshire : Killingworth in Northumberland : at Houghton : at Windiestone : at Whitworth : at Redworth ---." @ A most potent reason for the "decay" of many of the schools was that the income became insufficient to maintain the institution. In certain schools the Founders had ordered that the education should be given gratis but the value of money fell and the prohibition of fees created serious financial difficulties, as the original endowments ceased to provide an adequate income for the upkeep of the school and the payment of the masters.

@ History of Auckland. M. Richley. pp.118.

A significant description of the condition of many of the grammar schools at the end of the eighteenth century, is to be found in the Encyclopaedia Britannica :-" Never probably since the ninth century was the condition of the public schools of England worse than in the years 1750 to 1840. In the "Victoria County Histories", in Carlisle's "Endowed Grammar Schools", in the reports of Lord Brougham's Commission of Inquiry concerning Charities (1816 - 1837), it may be read in the case of county after county, and school after school, how the grammar schools where they still struggled to preserve a semblance of higher education, were often taught by the nearest vicar or curate, and were reduced to 10 or even to no boys." @

Where does the county of Durham come in with regard to grammar schools ? How far are the statements just made, true about them ? In order to answer such queries it is, perhaps, better to deal with each school separately and trace very briefly their history through the eighteenth century.

The names of the various grammar schools of Durham, their founders and the approximate dates of their establishment, are as follows :-

Burnem.	14th. July, 1414.	Bishop Thomas Langley.
	6th. May, 1551.	King Henry VIII.
Darlington.	1416.	
	15th. June, 1563.	Queen Elizabeth.

@ Encyclopaedia Britannica. Vol.24. pp.370.

Houghton-le-Spring.	2nd. April, 1574.	Bernard Gilpin.
Heighington.	1st. Oct., 1601.	Elizabeth Jennison.
Bishop Auckland.	7th. Dec., 1604.	Anna Swift.
Wolsingham.	14th. Oct., 1612.	William Grimwell.
Norton.		1650.
Stockton.		1786. Subscriptions.

A grammar school was also founded at Sedgfield about 1790, but information about this particular school is rather meagre. From the above list it will be seen that the majority of the schools were actually founded before the eighteenth century and their present day survivors are the schools at Durham, Darlington, Bishop Auckland, Wolsingham and Stockton.

#### DURHAM GRAMMAR SCHOOL.

Bishop Langley in 1414 founded twin schools of grammar and of song on Palace Green, in front of the Cathedral. When Henry VIII founded a new school, the first master of it was the master of the grammar school of Bishop Langley, thus connecting the two schools. As for the school of song, it continued to function as a kind of Preparatory school for the grammar school.

This school of Henry VIII continued to use the premises on Palace Green, which had been built by Bishop Langley, until 1640, when an inroad of the Scots caused its destruction, together

with the master's house at the north end of it. Owing to the loss of the schoolhouse, the master at that time had to teach his school wherever he was able to find accommodation. It was not until 1666 that a new schoolhouse was built through Bishop Cosin, on the site of Bishop Langley's schools. The new building consisted of an almshouse with a school at either end and it continued to be the premises of the grammar school and its preparatory school until 1844, when larger premises were provided elsewhere by the Dean and Chapter.

The stipend of the headmaster of the grammar school in 1732 was only £45 per annum which was raised to £60 in 1752. During this period the salary of the usher remained at £10 per annum. Mr. Randall, who was headmaster from 1768 to 1768, and his successor the Rev. Jonathon Branfoot, vicar of St. Mary the Less, both served without an under-usher. So at first did the next headmaster, Mr. J. Britton who was appointed in 1782, and it appears from this that, in common with a great many grammar schools elsewhere in England, the Durham grammar school was in low water, due, no doubt, to the inadequate stipend of the master. A second master was appointed in 1766 at a stipend of only £20 per annum, but which was, nevertheless, double that paid to the second master at the beginning of the century. Information was refused to Carlisle about the school in 1816

appearing to indicate that it was not in a very flourishing condition.

In 1593, the Dean and Chapter drew up Statutes for the grammar school, called "Orders for the Scholle of Duresme". The Orders indicate the type of master to be appointed to the school :- " First and principally because that an unlearned schoolemaister cannot make a learned scholer : therefore it is ordered that the schoolemaister shalbe furnished both in the Greake and Latin tongues, fully able to discharge his dutye : which shalbe both a honest man in conversation and also a zealous and sound professor of true religion, abhorring all papistrie." Greek, Latin and " the planting of the true religion in the scholars", were the subjects advocated by the Dean and Chapter. It was, therefore, the duty of the master to teach :- " --- grammar, being the principles of the Latyng tonge, as the schollers shall and may understand everie point thereof--- and the schoolemaister shall place that scholler which hath the best epistle, theame, oration, verse Latin or Greke, in the cheifest or best state of that forme in the which he remaineth." Writing was not neglected and it was ordered by the Statutes that after choosing two judges "--- they shall choise out of everie forme one boy which writeth the best and that scholler shall receyve the pennis and papers of all his fellows in that forme." Christmas, Easter and Whitsuntide

were the annual holiday times but tasks were given to the scholars to do during these holiday periods. School hours were from 7 to 11 a.m. and from 12-4½ to 5 p.m., the pupils attending six days in the week, with Friday the punishment day for all offences committed during the week.

The foundation provided for the education of eighteen boys, and others were allowed to attend on the payment of a regular quarterage, a fact which was in the case of many grammar schools contrary to the spirit of the foundation. The fall in the value of money had not led to an adequate increase in the stipends of the master and usher. Admission of the pupils to the school was governed by the Statutes as follows :- " There shall be constantly maintained eighteen poor boys of apt parts, whose friends are not able to give them education, but not to be admitted till they have learnt to read and write and in the dean's judgement, are sufficiently grounded in the first rudiments of grammar. After admission, to be maintained by the Church, until they completely understand grammar, and can read and write Latin, for which they shall be allowed four years, or with the dean's assent five at the most : none shall be admitted above fifteen years of age." @

DARLINGTON GRAMMAR SCHOOL.

The grammar school at Darlington was originally founded about 1414 but very little of the history of this early found-

@ History of Durham. Fordyce. Vol.1. Pt.1. pp.241.

-ation is known before 1563 when Queen Elizabeth refounded it and it became known as "The Free Grammar School of Queen Elizabeth". More information of the school is obtainable after 1630 when school books and accounts were kept by the churchwardens, the governors of the school.

At the beginning of the eighteenth century the school appears to have been in a bad way, for the churchwardens stated in 1705 "-- taking into consideration the low condition that the Free Grammar school is reduced to, as alsoe the severall books awanting and necessary for the use of the said schoole as well as needful repaires, have made a deduction of £8 out of the stipend and gallery of the present master and usher, soe that the salary is to be £33/12/11 for the ensuing year." The master at this time was Mr. Sissons, a layman, and he continued to be master for some years despite efforts to remove him but which were abortive as he himself was a churchwarden. There seemed to be no particular Statute ordering the master to be a clergyman and so succeeding masters were either layman or clergymen.

In 1748, the Statutes of the school were drawn up but the only subject of the curriculum specifically mentioned in them, was the Church Catechism, showing that the illiterate churchwardens has reduced the school to a very low standard. It is worth mentioning here, that one of the churchwardens was

unable to sign his name and had to make a cross for his signature. As for Latin, the only reference in the Statutes was that the master appointed should be "Duly qualified to teach and instruct youths in the elements of grammar and the latin tongue and for encouraging of students in either of the two universities of this land." In appointing a master, preference was to be given to a candidate who was a graduate of either of the universities but this rule was not rigidly adhered to because in 1755, " Thomas Morland, clerk", was appointed master and he was not licensed by the Bishop until nearly two years later. However, Mr. Morland seems to have made a very satisfactory master, for he retained his post for fifty one years and raised the standard of the school during this time.

Any boy, belonging to the parish and providing that he could read tolerably well, was admitted to the school by the master and no entrance money was taken from him. Classical instruction was free to all the pupils of the parish but those who learnt to read, write or cast accounts had to pay 7/6. This was contrary to the older grammar schools which continued to follow out very closely the spirit of their foundation charters and simply continued to teach only Latin and Greek. The learning of mathematics and geography, together

with the use of the globe, entailed an extra payment of 12/6 to 15/- per quarter for each scholar. Boys not belonging to the parish but attending the school had to pay a guinea a quarter for instruction in the classics. Religious training was not neglected and it was ordered by the Statutes that Latin and English prayers should be read every morning in school and that the boys were to be taught the Catechism every Saturday forenoon, and every year on Easter Tuesday they were to be publicly examined in this subject.

Holidays were given at Christmas, Easter and Whitsuntide "according to the customs and rules of other schools", while every Thursday and Saturday afternoon, during term time, was declared a holiday, quite an innovation in the eighteenth century. It is of interest to know that to prevent "corporal severity", offences were to be punished by "small pecuniary fines," which were applied to the use of the school funds.

Sufficient has been written to give a fair idea of what the grammar school of Darlington was like and how it was conducted during the eighteenth century, and to show, like other grammar schools, <sup>how</sup> its fortunes ebbed and flowed during this period.

HOUGHTON - LE - SPRING OR KEPIER GRAMMAR SCHOOL.

Bernard Gilpin, one of the most famous of the rectors of

Houghton-le-Spring, founded this school about 1574, and it was called "Kepier" school because the principal endowment was given by John Heath, who had bought from the Crown the endowments of the dissolved Kepier Hospital, near Durham. Actually Bernard Gilpin had commenced a school about 1560, in his rectory, an embattled and fortified tower, taking in boarders for the purpose but it was not until 1574 that Queen Elizabeth granted a charter establishing the school as " A Free Grammar School and Almshouse of Kepier in the Parish of Houghton-le-Spring." It was stated in the foundation charter that the trustees or as we would now call them, governors, of the school were to be the heirs of John Heath and the rector of Houghton for the time being. The trustees met once a year to see if any repairs were needed and if there had been any negligence or misbehaviour on the part of the master or usher, to fine them some part of their stipends which was to go towards helping the cost of the repairs or towards helping poor scholars.

This school at Houghton achieved great prominence and reached the height of its popularity in the seventeenth century when scholars attended it from all parts of the county. At the beginning of the eighteenth century its fortunes had reached a low ebb but Thomas Griffith, master in 1738, is said to have been " a sound, thoroughbred scholar, who restored the school from a low ebb and left his books to his successors." By the

end of the century the school had regained its former prominence as an educational institution. Surtees records that the headmaster of the school from 1780 to 1800 was William Fleming, and to " his memory the author (Surtees) owes a grateful tribute of respect. The school was mainly a boarding school and a good many county families resorted to it."

It was stated in the rules of the school that the master was to be an M.A. of Queen's College, Oxford, but this was not always strictly followed and it is interesting to know that " the master shall not take upon him the state of marriage, unless he hath the consent of both the governors in writing under their hands --- if he proceed with their consent to marry he shall have the White House in Houghton for his wife and children to dwell in ---." Moreover, the master was to have " no dayes of libertye to go abroad, above forty in the yeare. He shall meddle with and occupye noe other temporall livings but be contented with his schole stipend." As to the usher, he was not allowed to marry but be " contented with his schole stipend" and was allowed to have thirty days' absence during the year.

Though the school had originally been founded as a free grammar school, yet substantial entrance fees were taken and from the Statutes of 1658, we learn :-" It shall be lawful for

the maister to take of every gentleman's sonne at his first entrance, or of any other that is placed and lodged within the schoole chambers,  $3/4$ , and at the year's end  $3/4$  more and after that to be free so long as they shall continue. There were to be five poore schollers and three poore men or women, with an allowance of 7d. a week."

The curriculum was based on the classics and the scholars were to attend Divine Service in the church, it being the duty of the master to see that " his scholars frequent divine service on holye dayes, with godly bookes to looke upon---." In his leisure time the usher was " to be with the best scholars, conferring with them of learning, reading of books, and talking of such matters, as should be to both their increasing of knowledge, understanding of writers by commentaries and poets' fables, hard places, examining of grammar rules : and inlike manner, with the meaner scholars, he shall be ready, when he conveniently may, to further them in their learning, rules, constitutions, teaching them on playing days, and after supper the space of an hour, to write, cypher and understand their figures." @ The school broke up for holidays at Christmas, Easter and Whitsuntide.

By 1827 the " number of free scholars was limited to six, and they were to be taught English grammar, writing and common arithmetic, merchants' accounts, the elements of mathematics,

@ Report of Charity Commissioners. 1837.

geography and the use of the globes : but if any scholars should require instruction in the classics or modern languages, they were to pay the same as any other scholar not on the foundation : that no boy should be admissible under seven years of age or until he could read a little : the period of his remaining on the foundation to be left to the discretion of the governors ---." <sup>1</sup> At this time the number of scholars in the school was sixty, some of whom boarded in the master's house, while the others were boarded in the town or lived with their parents or their friends.

#### HEIGHINGTON GRAMMAR SCHOOL.

Heighington grammar school was founded in 1601 when the school was endowed with an annual amount of £11 by the bequest of Elizabeth Jennison of Walworth. This rent charge of £11 was left in the hands of trustees and they were ordered " to dispose of the same for the yearly maintenance of such schoolmasters teaching and instructing children, within the parish of Heighington in grammar and the principles of the Christian Religion ---." <sup>@</sup> Afterwards Edward Kirkley, vicar of the parish, gave £70 for the benefit of the school while in 1724 " the then Bishop of Durham demised to Exton Sayer LL.D. and four others, for three lives, a close called the Waste,

<sup>1</sup> Report of Charity Commissioners, 1837.

<sup>@</sup> Report of Charity Commissioners, 1829.

and another close called Halliwell Close, and half a rood of land, with the schoolhouse thereon, with the appurtenances, situate within the township and territories of Heighington --- and pay the rents to such schoolmaster or schoolmasters as they or their successors --- should appoint, for the teaching and education of the children of the inhabitants of the township of Heighington ---." @

This school at Heighington was to be free for all the children living in the parish but there was to be a small entrance fee of 4d. and then 2d. a quarter had to be paid to the master. Other children might be admitted and the schoolmaster, in their case," --- might take 2/- a piece yearly and no more of the poorer sort : but for rich men and gentlemen's sons such wages as he and they should agree upon." '

In common with schools founded early in the seventeenth century, strict regard had to be paid to the training and teaching of the scholars in the principles of the Christian religion. The master was ordered to take his scholars to church at both morning and evening prayers, every Sunday and holidays. Latin and Greek were to be taught, the scholars to be grounded in" the Accidence and Lilly's grammar and also in the Greek grammar and other easy Latin and Greek authors therein mentioned, according to their capacities and as the

@ Report of Charity Commissioners, 1829.

' Ibidem.

Bishop of Durham for the time being should direct ---." @.

Unlike the earlier grammar schools where Latin and Greek were the only subjects taught, it was stated of Heighington school :-

" That upon festival days and other convenient times the master should instruct his scholars in writing and accounts, and should peruse their writing and cyphoring, and set them copies ---." ' .

Mention has been made of the attention paid by the master to training the scholars in religion and this is not to be wondered at when we realise that the control of the school was almost entirely in the hands of the Dean and Chapter . This control was the wish of Elizabeth Jennison who stated in her will :-" A power was given to the Bishop of Durham, for the time being, or such as he should appoint, and in time of a vacancy of the said see, to the dean and chapter of Durham, to oversee and visit the said school, schoolmaster and scholars, and their proficiency in learning, and to examine whether they should keep these articles: and upon breach of any of these articles or for any other cause, offence or misdemeanour seeming just and reasonable to deprive or remove any such schoolmaster, which deprivation should be openly read in the parish church of Heighington on some Sunday in the forenoon, in the time of divine service and that from the time of such

@ Report of the Charity Commissioners, 1829.  
' Ibidem.

publishing, the said office of schoolmaster should be judged and deemed void to all intents and purposes."

Little information is to be found about the school in the seventeenth century and the early part of the eighteenth, but like many other grammar schools, its fortunes began to ebb towards the end of the eighteenth and beginning of the nineteenth century. In 1770 the Dean and Chapter appointed Robert Blacklin to be "master of the said grammar school as long as he behaved himself well and honestly", but thirty eight years later on account of complaints about his neglect of the school, he was deprived of his mastership. The condition of the school must have been serious to warrant such a decision by the Dean and Chapter. There is nothing extraordinary in the sacking of a schoolmaster for incompetence but the curious part of this particular case is that when the Commissioners of Inquiry visited the school in 1827, they found that Blacklin still had in his possession the freehold land of the school. He agreed, however, to give up this land in consideration of receiving the sum of £100 for arrears of the rent charge and a pension of £20 a year.

When Robert Blacklin had been deprived of his mastership in 1808 a new master, Thomas Dickenson, had been appointed but as he was unable to teach Greek or Latin, the school lapsed into an elementary one. A recommendation was made by the

Commissioners that the teaching of Latin and Greek should be restored at the next vacancy but this was not done, as it would have meant the establishment of a new elementary school at the expense of the landowners and farmers of the parish.

#### BISHOP AUCKLAND GRAMMAR SCHOOL.

The school at Bishop Auckland was founded in 1605, when " King James Ist. by his letters patent under the privy seal, dated at Westminster, the 7th. day of December, in the second year of his reign, at the petition of Anne Swyfte, of the city of Lurham, widow of Robert Swyfte, founded a grammar school in Bishop Auckland, to be called "The Free Grammar School of King James." " @ For the maintenance of this school, Anne Swyfte " on 12 April, 1605, endowed the school with a rent charge of £10 a year on Ellergill Grange in Stanhope and all other lands of Ralph Madison in Ellergill : and five days later Ralph Madison himself gave another rent charge of £6 a year from the same lands.

The original endowments, however, adequate at the time, being a fixed rent charge, was not calculated to produce a very flourishing school. It was augmented in 1625 by a grant of eight acres of the waste of the manor and in 1628 by thirty more acres, but the last endowment was lost during the Civil War, by being annexed by William Darcy of Witton Park, whose

@ History of Durham. Hutchinson. 1794. Vol. II. pp. 351.

land it adjoined. Under the Commonwealth, the Parliamentary Commissioners for the Propagation of the Gospel granted an augmentation to the school in a payment of £20 to the master, Ralph Robinson, out of the appropriated rectory of Merrington. But this, of course, ceased on the restoration." @

It states in the foundation charter of the school that the school had been founded " for the good education and instruction of the boys and young people of the same town, and of those dwelling and sojourning in there, the vicinity, or adjacent parts", the control being placed in the hands of twelve governors. These governors, subject to the assent of the Bishop of Durham for the time being, were " to make, ordain, and constitute fit and wholesome rules and ordinances in writing, concerning and touching the aforesaid school, and the master, usher, and scholars of the same school ---." The governors appointed were known by the name of " The Governors of the goods, possessions and revenues of the Free Grammar School of King James, within the village of North Auckland, otherwise Bishop Auckland, in the county of Durham." Their powers were comprehensive, controlling the revenues of the school and the expenditure, besides appointing the master and usher. They had to take care that the master appointed was a graduate, able " to teach and instruct

the scholars of the same school in the Latin and Greek languages." This was in common with most of the grammar schools founded about the same period, no mention being made of the teaching of other subjects. In the case of the Bishop Auckland grammar school further subjects were added to the curriculum before the end of the eighteenth century.

In 1638, thirty three years after its foundation, the then Bishop of Durham, Bishop Morton, granted to the governors of the Bishop Auckland Grammar school and their successors, a schoolhouse recently built near St. Anne's Chapel in the Market Place. In addition to the schoolhouse, the cottages and appurtenances adjoining, were also granted to the school, on the payment to the king of 2/- rental. This appears to have been the premises used by the Free Grammar school until 1781, when St. Anne's Chapel was rebuilt and the ground floor of it assigned to the use of the grammar school, the upper room serving the purposes of the Chapel.

The following extract taken from the 1825 report of the Charity Commissioners, illustrates the position and state of the school at the turn of the century :-" The school property consists of 1st. - The yearly rent-charge of £16 granted to the governors in 1605, which is now paid by Thomas and Anthony Walton, of Ellergill, in the parish of Stanhope, the owners

of the property charged. 2nd. - Eight acres of copyhold land, situate at West Hill Batts, in the township of Bondgate, which is let by the schoolmaster, with the permission of the governors, at the yearly rent of £21. The schoolmaster also receives annually 15/- , charges upon land, in the township of Bondgate, by the will of William Wall, dated 22nd. September, 1679.

The present master, the Rev. Robert Thompson, was appointed by the governors in 1814. In respect of the income above mentioned, no children are taught free : but all the children of the parish, who are able to read, are admitted and instructed upon the terms prescribed by an entry in the Minute Books of the governors, dated 10th. October, 1805, viz:- on the payment of 7/6 a quarter for reading English, writing, and accounts and 10/6 for the classics. For boys not belonging to the parish, the master is at liberty to make his own charge, there are, on the average, 55 boys in the school, about 10 of whom are generally receiving instruction in the classics. There is an usher appointed and paid by the master.

At the time of the enquiry, there were no scholars who did not belong to the parish."

Previous to the appointment of the Rev. Robert Thompson as master, the master was the Rev. Mr. Birkett, who appears to have been very competent if the following extract is accepted

as evidence :-" There is an endowed school at Bishop Auckland where reading, writing, arithmetic and the classics and maths. are very well taught by the Rev. Mr. Birkett, the master, who is also the curate of the parish. His average number of scholars was 90. The terms of tuition were 7/6 a quarter, the payment of which, though easy to the more opulent, was a heavy burthen and in some cases beyond the ability of the inhabitants, especially those who had large families." @

It appears from the information given, that the governors of the school usually appointed a clergyman as master of the school. The reason for this being, perhaps, that a graduate lay master was difficult to procure, and so, in order to fulfil the charter obligations with regard to appointing a graduate as master, a graduate clergyman was appointed, usually the incumbent or curate of a local parish or the parish of Auckland itself.

#### WOLSEINGHAM GRAMMAR SCHOOL.

Wolsingham grammar school was founded in 1613, with a residence for the master, when " by a special mandate of the Lord Bishop, took of the lord one parcel of land of the waste of the Lord, being at the east end of the town of Wolsingham aforesaid, whereon to build a Common Free School and other necessary buildings for teaching Boys in the rudiments of learning and the Christian Religion ---." ' The land was

@ Report of Society for the Poor. Nov. 1810.

' Extract from Wolsingham Halmote Court Book. 14<sup>th</sup> Oct. 1614.

transmitted to William Grimwell, Anthony Vasey and seven others, and some further land was given to these trustees, which was about sixteen acres in extent and known as the Batts, all for the purpose of the school. William Grimwell who is mentioned here, was a merchant Tailor of London, and he is presumed to be the originator of the school although there is no information as to what he contributed towards its establishment.

The school building erected in 1613 rendered good service for many years and it was not until 1786 that it was rebuilt by subscriptions, the principal contributors being Bishop Egerton and Dr. Sharp, archdeacon of Northumberland, who was also a trustee of Lord Crewe's Charity. A good dwelling house together with a large school-room comprised the new premises, and there was also a small garden attached to the house. Success must have attended the school, necessitating an enlargement of the premises, because in " 1786 a schoolroom and dwelling house were added and ten years later another schoolroom and dormitory."@

In 1782 a bequest of £30 had been made to the school by the Rev. William Nowell, while a sum of £100 was contributed to its funds by Jonathon Wooler in 1789 and a further £100 by George Wooler in 1826. The master received the rents of the lands belonging to the school and at the time of the Inquiry

@ Parish Histories. Durham. H.C.Surtees. Vol.II.

of the Commissioners in 1828, the rental of the lands amounted to £56/10/- and in addition, the master received, at this time, £3/10/- per annum as the interest on Jonathon Wooler's bequest and £4 annually as the interest on George Wooler's bequest.

It was the duty of the nine persons appointed trustees of the school from time to time " to choose such person to be master of the Free School aforesaid as the Lord Bishop of Durham for the time being shall by writing approve and confirm to be most fit for the same." @ The person chosen as master had to teach boys the rudiments of the Christian Religion and grammar.

In respect of the original foundation, the trustees " Directed that eighteen boys of the parish should be instructed free, in writing, reading, and arithmetic and classics if required ---." ' There were not many of the earlier grammar schools which undertook to teach writing, reading and arithmetic, because they usually adhered very closely to the foundation charters and simply taught the classics, whereas at Wolsingham it appeared as though the teaching of the classics was optional. By the time of the Commissioners' Report of 1828, the master, the Rev. Philip Brownrigg, had " thirty day scholars and ten or eleven boarders in the house : he keeps two assistants, one for teaching writing and the other for mathematics." The

@ Wolsingham Helmote Court Book. 14th. Oct. 10. Jac. 1st. Mar. 1614.  
' History of Durham. Mackenzie and Ross.

building of the dormitory in 1796 would enable more scholars to be boarded by the master. When one deducts the number of "free" scholars from the number of scholars attending the school during the tenure of office of the Rev. Brownrigg, there were not many paying fees.

The grammar school at Wolsingham and its ups and downs during the eighteenth century, although its fortunes appeared to improve at the beginning of the nineteenth century.

#### NORTON GRAMMAR SCHOOL.

The grammar school at Norton appears to have been founded as early as 1650 and it was chiefly supported by certain lands held under the Bishop of Durham. The revenues of this school had been increased in 1720 by Lord Crewe, who granted certain copyhold houses and land in the parish of Norton, in trust for the better support of the master of the "Free Grammar School." During the enquiries made by the Commissioners for Charities in 1830, there was produced a copy of an agreement dealing with lands given by the Bishop of Durham for the benefit of the school in 1789. This agreement stated that six boys selected by the vicar of Norton, were to be given free education on account of the Bishop's lands, and the master who was to teach them had to be appointed by the Bishop of Durham for the time being. Other boys, on the payment of fees

fixed by the master, were admitted to the school, provided they could read and the subjects taught them were writing, arithmetic and the classics.

The master appointed in 1780 was the Rev. J. Pattinson who continued in this capacity for many years. In common with many other grammar schools, the fortunes of the Norton school were very low at the end of the eighteenth century. On investigation, the Charity Commissioners of 1828 discovered that the Rev. J. Pattinson was still master and that besides the six free scholars there were only fourteen or fifteen other pupils in the school. This very low state of the school was due to the constant intoxication of the master but after the enquiry of the Commissioners it is stated that the master pulled himself together and the school began to improve.

In 1832 Bishop Van Mildert " regranting and redemised the copyhold and leasehold houses and lands, belonging to the Free Grammar School at Norton --- after defraying out of the rents all repairs --- the residue thereof to the master of the said school, to be from time to time appointed by the Bishop of Durham, and his successors, as a remuneration for the services of the said master, for teaching and instructing, without any further fee or reward, whatsoever, six boys to be chosen of Norton by the vicar for the time being, to be selected from the parish of Norton, and every vacancy in the number

of such boys to be from time to time filled up by the said vicar, so that the master of the said school shall teach at all times six boys at the least" @

#### STOCKTON GRAMMAR SCHOOL.

As the Stockton grammar school was not founded until 1786, there is very little to state about its history during the remaining years of the century. A few remarks can be made, however, on its foundation. It differed from the other grammar schools of the county of Durham, as it was founded by public subscriptions whereas other grammar schools had been founded as the result of definite bequests.

Richmond in his Local Records states concerning the school;- "1787. A grammar schoolroom was erected in the West Row, Stockton, by public subscription. Having been built on ground leased to the Corporation by the bishop, it was agreed that the mayor should have the appointment of the master : and that the master should have the schoolroom for little more than a nominal rent, with an understanding that his charge for tuition should be moderate." ' The latter part of the bargain was carried out by the early masters of the school and the terms were from 5/- to 10/6 per quarter.

Between 1786 and 1821 there were ten different masters, a

@ Local Records. Richmond. pp.161.

' Ibidem, pp.83.

fact which does not augur well for the condition of the school. No doubt the constant migration of the masters was due to the small salary, which appeared to be entirely dependent on school fees, and to remedy this state of affairs the Corporation in 1815 commenced making an annual grant to the master of £20. This grant continued to be paid to the master until the West Row schoolroom was no longer used by the grammar school which had been transferred to fresh premises in Skinner Street, about 1851.

#### SEDFIELD GRAMMAR SCHOOL.

Little is to be stated of the grammar school at Sedfield, as the date of its foundation is unknown and information about its early history is difficult to find. Hutchinson states of this school :-" There is a free grammar school in this town, endowed with a field of five acres on the Beacon Hill, of the yearly value of £5 : and £2/12/- is paid out of a field called Howle-Hope. The election of the master is in the rector and vestry ---." @

There is no evidence to show from whom the close on Beacon Hill was derived and moreover the field called Howle-Hope was purchased out of a sum of £52 which was money belonging to the school itself. In consideration of the rents received from the school property, the master taught six poor boys of the town-

@ History of Durham. Hutchinson. 1794. Vol. III. pp. 64.

-ship who were to be chosen by the vestrymen. The school benefited in 1790 by the bequest of Richard Wright, who left a sum of £400 three per cent Bank Annuities for the school funds, providing that his trustees appointed six boys who were to receive free education at the school. Other children were admitted to the school but they had to pay for their instruction.

### CONCLUSION.

Various types of schools have been mentioned which were available in the eighteenth century, for the children of all classes in the county of Durham, but there were also schools known as "Academies" available.

The term "academy" is sometimes also used in the eighteenth century for what is now called a private day or boarding school. Numerous advertisements of such institutions are to be found in the newspapers of the time. In the eighteenth century in the city of Durham, for instance, there were no less than twenty seven such "academies". They were variously described as "day", "French", "grammar", "ladies", "boarding", "classical", "commercial", "ladies' boarding", "boarding", "commercial and mathematical".

The best known of all academies in the eighteenth century in Durham, seemed to be the one kept by the Rev. John Farrer, at Witton-le-Wear, and which was established by him after his appointment to the perpetual curacy of Witton in 1765. This school continued under the mastership of the Rev. Farrer until 1794, when he was succeeded by his stipendiary curate, Mr. Hawes. In 1806 the Rev. George Newby was appointed as the stipendiary curate by the Rev. John Farrer, who obtained for him from the Bishop, a license "to the office of master of

the grammar school of Witton-le-Wear." The fame of the school, as a classical and mathematical school, spread, and from 1806 onwards there were between 90 and 100 pupils, and many of them were boarders. These pupils came from all parts of the county.

During this brief survey of the history of education in Durham in the eighteenth century there have<sup>been</sup> frequent references made to the word "schoolmaster". But it must be realised that the mention of a schoolmaster at a certain place, did not necessarily mean that a school-house or school-building was in existence, as many of these schoolmasters were probably "itinerant" teachers. Such a teacher might have been George Gelford of Kelloe, about whom it is stated :-" On February 3rd. 1730, the Kelloe registers record the burial of George Gelford, of Town Kelloe, scholemaster. It is not stated whether Gelford had retired, an old man, from this arduous profession, or whether he acted as travelling tutor to the families of farmers and others over the country side." @

While discussing schoolmasters, it is of interest to note that in 1774, on November 19th., " there was held at Newcastle the first meeting of the Association of Schoolmasters in the north of England. The object of the Society in this institution was the relief of their distressed and aged brethren and their widows and orphans. It was the first institution of the kind in England." ' This North of England Association of School-

@ Short History of Kelloe Church etc. Gresson. pp.45.

' Local Records. Sykes. Vol.I.

-masters anticipated by twenty five years a similar organisation, The Society of Schoolmasters, which was founded in London in 1798, with a view " to providing a fund for the benefit of the widows and orphans of schoolmasters and for the relief of such schoolmasters and ushers, as may become necessitous, through age, infirmity or misfortune." @ The aims of both these societies were practically identical.

When reflecting on what has been stated of the education available in the eighteenth century, with the education in Durham county as a concrete example, a definite impression is left that despite the great efforts to popularise education, the state must intervene to place education on its proper basis. This impression is emphasised by the extensive efforts made for popular education by Andrew Bell and Joseph Lancaster, at the close of the eighteenth century. Their system, known as the "monitorial" or "new Plan" system, appeared to solve the problem of a cheap popular education the need of which had been shown by the existing state of education.

While on the subject of the "monitorial system" of Bell and Lancaster, it is worth while knowing what is really meant by it. It can, perhaps, be best explained by quoting almost verbatim the report on a speech made by Mr. Lancaster at the Theatre Royal, Newcastle, on 3rd. October, 1810, when he was

@ Report of Society for Poor. 2nd. Nov. 1810. Vol. II.

lecturing to a large assembly on the merits of his system. He commenced his speech by stating the reason for his lecture, which was " to explain the manner in which one man may govern and teach 1,000 children with as much facility as 20, in half the usual time, and at one third of the common expense - the principal of order - the method whereby one book will serve for 500 or 1,000 children - and the manner in which 500 scholars may spell at the same instant of time." As to the first part of the statement :-" Mr. Lancaster observed, that the system was purely a military one. He had noticed for a long time, to what proficiency in discipline, a number of men could speedily be brought in the army, and it forcibly struck his mind, that if the same were adopted in a school room, the effects would be precisely similar. The success of this plan was now fully established --- The lecturer then adverted to the disadvantages attending the common mode of tuition, and forcibly contrasted them with the advantages connected with the new plan. According to the old mode, the authority of the master is merely personal. When he absents himself, he takes his authority with him, and the consequence is, that the school instantly becomes a scene of uproar and confusion--- Not so in the new plan, and for this obvious reason - the authority of the master is interwoven with the system : among

the boys are monitors, sub-monitors and a monitor-general, and these are able, in the absence of the master, to carry on the work of instruction, as the captains etc of a regiment, are competent to put the soldiers on parade --- when the commander himself happens not to be present. --- The lecturer then noticed the advantages that arise from the scholars being divided into classes and the excellent effect produced by judicious distribution of rewards and punishments, by which a spirit of emulation was strongly excited --- The rewards generally consist of a variety of little, useful articles --- The punishments are likewise calculated to affect the mind rather than the body and are at complete variance with the corporal flagellations so uniformly practiced in common schools. For instance, a boy who acquires a harsh, uncouth way of pronouncing his words, is sent round the school crying, "Buy my matches!" --- A boy who appears insensible to the spirit of emulation and is what is usually termed a "dunce", is hung up in a large cage to the top of the school-room, while the rest of the scholars parade round him, displaying their honours etc. in exultation --- The system of rewards and punishments is the fulcrum of his grand machine --- He then took occasion to recommend a school, on a similar plan, for girls ---." @ Such was the system

@ Tyneside Mercury. 3rd. Oct. 1810.

which supplied a cheap popular educational system but it was conducted in a way contrary to modern educational theories and practices, and it proved inadequate as the nineteenth century progressed.

Apprenticeship, which provided a certain training of the youth of the country, based upon Statute Law, and so bears analogy to a state system of education, was, without any shadow of doubt, insufficient. It had become, through the Industrial Revolution, almost serfdom, and in any case the education provided by it was of a manual kind, which allowed children to be overworked and thus unable to benefit from any other type of education available. The condition of the apprentices led to the Factory Act of 1802, promoted by Sir Robert Peel, which restricted the labour of children in factories and stipulated that reading, writing and arithmetic should be taught to them during a part of each day. This was the actual commencement of Factory Legislation which eventually restricted and improved the employment of children in factories and pointed out the need for State intervention in the provision of a national system of education for children of all classes.

A move had been made in Parliament to deal with the problem of education in England after the fears and troubles

of the Napoleonic Wars had passed away when Brougham, in 1816 obtained his Select Committee for Inquiring into the Education of the Poor in the Metropolis. He commenced a series of investigations by Select Committees into the problem of education and the examination of schools founded by charitable bequests. Many of the charitable bequests were discovered to be abused and it was the duty of the Committees to try and remedy such state of affairs, by making suitable recommendations. All that has been stated goes to show that the State was becoming obvious of the state of the existing educational system and the need for intervention.

Shortly after 1807 a Society was founded in Durham which was called "The Society for the Encouragement of Parochial Schools, in the Diocese of Durham and Hexhamshire, under the Patronage of the Bishop of Durham, and the Superintendance of the Parochial Clergy." Its aims were as follows :- "The general course of proceeding intended by the Society is, to collect and communicate information of the wants of the poor in Northumberland and Durham, in respect of education ; to promote the establishment of new schools and the remodeling of old ones, according to the new system : to afford as far as its funds will permit, pecuniary aid to those schools which stand most in need of such assistance : to

supply all schools under its care with proper books : and to instruct persons who are, or who wish to become school-masters, in the new mode of teaching." © Such a society as this one, tried to organise the local educational system, a work which belonged to the State, but their efforts were doomed to failure through the lack of adequate funds.

Nevertheless, the need for State intervention in education was indicated by such efforts and the eighteenth century had played its part in preparing the way.