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that is not the Synod which this canon calls national. The persons in whose name the canon speaks are merely a representative body of the beneficed clergy of the province of Canterbury. They are not even the clergy of the whole realm: nor do they represent the clergy of the whole realm. And even if the representative bodies of the beneficed clergy of the two provinces of Canterbury and York assembled themselves together in one Synod, they would derive no national authority from the fact of such an association; for the Constitution of the country recognizes neither the association nor the authority.

It is quite possible for inaccuracies of language to creep into authoritative documents, and even into Acts of Parliament; but such inaccuracies will easily be detected by comparison with those public documents which lay down fundamental principles; and one of the most clearly obvious fundamental principles which they do lay down, is the identity of the nation and Church of England; the consequence of which, necessarily, is, that "the Church," of which we have heard so much from pulpits, and read so much in books, as a body separate from "the State," or "the Realm,"—"bidding" us, "teaching" us, "instructing" us, "commanding" us,—is merely "the fabric of a vision;" and that the English Constitution recognizes but two Churches—namely, the "particular or national Church" of the 34th Article of Religion, which is identical with the nation, and the "Universal" or "Catholic" Church, which one of our prayers describes as consisting of "all they that do confess the holy name" of the Almighty, and another of them describes as "all who profess and call themselves Christians."

The national Prayer Book, with all its faults, few or many, real or supposed, is *our* property, as the people of the nation. What right can the Convocations of the Clergy have to take from us this Book, or any part of it, either by omission, alteration, or addition?

R. D. CRAIG.

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#### ART. IV.—MIDDLE CLASS EDUCATION.

MIDDLE Class Education is a very comprehensive expression; so comprehensive that many persons use it without realizing, in any practical sense, what it actually involves. No doubt, some vagueness must always attach to expressions which deal generally with social classification. Speakers and writers unwillingly fall into the error of Lady Georgiana, a charming hostess, who to some remonstrance

respecting the relative precedence accorded to certain guests, candidly replied, "I always regard that class of people as being all equal."

Masters of schools, on the other hand, find amongst that large portion of the English nation which is glibly spoken of as "the Middle Class," such variations of pecuniary means, and such *nuances* of social status, as render educational questions complex and difficult. Between the wage-earning and smallest shopkeeping classes, whose children are cared for by the Elementary Education Act, and the least wealthy of those who can afford to send their children to public schools, called First Grade Schools, the variety of grades and classes is astounding.

Practical men, however, can always be made to understand by figures such distinctions (whether relating to the Upper or the Middle Classes) as must ultimately be brought to the monetary test. Vague notions respecting either one or the other can thus be set right. Why, for instance, do we not accept, as a fair witness respecting the expenses of education at Eton, our wealthy acquaintance, Mr. Midas, when he boasts that his two boys there cost him £900 a year? Because we happen to know from our friend Sir John (who complains of the increased cost of Eton since he was there himself), that, for one after another of his sons, he secures the advantages of that ancient and religious foundation, at a cost of £210 per annum. Cautioned on one side, we must beware also of an opposite method of viewing matters. It is cheering to read the letter of an advocate of Middle Class Education, who points to an admirable school where lads can be boarded and taught for £40; while the religious teaching is definitely modelled upon the lines of the Church of England, in accordance with our own views. How abruptly are such cheerful prospects dashed to the ground, when we find that he is speaking only of a few clever lads, who can obtain scholarships at Trent College; and that the average inclusive cost of an ordinary lad there is £60 per annum. In fact, this admirable College is not a Middle Class School at all, in the proper sense of the term.

With the larger portion of Middle Class parents the monetary consideration is, and must be, a primary one. If the Church of England is to maintain any hold upon the great bulk of the Middle Classes, we must face the difficult task of providing boarding schools in which definite and distinct Church teaching may be secured, and at which the total expense to a parent may not exceed £18 or £21, in third-grade schools; nor be more than £40 to £50 per annum in those of the second grade. These sums should be thoroughly inclusive. Parents find, unhappily, how deceptive are those figures which state in guineas, separately, what is the charge for board, and

what are the tuition fees ; without saying anything about the various charges for such necessities as washing, books, stationery, and a number of other items, which, although seldom quoted, find their way into the majority of bills sent to parents.

First-grade, or Public Schools, as they are commonly called, abound. Consequently, when a new one is started upon reasonably low terms, there is invariably a tendency to increase the charges as time goes on. This happens not merely because expenses increase, but because the school stands at the bottom of its class, and its status is bettered by higher terms. In Canon Woodard's first-grade school at Lancing, a boy's expenses may vary from £60 to £120, or more. Those Churchmen whose views are advocated in these pages have, now, one First-grade School which forms a parallel to Lancing; we mean Trent College. At present, while the average cost of a lad at Trent is £60, we do not hear of any higher *maximum* than £70. It is to be hoped that the customary advance in charges may not occur there.

Churchmen have now also an opportunity of establishing, as a Second-grade school, the *South-Eastern College* at Ramsgate, in which work has been actually commenced through the energy and generosity of the Dean of Canterbury, and a few colleagues in the South Eastern Clerical and Lay Alliance. There, distinctive Church teaching is a primary feature in the course ; and the total cost to parents varies from £45 to £50 per annum. This school, if Churchmen come forward to make it permanent, will form only one small parallel, to the three large schools which Canon Woodard and his friends have established (at a cost exceeding £100,000) for nearly 700 boys at Hurstpierpoint, Denstone, and Taunton. In those three schools a very good education is given, coupled with the advanced Sacramental teaching of Canon Woodard and his coadjutors,<sup>1</sup> at a total cost

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<sup>1</sup> The following extract from the pamphlet of Canon E. C. Lowe, Provost of Denstone, may be instructive to our readers:—"So much has been said about the system of Confession practised in our schools, that it is time in plain words to put on record a protest against the mis-statements that are persistently made. The lawfulness of confession on occasions of scruple and doubtfulness before Communion was and is recognized by us as a Society that seeks neither to go beyond nor below the law of the Book of Common Prayer. The suspicion that might arise of undue influence over youthful minds, we have endeavoured to guard against by the following restriction, self-imposed from the very first, and only as such permissible, in view of the wider liberty allowed by the Church to her priesthood. No priest in our Society is allowed to hear boys' confessions except the Chaplain (unless for special reasons approved by the Provost), and his appointment is approved by the Bishop. Nor is the Chaplain at liberty to receive a boy's confession unless with his parents' knowledge and assent. Systematic confession has never been encouraged. I have known cases where a special confession has seemed

to parents of about £40 to £60 per annum. These are really "Middle Class" Schools.

Those who sympathize with the views advocated by THE CHURCHMAN, have never yet attempted to establish a Third-grade School, in which distinct Church teaching should form a marked feature of the school course. Yet Canon Woodard has been able to establish such schools, in the interest of those Church views which he holds: at Ardingly for 500 boys, and at Ellesmere for 200. In each of these schools the total cost of a boarder's education varies from £18 to £25 per annum. Such schools are greatly needed for the Middle Classes. Are Churchmen of our views justified in allowing Canon Woodard's schools to be the sole representatives of the Church of England, among that large and powerful section of the Middle Classes for whom such Third-grade Schools are required?

Here some readers may exclaim, "You are forgetting the Grammar Schools." Why ignore those old endowed schools, which are, in some cases, actually connected with our cathedrals, and must be bound to give religious teaching upon pure Church principles? Although the large endowments of Eton College have been so diverted to the use of the rich that it ordinarily costs about £210 per annum to keep a lad there (as it does at Harrow), yet surely their endowments must keep the Grammar Schools within reach of the Middle Classes? The monetary test, unfortunately, affords a reply which is both unsatisfactory and conclusive.

In very few, if any, of the Endowed Grammar Schools will a boarder cost his parents so little as he would at Trent College. In the majority of Grammar Schools, the annual inclusive charge will amount to £70 or £80 per annum. A few clever lads, by obtaining scholarships and exhibitions, lessen the expense to their parents; but they are merely exceptions. As a rule the Grammar Schools are above the reach of those who need Middle Class Education, properly so called.

The increase during the life of one generation alone, in the cost of education would, *primâ facie*, seem to be almost incredible.

to result in the grace of conversion. While on grounds of law and grace we are bound to make provision for this ordinance, we have not unfrequently, as a fact, been called upon by parents to see to their children following at school habits of confession which they have learned at home. These cases we treat as others. We adopt no special system for such; they are free to come to confession with their parents' consent, if they cannot otherwise communicate with a quiet conscience. No more inaccurate charge, I may say no more untruthful charge, was ever made against us than that systematic confession is encouraged among the boys of our schools."—"St. Nicholas College and its Schools; a Record of Thirty Years' Work in the effort to Endow the Church of England with a System of Self-supporting Public Boarding Schools," p. 27.

Forty years ago lads passed through Eton College, ordinarily, at a cost to their parents of about £90 per annum. Now, a boy at Tunbridge or Repton Schools, or at Marlborough College, or on the Britannia Training Ship, generally costs more than £100 per annum. At many of the more fashionable schools the expense is much larger.<sup>1</sup>

Thus, Middle Class Education is like the unfortunate man who between two stools comes to the ground. Parliament, by the Elementary Education Acts, has, with modern endowment, raised mainly among the middle classes (in rates and taxes), placed the wage-earning class upon a wide and comfortable stool for educational purposes. On it, however, the middle classes can find no place themselves. The other platform, or stool, of ancient endowment has, by the force of circumstances, mainly social, been elevated above their level. Nor is there any hope of its being brought within their reach; the tendency is quite the reverse.

The great need of doing something towards helping the cause which falls through, has been felt for a long period, on every hand. Nonconformists naturally, like the Society of Friends and others, took it in hand for their own religious bodies, more than a hundred years ago. On behalf of the Church of England, the Rev. Nicholas Woodard was the first to put his hand to the work, in 1848; and he was soon assisted by the Rev. E. C. Lowe. Those who differ widely from his theological views cannot but honour Canon Woodard's self-devotion to the cause of Middle Class Education, and ought to emulate his untiring industry. Would that they could rival his success. Thirty-four years ago, he commenced his work at Shoreham, in all humility. Now, he can point to buildings and land, worth more than half a million sterling, with which his untiring efforts have endowed the cause of High Church Education, among the Middle Classes.

The Charity Commissioners have done what they can; by diverting surplus funds from certain charities towards the endowment of Middle Class Education. At Borden, in Kent, for example, from the superabundant fund of Barrow's Charity, they have diverted above £12,000 to the erection of school buildings, laying out the surrounding grounds and roads of approach, and providing some endowment for the master.

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<sup>1</sup> From an average struck between the two highest, the two lowest, and the two middle bills sent in during one year, we are told that the following sums show the annual average cost of a lad at: Wellington College, £132; Marlborough College, £127; Winchester College, £126; Uppingham School, £126; Rugby School, £123; Charterhouse School, £110; Repton School, £100; Rossall School, £89; Haileybury College, £80; Dover College, £72.

The scheme of this Barrow school at Borden is a good one. Religious teaching forms part of the *curriculum*; the masters are graduates of Oxford or Cambridge; and a sound education is given, which boarders secure at an inclusive charge of about £40 per annum; whereof £30 is for board. In cost and grade, therefore, this school is a parallel to those of Canon Woodard at Hurstpierpoint, Denstone, and Taunton. Its success, however, has been hindered by two unfortunate circumstances. The first of them tends to show that we must never expect much to be achieved for Middle Class Education by the Charity Commissioners. They requested certain gentlemen of position to act as Honorary Governors, and to superintend the whole work of building the school and carrying out the scheme. Unhappily, when the work was completed, these gentlemen resigned in a body, being unable to endure the treatment they received from the Commissioners.

Through some laxity or stupidity of the solicitor who first acted as paid secretary to the governors at Borden, more money was expended than the Commissioners had actually authorized. Although the funds of the Charity were ample, the Charity Commissioners positively forced these honorary governors to pay out of their own pockets the sum so expended, in excess, upon the school buildings and grounds. Thus, nine gentlemen found themselves involved in Chancery proceedings, and each of them was compelled to pay £87. As they were clergymen, and magistrates (one of whom represented the county in Parliament), all of them acting gratuitously, in the most disinterested manner, this action of the highly paid Charity Commission has caused so strong a feeling against the Commissioners that in the neighbourhood of the school no gentlemen of position have yet come forward to serve under them as governors. Consequently the school suffers. The second hindrance is one which can easily be removed. The middle and lower *strata* of the great "Middle Class" of society, will not send their children to a school which is "ticketed" as a Middle Class school. Canon Woodard has learned their feeling, in this matter; and, with his usual practical wisdom, his later schools, of the second grade, have been called "St. Chad's *College*, at Denstone," and "The King's *College*, at Taunton;" while the earlier school, founded as "St. John's Middle School, at Hurstpierpoint," is now spoken of as "St. John's *College*." The Barrow school at Borden must be called a college if it is to succeed. With all its great advantages of costly buildings and endowment it has only fifty-two scholars, while the newly-started South-Eastern College at Ramsgate, struggling under great difficulties, in hired houses, has already ninety scholars entered for its next term. If those who seek to educate the children of the Middle Classes, in

public schools, will not consult the feelings of the class which they desire to benefit, they had better leave the matter alone. To the old question, "What's in a name?" the reply, in this case, must be, "the difference between success and comparative failure."

Next in importance to the efforts made, by Nonconformists, and by the Charity Commissioners, to endow Middle Class Education, we may rank that undertaking which has effected such vast improvements in the teaching given in private adventure schools for the Middle Class. Probably no words can convey an adequate idea of the revolution produced, in such schools, by the work of the College of Preceptors, and by the Local Examinations of the Universities of Oxford and Cambridge. In a similar way but, naturally, within a somewhat different area, the encouragement afforded to Middle Class Education by the Government Department of Science and Art, located at South Kensington, has been very great. The classes, lectures, and examinations, called into being by that Department, now form an attractive portion of the *curriculum* in many private adventure schools for the Middle Class.

In London and some large towns, day-schools for Middle Class children are beginning to arise under official, or semi-official, auspices of school-boards and other bodies; but in this article we are concerned more especially with Boarding Schools.

The Proprietary, or Joint Stock Company, principle has been utilized in Canon Brereton's scheme for establishing "County Schools," of the Second Grade. In these schools religious teaching is given upon a "Protestant" basis; but of such a character that Nonconformists and Churchmen can alike accept it without offence. The cost of board and education at these County Schools averages, in some about £35, and in others £40 to £45 per annum. The shareholders receive a dividend of about three per cent. Successful county schools of this nature have been established, for nearly twenty years in Devon (at West Buckland), in Suffolk (at Framlingham), in Surrey (at Cranleigh), in Bedford, in Norfolk, and in Dorset.

These Second-grade schools, upon the Proprietary system, are of great service to Middle Class Education generally; and Canon Brereton deserves our hearty thanks for his work as an educator of the people. Can Churchmen, however, be content to leave the religious teaching of the middle class—the class in which the power and government of our country is becoming centred, more and more, every year—upon such a basis that Nonconformists and Churchmen can alike accept it? Probably Canon Brereton, when he propounded his scheme, despaired of arousing Churchmen of moderate views to emulate Canon Woodard's admirable example. Consequently, rather than do



nothing for the cause, he would prefer to adopt the neutral Protestant platform.

Events have marched rapidly since his scheme was elaborated. The efforts of our Nonconformist friends have been untiringly directed, through various channels, in one uniform direction. We need not mention any other results than the Elementary Education Act, with its School Boards; and the Burials Act, with the various Bills by which efforts are already being made to "follow it up."

In view of things as they now exist, are moderate Churchmen satisfied with doing nothing? Can they remain, as they have been, inactive in the cause of distinct Church teaching for the children of the Middle Class? Can they, on the one hand, be justified in leaving the Church teaching of that class in the willing and able hands of Canon Woodard and his active coadjutors? Can they, on the other hand, be content that the Middle Class should have only that vague and colourless Protestant teaching, which is so skilfully manipulated by political Nonconformity to its own advantage; while secularism and sacerdotalism alike gather from it many victims?

Years ago, Mr. John Martin saw the need of action on our part. He commenced a movement, by which Churchmen who sympathize with us might have taken their due share in Middle Class education. A central fund of £20,000 was guaranteed; but no local effort could be aroused or stimulated; nothing was done. On the other hand, Canon Woodard, who began with his own local efforts, gradually aroused an interest among his fellow-Churchmen, which has attracted a central endowment, amounting in the whole to half a million sterling.

Churchmen who sympathize with us are now pursuing a better course. The local effort has been actually begun, in the diocese of Canterbury. A central fund must be gathered around that local effort, first, and then extend its operations into other dioceses, which can commence like local efforts. The central fund must, however, be rapidly raised, or the opportunity will be lost. The South-Eastern College, at Ramsgate, has been open for two years, under the auspices of the Dean of Canterbury, and his friends of the South-Eastern Clerical and Lay Alliance. It is now struggling bravely for existence as a Second-grade school. It is making rapid progress; but it lacks, as yet, all that can give it permanence. The five houses which it occupies are all hired; its large schoolroom (50 feet by 35), its five class-rooms, its dormitory for 50 boys, and other accessory rooms, have been put up in a temporary manner only: Yet it had 74 boys during last term, and fresh entries for September will bring the number up to 90, most of them being boarders. Thus the need of the school, and the appreciation

of its work, are fully demonstrated. The Rev. E. D'Auquier, its energetic head, has gathered around him an efficient staff of eight assistant masters, and there is every encouragement to make the work permanent. For this purpose, however, more land must be purchased, permanent buildings must be erected; and, to provide for the reception of 200 boarders, at least £10,000 must be expended. The generosity of those who have enabled this "South-Eastern College" to be started, has already provided nearly one-third of this sum. It remains for those who sympathize with the views advocated in *THE CHURCHMAN*, to come forward energetically, and generously to raise the remainder. It behoves especially the various Clerical and Lay Associations, throughout England, to show their vitality by following up this movement for giving distinctive Church education to the Middle Classes. When they have set the South-Eastern College upon a firm foundation, by providing for it land and buildings, they must, from a central fund, do the same in other willing dioceses. The diocese of Liverpool, for instance, should be the site of such a school; and other dioceses would follow, in which local efforts may invite assistance from a central fund. If in any diocese so good a beginning can be made as has been achieved at Ramsgate by the South-Eastern College, there will be every encouragement for Churchmen, like-minded with us to support a central fund, which may form a nucleus whereby such schools may be endowed with buildings and land according to their requirements. A striking feature of the work already done at Ramsgate, as noticed by all visitors, is the happiness of the boys. Their frank, fearless look, their gentlemanly and Christian bearing, their courtesy to each other, and to all, have been remarked by many. One of the boys being asked why he was so happy in the South-Eastern College, replied, without a moment's hesitation, "Because we are a Christian school." Surely Churchmen who value the principles of the Reformation will gladly come forward with means for establishing and for extending a system of Middle Class schools, which, with definite Church teaching, produces so good a spirit in the boys.

Unhappily, the apathy hitherto displayed by our friends has been, perhaps unwittingly, encouraged by the recent letters of so good a Churchman as Lord Fortescue. The noble earl has at length acknowledged that he sympathizes with the effort to establish the South-Eastern College, and wishes it "God speed." His arguments, however, put forth in various forms during the past two years, will have been read and pondered by many who have not seen his more recent acknowledgment of the need of this school, and other such schools or colleges. It therefore becomes needful to examine those arguments, although Lord

Fortescue himself will, probably, not urge them again; certainly not in their wider and more general application. Others will take up the positions which he has generally abandoned.

In his pamphlet upon Middle Class Schools, put forth in 1880, Lord Fortescue enunciated two sentiments, which have pervaded his recent letters and arguments against the present movement made by Churchmen who value the principles of the Reformation. He spoke of

the exclusive Church character to be given to schools as tending, in the first place, to increase the separation caused by religious differences between boys of much the same age and social standing, instead of accustoming those boys to grow up harmoniously together from childhood; and tending, in the second place, to provoke Nonconformists to establish equally narrow and sectarian schools for themselves (p. 13).<sup>1</sup>

With respect to the latter sentiment, surely, in the year of grace 1882, no one needs to be informed that our Nonconformist friends, so numerous among the middle classes of society, have long ago, most wisely, established schools for themselves. They cannot learn from us, if we set up schools on distinctly Church principles, nor can they be provoked by us in that matter. It is rather we who must learn from them; we had almost said it is we who should be provoked by their successful example in this respect. They, many years ago, solved for themselves the question of Middle Class education; to a very great extent Second and Third-grade schools are in their hands. At the close of this article we will give some statistics of their schools.

With respect to Lord Fortescue's advocacy of the neutral Protestant platform, on which, for instance, the County Schools are established, thoughts of a graver and more saddening kind crowd upon our memory. What do we learn from the events of the last forty years? Whence have come many leaders of a movement called the Catholic Revival; from what nurseries, from what schools? How often have we been, how often are we still, pained to see children of distinguished Evangelical Churchmen, clerical or lay, leading religious movements to which their sires were or would have been vehemently opposed? When perversions to Rome were more common than happily they now are, was it not saddening and perplexing to see such harvests reaped in soil which we had supposed would receive nothing but Protestant seed. Surely such deviations from paternal example, such desertion of the colours beneath which childhood and youth had been spent, betoken some great lack of definite religious training, either at school, or at home, or in both. Cannot the

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<sup>1</sup> "Public Schools for the Middle Classes," by Earl Fortescue, Patron of the Devon County School, and a Trustee of Cavendish College, Cambridge. London: W. Ridgway. 1880.

changed opinions of men who were bred in homes where Reformation principles were valued, be traced very often to the fact that (as Lord Fortescue wished) they were accustomed to grow up harmoniously with lads of other views, in comparative ignorance of the vital points on which Churchmen differ from those outside her pale, on one side or on the other? Did not many thus become an easy prey for those who, in the strongest light, put before them certain points on which they had not been taught to value our Church above the religious sects outside her? They experienced the natural revulsion from one extreme to the other, and were carried on to an undue and exaggerated regard and reverence for those matters respecting which they had not been duly instructed in youth. When thinking of the effect of neutral Protestant teaching upon our lads, we are forcibly reminded of an expression recently used by the Bishop of Ballarat, at a meeting over which the Archbishop of York presided. He begged that the Church at home would refrain from sending out to his Australian diocese any clergymen who were either mentally or physically "flabby." If the religious training in a Middle Class school be such that it can be accepted by Churchmen and non-Churchmen alike, must it not be of that nature which the Bishop of Ballarat characterized by the expressive word we have quoted? Certainly it must with respect to Church principles.

In two great centres of Middle Class population Dr. Hook and Canon Miller worked contemporaneously. Both of them secured the respect and goodwill of Nonconformists; but at first their methods were utterly diverse. Dr. Miller found, however, that his harmonious working with non-Churchmen was, like England's free trade, without reciprocity. His friends never missed a chance of scoring against him off their own bat, because he often assisted their score with his. Dr. Miller consequently withdrew from the position and method which he had at first adopted. In the matter of Middle Class education, should we not rather be influenced by Dr. Miller's experience and example than by the arguments put forth two years ago by Lord Fortescue.

May it not be true that many good Churchmen who value Reformation principles are too apt to ignore or undervalue the progress of events? In many things in the past, and with many even now, as in the elections for Convocation, so in other matters, by standing aside and refusing to use the powers placed within their reach Evangelical Churchmen permit a current of influence contrary to their own to carry everything before it. Devoutly is it to be hoped that Middle Class education may no longer be allowed to furnish an instance of such shortsightedness. The passive apathy of large numbers of Churchmen who value Reformation principles has often paralyzed the active influence

of the whole body. Lord Shaftesbury long ago illustrated the effect, by comparing their action to the dispersion of marbles turned out from a bag. Surely in the matter of Middle Class education this tendency may be overcome. The time for discussion has passed. A rallying point has been found. Let the South-Eastern College be rendered a permanent institution by means of "a long pull, a strong pull, and a pull altogether." Then will that active principle spread and extend itself in other directions, until in the next generation the bag of marbles will be found to be influenced by centripetal forces instead of wasting all energy in centrifugal weakness. Let us ever remember that the successes of Churchmen who hold views opposed to ours in doctrine and Church polity have been obtained, not by force of numbers, but by cordial co-operation, by perfect organization, by unfaltering use of every opportunity, by keeping well abreast of the spirit of the age, by heeding and striving to guide incipient currents of feeling and opinion.

We have already seen what Canon Woodard has effected, during his own lifetime, for the cause of High Church teaching among the Middle Classes. We have observed that he can now point to buildings and land occupied by his schools, upon which half a million sterling, raised by his energy, has been expended. Let us now seek to ascertain what has been done, on the other hand, by Nonconformists for their own religious systems. It is difficult to arrive at clear and undoubted facts and figures respecting multitudes of Second and Third-grade Schools in England, but there is one religious body which seems to surpass all others in supplying methodical records and analytical statistics of their schools. We mean the Society of Friends. That body possesses twelve Middle Class schools,<sup>1</sup>—eight in England and four in Ireland—accommodating altogether 1,152 children—mainly, if not entirely, consisting of boarders.

These Quaker schools have sent forth many alumni who have achieved high distinction in the world. Leading men at the bar (including one who is now a judge in Her Majesty's High Court of Justice); physicians of eminence; architects and antiquaries (like Rickman, who devised the popular nomenclature of Gothic architectural styles); authors, like William Howitt and Amelia Opie; Members of Parliament in numbers far beyond the proportion borne by their Society to the population of the kingdom; have sprung from these schools. Prime Ministers, like Lord Palmerston and Mr. Gladstone, have been glad to call to the innermost recesses of Government alumni of

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<sup>1</sup> At Ackworth, Saffron Walden, Sidcot (Somerset), Wigton, Bawden, Penketh, Sibford, Ayton, Waterford, Mountmellick, Lisburn, and Brookfield.

these Quaker schools. Mr. Bright's name occurs to all, but we believe that Mr. Forster also received his education at one of those schools. Thus we can all judge respecting the efficiency of the training they give for practical life. Let us examine the admirably analyzed and published statistics.

Ackworth School, in which Mr. Bright and other distinguished "Friends" received their education, has been 103 years in existence, and during that period nearly 10,000 scholars have passed through the school. It now accommodates 290 boarders (170 boys and 120 girls). During the past year its total expenditure averaged only £31 19s. 1d. for each child. We thus see how little a school can be worked for, when once it has its site and buildings provided as an endowment. The preliminary expenditure of large capital upon site and buildings is, however, a *sine quâ non*.

The payments made by parents were proportioned to their means, according to a fixed scale, comprising five different rates. The highest charge did not exceed that of a Second-grade School, £40 per annum. The lowest is that of a Third-grade School, £15 per annum. Between these, however, there are other rates—viz., £20, £26, and £32. Nearly 100 of the children paid the lowest rate, £15, and about 50 paid each of the higher rates. The average sum thus received, per child, was therefore £24 9s. 8d. The deficit of £7 10s. per child (amounting altogether to about £2,175) was supplied by income derived from the school's invested property, and by voluntary contributions, in nearly equal proportions.

To keep their teaching well up to the mark, the Ackworth Committee devoted £40, in 1881, to the cost of a Cambridge Examiner, and of a special inspector nominated by the Senate of the London University. Latin and French are taught, while for technical education and science there is a boys' workshop and a laboratory. Yet this school is practically nothing more than what we should call a Second and Third-grade School amalgamated into one.

The "Friends" schools at Saffron Walden and at Sidcot, which are smaller than that at Ackworth, accommodate 150 and 115 scholars respectively. In the Sidcot school the average of the payments made by parents was £27 14s. 10d. per child; and the expenditure at this school averaged £33 5s. 6d. per child. The actual payments made by parents for each child seem to have been graduated on the same scale as at Ackworth; and the deficit was supplied from similar sources.

These figures are valuable as showing the minimum cost of such an education as those very practical people, "the Friends," consider that every child of the Middle Class ought to receive. During 1881, on the Third-grade scale of £15 to £20 per

annum, no less than 352 children were received. Sums varying from £20 per annum up to their actual cost were paid by 437 children. Only 80 paid more than the actual cost of their board and education.

Thus, the majority of those children are being positively elevated in the social scale; and society at large reaps the benefit of this good leaven thus sent forth from the Quaker schools at Ackworth, Saffron Walden, Sidcot, and elsewhere.

To accomplish this, however, the members of the Society of Friends have been obliged to subscribe liberally, from the commencement of their schools, a century ago, up to the present time. The school at Ackworth possesses an estate worth £34,810. It comprises 269 acres of land, part of which is let as a farm. On the other portion stand the school premises and buildings, which alone are worth £11,100; and there is also a boarding-house and other premises, worth £7,580 more.

In the Annual Report on Ackworth School, dated "fifth month, 1882," we find the following sentence—remarkable alike for the sentiment enunciated, and for the terms in which it is couched. The Quaker Committee says: "The Church owes a duty to its members in providing a sound education for their children, fully abreast of the requirements of the times, combined with a moral and Christian influence, which shall re-act to the advantage of the Church herself."

No words could better convey the opinion which we earnestly desire to impress upon those Churchmen who sympathize with us in their devotion to Reformation principles. We venture to ask whether our neglect of such direct influence, upon the education of Middle Class children, has not already re-acted to the disadvantage of the Church. We would press upon our friends the duty, before it is too late, of striving to rescue the rising generation of the Middle Classes from merely neutral Protestant teaching, as well as from that so-called Catholic teaching which the Woodard schools so generously supply.

To those who sympathize with us we would say: "If the Friends have endowed Ackworth School with more than £34,000; if Canon Woodard has raised £500,000 for the schools set on foot by him, will you allow the present opportunity of establishing your own Middle Class schools to pass away, for lack of the comparatively paltry sum of £7,000 or £8000, needed for establishing the South-Eastern College on a permanent basis? Will you not rather supplement that Second-grade School by another of the Third-grade in the same district; and then proceed to extend the effort by groups of such schools in other districts, wherever local effort can be stimulated? Surely in various dioceses our friends will follow the energetic example of the Dean of Canterbury and Mr. Deacon, of Mr. Campbell

Colquhoun and Mr. C. S. Plumptre, by boldly starting schools similar to the South-Eastern College, and thus wipe away from our brethren the reproach of neglecting the education, on Church lines, of the middle classes. *Bis dat qui cito dat*; may God speed the good work.

W. A. SCOTT ROBERTSON.

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ART. V.—THOUGHTS ON SOCIAL SCIENCE.

THE forthcoming Congress (at Nottingham) of the Association for the Promotion of Social Science, suggests, as being opportune, the title of this paper. A reason should be given, no doubt, for what at first may seem to require explanation. Why choose the pages of *THE CHURCHMAN* for such a subject as Social Science? What has Social Science to do with the Church, or the Church with Social Science? These are reasonable questions; and a reply will be forthcoming.

But, first of all, a misapprehension respecting the scientific character of this subject must be challenged. There are those who deny that Social Science is a science at all. It is, however, essential to that serious consideration of the question which I desire for it, that its scientific character should be considered as at least possible. Those who deny this can quote high authority, but authority as high can be quoted against them. It certainly looks rather formidable when, at the twenty-third anniversary of the Association for the Promotion of this Science (1879), the president, no less a person than the Bishop of Manchester, and he no mean authority on social questions, was careful to disown its scientific character. The term, Social Science, said he, is

A misleading one, as claiming a measure of certainty for your conclusions, and a predictive power for your principles, which has not been attained, and I do not believe to be attainable.

Another authority, however, can be quoted on the opposite side. Fortunately, it is again a Bishop who speaks. On a similar occasion, in a sermon delivered to the members of the same Association assembled in Birmingham, the Bishop of Worcester spoke with equal confidence on this very point. His words are almost all that I could wish:—

There are laws of social science [said he], moral laws established by the Creator, to regulate the well-being of men in communities.

Omit the word "moral" as likely to be misunderstood, and as limiting too much, and therefore injuriously, the range of