

THE
RAGGED SCHOOL UNION
MAGAZINE.

"Deliver the poor and needy: rid them out of the hand of the wicked."—*Psalm lxxxii. 4.*
"Go out into the highways and hedges, and compel them to come in."—*Luke xiv. 23.*
"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—*Luke xiv. 14.*

VOLUME I.

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P R E F A C E.

WITH the closing month of 1849, we conclude the First Volume of the RAGGED SCHOOL UNION MAGAZINE. Before we commence the labours of another year, and standing, as we do, between the past and the future, it may not be without its use briefly to glance at both.

Were it our province to chronicle the passing events of nations, or to float our feeble bark on the rough ocean of party politics, we might be tempted to dwell for a moment on the upheavings of empires, and the noise of wars and tumults—the echoes of which have scarcely yet died away—and to notify the signs of the times, as indicated by the treble march of the famine, the war, and the pestilence. But this is not our mission, nor the sphere of action which we have chosen, although it has a direct bearing upon all these, and lies at the very basis of our nation's welfare. Our work is to gather the scattered portions of forlorn and destitute humanity, as they wander homeless and friendless in the world, or lie prostrate in the fetid lanes and alleys of our great cities, and to tell the world of their wants and claims. We seek to show, that much of the honour and prosperity of our country depends upon the observance of a due economy in the disposal of *all* her children, and that not even one of the most ragged and destitute can be lost, through ignorance and neglect, without robbing the nation of a portion of its wealth, and casting a stain on its dignity and honour. To promote the elevation of the destitute poor, by means of education and other needful appliances, have our pages been almost exclusively devoted. We have endeavoured to encourage the labourer in his work—the wealthy to give of their substance—and to enlist the sympathy and assistance of all Christians, on behalf of a cause which must find an approval in every benevolent heart, and which our God has been pleased so signally to bless. During the past year nearly *sixty thousand* copies of the Magazine have been circulated among all classes of Christians, including a large portion of the nobility and gentry of our land, each containing some new record of our proceedings, and important facts connected with the welfare and condition of our neglected poor. Nor can we believe that we have been engaged in unproductive labour, although in many instances the fruit may not be apparent. To produce a permanent record of valuable facts

is itself important ; but to enlist a practical sympathy, and guide it into a proper course of action, has been still more our aim, while seeking to further the great work of moral reformation. It has been our pleasing duty throughout the year to record, though not a rapid, yet a steady progress. New friends have been added to the cause—new schools have been established—and many of those that previously existed have been greatly extended, and increased in efficiency and usefulness. The success of the Emigration Scheme has also been tested, and notwithstanding the objections that have been raised against it, has proved itself worthy of the attention of the country, as well as the support of the Government.

Those who have searched our pages for subjects merely of common interest or amusement, have no doubt been disappointed ; for instead of imaginary evils, we have had to deal with the solemn and stern realities of life. We have sought the promotion of a great work, and because of this the matter has been more of an exclusive character.

Our labours in future will be directed to the same end, although in the selection of subjects we may embrace a wider range, including the efforts of societies and individuals for improving the social and domestic condition of the poor, and such other means as are used for the furtherance of this common object. Knowing how true it is that “ the iniquities of the fathers are visited upon the children,” and thereby transmitted to succeeding generations, we hope to extend the range of our observations beyond the school-room, and bring to light many of those secondary causes that are at work, corrupting our population, and sinking them deeper in the scale of moral and social depravity.

But as those causes are not all floating on the surface, nor always apparent to a cursory observer, a greater amount of labour will therefore be necessary, and this induces us to invite the co-operation and assistance of all our friends. Contributions, written in a *spirit* and *style* suited to our pages, containing important facts on any of the subjects at which we have hinted, and showing their bearing on the evils we seek to remove, will be gratefully received and meet with due attention, if characterized by accuracy, terseness, and brevity.

Thus, having indicated the course we mean to pursue during the coming year, we entreat the assistance of all those who have at heart the cause of the poor and the helpless, urging them to action by the command, and encouraging them to perseverance by the promise of God when he says, “ Deliver the poor and needy : rid them out of the hand of the wicked.—And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.”

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THE
RAGGED SCHOOL UNION
Magazine.

JANUARY, 1849.

Introduction.

THE commencement of a Magazine, as a medium of awakening or sustaining interest in a work of widely-extended philanthropy, is generally supposed to indicate that the judgment of the national mind has been pretty clearly expressed on the expediency of the work itself. We do not expect to see a periodical started to *make* an institution great, but because the public, having decided that it *is* great, more extensively diffused information upon its results and benefits may reasonably be expected to make it greater.

On this assumed pre-requisite for a new periodical, we hold that a case is made out for our present undertaking. We feel that we hazard nothing, and take for granted nothing, when we claim for the institution of Ragged Schools the rank of a *recognized social movement*. Their past and their present are a *great fact*. In spite of difficulties beyond those which commonly frown upon the early labours of the Christian patriot, the work lives on, and is gathering strength daily; leaving the timid to wonder at the dissipation of their own fears, and teaching objectors to be cautious, how they conspire for the overthrow of a work which, haply, may be of God.

And what was the condition of things which originated this great thought, giving those who were possessed by it no rest till it had taken the name and form of action? Why, the spectacle, in many parts of the metropolis, as well as in our large towns, of masses of idle children, having few to care for their bodies, and "no man to care for their souls." For the most part these are "a seed of evil-doers' children that are corrupters;"—in person filthy; in garments tattered; in habits squalid; subsisting chiefly on the wages of vice, and schooled only in the lessons of crime. They

dwell commonly in some definite, little known, and generally avoided locality. The district visitor does not enter their courts, knowing that she would receive only insults and rudeness for her tracts. The laborious minister does not visit them, because, congregated as they generally are, in the heart of our over-crowded parishes, he finds enough, and more than enough, for all his pastoral exertions, in the abodes of honest poverty, and in the chambers of the sick and dying.

It is manifest, therefore, that if any good is to be done, a *new agency*, definite in its aim, and specific in its character, must be brought to bear upon this spreading evil. It could be done in no other way. There is no such elasticity in our moral nature, as that vice should work its own cure, or lift itself from the pit of its own degradation. For all intellectual, social, or moral improvement, man is to depend on man. This is the law of the present economy. If we forget this law, or if we break it, we must be content to make our moral evils of longer life; he that is in darkness will be in darkness still, and "he that is filthy will be filthy still."

Acting on this conviction, men, strong in faith, commenced the establishment of **RAGGED SCHOOLS**. With what success—by what instrumentality—on what principles and plan of operation—it will be the design of the present publication to develope. And we may therefore say, generally, that the contents of our future pages will admit of some such classification as the following:—I. What **HAS** been done. II. What is at the present doing. III. What **MAY** be done; and IV. What there still **REMAINS** to do.

I. **WHAT HAS BEEN DONE**.—The originators of Ragged Schools had to "walk by faith;" those who come after them may almost "walk by sight." They will see, in our Magazine, by what means the mountain has often become a plain, and difficulties, of the sternest and most appalling front, have retired before undiscouraged faith, affectionate zeal, quiet trust, and "patient continuance in well-doing." Our publication will be expressly an organ of *results*—a medium through which our various schools may make known their progress, as well for the information of the public, as for the encouragement of less successful labourers.

II. **WHAT IS ACTUALLY DOING**.—The work we are engaged in is "not done in a corner," and yet many are as ignorant of it as if it were. The opening of a new school excites no sensation, and

public meetings they never attend. But they will read a brief periodical; and, as a record of the more interesting features of our public meetings, and of the proceedings of local associations, it is hoped that our Magazine will not be without its interest.

III. WHAT MAY BE DONE.—Successful as our schools have been, they are yet comparatively unknown. The nature of the agency has never been formally submitted to the public *in detail*; and, in many parts of the country, it is known only as a beautiful result. Hence the frequent applications our Committee receive for information and advice. There are numbers, both among clergy and laity, who admire, approve, and wish to imitate the example of our schools, but they know not how to *begin*. Our pages it is hoped will supply this desideratum. They will be thrown open to all inquirers; and “line upon line,” and rule upon rule, will be laid down for their guidance, as the exigencies of the case may require.

IV. And, lastly, our Magazine will point out WHAT REMAINS TO BE DONE. With a painful but yet necessary industry, we shall try to bring together such statistics of ignorance, destitution, and crime, in our juvenile population, as shall arouse all the better sympathies of our nature to life and action. We shall show the baneful influence these things must have upon our national and social character; calling upon ALL, whether as citizens concerned for the moral atmosphere of their neighbourhood—as masters interested in the fidelity and intelligence of their servants—as parents dreading the far-reaching influence of vicious example—or as Christians anxious to preserve the young from vice, the poor from crime, their country from shame, and souls from everlasting ruin, to aid us in a work which the wise and good have approved, and which a gracious God has blessed.

Such is a brief exposition of our views in sending forth the present publication. It is begun, we trust, in the same spirit of faith, and love, and patient waiting, as was the great work whose objects it is designed to advance. But of that work it is but the humble handmaid. This may die, but that must flourish. This may be a thing of accidents, but in that are the elements of perpetuity. No; for the institution whose agents we are, we entertain no fear. Its indestructibility is in itself; seeing it has truth for its foundation, love for its instrumentality, the Bible for its rule of action, and the glory of God for its end.

Original Papers.

THE RAGGED SCHOOL UNION:

ITS OBJECTS AND CLAIMS.

If we could prevail on those whom we now address, to accompany us in our walks and visitations among the densely crowded alleys of this vast metropolis, to witness, with their own eyes, the destitution, ignorance, filthiness, and sin, in which so large a portion of our fellow-citizens are grovelling—to test, by every one of their senses, the character and results of the moral and sanitary condition of these forgotten thousands, we should have no difficulty in convincing the most obstinate of the duty and necessity of some vigorous and immediate efforts.

If, after such a perambulation, we could further prevail to conduct them to the schools in connexion with the Central Society, termed the “RAGGED SCHOOL UNION,” and especially to the school lately founded in Westminster, for the daily education and maintenance of children left in the most forlorn and perilous condition—perilous, we mean, in respect of the gallows or transports which stand before them—we should be equally successful in satisfactorily establishing the reality and value of the system we have adopted.

It is, however, much to be lamented, that so few will form their own judgment from personal inspection. They trust to the oral or written narratives of others, which must ever fall short of the disgusting truth; or they stifle their sympathies by believing, or assuming, that the pictures are overcharged. But, whatever the cause, the consequence is equally fatal to the miserable objects of our care, and equally discouraging to those who labour in the cheerless vineyard. The once awakened charity is not sustained—the source of the bounty, at no time very abundant, seems to be dried up—while the children, refreshed by this scanty rill, and already blossoming with the promises of fruit, will be sent back to that furnace of wickedness, from which they have been lately snatched with so much anxiety and toil.

The fact is, that the contributions we have received have been altogether insufficient for the purpose we have in view. We have not collected, from the many hundreds of rich or easy persons to whom we have made application, a sum equal to that required for the training of a

small fraction of the juvenile misery of Westminster. The great bulk of our fund for that locality was given by one lady, in three amounts, one of two hundred, another of three hundred, and a third of five hundred pounds ; it is by this liberality alone that we have been enabled to continue our operations in Westminster ; and it will be on the failure of this munificence, (a repetition of which we cannot expect,) or of the public favour that might make compensation for it, that we shall be compelled to drive the children from the school, and close the doors of the much needed asylum.

The conductors of the movement have, doubtless, entertained very sanguine hopes that the exposure of the festering mischief, and the ample proof of the effective character of the remedy, would have prompted a general and earnest endeavour to assist their labours. They have met, it is true, with much sympathy in language—crowded assemblies at the foundation, or the anniversaries of schools, have attested at least the desire to hear something about the matter ; and those who have examined the present condition of the children, and contrasted it with their former state, have expressed unqualified approbation. The evil, nevertheless, is as gigantic as before ; and the admiring parties, neither by themselves, nor by calling in the aid of others, contribute anything to abate the monster mischief.

We scarcely think it necessary to dwell on the urgency of these claims, to exhibit the plague and its inevitable consequences, and the duties demanded of us all by every law of justice and humanity. If the public sympathy has not been roused by the daily contemplation of crime and suffering, our appeal would, perhaps, be weak in stirring it to activity. But we hope that the feeling is alive, and that no more is required than to point out a channel in which it may safely and beneficially flow.

It cannot fail to be alive in the hearts of any who may read the column of police intelligence in the papers of each morning. The courts are really oppressed by the numbers of juvenile delinquents, while the magistrates are at their wits' end to devise punishments for each offence, balancing between the youth of the offender, and the peril, both to the child itself and the dignity of the law, of allowing the offender to go "scot-free." Some time ago, a disclosure was made before one of the courts, of a foul and wicked establishment, in Brick Lane, where a notorious Fagin kept a lodging-house for boys, and daily dispatched them, with all the authority and precision of a general officer, to their assigned task of fraud or violence. Now this may be taken as a fact representative of many others ; there are scores of such nests of infamy, in which crime of every kind is hatched. No law could reach these dens of iniquity ; they are not, nor could they be

made, illegal in themselves, for it is not the aggregation of human beings that can be forbidden. Neither could the law prevent the contaminating influence from the aggregation of such persons—it is an earlier and higher source that must be drawn upon for the correction we desire.

But the police reports, and even the police statistics, which exhibit much that is never brought under the cognizance of the public press, give but a faint outline of the general disorder. To ascertain the whole truth, to estimate the magnitude of the evil, we must penetrate into the very recesses of the predatory tribes, and hear the incessant complaints of turbulence, great and small thefts, insolence, and idleness, from those in whom there is still left some slight perception of the distinction between right and wrong. The visitor will return to his home astonished, far less by the amount than by the paucity of crime recorded in the newspapers—he will certainly cease to wonder that pauperism is so rife, and will see in a growing population a growing development of peril and suffering.

Any schools, though open only for a few nights in the week, would apply a slight medicament of the balm of Gilead to these festering wounds. Let us suppose that one per cent. of those who attend them would receive a real and lasting benefit; the result, surely, is worth the cost. If open for every evening they would, proportionately, bear fruits; if open during the whole and every day, they would produce the amplest results of which the condition of the people is at present susceptible. We may rest our assertion on general principles—we may rest it on the experience of others—we may rest it, as we do, especially on our own. It will not be out of place to quote here the testimony of a notorious thief, a resident practitioner in the neighbourhood of our Industrial School. He came to inspect the buildings, and learn the “curriculum of study” proposed for the children; he heard it; and, expressing his approbation, added his intention to become an annual subscriber to the amount of one guinea! “What,” said the City Missionary, “is the meaning of this? You know that these schools are established to counteract such practices as yours.”—“Ah!” replied the man, with an altered tone and countenance, “if such things had existed when I was a boy, I should not have come to my present disgraceful condition.” Here is one, among many, of the instances we could produce in attestation of the utility of these humble institutions; were there any further doubt on the subject, we might remove it by citing the willingness, nay, the burning desire, the children exhibit to enter the school, and embrace the discipline. Many wish to avoid the wandering and precarious life; and a few are sincerely anxious for higher things.

We do not shut our eyes to the greatness of the undertaking, nor delude ourselves as to the difficulties that we must necessarily encounter. We see it all; and we are, nevertheless, very sanguine that much evil may be effectually removed, and the remainder considerably abated. The numbers, in the first place, of the really ragged classes, have been somewhat overstated;* thirty thousand, perhaps, might be the safe estimate. Now, from these, a farther deduction must be made before we arrive at the amount of what may be regarded as the body of hopeless ignorance and pauperism; for it is very remarkable, and almost incredible, except to those who have personally inquired, how much money is obtained and misspent in various ways by these dexterous urchins. This may be proved by the success of the Clothing Fund, Book Fund, and other funds, opened in the most destitute schools, where a right direction has been given, by the care of the teachers, to accumulation and expenditure.

But we are sanguine on the supposition only that means will be found to give these wretched children a fair opportunity of breaking off their evil habits, and acquiring new ones. Such an experiment, however, cannot be satisfactorily tried if we go no further than the evening school, to be opened for three hours, from six to nine o'clock. This arrangement is a kind of Penelopic web; the work is done and undone again with painful certainty and precision; and the children, having acquired a small treasure of thrift, cleanliness, and morality, return to their vicious relatives and companions, to be plundered, as it were, of their scanty stock of virtue. That a different issue is very possible, may be proved by the admirable efforts of Sheriff Watson, at Aberdeen; the wisdom and humanity of his plan have been tested by their results; vagrancy is extinguished; and the eye and the heart are no longer distressed by the daily exhibition of vice and suffering.

The circumstances of that town were, no doubt, far more favourable than those of London to the success of such establishments. We could, however, in our proportion and degree, attain very similar results from similar principles. The children must be withdrawn from their daily occupations; but, as their daily occupations are, in truth, their daily sustenance, we must devise some means of rendering this change of life not only pleasant, but *possible*. A moderate quantity of food, therefore, will be required, of so limited and simple a character as to offer no inducement to the mere glutton, but enough to keep them in health for

* Although the number of children in London, who are growing up uneducated, may be stated (as in our first Annual Report) as exceeding 100,000, yet the really ragged, destitute, forlorn class, probably do not exceed one-third of the above number.

the prosecution of their studies. Half our efforts are thrown away when expended on a feeble and famished race of children. What can be expected from the diligence or capacity of scholars who have not tasted food during the day, and many of whom have been seen to faint from mere exhaustion ?

We entreat all persons very seriously to consult how small a sum will be adequate to effect a very great good. Seven pounds a year for each child will nearly supply every possible requisite. Let us suppose that thirty thousand is the number of those who, in London alone, demand this special assistance; a sum, then, of two hundred and ten thousand pounds *a year*—a sum that would barely cover the national expenses for crime in *two months*, would go far to balk the jailor of his prey, and turn the jails themselves into school-houses or factories.

Many people run away with the notion that so degraded a class is beyond the reach of reformation or influence. Now, strange as the assertion may appear, we at once affirm that we entertain more hopes of fruit from the miserable than from the easier ranks ; of that fruit, we mean, which is seen in the development and nurture of the feelings of the heart. Our difficulty does not lie in eliciting the affections of these neglected children, but the finding fit employment for the qualities we impart. Those born and placed in safer circumstances may withstand the temptations to which the pupil of the Ragged School might eventually yield ; but, for the mere detail of teaching, we prefer the wild to the demurer class.

Oppression and sorrow have, of themselves, taught to many submission and endurance. It may be seen in several incidents, trivial, perhaps, in their nature, but illustrative of their habits of mind. "You must wait," said the missionary to a boy at one of those tea-parties, where, once in twelve months, the appetites of these novices learn what it is to approximate to a full meal—"you must wait, and then you shall be fed." "Oh, I can wait," said the boy, his teeth actually chattering with hunger, "I am more accustomed to that than to the other!" Nor has suffering failed in its frequent, though not invariable result, an interchange of sympathy. We saw a gratifying instance in the school at Broadwall. One boy, of the most lawless life and insolent behaviour, was, after repeated expulsions, considered incorrigible. He was sentenced, therefore, to be finally dismissed. His circumstances, no doubt, were very deplorable; and much, it is true, could be said in extenuation, drawn from the misery and sinful neglect of his earliest and latest years. A public example was, however, necessary. But the six principal boys came, in a body, to the master, and made intercession for one more trial, engaging to use all their influence, and be responsible for his future conduct. The request was granted, and the lad was saved by the efforts

of his ragged companions, who, only a few months before, neither knew nor cared to discern the difference between right and wrong!

The members of the Union are persons of various opinions, and belonging to every class of society and department of industry. They are united, nevertheless, by the single bond of a deep and earnest desire to diffuse the light of the Gospel throughout these wretched classes, and, by that means alone, elevate their social and moral condition. In making an appeal to the public sympathy, they are not impelled by any exclusive spirit, nor do they seek that the task should be confided entirely to their hands. Their object is to make known the evil, to place these unhappy sufferers before the eyes of the country, and rouse it to a sense of duty, and a method of remedy. An effort on the largest scale would, certainly, afford them matter for hearty rejoicing; but they do not disregard the very feeblest endeavours. It is sufficient for them that they seek the welfare of immortal souls, looking to the end, and not to the agents; deeply thankful if they be but the instruments whereby a single child may be brought to the knowledge of redeeming love!

A.

RAGGED SCHOOL MEMORIALS:

THE OLD STABLE.

No. I.

It is upwards of ten years since we first visited the back streets and courts which lie immediately behind Westminster Abbey. Our object was to make known the message of God's mercy and love to the degraded inhabitants of that neighbourhood. After taking a survey of the old brick buildings, some of which seemed nodding to their fall, we entered the wretched dwellings. This, however, required no small degree of moral courage. While passing from house to house and room to room, we found everything in keeping with windows long-since broken, and street-doors wrenched from their hinges. The filthy, dilapidated dwellings sadly harmonized with the ruffianly and besotted aspect of the inhabitants, among whom employment too frequently means crime, and amusement—debauchery and outrage. No one could go within the precincts of such a place, without perceiving that he had entered into a colony of thieves and pickpockets. Under the shadow of St. Stephens, the seat of British *Legislation*, were these masses of the human family to be found, who knew no religion, and literally owned no laws. At the doors and windows of the houses, and also at the ends of narrow

courts, were seen loitering, groups of half-dressed men and women, smoking, swearing, and occasionally fighting. The swarms of filthy, neglected children, squatted in the mud, were screaming forth language as profane and obscene as that of their elders. These were being trained, as their fathers and mothers had been before them, in that system of education of which Newgate and Botany Bay are the almost inevitable results.

One fine Sabbath afternoon, in the month of April, when the streets were unusually crowded, after having provided a large room, we went forth in company with a poor tinker, (the only person in the neighbourhood who would render us any assistance,) to gather together these poor neglected and outcast children of the streets.

After no small effort, forty were taken to the room, all of whom looked as wild as the deer taken from the mountain, and penned up within the hurdles, when approached by men ; the matted hair, the mud-covered face, hands, and feet, the ragged and tattered clothes, that served as an apology to cover their nakedness, gave the group a very grotesque appearance, and would have been a fine subject for the painter's pencil.

Little was done that afternoon besides taking the names, and even in this we had to encounter difficulties. Beginning with the first bench, a boy was asked, "What is your name?" He answered, "They calls me Billy." "Where do you live?" "I lives in that yer street down the way, at Mother M—'s rag-shop; I have a tother brother, but I am older than he." The next boy was ten years of age; he said his name was Dick. "Any other name besides Dick?" "No, they calls me Dick; I sells matches in the streets, and live in that tother street next room to Jimmy that sells oranges." Such is a specimen of the answers given to questions respecting names, age, and residence!

Some interesting stories were told them from the Scriptures, and at the close of the afternoon each child had a small card given him, containing a short prayer. Attached to it was a piece of pink tape, that it might be hung over the mantel-shelf.

This appeared to them more valuable than if it had been gold. Accompanied with the reward was an invitation to come again next Sabbath, which was heartily responded to by each child. Next Sabbath a large addition to our former numbers was congregated at the school-room. The work of teaching was commenced, amid difficulties only known to those who engaged in it, but by patience and perseverance they were eventually overcome. For the first time in the history of these neglected outcasts, they found out that some one loved them; they had hearts to feel it, and in return they gave their best gifts—regular attendance and orderly attention.

Though the room gave comfortable accommodation to eighty children,

it soon became "too strait." A larger one was sought ; and, as a substitute for a better, an *old stable* was taken and fitted up for the purpose.

It was soon found that the children lost much of what they gained on the Sabbath, by having no other employment or amusement but that afforded by vice and crime during the other six days of the week. To remedy this evil, when the old stable was ready, the school was opened every day. It was soon filled to overflowing, for every child was made welcome, however ragged or destitute.—

The first summer's instruction had closed ; dark December had arrived, with its cold nipping frosts, which told powerfully on the half-naked bodies and unshod feet of the children. Their ankles and feet were very often chapped and bleeding ; yet, suffering as they did, nothing would keep them from the school. Why ? Because the teacher was kind, and the hand of kindness was held out by all who met them there.

Our hearts were often grieved to witness them shivering in the cold, and especially as we could render them no assistance, for it was with great difficulty that sufficient funds were raised to carry on the school. We have seen many of the children taken ill and die, through exposure to the inclemency of the weather. Poor James S—— ! We shall never forget his death-bed scene. Cold settled on his lungs, which ended in rapid consumption. When we first visited him, he was lying in the corner of a cheerless room, on a pallet of dirty straw. The mother provided a chair, the only one in the room, and it was broken. A large deal box stood in the middle of the floor, which served as a table. The mother was both dirty and ragged. James said he was dying, and that he was going to Jesus. He requested us to read the Bible to him, that he might learn more about the Saviour. The next day that we visited the little sufferer we found him much worse. He had a brother and sister, for whose welfare he showed much anxiety. He first said to his brother, " You must pray for a new heart ;" and told his sister to go to school, where she would learn about Christ and the way to heaven. Then, fixing his glazed eyes upon his father and mother—for they were both in the room, looking on their dying boy, for the last time—poor James said, with a faltering voice, " Oh ! mother, will you give up drinking, and go to chapel, and pray for a new heart ; I want to meet you in heaven ; do, mother." The mother's heart was full—tears ran down her squalid cheeks. We had often made the same request to her, but our words fell upon her ears like rain-drops on the adamant rock. But the voice that now spoke broke open the well-springs of her heart ; like a voice from the grave, it came from the lips of her own boy, which were soon to be closed in death. The accusations of a guilty conscience added force to the

request of the dying child, for she knew that his disease was the effect of her own neglect, through intemperate habits; and that, through his short and sharp existence, from her he had experienced more of a parent's negligence than a mother's care.

When he had a little recovered—for he was very feeble, and could scarcely articulate—he told his father he would soon leave him, but he was going to his heavenly Father. Looking wistfully at him, he continued, “Will you give up swearing and bad words, father, and read the Bible, and go to a place of worship, and pray to God to give you a new heart, and I shall meet you in heaven?” The father could not answer the child, but stood wiping away the tears with the sleeve of his tattered flannel jacket; but the mother answered for him, and, kissing the child, she said, “He will, James—yes, he will!”

Poor little James knew that Mary, in the next room, who had been his school companion, was very ill of the same complaint. He requested his mother to carry him to see her, for the last time. On seeing the little girl, whom he kissed with much tenderness, he said, that Jesus loved her, and then bade her farewell.

He was brought back, and laid on his pallet of straw, but his work was not yet done. He had a grandmother, who had treated him kindly when in health, but was not then present to hear, from his own lips, his dying counsel, but we were requested to convey to her the following message: “Tell grandmother to give up buying things on Sunday, and read the big Testament you gave her, and go to chapel.”

We closed this affecting scene by offering up prayer to God in behalf of the little sufferer. In one short hour afterwards, the Saviour took home to himself this—the first ripe fruit gathered from our labours in the *Old Stable*.

HOW TO EDUCATE.

EDUCATION is not the putting a sharp weapon into a man's hand, but training him to employ for good purposes whatever weapon may come in his way. Let the schoolmaster, when he is abroad, step into the menagerie, and borrow thence the leading principle of his art. We know better how to educate a lion than how to educate a man. Education is to *train a child out of bad habits into good*, and reading or writing are useful or hurtful just as they aid, or hinder, the accomplishment of this end.—*Rev. W. Arnot.*

Poetry.

THE RAGGED SCHOOL.

A SKETCH IN COURT.—BY A BARRISTER.*

HARK! heard ye not that loud and startling shriek?—
 From yonder gallery's crowded rows it came;—
 'Twas long—'twas fearful—and it seemed to speak
 A mother's anguish, at her offspring's shame:
 "Left to himself," † to herd with folly's band,
 The child *at home* was taught no useful rule,
 And no kind Christian took him by the hand,
 To guide his footsteps to the "RAGGED SCHOOL."

Had he been there, he might have learned to bend
 The knee in prayer—to shun the haunts of crime,
 And gain the favour of that heavenly Friend
 Who reigns enthron'd above the spheres sublime:—
 Such might have been his lot; for grace can change
 The heart from folly's sway to wisdom's rule:
 But some, perchance, may deem this doctrine strange,
 And wondering ask—What is a "RAGGED SCHOOL?"

Neglected youths together brought to meet,
 With tattered garments and "unwashed hands,"
 Fresh from the mud of river-bank or street,
 Rude as the heathen of benighted lands—
 These all, in order, taught to go and come,
 To prove obedient to their teacher's rule,
 Speak when they're told, and, when they're not, be dumb—
 This is the picture of a "RAGGED SCHOOL."

Where *noble* hearts, and *honourable* minds,
 The lowest depths of infant misery reach—
 Where *beauty's* form its purest pleasure finds,
 The long-neglected little ones to teach—

* Author of "The Ragged School Diorama," "The Lamb and Flag," "Come and See," etc., etc.

† Proverbs xxix. 15.

Where *kindness* ever works, and seldom fails,
 (E'en though the child be stubborn as a mule)—
 Where *patient love* o'er waywardness prevails—
 There go, and ye shall find a "RAGGED SCHOOL."

To curb the passions, and to mould the will ;
 To guide the wandering, and bring back the lost ;
 With Scripture truth the memory's stores to fill ;
 And seek the soul to save, at any cost :
 To heal the youth that haunt our public ways,
 Foul as the crowds that throng'd Bethesda's pool ;—
 This is the effort of our modern days—
 This is the glory of the "RAGGED SCHOOL."

The band of labourers, *now*, though scant and small,
 To see *the first fruits*, with delight begin ;
 A time will come, when, in the sight of all,
 The glorious *harvest* shall be gathered in :
 And thousands then, in heaven's unclouded calm,
 Shall bow to Him who doth all nations rule,
 Strike the sweet harp, and wave the victor's palm,
 And bless the Saviour for the "RAGGED SCHOOL."

Christians of Britain, if ye love your land,
 Your land of freedom, by the TRUTH made free,
 Give of your substance, that each youthful band
 That truth may learn, and God's salvation see ;
 Cleanse not the "*outside of the cup*,"* alone ;
 Who does, is but a pharisaic fool ;—
 But, that its inward brightness may be shown,
 Pray for a blessing on the "RAGGED SCHOOL."

J. P.

Dec., 1848.

THE TRUE MOTIVE.

LET that motive urge you which fired evangelists and strengthened martyrs—to which earth owes its most splendid virtues, and to which heaven owes all its earth-born citizens. Let the love of Christ constrain you, and then you can neither live too long, nor work too hard, nor be summoned from the world too soon.—*Rev. James Hamilton.*

* Matthew xxiii, 25.

Editor's Portfolio.

JUVENILE DELINQUENCY.

WE have been favoured with the following important statement from the Secretary of one of the first Ragged Schools that was established in London. We trust the youths, to whom he refers, may find their way back to school, and that, by kindness and perseverance, their teachers may be as successful as many of their fellow-labourers have already been, in rescuing such unhappy outcasts from the ruinous course on which they have entered :—

"Finding it impossible to get the children to attend our school in the forenoon, we determined upon changing the hours to half-past six in the evening. We commenced our new plan on Sunday, November 26th, when we had upwards of 200 children and youths in attendance. Under all circumstances, their behaviour was good during the greater part of the evening. About ten minutes to eight o'clock, however, there was a signal given by some of the boys, and instantly there was a move in all parts of the room, and a rush made to the staircase. The superintendent was amazed at this proceeding; recovering from his surprise, however, he darted across the room, and was just in time to catch the last one ere he reached the door. Twenty-one had already made their exit.

"The boy who was caught struggled hard to get away, and loudly cried, 'Let me go—let me go.' But, holding him fast, the teacher replied, 'When you have told me what this plot means, you shall.' 'I want to go to business,' said the boy. 'Business—why, it's Sunday night.' 'Never mind, you let me go,' continued the lad. The superintendent still held firm. 'Well, I'll tell you the truth, sir; do you see it's eight o'clock, sir.' The teacher looked at the clock, and nodded assent. 'Well, sir, we catches them as they comes out of church and chapel.' A policeman now entered. 'Where,' said he, 'did you get those boys from? They are, every one of them, convicted thieves.' Reader, we present you with the fact. It must do its own work. Perhaps some of these boys, ere long, will be on their passage to a distant land, not sent out as pupils from our school, but as felons. Would we could have checked their wicked course. But yet, who knows what good the hour's instruction they received may do? Perhaps, when thousands of miles away, they may remember the Ragged School, and the class, and the book they read, and He who gave it; and, like the thief on Calvary, with their latest breath, they may cry, 'Lord remember me.'"

J. T. M. W.

EVERY-DAY WRETCHEDNESS.

Do we wonder at the wretchedness obtruding itself amidst the bustling magnificence of our great towns? A slight insight into the mental and moral destitution of the neglected classes would remove our surprise at their defects,

and lead us to wonder rather that, with such associations, so much of a fine humanity yet remains amongst them.

I see now a squalid mother, with four children by her side, whom she loves like a savage. She wears the rags of a widow's weeds; she lives by the compassion of passers-by, who fling her pence to avoid the pain of her presence; she cannot smile, and never had any reason to do so; her heart is strong in the feeling of fatality; she doubts not that her wretchedness is the inevitable appointment of a Power whose name she has never heard but in blasphemy, and with which the idea of love would be the most unlikely association. Her husband died in an hospital, where a medical student gave him a tract which he could not read, and whispered at last, in his dying ear, of Jesus and the resurrection; and in death the man wept, and wondered that such words had never reached his ear before. His parents and his wife's parents were vagabonds and outcasts, and it was never known that any of their generation could read. The creed of the Egyptians under the Pharaohs was a creed of light, compared to the palpable darkness of their minds. That haggard widow can only be a whispering beggar in the metropolis of calculation and commerce. What wonder! Two little girls creep feebly by her side; their faces are livid, and withered, and sad; they will soon die. The baby on her bosom is also wasting away. But the diminutive boy, about nine years old, standing at the corner, begging of those speechless ladies with feathered bonnets, has some vigour in him; he was born when his mother's heart was warmer, and his father was drudging on with some hope in his ignorance. That boy will, if left alone, probably be a thief, and come to the gallows, or be sent to Norfolk Island. He is shrewd, quick, sensitive, and already heroic in his efforts to cheat mankind, whom he supposes to be all against him. How shall that child be improved? He dwells in the midst of uncleanness and cruelty, catching the contagion of sin from the expression of almost every face, and he is in sympathy with polluted humanity in every form. How shall that susceptible young being be transformed in the spirit of his mind, so as to grow god-like, while all the influences about him tend to make and keep him hideous within? *Educate—educate; stamp burning truth upon his soul; show him that you are in sympathy with heaven; impress the character of Jesus on his mind; let him feel the Saviour's love in yours; let him see how you adore actively, because the Maker of worlds, and of souls, and of bodies, is pledged to redeem us from all evil. Teach him the Lord's Prayer; bid him look abroad upon the universe of light, and give him the key to its glories; give him knowledge, and you will then furnish him with motive for behaving as if he might hope to become an heir of God. That boy may be either a Barabbas or a Barnabas. Under the guardian influence of Christian associations, and the spirit that unites souls in the love of a glorified Master, who was once crucified for them, the incarnated inheritance of evil would be exchanged by that boy for a godly heritage; and, instead of growing up as an Arab amongst men, he would be able to smile like an angel, even if they should stone him, for he would still look into heaven and pray for them.—Dr. Moore.*

Intelligence.

ST. GILES' RAGGED SCHOOL.

THE second Public Meeting in connexion with these schools was held on Monday evening, Dec. 4th, at the Music Hall, Store Street, Bedford Square; the Hon. and Rev. H. M. Villiers occupying the chair. The room was crowded at an early hour by a respectable audience, who seemed deeply interested throughout the evening.

The Rev. Henry Jones opened the meeting by prayer.

The Chairman then said, there were several Christian friends and ministers who would have been present but for other engagements, amongst whom he had received letters from the Rev. H. Hughes, M.A., the Rev. Wm. Cadman, M.A., the Right Hon. Lord Ashley, who sent a donation of £2, and Lord Denbigh, who sent a donation of one guinea. Mr. Villiers proceeded to express an earnest desire for the success of this school, as he was personally interested in it, being in his own parish; he would be sorry, however, if any present should suppose the remarks they heard made applied only to the Ragged School of St. Giles', (Hear, hear,) and when they called to mind a statement recently made in Parliament, that there were in London no less than 30,000 children, all in a condition to partake of the benefits furnished by Ragged Schools, he thought no one could hesitate to contribute to their support; that these children might not, at the day of judgment, exclaim, "No man cared for our souls." Ragged Schools possessed peculiar claims, whether they were regarded as a philanthropic, a national, or a Christian question. They were a moral police force, and a moral force was always superior to a physical force. These schools were peculiarly suited to the exigencies of the case they were intended to meet, and it was the duty of all to do something in their aid. He concluded by calling on the Secretary to read the Report.

Mr. Williams, the Secretary, then read the Fifth Annual Report, which was of a very cheering and encouraging character. The Committee had much pleasure in speaking of the improved moral tone which prevailed among the

scholars. During the past year they had paid more attention to writing and arithmetic than in previous years. The average attendance was about fifty-two; the number of boys who had received instruction was 314. Lord Ashley had recently prevailed on Government to provide with outfits and send out 150 boys to South Australia; and the Committee had peculiar pleasure in stating that sixteen out of St. Giles' Ragged School had been accepted by the Emigration Commissioners as fit candidates. Of these, ten had already sailed for Port Philip, lads of from fourteen to twenty-one years of age. During the past year, £14. 7s. 11d. had been deposited in the Provident Fund in connexion with this school. The Report detailed many very interesting and encouraging instances of usefulness, which our limits preclude the possibility of giving.

The Rev. Wm. Short moved the adoption of the Report. He said, if we hoped to see this country filling the place which he believed God intended it should fill, as the bulwark of the church, we must see that religion was progressing in the dirty alleys of our overgrown cities. Not only must our zeal be shown, in prayers offered up in an unknown country, and in an unknown tongue, but our own dirty alleys and lanes must be remembered, and in them must we pluck the brands from the burning. He gave some interesting particulars relative to the opening and progress of a school in a very destitute part of his own parish, "Little Ormond Place." He concluded, by exhorting the young people present, first to give themselves to God, and then come forward and assist in this great and important work.

The Rev. E. Pizey seconded the Resolution. He remarked, that the blessings in connexion with Ragged Schools were very comprehensive. In educating a poor child, not only were they blessing that child, but stirring up his energies to become a benefactor of his race. It must be remembered, that the class they sought to benefit were persons not only indifferent to their own salvation and that of others, but were absolute curses in the circles in which they moved,

many of them having been actually convicted of crime. If, then, under the blessing of God, we could bring these outcasts under the influence of God's Spirit, where was the individual who could refuse his prayers and his assistance in rescuing these poor souls from the everlasting misery they had in prospect? We were not to forget the example of Him who came to seek and to save that which was lost. We equally needed salvation; on this point we stood on common ground with those outcasts whose case he was pleading; and this should lead us to sympathize with them. He prayed that the Spirit of God might rest on all those devoted teachers who gave their time to this work, and that there would be such a response to the appeal now made, by all present, that next year they would hear of the school which was required having been erected, and the blessing of God would crown their labour of love with abundant success.

The second Resolution, expressive of thanksgiving to God for blessings vouchsafed on the labours of the Committee and Teachers, was moved by the Rev. R. W. Overbury. He felt much pleasure in moving the Resolution, because of the grateful feelings it breathed. The blessings of God were indeed ever bestowed alike on rich and poor; there was no distinction of rank or wealth with the Most High. He felt assured, if this meeting really were grateful, there would be no lack of contributions for the purposes of the school. We lived not in an age of fruitless speculation, but of useful, productive exertion. We found interest in deliberating plans of usefulness, not as in the time of the schoolmen, splitting hairs in divinity. The question amongst divines of the present day was, How can we most effectually spread the Gospel of God? How shall we meet the case of those living at our own doors in a state of ignorance and vice? He had a Ragged School in his own neighbourhood; it was in a very low locality—Vine Street, near to Liquorpond Street. The conduct of the children in this neighbourhood, at one time, was a general nuisance; now the shopkeepers in the neighbourhood were heard to express their surprise at the change which had taken place in their conduct and deportment. He had pleasure in recording facts as they were in grace, the

same as were phenomena in nature. He related the case of the minister of a large church in New York, and who had gained some celebrity as an author—his work on Romanism having gone through twelve editions—Dr. Dowling, who had written to him recently, stating, that he received his first religious impressions in an obscure room, used as a school, in connexion with the church of which he (Mr. Overbury) was the minister.

The Rev. H. Jones seconded the Resolution. He thought Ragged Schools had claims on our sympathy of a peculiar nature; they were intended to benefit the neglected young, both temporally and spiritually. It would be well if the Commissioners of our Sanitary Reforms would support institutions such as this, for if they cleansed all the alleys, and lanes, and courts of the metropolis to-day, and left the inhabitants morally and religiously destitute, they would be filthy again to-morrow. On the other hand, if they impart religious instruction, inculcating those principles which promote not only godliness but cleanliness, all the dirty parts of the metropolis would be abandoned until they were put in clean condition. He trusted all would do something to further this blessed work.

The Rev. W. Bevan moved the third Resolution, as follows:—"That it is the duty and privilege of all who have it in their power, especially Christians, to care for the temporal and spiritual wants of the offspring of the poor, particularly the class sought to be benefited by Ragged Schools. And this meeting is of opinion, that industrial classes in connexion with such schools are most desirable, and highly calculated to benefit the moral and social condition of the children, and therefore ought to be established and supported." He said, the Resolution announced the necessity for inculcating sound principles, and forming right habits, among the lowest classes of society, even among those who were regarded as almost beyond the reach of hope. It also recognised the principle, that social agencies might be brought to bear upon them. There was no instrument possessing so much power as the Gospel of Christ, bringing at once the promise of the life that now is, and of that which is to come. Why, he would ask, did Britain stand firm, whilst continental nations were tossed to and

fro, whilst institutions the most ancient were overthrown, and thrones, apparently based on the firmest foundations, were trodden in the dust? Why was it, then, he would ask, that Britain stood with all her privileges intact? The solving of the problem was to be found in Britain's Christianity. (Cheers.) It was not because of our excellent institutions, our valiant soldiery, our wise politicians, but because there was constantly a power at work, higher and purer than these, and in this power was our conservation. (Hear, hear.) Such institutions as these were developments of the Christianity of the country; and in precisely such proportion as we carried our efforts downwards into the lowest classes of society, in such proportion did we imitate the example of Christ. These schools snatched their trophies not only from the squalid and debased, but from amongst criminals also—from amongst those abandoned as outcasts; they are made to feel that for them there was hope; that they might be lifted up from their degradation to usefulness and honest industry. Let them be lifted up, and they would become our best coadjutors in rooting out the sources of physical and moral pestilence. It was by enterprise such as this that we furnished the best reply to the objections of the sceptic; for here our differences of opinion, instead of preventing our working harmoniously together, only had the effect of producing organisation and promoting system. One of the chief excellencies of Ragged Schools was, that it asked no questions as to the creed of the Christian engaging in the work. He urged on all the necessity of assisting, in some way, that they might claim as their trophies many heirs of immortality. (Cheers.)

E. H. Fitzherbert, Esq., seconded the Resolution. He observed, that one of the most touching descriptions of Christ's ministry was contained in the sentence, "to the poor the Gospel is preached," and it was especially to the children of the poor, the very poor, they addressed their labour. He called on all who could to join them, and seconded the Resolution, which was passed unanimously.

Mr. Lloyd moved, and Mr. Cronin seconded, a vote of thanks to the Hon. and Rev. Chairman, which was passed unanimously.

Mr. Villiers returned thanks, con-

cluding his remarks with the injunction of our Lord to Peter, "Feed my Lambs."

The Doxology being sung, and the benediction pronounced, the meeting separated.

A collection was made at the door, amounting to £31. 7s. 8d.

EXETER 'BUILDINGS' RAGGED SCHOOLS, CHELSEA.

THE First Annual Meeting of these Schools was held at the Cadogan Rooms, Sloane-street, on Tuesday Evening, Dec. 5th, the Right Hon. Lord Ashley in the chair. Seldom have we witnessed a more crowded or more deeply interested audience; many were obliged to go away, unable to gain admittance; and others climbing up outside, listened attentively at the open windows.

The meeting was opened with prayer by the Rev. Mr. Rashdall. The Right Hon. Chairman said it gave him great pleasure to meet such an audience, assembled to celebrate the first anniversary of an institution in that district, for the purpose of imparting moral and religious instruction to the most destitute and forgotten portion of the community. It was only of late years that we had made the discovery of that very large class in the metropolis, and all our large towns—a class peculiar in its habits, its manners, its feelings, in its localities, he might almost say—in its nature. Having been discovered, a few individuals began to feel for them, and it was soon found that as the evil was peculiar, the remedy must be peculiar also; and he gave great credit for ingenuity to those who had devised, and he thanked God for having put it into their hearts to establish Ragged Schools. These schools were just adapted to the class for whom they were intended; they were rendered as attractive as possible; they were unfettered by rules, for the rules applied to other children, brought up under different circumstances, were quite inapplicable here. Many of the children were without parents, and many more who had parents would be better without them. These schools should be looked on merely as preparatory, and the children as in a transition state, and that was one reason why he held to the word *ragged* in connexion with these schools. Their object was not to keep them ragged, but the name designated the class

for whose reception they were intended. He appealed to results, as showing they did not wish to keep these children ragged. These schools were intended for those for whom no living soul cared, to provide them with that wherewith they could not provide themselves. If they wished to check the amount of crime, it must be checked in the bud; and if another ten years were suffered to pass without effecting more than had hitherto been done, the evil would be so fearfully augmented, as to be past struggling with. Much had been done during the last ten or fifteen years; he believed that fifteen years ago we could not have stood firm as we now did amid the general political agitations which had been overturning empires. He called upon all to redouble their prayers and their labours, and God would bless them.

The Secretary now read the Report, which was highly interesting. It detailed something of the history of this school. The court named Exeter Buildings had long been proverbial for all kinds of vice, and many a dark deed had there been planned and executed. It had always swarmed with children, idling about and getting into all kinds of mischief. A Christian lady, about four years ago, who had seen and pitied these poor neglected ones, conceived the idea of establishing a Ragged School; she succeeded, and for four years the school had gradually increased in numbers and efficiency. Twelve months ago, at the suggestion of the Ragged School Union, who gave an annual grant of £12, a committee of ladies and gentlemen was formed for the better carrying out of the original intention, and it had, under their management, considerably increased in efficiency. The number of children admitted into the day school since January, 1847, was, of boys 210, girls 152—total 362. The average attendance last year was 70; this year it had reached 120. In March last, an industrial class for teaching the boys tailoring was opened, and had been carried on with much success. About fourteen children had left for service during the last twelve months, all of whom, with one exception, were doing well. The financial statement showed a balance in favour of the school amounting to £3. 14s. 3d.

Captain Harcourt moved the adoption

of the Report. He detailed the rise and progress of several schools, illustrating that rapid progress frequently followed small beginnings.

The Resolution was seconded, in an eloquent speech, by the Rev. Mr. Robinson, of Christ's Church, Chelsea; and being put to the meeting, was passed unanimously.

The Rev. Dr. Morison moved the next Resolution, to the effect, that the results of this and other schools were encouraging, and demanded our sympathy and support. He observed, that it was very common at meetings like the present for persons to be deeply interested, and feel much sympathy; they applauded the speeches, and by other means testified their interest, but, unhappily, there the matter ended. He hoped it would not be so on that occasion, but that all, as they passed the resolution, would carry their sympathy into practical effect. He had pleasure in moving the Resolution.

In doing this, the reverend gentleman laid before the noble chairman a small bag of silver, amounting to £7. 17s., collected in behalf of the school by a member of his own church, in subscriptions of 2s. 6d. and 5s. each, thus showing how much may be done by individual effort.

The Resolution was seconded by the Rev. Wm. Arthur, of Paris, in a speech of peculiar interest and importance; want of space obliges us to defer its insertion for the present, but we hope to favour our readers with a full report of it in our next number.

The Rev. John Branch moved the next Resolution, to the effect, that it was the duty and privilege of Christians of all denominations to unite in this work, both by a personal effort and pecuniary aid. The Resolution was seconded by the Rev. Mr. Rashdall, and carried unanimously.

The Rev. Mr. Cousins moved, and Mr. Anderson seconded, a vote of thanks to the chairman, which the Right Hon. Lord having acknowledged, the Doxology was sung, and the meeting separated.

The collection amounted to £16. 11s. 4d., besides the bag of silver already noticed, and donations to the amount of £35, towards repairing and enlarging the school-room, for which £100 more is still required.

THE
RAGGED SCHOOL UNION
Magazine.

FEBRUARY, 1849.

Original Papers.

INDUSTRIAL SCHOOLS FOR THE DESTITUTE,

ABERDEEN.

BY MR. SHERIFF WATSON.

A FEW individuals met one morning in October, 1841, in the upper room of an old tenement in a narrow street in Aberdeen. The lower floor was used as a blacksmith's shop, and the smoke from the forge having found its way into the place of meeting, hung like a dense cloud at one end of it, giving it a dark and gloomy aspect. Two or three school desks and forms, covered with dust, were the only articles of furniture, and a quantity of old iron lay in a corner. The party consisted of a clergyman, a country gentleman, one or two private citizens, and a local magistrate; it was easy to see that all had an earnest, anxious look, as if doubtful of the success of the object about which they had assembled. It was to establish an Industrial School for the destitute; and when the amount of juvenile destitution, and the means at their disposal for removing it, are considered, it is not to be wondered at that their undertaking was by some deemed wild and impracticable.

Previous inquiry had shown that upwards of two hundred and eighty children subsisted in Aberdeen solely by mendicancy, and were known to the police as having no other means of living than by begging and stealing. The condition of these outcasts was deplorable, and the annoyance and injury they inflicted on the community were extreme. From morning till late at night they plied their task of solicitation, pursuing passengers along the streets with persevering clamour, entering shops with customers, and purloining anything that came within their reach. Objects alike of pity and suspicion, they were alternately petted by the charitable, and hunted by the police. Convicted of some *delict*,

they were removed for a few days, or weeks, from the streets to the prison-cell, where, looked upon as criminals, they had all the appliances of prison discipline directed towards their reformation, but before they had learned anything but the comparative comforts of the jail, the period of confinement expired, and they were turned out, uncared for and unprotected, and allowed to resume their former degrading, guilty courses, till accumulated offences and useless imprisonments rendered transportation absolutely necessary.

Never did a more hopeless, helpless, miserable class fester in the bosom of society, converting all its gentle and charitable elements into gall and bitterness. The child who, in early years, by his helplessness, excited compassion, grew up, under street patronage, prison discipline, and domestic licentiousness, to be a sturdy beggar and accomplished thief; and the charity which had been readily given to soothe the wailings of infancy, were, ere long, extorted by the rude solicitation of the stout boy, who seemed to claim, as a right, what had been formerly asked on the plea of compassion. Every plan devised for the removal or abatement of this social evil seemed ineffectual. Sunday Schools and Charity Schools in vain sought the regular attendance of these roving outcasts. The strong impulse of hunger drove them from these schools to the street, and when their own immediate wants were supplied, many were constrained to beg to satisfy their parents' necessities, and thus their out-of-door labour was incessant, and no time was left for moral and religious instruction. Without the means of acquiring knowledge of good, their knowledge of evil every day increased, and, while all lamented their condition, no one seemed capable of suggesting a remedy.

We never passed along the street, and were assailed by these juvenile tormentors—we never entered a criminal court, and saw the infant delinquent arraigned, without asking, if the precept, "Train up a child in the way that he should go," had here found its honest fulfilment; or, if the training to which they were subjected was that which was likely to make them follow the course we would wish them to take when they grew old. It was vain to turn aside the inquiry: the denial of individual responsibility—the difficulty of any undertaking for effecting a reformation—the thousand and one reasons for allowing matters to remain as they were, in the idle hope that they would grow better, or that the evil would decrease—were all insufficient: no; matters every day were growing worse; person and property were becoming more and more insecure; and juvenile mendicancy more systematic and audacious. It was clear, that shift the burden as we might, the burden of supporting the whole class rested on the community, and that the daily support of each child must either be begged or stolen to prevent him from absolute starvation.

For the moral reformation of these outcasts, a plan was at last suggested ; this was, to feed, educate, and train them to habits of industry. Numerous objections were made to the proposal ; it was deemed altogether utopian. Would (it was asked) children accustomed to idleness and unrestraint submit to the discipline of a school? If they did, where would the money come from to feed them? Caution thus hinted doubts, and parsimony adopted them, till at last the railed-at projectors, nearly tired out with opposition, almost abandoned the enterprise in despair. But one more enthusiastic than the rest suggested that the experiment should be tried on a small scale, and with forty pounds collected, and as much more conditionally subscribed, the Boys' School of Industry was opened. The police, having been previously instructed, on the auspicious morning to which we have referred, introduced about a dozen of the most ragged, ill-conditioned, of their acquaintance, who, partly by force, and partly by entreaty, and holding on by one another as if resolved to meet their uncertain fate in close column, were entered as the first pupils of the Industrial School.

It was an interesting sight. On the one hand, the children of the destitute, the ignorant, and the depraved, dragged in by the arm of power to receive the first lessons in morals and religion. On the other, the self-constituted managers of the school met to dispense to all, without distinction, on the sole ground of destitution, along with the bread that perisheth, the bread that maketh wise unto salvation. It was fitting that such a meeting should be constituted by an appeal to our universal Parent, and the messenger of the Gospel prayed that "He would send down his light and his truth to enlighten and direct. That He who had said, 'suffer little children to come unto me,' would of these little ones make children of the kingdom of heaven. That the Father of the fatherless, and the God of the needy, and of those who had none to help them, would adopt them into His family, and make them joint heirs with Christ." The language and the accent of prayer have always a soothing and softening effect, and these rude Arabs of the city, who would have resisted oppression, however severe, and authority, however legitimate, were subdued by the earnest appeal to the Fountain of Mercy on their behalf; their hands, which had hitherto kept hold of each other, fell down by their sides—their eyes, which had been suspiciously directed to the opposite party, were turned towards the ground—and they gradually assumed the attitude of humility and devotion. The nature of the institution was next explained, and the idle and disorderly were set down to their first regular employment. Not much work was accomplished, but a beginning was made, and the comfortable dinner and supper which followed in ordinary course evidently made a favourable impression ; and when dismissed in the

evening all promised to return on the morrow. News of this—out of the common sort of school—soon spread, and one destitute child after another claimed admission, till the daily average attendance (in less than six months) rose to fifty-three ; many applied who could not be received ; and some, after a short attendance, deserted and never re-appeared ; but it is a remarkable fact, that none were ever dismissed for want of compliance with the discipline of the school. The most unpromising child no sooner entered, than his whole character seemed to change ; the peculiar features of the Industrial School, the agreeable alternation of study, work, and amusement, the comfortable and nourishing diet, the constant superintendence, encouraging duty and repressing turbulence—produced immediate and salutary effects ; and those who had witnessed the noise and bustle of many ordinary day-schools, were astonished at the quiet and order which uniformly prevailed in the Industrial School. No doubt tact and talent are necessary in the teacher, but these are greatly aided by proper school arrangements. Children crowded together can never be properly disciplined. There is an excitability about them, which, when in contact with each other, no discipline can repress. But, when seated apart, the most perfect order can easily be maintained ; hence the necessity of the Industrial School being large in proportion to the number of scholars. But we do not, at present, intend to enter on the details of Industrial School arrangements, though of the utmost importance, as our immediate object is to sketch the rise and progress of the Aberdeen Schools, and advert to a few of the more striking results.

(To be continued.)

PREVENTION OF CRIME.

It has sometimes been asked, What effect has education in suppressing crime ? and we have heard it said, Little or none. On the contrary, we think that the Word of Inspiration, the wisdom of antiquity, and every-day observation, show that it has an all-powerful effect. "Train up a child in the way he should go," is a Divine precept ; and we believe the prediction will be fulfilled, that "when he is old he will not depart from it." The converse of the proposition, we fear, holds equally good ; and that a child trained up in the way he should *not* go, will continue in after life to pursue a course of misconduct. How comes it, then, many ask, that in these times of almost universal education so many are found straying from the paths of rectitude, and filling our prisons and penal colonies ? To this we answer—first, That much of the education at present afforded is not the training spoken of in Scripture ; and, second, That education, though greatly extended, is far from being universal. To us it appears that the training of a child means something more than teaching him to read and write. And, on looking into our criminal statistics,

from which, from the manner they are expressed, many erroneous conclusions have been drawn, it appears that education is estimated according to the attainments in these simple arts; and, judging from this low standard, it has been inferred that education is not greatly preventive of crime. But even assuming this to be a fair criterion, what shall be said to the fact, that of all the criminals committed to prison in Scotland, upwards of fifty per cent. are unable to write. Let us glance for a moment at the usual headings of these Prison Education Returns. They are generally thus expressed: "Can read and write *none*;" "Can read and write *with difficulty*;" "Can read and write *well*;" and, as a climax, is added, "Superior education." Now, how many persons entering our prisons can boast of this superior education? Not two per cent. Yet it is said that education does not accomplish all that some allege it does. But let the objector say what he would expect it to effect. Will he maintain that reading and writing with difficulty—attainments which may be made in twelve months—constitute such an education as shall entitle any one to anticipate exemption from crime? It may be replied, that something may be hoped for from persons who read and write "well." And this is correct. We do expect that the number of well-educated persons found in prison will be very small; and we learn from the tables to which we have referred, that they only amount to about six per cent. Facts more demonstrative of the worth of education could not be adduced. And here we are met by the question, If education produce such results, how comes it that our tables show so great a number of persons almost or altogether uneducated? We reply, that many still doubt the worth of education; others think it sufficiently extended, or that those who are without the pale of its influence cannot be reached by human endeavour. We have been so much accustomed to boast of our parish schools and educational institutions, that we are slow to believe that we have not done enough in the way of training up children in the way they should go, and we are apt to imagine that education is complete when a modicum of reading and writing is afforded. But, giving full credit for what has been done, much, it must be confessed, remains to be done, both in the way of extending and improving education, to produce any marked decrease in the number of criminals. We think that education, however imperfect, cannot be arrested. Teach a child to read, and you give him the means of endless improvement. But will secular education, apart from moral and religious training, prevent young men from drunken brawls, or young women from losing self-respect? It were vain to expect it; and our criminal statistics show, that nearly half the crime of Scotland is produced by persons thus indifferently educated. And if we turn to the utterly ignorant—those who can neither read nor write—should we be surprised to find them inmates of our prisons? Who or what are they? Do they go to day-school, evening-school, or Sabbath-school? No, they are the children, not of the desert, but of the most crowded lanes and streets of our crowded cities—they are the sons and daughters of the poverty-struck, the drunkard, and the robber. Their training is not neglected, but it is peculiar. They are trained to prey on the feelings and property of the rich—to tell the tale of real or fictitious woe—to cheat, lie, and steal: and again we say, is it surprising that the first lesson in letters they receive should be in prison? We have the most assured

faith in the sovereign efficacy of education, comprehending moral and religious training; but we have no hope whatever of that training which is commenced in the haunts of vice, and completed in the jail.

Let the children we have referred to be trained in the out-of-door course we have described, and they may, without profit to the community, take the highest grade in the prison educational table. But let them be trained in the school of Christian benevolence, taught the great principles of duty to God and their fellows, and we have no doubt they will repay the cost a hundred-fold, in a life of honesty, industry, and self-respect.

A few years ago several hundreds of these outcasts ranged the town and county of Aberdeen, hunted by the police, and subjected in vain to repeated doses of prison discipline. Some one suggested, "Let the Gospel precept be obeyed;" and though the suggestion was at first deemed chimerical, it was at last partially complied with. The results are known, though not so well known as they should be, and it would delight us to enter at large into the details; but we have already exceeded our limits, although we have only entered the porch. When we next return to the subject, we hope to give further illustration of the great Gospel truth with which we began, and which is farther enforced by the injunction of our blessed Lord, to suffer little children to come unto him; for of such is the kingdom of heaven.

There are two classes which at present stand greatly in need of education, and they are the classes whence the greater number of juvenile delinquents are derived. These classes are—first, the children of the destitute; and, second, the children of the vicious or depraved. By the first class education is scarcely attainable. The allowances made to paupers are in general so scanty, that they do not afford house-rent, fire, and subsistence; and the children are too often obliged to supplement the parish pittance by begging and pilfering. For the second class education has neither charm nor value; and the children, familiar only with scenes of drunkenness and depravity, are allowed to riot in idleness or excess. The visit of the missionary may induce a parent to send his child to the free-day or Sabbath-evening school; but the attendance, after a while, grows irregular, and the child frequently becomes the leader or associate in idle sport or vicious amusement. Accidental or premeditated mischief sooner or later brings him within the grasp of the law; and thus, still a child, he often acquires the reputation of a practised thief. It is doubtful whether the first or second classification produces the greatest number of juvenile delinquents, but those of the second class are invariably the most abandoned.

Industrial schools have provided a remedy for the disorders of the first class: food, education, moral, religious, and industrial training, supply every want; and the experiment has been blessed with surprising success. The troops of vagrant children that used to hang on every passenger, besiege every door, and pilfer every thing that was exposed, have disappeared where industrial schools have been established; and the wayfarer can now walk on unmoled, and the housemaid can with safety leave the door-mat outside, and the merchant expose his weights on the counter. The second class do not become depredators through want, but from idleness; they do not steal from necessity, but to gratify some inordinate indulgence. Their parents supply their natural appetites, but they have acquired artificial ones. "How much money have

you?" said a boy in the police-cell to another. "Just a gill of whiskey and an ounce of tobacco;" and we have no doubt the coppers were all expended in such licensed commodities.

There seems urgent reason that the children of this class should be looked after. When apprehended for some petty delinquency, they are either dismissed with a fruitless admonition, or sent for a few days unprofitably to prison. The Schools of Industry being only established for the destitute, close their doors against the child of the operative in employment, and whether his first fault has been visited with advice or punishment, the result is generally the same—he soon renders himself again amenable to the law; and as his offences accumulate, his punishments increase in severity, and a long imprisonment separates him for a time both from those who befriended and those who afflicted him. But the time of imprisonment expires; and though all the appliances of prison-discipline and prison-reform have been expended, they do not restore him to a position of usefulness or respectability in the society he returns to. No one will take him into employment; and his relations, disgraced, as they are willing to allege, by his misconduct, look coldly on him; and he too often is again found in the ranks of the criminal. What can be done *for* him? Society spares no cost in its attempts at prison-reform; but it will scarcely expend a shilling in out-of-prison reformation. The late poor-law enacts that if any parent desert his child he shall be punished: it might go a step further, and enact, that if any parent, being able, leaves his child uneducated, the child so neglected and found offending may be remitted to a school at his expense. At Aberdeen, the Child's Asylum Committee remit every pauper child found vagabondizing to the School of Industry; and, with few exceptions, there is no remonstrance on the part of the parent, or reluctance on the part of the child. If this, or any similar board, had the power to confer a similar boon on the careless operative's child at the parent's expense, we have no doubt that juvenile delinquency would, in a short time, be greatly suppressed.—*Free Church Educational Journal.*

SPEECH OF THE REV. W. ARTHUR, (OF PARIS.)

DELIVERED AT THE ANNUAL MEETING OF THE EXETER BUILDINGS' RAGGED SCHOOLS, DEC. 5th, 1848.

"I feel great pleasure in having an opportunity of addressing this Meeting. It is the first time I have had the pleasure of addressing a Ragged School Meeting, although I feel a deep interest in them, as all men who love our Lord Jesus Christ must do. I have, however, visited Ragged Schools, and there acquired a conviction, that Ragged School tuition is an agency well adapted to the necessity of the case. I scarcely know a theme more touching for Christian reflection than the condition of this portion of the population of the metropolis. His Lordship, the Chairman, has referred to these classes as having been only lately *discovered*. The idea is a touching and expressive one; for although they have been existing under the very eye of the Christian church, yet only very recently has their existence been recognized. The veil, however, is now removed, and we see them as they lie in all their wretchedness and guilt. This class comes before us to night under the auspices of the

Ragged School Union, and they claim our sympathy, our time, our prayers, our efforts, and our money. Are they entitled to these? Are these ragged urchins, who live but to do mischief, who are a nuisance to our streets, who are a disgrace to our country and to the human race—have they a claim on us for time, sympathy, efforts, prayers, and money? As the Lord liveth, I believe they have such a claim on every man and woman here present. There is not such a thing under the government of our heavenly Father as a child born poor. Every child, at his birth, holds in his right hand a charter, that gives him a title to the heart of every human being; it is written thus—“Thou shalt love thy neighbour as thyself;” and that charter gives every child a legitimate claim to all I have named, so far as he needs them. That claim is in no measure forfeited because of their present vice and misery. Misery does not certainly forfeit the claim to sympathy. What though they are clothed in rags, lodged in houses we should fear to enter, and have not wherewithal to satisfy the cravings of nature—these things do not nullify their claim, nor does their vice. We are in no condition to draw comparisons, nor speak of degrees of merit, for we can lay no claim, on the score of merit, to the bounties of Heaven. The distance is infinitely greater between the purity of Heaven and the most perfect man, than between that man and the vilest ragged child; and if, on the ground of a higher purity, we cut the tie that binds us to these ragged children, we, at the same time, cut the tie which binds us to the mercy of our God. The claim which our Divine Father has given them upon us can never be forfeited. They may forfeit every other; they may forfeit the claim to respectability; they may forfeit the claim to liberty; and, as I believe, (though some will differ from me,) they may forfeit the claim to life; but even then, covered with crime and blood—even if that blood were my father's blood—if, when standing on the scaffold, the criminal demanded my pity and my prayers, I could not refuse them without sinning against God. Every one, then, of these children has a claim, accredited by the will of the everlasting God, to the sympathy of this Christian audience; nor can they withhold it without guilt. These classes are looked on by many as not very important. I think the fact mentioned, of a youth who had been a ragged scholar entering the army, suggests the important effects they may produce. Here is a lad from these classes enlisting for a soldier, entering on foreign service, and his character there may produce effects on ten or twelve different nations. On Spaniards, at Gibraltar; Italians, at Malta; Greeks, in the Ionian Isles; descendants of the French, in Canada; Negroes, in the West Indies; Polynesians, in New Zealand; Chinese, in Hong Kong; Hindoos and Mohammedans, in India; and thus may a boy, from the streets of London, shed his moral character on various races of men. Another large class will become sailors; and, in that capacity, if they have received one year's instruction, they have learned to read and know something of the Bible, and the leisure they have frequently on board a ship will tempt them to read; and thus may the labours of this Society tend much to improve the character of the crews of our merchant ships. Another case may be mentioned: a boy goes on in his path of crime until seized by the hand of justice; he is sentenced to transportation, and here, some will say, ends his history. But, though lost sight of in England, he is not lost sight of by the human race. In seven years he may be a free man; in fourteen years he may become a man of fortune and influence, impressing a whole colony with his character; and we know not what may be his after history. It is impossible, therefore, to estimate the importance of this class. There is another aspect, in which those who are living at home at ease, enjoying all the blessings of the British constitution, are not in the habit of regarding these ragged youths; they are not alive to the importance of this class, in its political aspect. Every man who was in Paris during the revolution of February, as I was, knows that it began

with that very class at whose improvement this Society is aiming. If we forget or neglect them, we know not what the consequences may be; we must carry among them, and convince them of the sympathy and affection of the other classes of society, or the Lord only knows how long this land may escape the fearful visitations which now overwhelm a great part of the continent. Even as a matter of expense, this is worth considering. The revolution of France began with the lads of Paris; and when it had occurred, they were compelled to enlist 24,000 of these lads as Guards Mobile, and incur an annual expense of more than a million sterling, just for the purpose of keeping them quiet. Now, do we wish to purchase our peace and safety at a rate like this? Had we not far better obey the law of our Father in heaven, and sacrifice something of comfort, of respectability, of ease, of luxury, and go down to them, now and again, into the depths of the pits where they are laid, and lift them up, than wait for the time when they will say, in fearful accents, "It is too late." Let each one now, in the name of God, obey the call of duty; enable those, for whose souls no man has hitherto cared, to rise up to honesty and happiness, and the blessing of God will follow. There are some who will say they have so many calls on their bounty. I pity the man who has few—the man to whom the needy seldom apply. Let me not live under that man's roof, or lie under that man's tomb! We have many calls, many obligations, but we are never so like our Divine Master as when we are giving. God's existence is one eternity of giving. He has given heaven and earth, angels, principalities, and powers; he has given glory, honour, immortality, and eternal life; and, last, the priceless gift of his dear Son. To receive, He never stoops, unless it be to receive the joy of bringing many sons to glory.

THE RAGGED CHILD.

THE following fragment, extracted from a work now in the hands of many thousands, may interest our readers. It is from the powerful pen of Charles Dickens, Esq., in his Christmas Story, just published. Speaking of a Ragged Child, after describing his appearance, he says:—

"No softening memory of sorrow, wrong, or trouble, enters here, because this wretched mortal, from his birth, has been accustomed to a worse condition than the beasts, and has, within his knowledge, no one contrast, no humanizing touch, to make a grain of such a memory spring up in his ardent breast. All within this desolate creature is barren wilderness. . . . Woe, tenfold woe, to the nation that shall count its monsters such as this lying here by hundreds, and by thousands!

"There is not one of these—not one—but sows a harvest mankind must reap. From every seed of evil in this boy, a field of ruin is grown that shall be gathered in, and garnered up, and sown again in many places of the world, until regions are overspread with wickedness enough to raise the waters of another Deluge. Open and unpunished murder in a city's streets would be less guilty in its daily toleration than one such as this.

"There is not a father, by whose side, in his daily or his nightly walk, these creatures pass; there is not a mother among all the ranks of loving mothers in this land; there is no one risen from the state of childhood, who shall not be responsible in his or her degree for the enormity. There is not a country throughout the earth on which it will not bring a curse. There is no religion upon earth that it would not deny; there is no people upon earth it would not put to shame."

Poetry.

THE CLAIMS OF THE NEEDY.

BY MRS. E. S. CRAVEN GREEN.

"Suffer little children to come unto me, and forbid them not."

Yes, suffer them—the dust upon thy purple,
 Oh, Island Queen of the far-surgin' sea,
 Imperial Albion!—by the wayside scattered,
 Though vile and noisome weeds they seem to be;
 There is in each a germ of mighty power,
 A soul to answer at the judgment hour.
 Crime-soiled and travel-stained, forlorn and weary,
 Poor, highway outcasts of the world's disdain,
 The leprosy of nations—they inherit
 Scorn, and neglect, and vice, and woe, and pain;
 Yet snow-plumed seraphim, on pinions fleet,
 Would gladly bear the *least* to Jesus' feet.
 Oh, Christian mothers! England's honour'd matrons,
 Whose hands free aid to the far heathen pour,
 How long shall little children *be forbidden*
 To tread, with naked feet, the sacred floor
 Of those high temples where the SPIRIT moves,
 Of Him who ever pleads and ever loves?
 Many receive the bread of life eternal,
 Thrown freely on the waters—but for *these*,
 Their very rags have cast them out to perish.
 And can we, may we, *dare* we, sit at ease,
 While round us rises, ready for their share,
 This fungous growth, whose harvest is despair?
 Lo! some are gathered, rude and bare the temple,
 Ragged, unkempt, and gaunt the worshippers;
 But oh! how mighty the world-saving mission,
 The human love, the holy zeal that stirs
 These good Samaritans, whose aid Divine
 Thus binds the stranger's wounds with oil and wine.
 Aid them, then, tender mothers—ye have power;
 Heirs of the gibbet and the jail they stand.
 These worse than orphan little ones, whose portion,
 For good or evil, waits the guiding hand!
 From their young brows the brand of Cain remove,
 And gather all into the fold of love!

From the Ladies' Needlework Penny Magazine.

Plans and Progress.

PRACTICAL SUGGESTIONS—THE WORK, AND HOW TO DO IT.

IN the year 1846, the Committee of the Union issued an Occasional Paper, briefly explaining the origin and objects of Ragged Schools, together with a few simple directions for their opening and general management.

As many have found great assistance from these instructions, at the commencement of their efforts, and as we know of no failure in internal management where they have been strictly adhered to, we therefore consider the paper worthy of a place in the columns of the Magazine, with such alterations as have been deemed necessary.

We intend, in future numbers, to lay before our readers the history and operations of some of our most efficient Schools, from which real practical information may be elicited, superior to that which is theoretical and often useless.—

Ragged Schools seem to have arisen out of the very necessities of the case, (like the natural productions of the soil,) in various parts of London. The vast numbers of our juvenile population, especially those who are the children of depraved and vicious parents, who are growing up in the metropolis without any religious instruction or moral culture—whose appearance excludes them from a Sunday School—and whose situation debars them from receiving daily instruction, led various Christian and benevolent individuals to open schools in the lowest neighbourhoods, where such children could receive a simple knowledge of their duties as responsible beings, and as creatures born to live for ever.

It was thought, that if this neglected and thoughtless class could by kind treatment be brought under subordination, and removed from the streets, or from their usual vicious haunts, for even a few hours each week, a certain good would be effected; and if persons could be found to devote time to teach them to read the word of God, and to think of its saving truths, society must be something the better by it, and vice somewhat lessened. This has been tried and found successful. Their reformation has been found not altogether hopeless, for in several schools much good has been done, and many instances could be given of particular benefits, not only to the children themselves, but the whole family to which they belong. Many boys have been saved from crime, and many girls from ruin. Many of both sexes rescued from the downward path of vice and degradation, and placed in the way of honesty and virtue. In some schools, great improvement is already visible in the demeanour and appearance of the children. Industrial classes have been formed, where they are taught to repair their own clothes, and make

up new ones, which they purchase at a trifling cost. In some, provident funds have arisen, lending libraries have been established, clothes have been distributed, and many other blessings conferred upon them, to which they had previously been strangers.

The object of these schools is mainly to bring destitute neglected children and youths under some moral and religious influence—to draw out, if possible, the better feelings of the heart, and curb the low passions of our nature—to show the poorest of our fellow-creatures that some one thinks of them, some one cares for them, and that there are some who are anxious to do them good.

To fulfil our duties to one another, and also to God, it is necessary we should be taught what those duties are; but we allow thousands of our poor to grow up entirely ignorant of these; instead of introducing them to a school of morality and virtue, we leave them in schools of depravity and vice. For, be it remembered, every place is a school to a thinking being; the street is a school—the home is a school—if not for good, then assuredly for evil.

As far as the Union is concerned, it does not interfere in the particular management or internal government of the schools. If a school does not admit ragged, shoeless, dirty children—or if there are any doctrines taught which are not generally held to be essential amongst Evangelical Christians, then the Society will not assist or encourage such a school; but if a school is, after due inspection, found to be taking for its guide the simple truths of God's holy word, then the Union desires to assist it in every possible way, by advice as to management, supply of teachers, and also by a grant of money to assist in defraying expences, if required.

A few hints may be given to those who now carry on, or those who wish to begin such a work.

1.—Fix on the locality that most needs a school.

2.—Endeavour to get one or more good-sized rooms, easy of access, in that very locality. This class will not come to a school—the school must be taken to them.

3.—Endeavour next to interest some benevolent persons in that particular neighbourhood, so as to form a small committee to carry on the school; and, if possible, let this committee be more immediately connected with the minister of some particular church or chapel in the vicinity, so as to give it permanence and stability.

4.—Open a subscription to defray expences, and hold a public meeting in the neighbourhood for that object.

5.—Get as many male and female teachers as you can, or as may be required, to put down their names and addresses, and to promise to attend; *one regular teacher ought to be obtained for every six or eight children*; but when the teachers cannot attend regularly, then to double the number of teachers is a good plan, that they may attend alternately. Every teacher should consider himself or herself bound to attend, or if absent to send a suitable substitute.

6.—Next let the teachers choose a superintendent. If a paid teacher or superintendent can be afforded, it were better that he be under the

control of the committee ; but that committee will occasionally be found to consist of the teachers.

7.—Let strong forms and desks be provided ; and Bibles, Testaments, and other books. The 1st and 2nd class books, and the lesson books for adults, published by the Sunday School Union, are very useful elementary works.

8.—Let the neighbourhood be canvassed for a week or two for fit objects for the school, *i.e.*, children and youths who have no other opportunity of receiving instruction, and let the names be taken down of those who promise to attend.

9.—Let a day be fixed for opening the school, and let that be done in the most solemn and impressive way possible ; an address being given on the subject by some one capable of addressing and interesting children. Let the admission be quite free—*but begin with a few, admitting more afterwards, as the first are brought under proper control. Bear in mind that without subordination little real good can be done.*

10.—If found necessary, have a policeman to attend at the door, that unruly boys or girls may at once be removed from the school or reduced to order.

11.—Expel those who will not behave properly after repeated admonitions, but admit and try them again on a future day if they promise amendment.

12.—Exact no fee, and use no corporal punishment ; be as kind, forbearing, and affectionate as possible. In teaching, take the Scriptures as the ground-work, especially their practical portions, and make their grand and glorious truths as plain, simple, and interesting as possible. Such lessons to be followed by an address before the school is dismissed, *which should not last above ten or fifteen minutes.*

13.—Try to introduce singing by adopting some simple hymns or sacred songs, but do not attempt prayer, unless something like order and silence can be obtained.

14.—Let each teacher, if possible, visit his scholars occasionally, especially absentees, and endeavour to gain the good-will and co-operation of the parents or other friends (if any) of the children.

12.—Try and get the children to read and subscribe for books, and give some instruction in writing and accounts, if possible, on week-day evenings, as an encouragement to good behaviour.

16.—Endeavour to attach to the school a place for washing hands and face, and admit none who refuse to cleanse themselves.

17.—Give an annual treat of some kind, and let it be a reward for regular attendance and good behaviour.

18.—Do not forget to have meetings from time to time, of the committee and teachers, for consultation and united prayer, that God may bless the efforts thus made to benefit our poor brethren.

A PLEA FOR RAGGED SCHOOLS; OR, PREVENTION BETTER THAN CURE. By the Rev. THOMAS GUTHRIE. *Eleventh Edition.* London: James Nisbet & Co.

MANY of our readers are already familiar with this pamphlet. The truth which the title embodies is now so universally acknowledged that it has become one of our common sayings. Here the rights of poverty, as well as its natural tendencies, are stated in a forcible and convincing manner; and it is clearly shown, that if we heed not their claims, if we attend not to their wants, if we protect not their subjects from the great evils of ignorance and vice, we shall have to pay well for our negligence. If we will not support the school, we *must* support the prison. If we will not take hold of the boy while his mind is capable of receiving good impressions, and give to him that judicious and Christian training which is likely to counteract the influence of those vicious habits to which he has been exposed, we shall have to support that boy under circumstances of shame and disgrace, and at a period of life when restraint, however forcibly applied, fails to effect the cure we so much desire.

As some of our readers may not have seen the pamphlet, we present them with the following forcible description of a state of things, which we are sorry to say is not confined to Edinburgh:—

"In a small, well-conditioned town, with the exception of some children basking on the pavement, and playing with the dogs that have gone over with them to enjoy the sunny side, between the hours of ten and one, you miss the Scripture picture of "boys and girls playing in the street." Not so in the Grass-market. On one side of this square, in two-thirds of the shops (for we have counted them) spirits are sold. The sheep are near the slaughter-house—the victims are in the neighbourhood of the altars. The mouth of almost every close is filled with loungers, worse than Neapolitan lazzaroni—bloated and brutal figures, ragged and wretched old men, bold and fierce-looking women, and many a half-clad mother, shivering in cold winter, her naked feet on the frozen pavement, a skeleton infant in her arms. On a summer day, when in the blessed sunshine and warm air, misery itself will sing; dashing in and out of these closes, careering over the open ground, engaged in their rude games, arrayed in flying drapery, here a leg out and there an arm, are crowds of children; their thin faces tell how ill they are fed; their fearful oaths tell how ill they are reared; and yet the merry laugh, and hearty shout, and screams of delight, as some unfortunate urchin, at leap-frog, measures his length upon the ground, also tell that God made childhood to be happy, and that in the buoyancy of youth even misery will forget itself.

"We get hold of one of these boys. Poor fellow! it is a bitter day; he has neither shoes nor stockings; his naked feet are red, swollen, cracked, ulcerated with the cold; a thin thread-worn jacket, with its gaping rents, is all that protects his breast; beneath his shaggy bush of hair he shows a face sharp with want, yet sharp also with intelligence beyond his years. That poor little fellow has learned to be already self-supporting. He has studied the arts—he is a master of imposture, lying, begging, stealing; and, small blame to him, but much to those who have neglected him, he had otherwise pined and perished. So soon as you have satisfied him that you are not connected with the police, you ask him, 'Where is your father?' Now, hear his story—and there are hundreds could tell a similar tale. 'Where is your father?' 'He is dead, sir.' 'Where is your mother?' 'Dead, too.' 'Where do

you stay?' 'Sister and I, and my little brother, live with granny.*' 'What is she?' 'She is a widow woman.' 'What does she do?' 'Sells sticks, sir.' 'And can she keep you all?' 'No.' 'Then how do you live?' 'Go about and get bits of meat, sell matches, and sometimes get a trifle from the carriers for running an errand.' 'Do you go to school?' 'No, never was at school; attended sometimes a Sabbath-school, but have not been there for a long time.' 'Do you go to church?' 'Never was in a church.' 'Do you know who made you?' 'Yes, God made me.' 'Do you say your prayers?' 'Yes, mother taught me a prayer before she died; and I say it to granny afore I lie down.' 'Have you a bed?' 'Some straw, sir.'

"How many there are in more hopeless circumstances still I never knew, till I had gone to see one of the saddest sights a man could look on. The Night Asylum was not then established; the houseless, the inhabitants of the stair-foots—those, like the five boys lately sent to prison, who had no home but an empty cellar in Shakspeare Square—found, at the time when they sought it, or dared to seek it, a shelter in the Police Office. I had often heard of the misery it presented; and, detained at a meeting till past midnight, I went with one of my elders, who was a commissioner of police, to visit the scene. In a room, the walls of which were hung with bunches of skeleton keys, the dark-lanterns of the thief, and other instruments of housebreaking, sat the lieutenant of the watch, who, when he saw me at that untimely hour, handed in by an officer and one of the commissioners, looked surprise itself. Having satisfied him that there was no misdemeanour, we proceeded, under the charge of an intelligent officer, to visit the wards.

"Our purpose is not to describe the strangest, saddest collection of human misery I ever saw, but to observe that there were not a few children, who, having no home on earth, had sought and found a shelter there for the night. 'They had not where to lay their head.' Turned adrift in the morning, and subsisting as they best could during the day, this wreck of society, like the wreck of the sea-shore, came drifting in again at evening-tide. I remember looking down, after visiting a number of wards and cells, from the gallery on an open space, where five or six human beings lay on the pavement buried in slumber; and right opposite the stove, with its ruddy light shining full on his face, lay a poor child, who attracted my special attention. He was miserably clad—he seemed about eight years old—he had the sweetest face I ever saw; his bed was the stone pavement—his pillow a brick; and as he lay calm in sleep, forgetful of all his sorrows, he looked a picture of injured innocence. His story, which I learned from the officer, was a sad one, but such a one as too many could tell. He had neither father nor mother, brother nor friend, in the wide world—his only friends were the police—his only home their office. How he lived they did not know; but, sent away in the morning, he often returned. The floor of a ward, the stone by the stove, was a better bed than a stair-foot. I could not get that boy out of my head or heart for days and nights together. I have often regretted that some effort was not made to save him. Some six or seven years are now by and gone; and before now, launched on the sea of human passion, and exposed to a thousand temptations, he has too probably become a melancholy wreck. What else could any man who believes in the depravity of human nature, and knows the dangers of the world, expect him to become? These neglected children, whom we have left in ignorance, and starved into crime, must grow up into criminals—the pest, the shame, the burden, the punishment of society; and in the increasing expenses of public charities, workhouses, poor-rates, prisons, police officers, and superior officers of justice, what do we see, but the judgments of a righteous God, and hear, but the echo of these solemn words: 'Be sure your sin will find you out?'"

* Grandmother.

We need not remind our readers that such scenes as the above may be seen any day in our St. Giles's, Field Lane, Golden Lane, or Westminster. Your own acquaintance with the destitute parts of the city or town in which you reside—your own knowledge of the abodes of degradation and vice, qualify you to judge whether the above has not *many* counterparts.

Mr. Guthrie next adverts to the cure which he would propose for such a state of matters, and in stating it he shows that, while prevention is better than cure, both are *best*, as both are needed. He says:—

"Is any one so ignorant of human nature as to suppose that, offered nothing but learning, these destitute children may be brought to school by the mere power of moral suasion? I would like to know how many of the well-fed, well-clothed, well-disciplined children, who crowd our schools, would prefer the school-room to the play-ground, unless their parents compelled their attendance; but then, it may be answered, try the power of moral suasion on the parents. Now, we put it to any reasonable man, if it be not true that, to expect an abandoned drunken ruffian—a miserable, ignorant, poverty-struck widow, whose powers, both of body and mind, grief and want have paralyzed—those who themselves are strangers to the benefits of education—who are living without God and without hope in the world—who are partly dependent for their own stunted subsistence, and, in too many instances, the feeding of their vices, on the fruits of their children's plunder or begging—we ask, if to expect that such will compel their hungry children to attend a school, is not seeking for grapes on thorns, or figs on thistles?"

Again, he says,

"There is another alternative; and it is that we advocate. Remove the obstruction which stands between the poor child and the schoolmaster and the Bible—roll away the stone that lies between the living and the dead; and since he cannot attend your school unless he starves, give him food; feed him, in order to educate him; let it be food of the plainest, cheapest kind, but by that food open his way to school; by that powerful magnet to a hungry child, draw him to it."

These extracts, which are but a few specimens of this pamphlet, show that it is eminently practical in its bearings and earnest in its tone; the language used, and the illustrations that are given to convey the author's thoughts, leave an impression on the mind, that if we did more to make men honest, we should have to pay less to support thieves.

We are glad to find that a "Second Plea," by Mr. Guthrie, is just published, to which we shall refer in a future number.

RELIGIOUS EDUCATION.

IN whatever form education is presented, we hold to religion being the basis, and without which we expect no satisfactory result. Mere intellectual education, without religious culture, would be merely to put sharp instruments in the hands of madmen, and to render criminals more acute and refined in villany. The affections of the heart, as well as the functions of the head, must receive their share of cultivation. We have no way of reaching the heart but through Divine influence on religious teaching. To mere secular education we say, "Here, indeed, is the wood and the fire, but where is the lamb for a burnt-offering?" Religion, pure and undefiled, can alone sweeten the bitter waters of vice, and regenerate mankind.—*Juvenile Delinquency, its Causes and Cure.*

Intelligence.

PALACE-YARD RAGGED SCHOOLS, LAMBETH.

THE Annual Meeting of these Schools was held at the Horns Tavern, Kennington, on Thursday evening, December 7th, 1848, the Right Hon. Lord Ashley in the chair. The attendance was large and respectable, notwithstanding the unfavourable state of the weather. The meeting was opened with prayer by the Rev. Charles Kemble.

The Chairman then observed, they had met to celebrate the anniversary of one of the most useful schools that had yet been established in forgotten and destitute localities. In speaking of the importance of these schools, he observed, that it was by the classes these schools aimed to benefit that two-thirds of the crime of the Metropolis was committed. Those who were experienced in these matters knew that a person who had pursued a course of honest industry for twenty years rarely departed from it; and, on the contrary, when twenty years had been spent in the pursuit of vice, it was very rarely that reformation was effected. It was their object, therefore, to seize on these youths before they had attained such a rigidity in crime that reformation was almost impossible. Much juvenile delinquency arose from the want of wholesome occupation. It was the object of these schools, in their industrial classes, to impart such habits of steady application as should be of eminent service to them in every walk of life. He alluded to the peculiar suitability of the London lads for emigrants, on account of their quickness, intelligence, and ready adaptation to all circumstances. He quoted the opinion of Mrs. Chisholm to confirm this statement. He then called upon the Secretary to read the Report.

Mr. F. Doulton then read the Report, which was of a very cheering character. The schools were steadily increasing in efficiency and numbers. During the summer of 1845, the average attendance was 70; during the winter of the same year, 120; during the last two months, it had been upwards of 500. This referred to the Sabbath Evening School.

In 1847, they had established a free school for girls, the average attendance of which was 255. There was a small library in connection with the school, for the use of which the children paid one farthing per week. They had established a reward fund for the purpose of providing various articles of clothing, etc., to those children who behaved well, and remained long in the school. After several instances of usefulness had been detailed, the financial statement was read, which showed a balance due to the Treasurer of £16. 12s. 9½d.

The Rev. Charles Kemble moved the adoption of the Report. He remarked, that it was written in the Old Scriptures that "righteousness exalteth a nation, but sin is a reproach to any people." Was it not, then, a reproach to this land, that so much wretchedness, ignorance, and crime, should exist in our cities, almost unknown and uncared for. A vast number of these poor children were vibrating between the parish workhouse and the county gaol. The plea that was so often raised in excuse for this neglect, was that of the first criminal, of the first murderer, "Am I my brother's keeper?" In supporting these schools they were fulfilling the injunction of our Saviour, "Go out into the highways and hedges." He felt that such an institution must commend itself to all; and concluded by cordially moving the Resolution.

Edward Corderoy, Esq., seconded the Resolution. He remarked, that many battles had been fought on the subject of education during the last few years, yet none had seemed to consider these poor destitute ones. He related an anecdote of a school where that passage of Scripture, "Like as a father pitieth his children, so the Lord pitieth them that fear him," had been brought before the children, when one lad turned to his fellow, saying, "Jack, my father bangs me." This was the best idea that many of these poor children had of a parent's care. It was our duty, then, to supply the place of parents to these poor outcasts, remembering there is "joy in heaven over one sinner that repenteth."

The Rev. J. Aldis moved the next Resolution, to the effect that there were, in Lambeth and other districts of the metropolis, many youths, of both sexes, who, through neglect, destitution, etc., were deprived of the ordinary means of education; and, unless specially provided for, must grow up in a fearful state of ignorance and crime. He remarked, that some asked how it was we were so anxious about these dregs of society? Why, it was just because they were the dregs of society that they had our sympathy. In the parables of our Lord, we learned that it was the lost coin, and the lost sheep, that were the objects of especial consideration and regard; and wherever we could find the most fallen—wherever sin had done its worst—there was scope for their mission. He had great pleasure in moving the Resolution.

D. W. Wire, Esq., seconded the Resolution. He observed, that he thought there never was any great or national evil fairly brought before Englishmen, and felt and understood by them, but it was extirpated. There was one fact which he wished to see fairly impressed on the minds of the public; it was, that of all things that existed in this country *crime was the dearest*. Let that fact be clearly understood by all, that we paid, and paid very dearly, for the ignorance and neglect of the lowest portion of the population; that the crime of this country cost £9,000,000 per annum to punish and to keep it in order! If £1,000,000 had been placed at the disposal of such Institutions as this, for honest efforts in education, how much crime would have been prevented—how much done towards raising this country to the high position of an example for other nations. If all other considerations failed to secure public support, let them know that it affected their pockets, and he thought they would be stirred up to activity by that. And whilst crime was the dearest thing, education, religious education, was the cheapest. There was the fact recorded in the Report, that 17,000 children had passed through these schools in two years, the entire expense being under £300. 1,700 children had been taken up, brought into habits necessary to constitute them good subjects; and these again reacting on their families, for less than £300! (Cheers.) Whilst crime, then, was the dearest, religion was the cheapest thing

a man could enjoy. It was given free as air by Him whose nature was infinite love. Might that love animate the people of this country, until they aroused themselves as one man to engage in a crusade, not such as their fathers engaged in, but to extirpate vice, ignorance, and destitution from these neglected classes, and bring them under the sanctifying influences of the religion of Christ! (Applause.) The Resolution being passed, a collection was made by some of the boys connected with the school.

C. Pearson, Esq., M.P., moved the next Resolution, to the effect that Ragged Schools being designed for the lowest classes, were adapted to their wants, and that their success called for increased exertion. He expressed his entire concurrence in all the sentiments that had been already so eloquently delivered.

Mr. Wm. Locke, Honorary Secretary to the Ragged School Union, seconded the Resolution, in some interesting and practical remarks. He related the history and formation of the Ragged School Union, and detailed instances of its usefulness and efficiency, and of Ragged Schools generally, not only in London, but in various other large towns. He stated that, during the last few years, from 1838 to 1845, although crime had been on the increase to the extent of nineteen per cent. on all ages, yet in persons under eighteen years of age there had been a decrease of nineteen per cent.; this he attributed very much to the operations of Ragged Schools, and similar institutions. He cordially seconded the Resolution.

Rev. W. Leask supported the Resolution. He thought there was something peculiarly analogous to the genius of Christianity in these schools, since their mission was, in a literal sense, to "seek and to save that which was lost." The Resolution was carried unanimously.

H. Christie, Esq., moved a vote of thanks to Lord Ashley, for his able conduct in the chair, which was seconded by H. R. Ellington, Esq., and carried by acclamation. His Lordship having thanked the audience, read two letters that had just been put into his hand, from two girls who had been connected with this school, and had been accepted by the Emigration Commissioners as fit candidates for the free passage and outfit to Australia, accorded to a number of ragged scholars by Government. The

letters were thanking his Lordship for the part he had taken in inducing Government to make this grant. He expressed himself much gratified by such epistles, and hoped to continue his correspondence with these poor girls. The Doxology being sung, the meeting separated.

UNION MEWS RAGGED SCHOOL, UNION STREET, OXFORD STREET.

THE Fifth Annual Meeting of this School was held at the Hanover Square Rooms, on the evening of Tuesday, Dec. 12th, 1848, B. B. Cabbell, Esq., M.P., in the chair. The attendance was numerous and respectable.

A very interesting Report was read by the Secretary. It stated, that during the past year the attendance had greatly exceeded that of former years. The Schools were open on Sunday evenings, from six to eight o'clock, for religious instruction, and on week-day evenings, from seven to nine, for instruction in reading, writing, and arithmetic. An Industrial Class had been formed for girls on week-day evenings; a Bible Class, also, had been formed for girls. The number of children having passed through the school during the year was 501 boys and 247 girls. The number then on the books was 221 boys and 158 girls; whilst the average attendance was but fifty-eight boys and forty-one girls on Sundays, and on week-day evenings thirty-three boys and thirty-six girls. The attendance, however, was in winter much larger. Having detailed some instances of usefulness, the Report acknowledged with thanks the liberality of various individuals, also a grant of £20 from the Ragged School Union.

The financial statement showed a balance due to the Treasurer of £42. 0s. 1d.

The Chairman then, in some brief remarks, congratulated the Committee on the very interesting Report they had presented.

The Rev. Dr. Burns moved the adoption of the Report. He remarked, that we lived in momentous times, in times of much change, but he knew of no change so great as had taken place during the last quarter of a century on the subject of education. There was a time when the classes for whom these schools were intended were thought to be too low—too deeply sunk to be restored. They

were never thought secure unless in prison; they were contemplated as beyond the pale of consideration, and left to go with fearful rapidity to eternal ruin. But a better day had dawned on the world, and we had found that there were none so vicious but they might be reclaimed; none sunk so low but they might be brought into the pathway of peace; and no society had so completely proved this as the Ragged School Union had done. He recognized in the dirtiest and most degraded of these children a relative, and if he neglected that child, he stamped infamy on his own species. Nothing was more easy than to despise this class. But let them suppose the circumstances changed—let them suppose that they had been born in some of these holes, where the first sentences that reached their ears were those of pollution; that their eyes had beheld nothing but scenes of vice, at a time when the heart was like wax to receive impressions—like marble to retain them; left entirely without moral or mental culture; and how few would differ from these ragged classes. It was high time there should be a better day; that those who professed to be the salt of the earth should diffuse their savour. These classes belonged to society, and had a mighty influence in promoting its welfare or deteriorating its character. It was in the world we live in as in the solar system—there was a centrifugal and a centripetal force in operation. There was evil or sin, the centrifugal force, and that force was brought to bear on great masses of human beings, who were thrown off from light and salvation. Until lately, we had entertained the idea that they must be left to this force, to be borne away from the Sun of righteousness, and there seemed no hope of redeeming them. He blessed God we had found the means of bringing them under the influence of the centripetal force. The prevention was vastly better than cure. A child could be educated in one of these schools he believed for five or six years for about £7, whereas it would cost at least £50 for a policeman to watch him during that time. He had little idea of the reforming power of policemen, jails, etc. Much better it was to spend the money in preventing by education, than in policemen, magistrates, prisons, transport ships, and penal colonies, and ruin the child after all. It was much easier as well as safer to pre-

vent crime. The grand principle of this Society was, that there was no class so low, so degraded, but it might be brought under the centripetal influence of the Sun of righteousness, and ultimately become a jewel in the crown of the Redeemer, who tasted death for every man. He hoped that next year, instead of the Treasurer wanting a balance of £40, he would have £40 in hand.

The Rev. R. Redpath seconded the Resolution. He thought that one-half of the crime of the present day resulted from the pressure of external circumstances. To prevent crime, we must not only restrain evil but do good. There never was a time when there were so many facilities for doing good as at present, and when greater opportunities were given. They were not to grow slack even if their efforts were not appreciated, but arouse themselves to greater exertions. He had pleasure in seconding the adoption of the Report.

Joseph Payne, Esq., in a very humorous speech, moved the second Resolution, to the effect that the Meeting appreciated the value and necessity of Ragged Schools, as peculiarly adapted to elevate the very lowest class of society, and pledged itself to further exertion.

Mr. Reynolds, in a practical speech, seconded the Resolution. He urged upon all the necessity of making some effort on behalf of Ragged Schools. They were to give their time, their prayers, and their money.

Dr. Beaumont moved the next Resolution, to the effect that this Meeting gratefully acknowledged the success with which God had blessed their efforts during the past year, and trusted that the appeal then made for additional funds and teachers would be cordially

responded to. He thought this Institution spoke to our deepest sympathies. There was an old proverb which said, "If we go to those who need us, we should go to those who need us most;" and this Institution was intended for the very lowest and most degraded forms of human nature. If we wished to preserve ourselves free from all moral fungous growths, we should ever keep ourselves active in deeds of benevolence. They were to look at the widow in the parable, how carefully she swept the house and sought for the lost coin. Ragged Schools were sweeping the house, and searching for the lost ones of society. Men would disembowel a mountain for precious metal, and think themselves well repaid if they found a few pieces of shining ore, no matter how much encrusted with baser metal. Let them go, then, amongst these lowest classes in search of mind, and even amongst the most wretched they would find minds of such infinite value as could not be conceived by finite mind, nor described by finite tongue. If we did not endeavour to elevate these classes, we, ourselves, would be contaminated, for all society must more or less feel its baneful influence, and self-preservation called us to the work. This was a home charity, and, therefore, had the nearest possible claim upon us.

The Rev. Mr. Rogers seconded the Resolution, which was put to the Meeting, and passed unanimously.

A vote of thanks to the Chairman was moved by Mr. Wm. Locke, and seconded by Mr. Jas. Locke, and carried unanimously.

Mr. Cabbell having briefly acknowledged the honour, the Doxology was sung, and the Meeting separated.

THE
RAGGED SCHOOL UNION
Magazine.

MARCH, 1849.

Original Papers.

INDUSTRIAL SCHOOLS FOR THE DESTITUTE,

ABERDEEN.

By MR. SHERIFF WATSON.

(Continued from page 24.)

THE success of the Boys' School of Industry in Aberdeen led to the establishment of a Girls'. A few ladies, who had long devoted much of their time to the prison and penitentiary, disheartened with the promising blossom and stunted fruit of these secluded gardens of reformation, resolved to anticipate the approach of crime, and undertake the training of the young before the prison or the police-cell had stamped the indelible seal of infamy on their name and character. A public meeting was called ; but public sympathy had not yet been aroused to the magnitude and importance of the subject, and only a small number assembled. Though discouraged, they did not despair ; they proceeded to business, named a committee, published resolutions, and on the 3rd of June, 1843, opened a small school in a narrow lane, under the charge of an old woman who had considerable experience in common school teaching, but could not comprehend the various duties of Industrial School training. Here the school languished for several months, when a young, energetic, and intelligent teacher gave it a new tone and character. Removed to suitable premises, it soon attracted local attention ; the improved appearance of the girls, the propriety of their conduct, their intelligence and activity, contrasted strikingly with their previous dirty, slovenly habits, and idle, wretched condition—exciting equal satisfaction and surprise.

The removal of upwards of a hundred juvenile mendicants from the streets, through the instrumentality of these schools, caused a very palpable diminution in the numbers of the class ; but there still remained

no inconsiderable number, and these were of the most pestilent description. Deserters from the schools, or children of the poorest and most depraved, they would take no denial to their insolent solicitations. They braved all the corrections of the police; neither the watch-house nor the prison inspired any terror. They laughed to scorn any attempt at their reformation. It was clear that juvenile vagrancy would not exhaust itself, although the children of the better-parented gladly sought admission * into the school, yet those of the ill-disposed preferred, or were incited to continue, on the course of mendicancy, as more congenial to their habits, or more profitable to their destitute parents. Under these circumstances, the promoters of the Industrial Schools were taunted with the inefficiency of their system, and it became manifest that some compulsory process must be adopted, in order effectually to eradicate the evil. In this difficulty it was proposed to employ the police to apprehend all begging children, and convey them to school. The suggestion received the sanction of the authorities, and the temporary use of the soup-kitchen having been obtained as a school-room, the requisite instructions were given, and on Monday, the 19th of May, 1845, seventy-five ragged outcasts were brought in. Their matted locks, tattered garments, and collecting-basket, showed that they were fully equipped for the week's campaign, and their looks of dismay and astonishment at being apprehended and conveyed to the soup-kitchen could only be equalled by those of the managers, who had made no adequate provision for such an assemblage. The scene was a lamentable one, but it was nevertheless highly ludicrous. It would require the pen of a Dickens or the pencil of a Cruikshank to do it justice, and we shall not attempt it. It is sufficient to say, that the bold and hazardous enterprise was fully justified by success. In one day, juvenile mendicancy was totally abolished, and in a short time the most perfect order and discipline prevailed in the school. The absence of begging children in the streets was immediately remarked, and the novelty of the Soup-Kitchen Schools attracted crowds of visitors. The working-classes took up the cause, and subscribed liberally. The commissioners of police lent the assistance of their officers, and all seemed desirous to aid in this last attempt to reclaim and christianize the destitute and forlorn. Of the seventy-five children collected only four could read. Now all read, and have daily read to them the glad tidings of the Gospel; and occupying airy and commodious premises, the school exhibits a little hive of industry,

* The admission to the Aberdeen Industrial Schools is quite free to the destitute, and food, as well as instruction and reading, etc., is given in return for a certain portion of labour, the profits of which go to reduce the current expenditure of the School.

intelligence, order, and happiness ; and those who at first scoffed at and derided the undertaking, are *now* the loudest in its praise.

In the rapid sketch we have given of the rise of these schools, we have endeavoured to show what may be done with an ordinary degree of energy and decision, in the hope that other towns may follow the example that has been set in Aberdeen.

Before concluding, we may notice that Mr. Sheriff Bell, at the last Annual General Meeting of the Glasgow Industrial Schools Association, is reported to have said, that he had been making inquiry what effect the Society's labours had on the delinquent population of the city, and he seems to have expected an abundant harvest where hardly any seed had been sown, but he had ascertained that the number of juvenile criminals in the Glasgow prisons had not diminished since the establishment of the Industrial Schools.

Glasgow has a population of upwards of 200,000, and it is calculated that there are two or three thousand vagrant destitute children infesting the streets, and subsisting by mendicancy and crime. From this mass of juvenile destitution and delinquency about three hundred boys and girls have been withdrawn from misery and wretchedness, and in the Industrial School are trained to habits of cleanliness, industry, and order. But the outlying thousands are still uncared for ; no provision is made for their instruction. If they could repeat the prayer, "Give us each day our daily bread," it would, so far as man is concerned, be unheeded ; and no shelter is provided for many of them but the cells of the prison. Is it matter of surprise, then, that during a period of great manufacturing and commercial distress, when the young and healthy could hardly by their industry earn a subsistence, that the starving children of the aged and feeble should, though in a prison, seek that food and shelter which without were denied them ?

We never saw charitable or colonial statistics thus tested ; and we turn with satisfaction to the criminal statistics furnished by the Aberdeen prison.

The city of Aberdeen has a population of about sixty thousand ; and, as already said, the juvenile mendicants in 1843 amounted to about 280. In the different Industrial Schools there are at present above 300 scholars, and we have said that juvenile vagrancy has almost entirely disappeared. Now what have been the results as regards juvenile delinquency ? In the Report by the Committee named to forward the scheme of establishing an Industrial School in Aberdeen, it is stated, that "last year (1840) 77 children had been committed to prison ; and that during the previous year (1839) 94 had been convicted of various offences ; about 10 per cent. on the whole commitments." In 1843, the number of children committed to the Aberdeen prison under 12

years, were 53; in 1844, 46; in 1845, 49; in 1846, the numbers were 28; in 1847, the numbers were 27; and, during last year, one of great commercial and manufacturing distress, the numbers were 19; about 2 per cent. on the whole number of commitments.

But why 19? can juvenile delinquency not be utterly extinguished; are there no other means of correcting little children than by sending them to prison? There are means, if men would use them; when the then selfish and officious disciples of our Lord forbade the poor people to bring their children to him that he might bless them, He rebuked his followers, and said, "Suffer little children to come unto me, for of such is the kingdom of heaven." It is to be feared there are still professing disciples who forbid, or, at all events, who do not assist in bringing destitute and neglected children to Christ, and hence so many of them find their way into prison. Let Industrial Schools be established on a sufficiently broad and liberal basis; let all who need food and instruction be invited to attend; and let the magistrate be empowered, when an infant delinquent appears before him, to inquire into his moral, physical, and religious state; and if found in ignorance and want, to send him to school at the expense of the parish, or of the worthless or negligent parent—this done, we hesitate not to predict that, ere long, the children of the poor and depraved would be as rarely seen within the walls of a prison as the children of the rich and respectable.

We are fully persuaded that juvenile vagrancy and delinquency can only be met and vanquished by some such system, and the experience of every town where the Industrial School plan has been fairly tried testifies to the correctness of our conviction. Why then should it not be universally adopted in all our large and crowded cities? Let us try to regenerate the rising generation of our land, and there is hope for Britain amid all the convulsions that surround her. Let the same system be tried in Ireland, and the fairest isle in creation may become the most moral, the most religious, and the most industrious country in the world.

IN vain we multiply our gaols and penitentiaries, and crowd them with multitudes of juvenile delinquents; the terrors of the law may alarm and punish, but they will never soften and reform the subject of their pains. The searing influence of judicial infliction must be exchanged for the tender sympathies of human feeling, and, laying hold of the hapless victim of penury and neglect on the *threshold* of a vicious career, we must seek to implant those Christian principles which can alone enable him to withstand temptation, and cherish feelings which will bind him to his fellow-man as a friend and an ally, instead of leaving him to be forced into an attitude of hostility as a pest and a foe.—*Liverpool Courier*.

THE RAGGED SCHOOL UNION:

ITS PRINCIPLES AND MODE OF OPERATION.

THE principles of this Society are benevolent, philanthropic, scriptural ; they are, moreover, missionary and aggressive. They are the same as those which glowed in the bosom of Wilberforce, animated the affections of Raikes, and fired the energy of Chalmers ; the same as those which roused the philanthropy of Howard, kindled the zeal of St. Paul, and filled the soul of the Divine Saviour himself.

They are, therefore, Bible principles. As old as Christianity itself, and springing out of it, they have entered more or less into the heart and life of every true Christian, ever since the Gospel poured its living flood of light and truth upon a darksome, lonesome, sin-stricken world.

But even before Christ came, Old Testament saints—nay, God himself—had declared them. In all the laws of Moses, care for the poor, the needy, and the fatherless, is a prominent feature ; and it is very remarkable that nearly all the threatened or inflicted punishments on the Hebrew nation are connected with a neglect of the poor.

In the Psalms of David, too, there are many touching appeals in favour of the poor, none perhaps more touching than that which this Magazine bears on its title-page.

But it was Christ who embodied these most fully, exhibited them most practically, and taught them most impressively. To those who acknowledge him as their King, their Teacher, and their Guide, there is no escape from such commands as this :—"Go ye out into the highways and byways, into the streets and lanes of the city, and compel them to come in."

To seek, and if possible to save, the lost of our fellow-creatures—to bring those who are wandering and out of the way to the feet of Jesus, to the fold of a good Shepherd, who cares more for one such wanderer than he does for ninety and nine who never wander—to draw poor neglected outcasts from paths of sin and error, into paths of pleasantness and peace, is surely a work that Christ looks on with his kindest smile.

To lift such forlorn, comfortless ones from the "pit of their own degradation"—to bring them to sit with Christ's people here upon earth, and, perhaps, through God's blessing, in heavenly places, with Christ himself—to "stamp burning truth upon their soul"—to pour gentle love into their hearts—to bathe their affections in heavenly dews, fresh from God's life-giving word—to bring their nature into harmony with the divinity that stirs within them, and exists to a certain extent even in such wrecks of humanity as these—surely is the very work that

Jesus delights to look upon—the very work he would delight to do if he lived among us now.

The principles of the Ragged School Union are, therefore, Bible principles : they are thus unchangeable as the word of God, which endureth for ever ; for, though “ heaven and earth shall pass away, that word shall not pass away.”

But they are also missionary and aggressive. They do not lead us to cross vast oceans in search of those who sit in darkness and ignorance, but they lead us to the benighted heathens of our own land—our great towns and crowded cities—to the lost, to the ignorant and the degraded of our lanes, courts, and alleys. They do not suffer us to pass by on the other side, but draw us to such haunts of misery and crime, with the Bible in our hand, and the love of Christ in our hearts—with looks of kindness as our passport, and words of peace as our weapons of war.—See Second Report, p. 30.

Our principles are thus unsectarian : it is sad to have to use such a word in speaking of Bible principles or Christian work—for how can such be sectarian ? We are compelled, however, thus clearly to state, that the Ragged School Union is carried on by Christians of various denominations. That we have hitherto gone on harmoniously, desiring to love all who love Christ in sincerity and truth, and believing that those who get nearest to Christ will get nearest to each other—He being the blessed Centre and Sun of Righteousness round which we all move.

We feel, like Nehemiah, that we are doing a great work, and cannot descend to little things or little men, who, with great professions for order, etc., are often but enemies in disguise, having no real love for the work itself, or for those who are doing it. As long as we find earnest Christian men and women rallying around us, and giving their time, and thoughts, and money, to the work of Ragged Schools, we feel bound to extend to them the right hand of fellowship, provided always they take the Bible as the basis of all the instruction communicated,

We trust our principles are also patriotic. We desire to save from crime, which is dangerous and dear, and inculcate habits of industry, which are safe and cheap. We labour to make good citizens of those who are anything but that at present, remembering that the children of this generation will be the men and women of the next ; and knowing well the grand thing in all education is to fit the young for that station, and for those duties, which they will have assigned to them when they grow up.

Having thus spoken of the principles of the Society, it is time to say a few words on the manner in which these principles are carried into practice.

Formed for the express purpose of systematizing and encouraging Ragged School efforts in and around London, the Union seeks to help all of every Christian denomination who are striving, by scriptural and moral training, to ameliorate the condition and improve the habits of the neglected juvenile poor.

This it does in various ways: First, by collecting and diffusing information regarding Ragged Schools in town and country, the best mode of forming and carrying them on, etc. Second, by the regular visitation of an inspector, whose duty it is to see that the destitute classes alone are admitted, and the right kind of instruction given, and whose reports are laid before the Central Committee every month. Third, by the formation of Local Committees, for the right government of each school, consisting of respectable tradesmen and others in the vicinity. Fourth, by meetings of delegates from the Schools, who meet one another quarterly, and report verbally as to the state and progress of their Schools, for the satisfaction of the Central Committee, and the guidance of other schools. Fifthly, by written forms of numbers in attendance, etc., also required quarterly. Sixthly, by grants of money towards fittings, books, rent, teacher's salary, and other expenses—grants which are always more liberal if the school is situated in a poor locality, where the surrounding inhabitants are unable to give towards its support. Lastly, by public meetings in various districts, to awaken public attention, collect information, and raise funds for the objects above named.

To these may now be added the establishment of a Monthly Magazine, as a medium of communication between all parties engaged in the work, and a means of increasing its efficiency. The benefit and blessing of such a work, if carried on with the spirit in which it is begun, and supported as it ought to be by the public, it is impossible to estimate.

February, 1849.

RAGGED SCHOOL MEMORIALS:

THE OLD STABLE.

No. II.

In our last communication, we gave some accounts of the rise, progress, and results of the Ragged School in the Old Stable. These would show the necessity for such institutions, and their adaptation to the wants of these long neglected children of the streets. The reader would at once see, that, in cases not a few, ignorance is the parent of crime, and that the best and most simple means for the moral and physical elevation of such a class is to give them a useful and religious education.

Few persons could look upon the two hundred of the veriest outcasts of society here collected, without having their hearts overflowing with gratitude, that such efforts had been begun where civilization had not done its work, because Christianity was not there.

The black effigies of the doll, the well-known sign of "pence," or receiving houses for stolen property, were numerous; the pawn-shops, with their three gilt balls, (the only glittering objects that met the eye,) and the public-house, with its swinging doors, kept constantly moving by crowds of tattered customers—these appeared to be the only establishments where anything like business was done. They were also the only establishments for the instruction of the young, but they neither provided clothing for the naked, nor food for the hungry.

Many are the scenes of interest we have seen in that school-room, over which the memory still fondly lingers, rekindling in our heart mingled feelings of pain and pleasure. Cold must have been that heart that could follow unmoved the youth of nine years, who had just arisen from his straw bed, bounding through the frost and snow, without breakfast, to the school-room. And more especially when he knew that the poor boy never had a shoe nor stocking on his feet; that one brother, thirteen years of age, was transported for seven years, because he would rather steal than starve; and that another brother of eleven was then in prison for the same crime, driven to it by the same necessity. But Charles was not the only boy to be seen in that group, all tattered and ragged; no, he had sixty school-fellows, the greater number of whom never had shoes on their feet, and yet some of them had reached fourteen years of age.

The sufferings of the children during the previous winter, some of whom, like poor James S——,* had fallen victims, was enough to urge us not to allow another season to come without seeking to obtain the means of covering their naked feet. We therefore went from door to door, pleading the cause of these helpless ones, until money was obtained sufficient to accomplish our purpose. We were told by many to whom we applied, that it would be of no use to provide the children with clothing, as their parents would be sure to pawn them. But this was only an excuse urged by those whose hearts had never become alive to the just claims of the poor and needy.

All that was required was obtained to give each child either a pair of shoes or some other portion of clothing. The day these gifts were made to the poor children, was to them a day above all others, in their short and chequered history. It was on the last day of December, and the friends who supplied us with the means were invited to witness the scene. The Old Stable was filled by two o'clock; every child partook

* See page 9 of No. I. Magazine.

of a piece of bread made for the occasion, and a jug of milk. Some noble ladies were present, but which of the two extremes of society enjoyed the treat most we pretend not to say. We cannot indeed describe the pleasure we felt at seeing so many who had been accustomed to do evil, learning to do well. And also so many who seldom had more than a dry crust once a day, enjoying themselves with pleasant, wholesome food.

The roll of barefooted boys was called over, and each one had a pair of shoes and stockings given him, with the distinct understanding that they were his own, not his parents. When these sixty were supplied, the remaining numbers were called up, and every child was presented with some article of clothing according to its necessity. Not a few of them felt that for the first time in their lives they possessed a new garment, which no one ever wore before them. The meeting was closed by an address from the Rev. Robert Moffat, the celebrated African missionary, and praise and prayer to that God who had ever smiled on our efforts.

But the most interesting sight took place next day, when the children returned to school. We have already stated that many of them never had a shoe on their feet before, and great was our astonishment when several of them arrived at school with their new gift under their arm. When asked why they had not on their shoes and stockings, one boy replied, "They hurts my feet, sir." Another, thirteen years of age, said, "My feet feels so funny; you see, sir, I never had no shoes on before." Another was asked "Is it the fashion in frost and snow"—for the snow lay several inches deep—"for people to carry their shoes under their arm?" "You see, sir, my feets are all chilblains, and I couldn't put them on, and I wouldn't leave em at home, 'cause I shouldn't see em again, as mother would take em to uncles, and drink the money; you see, sir, she would have drunk me if I would go up the spout." We knew full well that what poor Charles said of his mother was equally true of his father, for they were both drunkards. Now for a little more of Charles's history. We have already stated, that he had a brother transported and another in prison, the poor children having been left to shift for themselves. Charles became very much attached to the school, and often promised that he would never do as his brothers had done. Ah! poor boy, he often suffered the greatest privation from the want of food.

After trying many shifts, he applied to us for a loan of threepence, saying that he thought he could make his own living, and attend school too. On being furnished with the small amount, he hastened off and purchased twelve boxes of matches. These he sold at a halfpenny each, realising threepence profit. Encouraged by his new undertaking,

he went out every evening with his twelve boxes, and continued with untiring perseverance until they were sold. For nearly two years he continued this system, attending school all day, and doing sufficient business at night to provide him with food for the next. When asked how he managed to live, he replied, "Why, you know I can always manage to make threepence at night, and sometimes more. I spends one penny for breakfast, another for dinner, and another for supper; that's better than my brothers did, and by-and-bye, when I can read and write well, I will get a situation."

The good resolutions of this neglected boy contrast strongly with the conduct of his besotted parents, and is worthy of all praise, and even of the imitation of some who are placed in better circumstances, and enjoying higher privileges. What were the impelling motives that led this boy to the adoption of such a course? Was it the example of his parents, to whom he should have been able to look for protection and support? No; they were the veriest slaves of the gin-palace, and their home the empty, cheerless home of the drunkard. The furniture consisted of two dirty cups that stood on the mantle-shelf; on the empty fire-place was an old tin tea-kettle, without a cover, and a bundle of shavings and dirty straw in the opposite corner of the room, but without even a rag to cover them or their children during their midnight slumber.

Fancy Charles rising from such a bed in the morning, repairing to the back yard to an old water-butt, to wash, (for his drunken parents could afford neither soap nor bason,) to make himself somewhat decent among his schoolfellows. Thus prepared, see him off to the cheap bread-shop, a few doors from the school, to have his morning's meal, consisting of three farthings' worth of bread, and a farthing's worth of dripping, which, however, was as sweet to him as the new-made butter is to those who have not lucifers to sell before they get a breakfast. It might be supposed that Charles was a dull, spiritless boy, broken down by bad living and the cruel treatment of his worthless parents: but no, he was a happy, contented, spirited lad—the very life of his playmates. He was always among the first at school, and never behind with his lessons, pushing onward, as if longing for the time when he would be fit for the duties of life. He had an only sister, who attended the same school; she was also very regular, although she often suffered for doing so from her cruel mother; poor Charles often shared his morsel of bread with her when she could find none at home.

The time at length arrived when our youth went out in search of employment. After much labour he was engaged as an errand-boy in a fishmonger's shop, at four shillings per week. Six years have since passed away, and he is now the confidential servant of his employer. He has ever looked upon his master's interests as being bound up with his own.

Some months after our young fishmonger entered his situation, his mother fell a victim to her passion for strong drink. This event left some impressions on the mind of her dissipated husband, and for a time he abandoned his drunken associates. So altered did he become, that he removed from his wretched hovel, the scene of many a drunken debauch, to a more comfortable abode, which, by industry, he was soon enabled to supply with decent furniture. For upwards of three years his daughter kept his home in comfort, until he again became the victim of intemperance, returning to it "like the dog to his vomit, or the sow that was washed to her wallowing in the mire." He soon sold off every article of furniture he possessed, and turned his daughter into the streets. He became the inmate of a wretched lodging-house, where he is now dragging out the remainder of a miserable life. Happy was it for the poor girl that Charles was the honest journeyman fishmonger, for he shared his loaf with her, and paid for her lodgings, until she obtained the means of earning her own living, which she has long done by honest industry, and may be seen on the Sabbath going to the house of God, in company with her brother Charles, both attributing what they are, to the blessing of God on the instructions they received in the Old Stable.

"THE POWER OF THE PENCE."

IN the December number of the "Children's Missionary Record of the Free Church of Scotland," it was suggested that, during the holidays, a special collection might be made by the children in behalf of the Mission Schemes of the Church. Beyond this simple proposal, no other influence was used. Every Christian heart will rejoice to hear that the zeal and willingness manifested by these children has been almost beyond a parallel. The sums received up to the middle of January amounted to no less than £488. 16s. 5d. The enormous number of applications the devoted children had made may be inferred from the fact, that, to one amount of £2. 0s. 5½d., the names of 191 individuals were given as contributors.

"When in this way," says the *Record*, "one hundred and twenty thousand pennies were collected—more than a quarter of a million of half-pence—a mass of copper amounting to about three tons in weight, and which it would require three strong horses to move—we have surely a striking illustration of what has been called 'the mighty power of littles.'"

Were such an effort made *once a year* by a twentieth portion of the healthy, happy, well-fed children in London, an amount might be collected more than sufficient to support a Juvenile Refuge large enough to hold two hundred poor, destitute children, and supply them with clothing, food, and education. And surely the benefactors themselves would not be the least blest, if, instead of spending their money on trifles—too often to their own hurt—they were thus taught habits of economy and benevolence, and to show a love and a sympathy for their less fortunate brothers and sisters, many of whom are shivering in the midnight winds, with the wet door-step for a pillow, when they are secure within, sleeping sweetly on their warm beds.

Poetry.

THE RAGGED SCHOOL TEACHER'S APPEAL TO ALL CLASSES.

Child with the bloodless cheek,
 Poor wanderer pale and weak,
 Whose heart has never learn'd to share
 The kindness of a mother's care—
 Come to the Ragged School.

Victim of woe and want,
 Whose clothes and food are scant,
 Whose talents are perverted skill,
 Whose parents teach thee nought but ill—
 Come to the Ragged School.

There, hear the friendly word;
 There, have good feelings stirr'd;
 There, learn thy passions to control;
 And find thy body has a soul
 Priz'd in the Ragged School.

Ye wise and learned men,
 Who, taught by tongue and pen,
 In college halls much learning found—
 Think of the ignorant around:
 Teach in the Ragged School.

Ye merchants of our isle,
 Enrich'd by prosperous toil,
 Feel for the half-clad shivering race,
 Whose heads oft find no resting-place:
 Give to the Ragged School.

Ye lords of noble line,
 Whose names and talents shine,
 Be ye rich capitals to grace
 These columns of our rising race,
 Shap'd in the Ragged School.

Ye fair and gentle dames,
 Whose beauty influence claims,
 Extend that influence around,
 Friends of these wretched ones be found:
 Speak for the Ragged School.

"LORD of all power and might,"
 Who, in Thy followers' sight,
 Young children in Thine arms didst take,
 And bless them—for Thy mercy's sake,
 Smile on the Ragged School.

J. P.

Plans and Progress.

HINTS TO TEACHERS.

GREAT difficulties having been experienced by Teachers in keeping order and communicating useful instruction in Ragged Schools, a few hints by a fellow-worker may not be altogether useless.

We shall first address ourselves to the Superintendents of the Sabbath Evening Schools. The youths that attend on that occasion being generally grown lads, who will not or cannot come on other occasions, they are for the most part rude and ignorant in the extreme. The Superintendent must take every precaution, especially if the School is just begun, to prevent rioting, noise, and what is called a "lark."

Having everything arranged, teachers in their places, and books all ready, the rough candidates for instruction must be admitted one by one, and placed at once under the appointed teacher. No more must be admitted at first than the teacher can well manage, as it is much better to have few scholars, and teach them well, than to have a large number, and do the work badly. If numbers crowd to the School, a selection should be made of the most necessitous or well-behaved, and these alone admitted by tickets or a list of names. In some neighbourhoods, a policeman will be needed for a time to preserve order, and prevent noise and crowding at the door. He can generally be had by a letter addressed to the nearest inspector of police, and by paying him a trifle for his services.

The Instruction on Sabbath Evenings should be chiefly religious. Time being short, and many lads, perhaps, there for the first time, never to be there again, everything should be done to make a favourable impression on their minds.

Some hints given in No. 2 Magazine, p. 32, may be found useful in first opening a School. We proceed to give a few hints as to the manner of teaching the Ragged class. As it will depend upon circumstances, whether singing and prayer should be attempted, we shall now suppose the teachers in their class, and their pupils around them, in number not exceeding eight to each teacher. We must consider the teacher to have come to his work full of love and pity, of faith and prayer, "fervent in spirit." If so, he has not come unprepared. Though he relies much on God, he knows it would be sinful to neglect diligent preparation. He has a chapter well studied, many passages marked in his pocket Bible for illustration and reference, many interesting facts and anecdotes in his mind, or in his note-book, so as to catch and rivet the attention of the careless.

When his pupils can read, he will (if he come thus prepared) be almost sure to succeed in his work, that is, if he go about it earnestly, affectionately, and prayerfully. Where his scholars cannot read, it will be found more difficult. In this case he will have to come still better prepared, not only with a subject

well studied, but ready to take advantage of anything and everything that may arise to rivet attention.

The school-room, the locality, the candles, the gas, a pillar, a door, or a window, have all served as the basis for a lesson to a practical teacher. The news of the day, the Queen opening Parliament, the last calamitous accident, a shipwreck, a fire, an execution, have each been found useful as starting points. The proposed lesson will sometimes not do at all. It does not suit the class. They are restless, careless, and rebellious. Their taste must be consulted. It will be no loss of time to find out what they are fond of, and in some cases to get some account (if the teacher and pupils especially meet for the first time) of their family, mode of living, habits, etc. The writer has often got the attention of his scholars by doing this. The particulars communicated to the teacher may be all forgotten by him in an hour, but the scholar does not forget that his teacher listened kindly to his history. The attention once fairly gained, must be retained by variety, novelty, and interest. Great plainness of speech must be studied, clearness of thought, vivacity of expression, simple language, suited not to one or two only in the class, but to all. If this should be thought difficult, we answer, let it be fairly tried, and be assured success will follow.

But the teacher must not expect to accomplish it in a day. He will need much previous assiduity and perseverance. He should study the best school manuals he can find, and by practice make them his own. "Dunn's School Manual," "Stow's Bible Training," "Henderson's Bible-class Lessons," "Louisa David's Sunday School;" and for younger children, "Mayo's Religious Instruction and Model Lessons," or "Todd's Lectures to Children," and the "Peep of Day," will all be found useful. If these cannot be had, Mrs. Mortimer's Tracts for Ragged Schools are very simple, and also many half-penny and penny books published by the Tract Society, by Groombridge, Gilpin, and others. Many useful lessons will also be found in the cheap monthly Magazines, now issuing from the press—in "The Christian's Penny," "The Churchman's Penny," "The Child's Companion," and the Sunday School Union books. These, added to lessons of every-day life, the poor blind beggar, the reeling drunkard, the child run over by a waggon, or falling into the fire, will afford matter enough, if studied with an eye to God's glory, in the light of God's word. That word, if judiciously interwoven, may be made to enrich and sanctify all—blessing him that giveth as well as him that receiveth—the diligent, humble-minded teacher, as well as the poor, ignorant scholar in the Sabbath Evening Ragged School.

February, 1849.

SYMPATHY.—No general laws are able to reach to the variety and depths of human misery and vice; no political science can provide a remedy to raise in the mass the state of a demoralized and corrupt population: sympathy, directed, sustained, and urged on by religion, is the only means available, under the Divine blessing, for achieving through individual amelioration the highest good of society at large.—*Dr. Forbes.*

Correspondence.

To the Editor of the Ragged School Union Magazine.

SIR,—In the Prospectus of your excellent Magazine, I observe you set apart a portion of your pages for Correspondence; may I therefore be allowed to make a few remarks on the origin of the term “Ragged,” as applied to Schools.

The question has been repeatedly asked—“Who was the founder of Ragged Schools?” and it must still remain unanswered, unless we refer the inquirer back to the days of Raikes, who sought and collected from the streets of Gloucester the pupils of his first Sunday School.

The question, however—“How came the name of ‘Ragged’ to be attached to Schools?” is much easier explained, and it may not be uninteresting to your readers if a small space in your columns be taken up by the subject.

In the year 1842, the writer, then resident in London, was led to visit the Field Lane Sabbath School, then lately commenced, where he witnessed a scene so foreign to anything he had ever before experienced or heard of, that it made an impression on his mind never to be effaced. On opening the door of the school, then held up a miserable court in Saffron Hill, a motley group of half-clad youths rushed up the rickety staircase into a small apartment, some ten feet square, and commenced leaping upon and overturning the forms which stood in their way—others showed their daring agility by descending from the first-floor window into the yard beneath, whilst the remainder evinced their love of fun and mischief by blowing out the lights, and giving ever and anon a specimen of their vocal talents, by a shouting chorus of some low and popular song; when, however, some order was obtained, and the two teachers present endeavoured to impart instruction with candle in hand, they were obliged to keep on their hats for protection from the rotten vegetables and animal refuse which the rebels without were continually throwing through the broken windows. Such scenes as the one above described lasted more or less for several months, until the following circumstance brought matters to a crisis. The school at this time was open on Tuesday evenings for females, and Thursday for males. One Tuesday evening, being at the school prior to the arrival of the superintendent, the writer was engaged admitting the young women and girls, when he was surprised by a woman coming hastily into the passage of the house, and beckoning him to close the door. As soon as she recovered her breath, she informed him that she had overheard a number of young men state that they intended coming to the school that evening to have a *lark*, and if the teacher interfered, they would “rip him up.” One having attempted on a previous occasion to *stab the superintendent*, the threat was deemed no vain one. Ere, however, she had finished her tale, the door was surrounded by a number of them; and, on opening it, and speaking kindly, they civilly asked to be admitted, but the unfairness to the females, if this was allowed, was pointed out, as it would deprive them of their usual night of instruction: but arguments were of no avail; therefore, the door was closed and bolted, and the teacher ascended to the school-room on the first floor, which was already well filled with women and children. He had, however, scarcely entered, when a loud crash, and a general rush up the dilapidated stairs, gave note of their triumph, and the room was crammed with the denizens of the neighbouring lane. Standing in the centre, he spoke kindly to them, and requested the men peaceably to retire. A few complied, but the majority resolutely refused. An appeal was then made to the females to give up the evening, and allow the men to stop, but with no better success.

Fearing the consequences, he determined to send the children away; and whilst so engaged, at a given signal the lights were extinguished, the windows smashed, the forms and tables broken to pieces, and a general rush took place to the stairs, with the movable articles of the room. Here the screaming, swearing, and uproar, as they fell pell-mell over one another, was tremendous. At this time the landlord lay in an adjoining room in a dying state, and his wife and two young children, the only other inmates, supplied fresh lights, but which were blown out immediately afterwards. After considerable difficulty the house was cleared, but not before the woman was nearly stripped to the back by the rough usage she received. Three policemen now arrived, having heard of the "row," the scampering in the court giving signal of their approach. One stated, on inquiry, that "they dared not come singly, so bad was the locality."

The school was soon after removed into a more open thoroughfare, and the writer being appointed treasurer, with scarcely sufficient funds to pay the rent, an appeal to the Christian public was determined upon; and he then, recalling *the scene above described*, and feeling that an interest must be excited on its behalf, gave the name of "Ragged" to the school, as it forcibly and tritely expressed the low character and condition of the pupils, so thoroughly depraved in mind and ragged in apparel. An advertisement appeared in the *Times* newspaper, headed "Ragged Schools," which was the first public intimation of their existence; and letters were addressed to various of the Nobility and Gentry, soliciting their aid to carry on so good and great a work, when the *first* answer received was from the *noble Chairman* of your Union, encouraging us to proceed in our truly "interesting endeavours," and contributing liberally towards our funds, to "mark his concurrence" in the same. S. R. S.

Nottingham, February, 1849.

[The school above referred to has undergone various vicissitudes within the last few years; but our readers will be glad to know that it never was in a more prosperous and efficient state than at the present time. We have received a communication from the zealous superintendent, giving an interesting account of the annual treat to the children, which took place on the 24th of January, of which the want of room compels us to give only a brief outline. Four hundred and thirty-five children partook of a very substantial tea, which was followed by a short address from Mr. Gent. The Rev. John Weir then examined them at some length, on the elementary truths of the Word of God. About 200 children received one or more articles of clothing, a portion of which was provided by the Ladies' Clothing Society, and the rest was sent by benevolent friends. The proceedings closed with an exhibition of dissolving views by Mr. Cox, of Barbican, with which the children were highly delighted. About 200 lbs. of plum cake were distributed among them when retiring, the kind gift of Henry Stuart, Esq., and a large number of buns sent by an unknown friend in the afternoon. From a statement made in the first number of the Magazine, our readers would see that many of the children attending this school are not only ignorant and depraved, but a large number are common pickpockets; others obtain a precarious living by begging, hawking, vending matches, oranges, etc.; and others are generally employed on market-days by the drovers in Smithfield. The scenes to which they are there accustomed eminently qualify them for such engagements as those to which our Correspondent refers, and render their education a work of extreme difficulty; but their attention during the address, the answers given to the questions, and their general conduct throughout the proceedings of the evening, gave cheering evidence that the self-denying labours of their devoted teachers are not bestowed in vain.—Ed.]

Intelligence.

GOLDEN LANE RAGGED SCHOOL.

A Special Meeting on behalf of the above School was held on Thursday, January 25th, in the Lecture Room of the City of London Literary and Scientific Institution, Aldersgate Street; the Lord Mayor in the chair.

Prayer having been offered up by the Rev. J. Branch, the Chairman said, it often fell to the lot of the chief magistrate of London to preside over public meetings, but he thought no meeting could be convened for a more important object than that which they were then met to support. He had to apologise for the disappointment occasioned by his non-attendance when the meeting was previously announced, arising out of a confusion of engagements. As he had recently suffered a very heavy domestic affliction, nothing but a desire not to repeat that disappointment, and a wish to support such an institution as that for whose advocacy they were met, would have induced him to be present on that occasion. As a magistrate, he knew that the juvenile offenders against the laws consisted, for the most part, of those who could neither read nor write, and who had been suffered to wander whither they chose, without reference to the society they kept, or the occupation they followed. By supporting these institutions, society not only benefited the rising generation, but promoted its own interests, by diminishing the expense of punishing crime, and thus lessening a considerable item in the national taxation.

The Secretary then read a statement respecting the operations of the school, and an appeal on behalf of its funds. The following is an extract:—

"The locality for which we plead is situated in the parishes of St. Luke and Cripplegate—viz: Golden Lane, Whitecross Street, and neighbourhood. From thence are daily issuing into our streets and thoroughfares hundreds of forlorn and destitute children, who are only educated in the arts of beggary and theft; and are growing up, the certain subjects of our workhouses, penitentiaries, and prisons.

"To lessen this evil, the Golden Lane Ragged School was established. The Committee feel that its two years' existence has proved its adaptation to meet

the moral wants of these suffering and neglected outcasts. Many of them have been taught to read and write, and have obtained an acquaintance with the practical truths of the word of God. But these blessings have been only extended to a few, while hundreds more are 'perishing for lack of knowledge.'

"With a view to meet their case, the Committee have taken, for nineteen years, a large school-room in Honduras street, (adjoining Golden Lane,) which is capable of holding 350 children. By this arrangement they have contracted a debt of £200, which, if once removed, would leave only a small annual rent, and the current expenses of the school. It is now open as a free infant school, with a daily attendance of 120.

"It is also open four evenings each week for boys, who are taught reading, writing, and ciphering—and three evenings for girls, who, in addition to reading, are taught sewing, by which means articles of clothing are made up and given to them, or sold at a trifling cost.

"It is also open for religious instruction on Sabbath morning, afternoon, and evening—in the latter case, from 250 to 300 are in usual attendance, and taught by 25 voluntary teachers.

"The Committee are thus affording gratuitous instruction to upwards of 300 poor destitute children, many of whom would otherwise become the victims of vice and shame—and to enable them to give permanence and enlargement to these efforts, they venture to make this *Special Appeal* for assistance in removing the debt on the school-room."

Mr. Wire, ex-under sheriff, moved the first Resolution. He adverted to the magnitude of juvenile pauperism in general, and the metropolis in particular, contending that nothing but some such agency as that exercised by the Ragged Schools could remedy the evil. It was only by such means that the future peace of the country could be relied on. Many of the revolutions effected on the continent had been brought about by the very class of persons whom the Ragged Schools designed to reach; and one of the reasons why England had enjoyed tranquillity in the midst of so much confusion and disorder,

was to be found in the active and energetic exertions of Christians in seeking out the poor, in endeavouring to administer to their wants, and to train them to industrious and virtuous habits. In this case, as in most others, the benevolent course was found to be the cheapest. The amount expended per head per annum upon the instruction of children in Ragged Schools, that in Westminster for example, was almost beneath notice, whilst the good effected by the outlay was incalculable.

The Resolution was seconded by Mr. W. Locke, who, after paying a deserved compliment to the Ragged School Teachers, on whom, he said, had fallen the heat and burden of the day, narrated several instances of the wretched condition of some of the children who had been reclaimed by them. One lad, he said, who had been an inmate of one of the schools, slept for some time in a pig-stye, until the owner bought a pig, when the poor lad was turned out of his resting-place. Another had not slept in a bed for three years; and another, who had no recollection of having ever seen his parents, had been an inmate of the Westminster workhouse, and was afterwards imprisoned for taking part in Chartist riots.

The Rev. J. Weir, in supporting the Resolution, expressed the gratification he felt in finding that it included religious education, without which, he said, people could not effectually perform even the common duties of life. He attributed the excessive burden of the poor-rates in a great measure to the ignorant and idle habits of our pauper population. Just in proportion to the lack of education, crime invariably prevailed. Knowing, then, that ignorance was the source of crime, and, as proved by the statistics of "Bulwer's France," that a merely secular education did not secure public morality, how ought we to be animated in our efforts to give religious instruction to the people! Much had been said respecting California and its gold; he thought, however, that the Ragged Schools were the best gold mines; in these we had a shaft to sink to obtain unsearchable riches, and if we penetrated deep, we should bring up fine gold—aye, rubies, more precious than ever shone on the brow of beauty, or glittered in the diadem of a monarch. (Applause.) The Resolution passed unanimously.

Joseph Payne, Esq., Barrister, moved the second Resolution, in his usual humorous style. He drew a vivid picture of the condition of England at the time of the Reformation, contrasting its spirit with that of the scene before him. Mr. Payne concluded by some verses which he had composed on the Ragged School movement, which will be found in another part of our columns.

The Rev. J. Branch, in seconding the Resolution, read some statistics, the accuracy of which, he said, his own experience could verify, respecting the prevalence of crime in the locality in which the school is situated. The inhabitants of these districts, he said, had been too long neglected; so long as that neglect continued, why should we go to the expense of building a new court-house for the trial of criminals, whose crime might have been prevented by educational training? Hitherto there had been too great a chasm between the rich and the poor; but he rejoiced that it was now narrowing; and facts proved that the extended intercourse between the two classes, so far from diminishing, tended to increase and deepen the feeling of respect which the poor entertained towards those in higher stations in life.

Mr. Cuthbertson supported the Resolution, expressing his regret at the desecration of the Sabbath by so many thousands in the metropolis. He adverted also to the want of additional teachers in carrying out the objects of the School. The Resolution was unanimously agreed to.

A collection was then made, which amounted to £10. 11s. 6d.

A vote of thanks was, on the motion of John Wood, Esq., unanimously accorded to the Chairman, who, in replying, repeated the expression of his interest in the Ragged School movement. The Doxology having been sung, the meeting terminated.

WESTMINSTER JUVENILE REFUGE AND SCHOOL OF INDUSTRY.

THE second Annual Meeting of the above school was held on Wednesday, the 5th February, at Willis's Rooms, St. James's, the Right Hon. Lord Ashley, M.P., in the chair.

A hymn having been sung by the children of the school, who, during the early part of the meeting, were stationed at the end of the room, facing the platform, the Chairman briefly explained the

object of the Ragged School movement, which was, he said, to provide receptacles for a class of persons who had hitherto been altogether neglected by the superintending authorities of the realm, and in many instances by their own parents and relatives—the class which had been emphatically denominated “ragged.” The Westminster Juvenile Refuge was recommended to the public by very singular advantages. Most of the other Ragged Schools might be regarded as mere palliatives of a great mischief; many children were, by their means, brought within the scope of education, and, imperfect as the system was, they had reason to rejoice over many instances of signal reformation which it had produced. But it was only such institutions as the Westminster School that could be really effective. In this school the education was extended over the whole of the day, so that the children were kept out of the way of temptation and mischief; they were also provided with food and clothing. Now this class of children had no means of sustenance but that arising from begging or thieving; if, therefore, they were taken from the streets, and from those avocations in which they were engaged, it was absolutely necessary to provide for them that which would enable them to go through the day, and receive the instruction afforded. The school likewise furnished an industrial education. For three hours daily the children were occupied with shoemaking and tailoring—not that they were all to be shoemakers or tailors, but that all should be taught the value of industry—the honour attaching itself to all honest occupations. It was contemplated to establish a refuge in which a certain number of meritorious children, selected from Ragged Schools, should be placed for some six months, and then be sent as emigrants to the Colonies, in a fit state to enter upon a course of industrial occupation. Thus vagrancy would be checked, children would be educated, and the colonies would be provided with useful, industrious, and well-principled inhabitants. (Applause.) In this way only would they be enabled to grapple with that enormous and disgraceful amount of mischief which stared them in the face in this metropolis—that exhibition of juvenile depravity, destitution, and misery, which was unparalleled in the civilized world. The evil was not beyond

their reach; it only required patience and energy to meet and overcome it.

The children of the Refuge here sung another hymn, and retired.

The Secretary then read the Annual Report of the Institution. That document stated that, since the last Annual Meeting, thirty additional boys had been received into the Refuge; so that there were now in the Institution 130 children, nearly the whole of whom were daily supplied with food, and were receiving the elements of a useful education. During the past year, five boys from the Refuge had been apprenticed to master-tradesmen, and were conducting themselves to their entire satisfaction. As there were now twenty other well-trained lads in the school, who could be recommended by the Committee, it was hoped that masters would be found to take them as apprentices, or employ them as errand or shop-boys. Fifteen boys were homeless, and for these lodgings were provided on the premises; as a return for this, they did the domestic work of the house, under the direction of the housekeeper. Several boys had been given a free passage to Australia; their gratitude for the kindness shown them had been expressed in the most pleasing terms.

The Marquis of Blandford moved that the Report should be adopted, and the Committee be encouraged to persevere in their efforts. It devolved, he said, upon those to whom Providence had given increased means, and larger opportunities than others for doing good, to be careful not to minister solely to their own wants and comforts, but to consider those who were starving and perishing in the streets. Let those, too, who had been richly blessed with spiritual benefits, seek to impart religious instruction to the hundreds of wandering outcasts of the city, and they would often be blessed with the sight they had just witnessed—that of children from whose lips had been heard the ribald jest and disgusting expression, raising those same voices in singing the praises of Almighty God.

The Rev. Wm. Arthur, of Paris, in seconding the Resolution, expressed a hope that that kind of encouragement would be given to the Committee which they so much needed—not that which simply manifested itself in words and attendance at public meetings—but real personal aid and pecuniary assistance. The rev. gentleman adverted to the im-

mense benefits that might result from the education of the "ragged classes," not simply to the children themselves, but to others with whom these might be brought into contact. The Resolution was unanimously agreed to.

J. C. Wood, Esq., moved the second Resolution, "That, considering the deplorable state of many parts of Westminster, it is much to be lamented that the Committee have not the means to enlarge the Juvenile Refuge, and thereby to extend their operations; and this meeting pledges itself to use every effort to obtain an increase of subscriptions, so as to rescue from ignorance, pauperism, and crime, a large number of destitute children." A few years ago, he said, the different scholastic institutions of Westminster were sufficient to provide for all the outcast children of the neighbourhood; but, owing to the increase of population, and other circumstances, that class had increased to such an extent, that nothing but the establishment of Ragged Schools could save the inhabitants from disgrace and loss, fearful even to contemplate. He would invoke the aid of all classes in behalf the new movement, both on the ground of self-interest, and of duty to others, reminding them that it had been said, "Inasmuch as ye did it unto one of these little ones, ye have done it unto me."

The Hon. F. Byng, in seconding the Resolution, said, he had lived in Westminster all his life, and knew well the amount of wretchedness which existed in the city—wretchedness not confined, as some supposed, to the lower districts, but which might even be witnessed not two hundred yards from the spot on which they were then met. People in general were, he believed, utterly ignorant of the misery and ignorance which prevailed in the city, and nothing but ocular demonstration could persuade them of the deplorable fact.

A collection was then made in the meeting, amounting to £21. 3s. 1d.

The Rev. Owen Clark moved the third Resolution, to the effect, "That Industrial Schools, established in our large towns, would diminish the crime and pauperism which now extensively prevail." There were many localities, he said, in London and other places, needing Refuges as much as Westminster itself. He felt fully persuaded that when the benefits of such institutions

became known, their importance would be fully seen.

Dr. Daniel briefly seconded the Resolution, which was passed unanimously.

Mr. W. Locke, the Hon. Secretary, in proposing a vote of thanks to the Chairman, made an appeal on behalf of the Refuge, and stated that he did not think the benefits of Ragged Schools could be justly appreciated, or the contributions towards their support would be much more liberal.

The vote of thanks having been seconded by Mr. Maxwell, was unanimously carried. After a few remarks from the Chairman, the meeting terminated.

BRISTOL AND CLIFTON RAGGED SCHOOL SOCIETY.

THE second anniversary of this Society was held on the 10th of January, at which the Lord Bishop of Gloucester and Bristol presided. The Committee calculated the daily attendance at the schools during the present year at not less than 550 children. The income of the Society during the past year amounted to £335. 6s. 11d. From the interesting statements of the Right Hon. Lord Teignmouth, it appears that very large and important fields of labour are "white unto the harvest." We trust the active exertions of the Committee will not diminish until the effectual cure becomes co-extensive with the evil.

ALNWICK RAGGED SCHOOL.

WE have been favoured with an interesting Report of this school, from which it appears that, like many other such efforts, a great amount of good is being done at small expense. The receipts for the past year only amount to £11. 6s. 7d., and yet 30 boys and 50 girls are receiving instruction in the elementary branches of reading and writing.

"Several who knew nothing of either on entering the school can now read the Scriptures, and others can write a good small-hand. But while attention has been paid to these branches, the great object of the Institution has not been forgotten, viz:—the moral and spiritual interests of the children.

May the strength of our friends not only be augmented by an increase of funds, but also by a large addition to their staff of teachers, that their hearts may be encouraged by seeing the "work of their hands" more fully established.

THE
RAGGED SCHOOL UNION
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Original Papers.

THE EMIGRANTS.

No. I.

MANY of our readers are aware that, through the active exertions of Lord Ashley, Her Majesty's Government consented to grant a free passage and outfit to Australia, to 150 male and female scholars attending the Ragged Schools. Mere destitution was not to form a qualification for this privilege. It was to be available only to those who had given evidence of reformation of character, and a certain amount of attainments, during their attendance at school.

We are glad to state that upwards of one hundred have already embarked, and the remainder will bid farewell to their native shores in the course of a few weeks. Each applicant underwent a careful examination prior to his being accepted, first by the officers of the Union, and then by the Emigration Commissioners. A great amount of information was thereby elicited respecting their history and condition, much of it painful, and in many cases of a most romantic description. We purpose in future numbers to give short sketches of some of the most interesting cases that came under our notice, from which our readers will see, that if "ignorance is the parent of crime," destitution and misery are often the occasion of both.

Prior to the departure of those above-mentioned, a small company of nine were sent out through the kind assistance of Lord Ashley and a few friends. These consisted of seven boys and two girls, chiefly from the Westminster Juvenile Refuge.

As the history of one of these youths forms a sad parallel to that of many of those friendless outcasts, who are now wandering through the streets of the metropolis, we shall briefly attempt to lay it before our readers, as gleaned from the accounts of those who were instrumental in

his reformation, and partly from the statements of the unfortunate youth himself.

He was born in one of the lowest parts of Westminster. His father and mother were both drunkards, and the room in which he first opened his eyes to the light of day was a sad picture of a drunkard's home; the broken windows and shattered doors were the standing records of countless scenes of domestic warfare and midnight revelry. In that home he never heard the voice of prayer or praise, but often listened to the horrid oath, and the discordant notes of the drunkard's song. Often was he left in that cheerless, empty room, for many hours together; cold, hungry, and almost naked; rolling in filth, and passing away the weary hours in fruitless sobs and tears. Nor to him was the return of his worthless parents a source of comfort, for his cries were often silenced by the cruel treatment of a mother, from whose heart every trace of maternal sympathy had been driven away by a course of dissipation and vice.

A few years afterwards, and the birth of another child brought him a companion in his misery. He now became the nurse of his younger brother, ere he had himself passed the years of infancy, while his mother was spending her time in the public-house. The death of his father brought to the poor boy a change of employment. His mother soon found a man of like character to become her companion in iniquity. It was then determined that the boy should not only shift for his own living, but that they should be partakers of the fruits of his labours. Day after day did the heartless mother turn her child into the streets, daring him to return unless he brought with him either money or goods.

If he returned unsuccessful, he was refused even the miserable shelter of their wretched dwelling, and driven again into the streets, under the darkness of night to seek a resting-place where he best could. So intolerable did this treatment become, that, casting himself on the wide world, without home or friend, he determined that if he must steal it should only be for himself.

For six or eight months he wandered about a common vagrant, during which time the only bed he had was when in prison, which rendered the days of his confinement the happiest ones he enjoyed. How could the prison in such a case become "a terror to evil-doers?" To this poor boy it was the only place in the wide world where he could find home or shelter. Think of the conflicting emotions in the breast of that youth when a term of his so-called punishment had expired: he has just stepped without the prison-walls—but is it liberty? It is only liberty to steal or starve; his very next meal must be stolen before he eats it, and his resting-place at night must be in the open air, or under some dreary archway. When we asked him what he did on coming out of

prison, if he attended to what was told him, and left off stealing—"What could I do?" said he, "but what I had done before. I had no home nor food; the police would often come and shake me up, when they found me cold and stiff sleeping on a door-step." How ineffectual, in such a case, must the exercise of prison-discipline be for the removal of such an evil. That removal can only be effected by making sufficient provision against that dire necessity, which often renders imperative the commission of crime. By what possible motives could this youth be expected to resolve upon a life of honesty? It could not be out of respect to the laws or the will of God, for he had not even been taught to read His name. Father and mother had truly forsaken him, but no Christian at this time had ever taught him the blessed truth, that "the Lord would take him up." It could not be from a love to his fellow-men, or a respect for the rights of others, for he knew of no heart that ever felt for him—no eye that ever pitied him. Ask him, as he crouches and shivers on the steps of that bolted door, if he ever tasted the sweetness of human sympathy, and he would tell you that to him the world had been as cold as the wet stone he made his pillow, the nightly winds that sighed around him, or the mother's heart that drove him from his home. But to return to our narrative. Forlorn and hopeless though his condition seemed to be, the "Father of the fatherless" and the God of the needy had yet more blessed days in store for him, and strange were the means by which He was pleased to accomplish his gracious purposes. So wretched did the poor wanderer become, that at length his very appearance called forth the sympathies of one, whose heart had long been hardened by a course of the most daring iniquity—one of the most notorious thieves in the metropolis. Even in that heart, over which conscience had lost its power, there were chords of human sympathy not yet dead, and which the unconcealed misery of this youth called into lively exercise. He went to the City Missionary of the district, and describing the condition of the boy, pleaded with him to take him under his protection. "I cannot bear," said he, "to see him in such a state; he'll soon die if you don't do something for him." "Why," said the Missionary, "do you not take him with you?" "Ah!" replied he, "It is because I know a thief's life too well, that I seek to rescue the poor wretch from such a course." The Missionary took the boy, and placed him under the care of a poor but respectable couple, who received for his board and lodging five shillings per week.—We approve not of concealing the truth where it ought to be told, or of smoothing it up to suit the tastes of those whose eyes seldom look upon the dark shades of down-stricken, depraved humanity. But lest some of our readers should differ from this opinion, we refrain from giving a full description of the physical condition of this boy when first admitted into his new home. Suffice to say, that never did the combined effects of starvation, vermin, and filth, render the

human form a more loathsome spectacle, or recovery a less likely result. The state of his mind and heart bore a sad resemblance to his bodily wretchedness. He was sullen, stubborn, and sunk in the deepest ignorance. . . Two years after this, and we find him in the Juvenile Refuge, where for eighteen months he has undergone a course of moral and religious training—but mark the change! The pale, haggard boy is now a clean, healthy, well-grown youth, diligent, obliging, and affectionate—one of the most useful in the establishment. For more than twelve months, and in a variety of ways, has his integrity been tested, and in not a single instance has he proved unfaithful. The word of God was literally to him a “fountain sealed,” but now he reads it with ease and pleasure. And while he is busily engaged in scouring the kitchen utensils, his open Bible is placed before him, for he is committing to memory its life-giving truths, which may yet prove a “light to his feet, and a lamp to his path,” in that far-off land to which he has gone. We trust that ere this he has arrived in safety on the shores of his adopted country, to which, we have every reason to believe, he will prove both an honour and a blessing.

[Since the above paper was written, we have heard of some objections to the proposed system of emigration from the Ragged Schools, to which a brief allusion may be necessary.

Referring to the qualifications required of the children, it is asked, “But how are these mental and moral qualifications to be tested? Can the masters assert that the children have these mental and moral qualifications, when they only meet with them for a few hours once or twice a week?” In reply to this, we would say, that in most cases the children are under the care of their teachers four, and in some schools five, evenings each week, and twice on Sundays. Nor does the decision rest on the testimony of the teacher. Each school is under the direction of a local committee, composed of respectable tradesmen, and other gentlemen resident in the neighbourhood; and who, in many cases, have known the children for several years. To this is often added the experience of the City Missionaries, two hundred of whom are labouring in London, and daily visiting that very class to whom the children belong.

Nor have these youths been at the Ragged Schools for so brief a period as our objectors seem to imagine. In many instances they have attended for several years, during which time they have learned to read and write, have forsaken their habits of idleness and crime, “resisted the temptations of former companions,” obtained their livings by honest industry, and gained the respect of their employers.

We can no more warrant the future good conduct of those who have emigrated, than we could an equal number of youths from the middle classes of society. But if we may judge from the extreme caution exercised in selecting them, both on the part of the Local Committees, the officers of the Ragged School Union, the Emigration Commissioners, and also one of Her Majesty’s Inspectors of Schools, we may confidently hope that the majority of these youths “will walk in the dignity of honest men and Christian citizens,” in the land of their adoption.]

WALKS IN LONDON.

No. I.

I HAD just returned to London by the South-Western Railway. The evening was most beautiful—one of those rich autumnal sunsets of which even Danby fails to paint the entire character. The sky seemed to belong to heaven, in its glorious brightness above the departing orb; at least, it marked a connection between heaven and earth, which no reflecting mind could fail to appreciate. My travelling companions felt it so; we gazed earnestly and silently on the scene, as it gently melted into twilight; and we looked on each other, as it seemed to me, with more kindly hearts, as if we reciprocated the influence of this heavenly vision. . . . My illusion was soon dispelled; as I crossed Vauxhall Bridge, the field of crimson light was still faintly there, but its space was now broken by the dark towers of a large building, whose form was gloomily traced upon it. It was Millbank Prison. The peaceful current of my thoughts was ruffled; it brought into my mind the tenants of that stern dungeon. Had they, too, seen this sunset? Had it brought to *their* hearts the thoughts of peace and hopes of heaven which had so soothed mine? Alas! no. I felt that *I* could not have had these glowing feelings unless in a state of freedom. The bars of a jail window must have been a thick veil between them and this glorious scene. Why, then, were they there? What dire necessity required the deprivation to so many reasonable human beings of those feelings of joy and hope which had just been excited in my own breast? Were they not formed by God to enjoy these beauties of His creation equally with myself? Were they not gifted with souls as precious to Him as I believed mine to be? Why, then, must they be debarred from these soul-stirring influences?

Walking onward, as I thus mused on our varied fortunes, I entered Westminster. It was now dark; but the gas-lamps threw a sickly light on the narrow street, which connects the Abbey and Houses of Parliament with the open river-side which I had just left. The objects in this street roused me from my reverie. As I passed the public-house I heard the loud, vacant laugh, and the idle oaths, of those within. A woman standing near the door, with two miserable urchins, and a baby at the breast, asked me for food. A group of squalid children were playing noisily in the gutter, into which I also nearly fell, in my hurried endeavour to avoid contact with some bold-looking young women and coarse-featured men, who were advancing in full possession of the pavement, with a swaggering gait and boisterous voices. These were free; but could any of them have enjoyed my sunset? The

prisoners in Millbank were scarcely more in bondage than these captive souls ; and, to enjoy the beauties of God's creation, I remembered that the soul, as well as the body, must be free. Why, then, thought I, is it not so ? Can nothing be done to obtain liberty for both these classes of bondsmen ?

I was now passing the Houses of Parliament. Cannot the combined wisdom of so many noble, wealthy, and good men, assembled within these walls, devise any scheme for emancipation from such thralldom ? Is it not the province of a Christian legislature—a British senate—to ensure freedom to all under its influence ? Why, then, are these prisoners still bound ? I stopped before the entrance to the lobby of St. Stephen's, almost prompted to ask the question of the first intelligent member who might pass the threshold, when a sharp voice recalled my wandering thoughts : " Please to move on—not allowed to stand here." The words were magical ; I had an answer to my proposed inquiry in this very summons : " It is not lawful." " Aye," said I ; " that is the tone of our legislation ; always negative ; every statute accompanied by its penalty ! none hold out hope of reward ! How can freedom be obtained for ' prisoners without hope ? ' " . . . " Check this murmuring spirit," said a still, small voice within, at this part of my soliloquy ; " human laws are necessarily framed only to repress evil, but the Divine law proclaims the reward of good. Cease thy rebuke, therefore, and go and play thy own part faithfully : seek out those who are now only under fear of human law, and bring them into obedience to the law of Christ. Teach them the truth, and ' the truth shall make them free.' By such efforts thou wilt impart to the poor and ignorant a ' better hope ' than any legislature can give, and by success thou wilt best prove the wisdom of providing the ' meat which perisheth not,' for those whose sustenance will otherwise soon become a daily charge on the public, either in a workhouse or a prison."

Thus spoke my monitor. The next Sunday found me a teacher in a Ragged School ; and my subsequent experience has convinced me that the lesson was a just one, and the advice good, for the benefit of my own soul, as well as of that of many others. Reader, will you " go and do likewise ? "

NEWGATE REPORT.

THE Annual Report of the condition of Newgate, presented to the Lord Mayor and Court of Aldermen, by the Rev. J. Davis, the Ordinary, contains some very important statements. Not the least gratifying, however, is the fact, that during the past year there has been a decrease in the number of juvenile commitments. The following are a few of the leading statistical facts contained in the Report. There were 3,132

convicts confined in Newgate from October, 1847, to September, 1848. Of these, 590 have been transported; 476 were sentenced to one year's imprisonment, and upwards; 1,413 under one year; and 548 were acquitted. During the year 1847, the total number was rather more, and 662 prisoners, or one in every five, were acquitted, that proportion being nearly the same in 1848. Out of the 3,156 prisoners in 1847, 406 had been in Newgate previously, or one in eight. More than fifty men and boys are received in Newgate for one woman, the women commencing their abandoned career by vices which do not immediately bring them under the cognizance of the law.

There has been a remarkable diminution in the number of boys committed of late. From September, 1847, to September, 1848, the total number was 284, and fifty of these were sentenced to be whipped. Mr. Davis ascribes this decrease to the wholesome effect of flogging, *and to the increase of Ragged Schools*. Here, then, we have plain testimony from a high quarter in favour of the benefits resulting from the Ragged School movement. Many considerations arise in our mind, suggested by the important statements which are here presented. We hope to return to the subject in a future number.

OUT-DOOR ATTRACTIONS.

ONE of the greatest difficulties against which the Ragged School Teacher has to contend, is to secure a regular attendance of the children. This is easily accomplished during the cold damp evenings of winter, when, without shirt or shoes, the ragged boy must either starve in the streets, or shiver at home in a cold, cheerless room. But, on the arrival of summer, the case is different; like migratory birds, they are either off to the streets, the "highways and hedges," or other places of amusement; so that, in many cases, their visits to school are few and far between. The evil effects of this are very great; the children lose much of what they learned; the teachers become disheartened; their attendance often irregular; and the interests of the school suffer in consequence.

Our object at present is not so much to point out the nature and extent of the evil, as to draw the attention of teachers and friends to the necessity of devising a remedy. It is very evident that no means of a compulsory nature will ever succeed; and hence the question arises, whether any plans can be adopted, by which the exercises of the school can be rendered *so attractive*, as to overcome the strong inducements which the summer evenings afford out of doors.

If those teachers who have given special attention to the subject, can supply us with any practical hints which might be generally adopted, we shall be happy to give them a place in a future number of the Magazine. Of course, what we want most are the results of *experience*, which are always preferable to mere theory. Our instrumentality, in many points, is yet defective; but we trust that, with the Magazine as a medium of communication, and the assistance of those who are practically engaged in the work, the schools will increase in efficiency as well as in numbers.

Poetry.

THE CHRISTIAN LIFE.

INSCRIBED TO HIS FELLOW-TEACHERS BY THE AUTHOR OF "RAGGED
SCHOOL HYMNS."

"He that overcometh shall inherit all things; and I will be his God, and he shall be my Son."—Rev. xxi. 7.

Every nerve and sinew strain;
Swifter cross the trembling plain
Than an eagle flies;
Onward! nor your speed abate;
For, upon his throne of state,
See th' eternal Umpire wait
To bestow the prize.

Soldier! arm thee for the field,
Brace the glittering helm and shield,
Grasp the "two-edg'd sword;"
Fight, while pulse and breath remain—
Fight, till every foe be slain—
Fight, and shortly thou shalt reign
With thy victor Lord.

Ye who till the stubborn soil,
Faint not, nor relax your toil,
Labour on till even:
"Bearing precious seed," ye go
Forth, with many tears, to *sow*.
Cease your sorrow, for we know
Ye shall *reap* in heaven.

On the firm foundation stone,
That can ne'er be overthrown,
Rear your soul's abode;
Dig ye gold from Zion's mine,
Till the finish'd building shine
'Mid the palaces divine,
In the court of God.

Christian! is thy strength but small?
Lo, the mighty LORD of all
Deigns to be thy friend:
Trusting to His constant grace,
Toil, and fight, and run the race,
Then shalt thou behold his face
Ages without end.

Editor's Portfolio.

THE RAGGED BOY—THE PARENTS' TEACHER.

IN 1838, a boy was admitted into the school, whose parents were indifferent, worthless characters. They were of that class who professed to maintain their children by honest industry, leaving home at an early hour in the morning for market, to provide themselves with the articles they intended to sell in the streets, and seldom returning till a late hour in the afternoon, abandoning their children to shift for themselves, while they spent the most of their earnings in the public-house. So debased were they, that even their neighbours looked upon the attempt to reclaim them as impracticable. Their home, as might be expected, had few comforts—it contained nothing more than a few shavings, which served as a bed—an old basket inverted was their only table—two old saucepans the only seats in the room.

The persons of both parents and children were quite in keeping with their home. The father's whole attire was not worth three-pence; it consisted of an old waistcoat and trowsers, both in tatters, and a pair of old shoes—if shoes they could be called—made up his whole apparel; under-clothing was out of the question. The mother's dress was in shreds, without another piece of covering, and the children were literally covered with rags and filth. The poor boy, when he first entered the school, wore an old coat, which might have served his father—the skirts of which swept the ground as he walked along; a dirty apron was tied round his front outside his coat, which served for trowsers and shirt, while his little bare legs were exposed to the wind—such was the condition of this family when the boy first came to school. After some months' care and instruction, he was taught to read. A New Testament was given him as a reward, which he was requested to take home, and read the third chapter of John's gospel, when his parents were in a proper state to listen to him. The father and mother were both so delighted with their boy's progress and gift, that they listened to him reading with pleasure; but the father stopped the boy when he got to the third verse of the above chapter, and said, "You are surely reading wrong,"—"Except a man be born again!"—for neither father nor mother could read; and nothing could satisfy the parent until he sent for the writer, to convince him as to the correctness of his son's reading. Being satisfied on this point, the difficulty in the poor man's mind was only increased. "How," said he, "can a man be born again?" He was told in a few words, that the new birth spoken of in the passage meant a changed heart: instead of living in our own sinful pleasures, we would live for the glory of God. New desires, also, would follow, instead of the love of sin; a love of holiness, and a constant fear to do that which we knew to be wrong. This change would naturally produce a change of life and conduct; the man thus changed in heart and life was said to be a new man, or "born again;" and nothing but the Spirit of God could effect this change. He was, from this circumstance, led to reflect. He said, "Now, mother, we are all wrong!" Indeed, this remark was too true; and, like one awakened out of sleep, he began to look around him. Wretchedness and misery stared him on all sides. The public-house was given up; both began to look after family comforts, and, in a short time, a new bedstead and bed took the place of the shavings, a deal table instead of the basket, and half a dozen rush-bottomed chairs occupied the floor. Their persons, also, in time, underwent a similar change: instead of the filthy rags spoken of, decent and comfortable clothing covered their bodies. This good work began through the means of their boy's instruction at the Ragged School; and we rejoice to add, they have continued, for the past nine years, to give decided evidence of

a great change, both in heart and life: while such a result as this amply repays us for our toil and trials, it furnishes a strong argument to those who doubt of the benefit conveyed to parents like them, through the instrumentality of the educated ragged boy.—*Westminster, Past and Present.*

LIFE IN THE CITY.

It is a false idea that the poor in this city suffer vastly more in the winter than in the summer. We are satisfied of this. Fresh air is a blessing from God, and thousands die here for want of it.

We were passing down B—— Street the other day, and saw a child sitting on the door-step of a hovel. He, mayhap, had known the trials of three years. He certainly had known few of their joys. The heat was intense, although the sun had left the pavement, and the little fellow was evidently longing for pure, cool air. He had a mild blue eye, and one of those faces that always wins you to stop and look at it; but all about him indicated the extremest poverty. He was a sufferer. His neck and the sides of his head were bound up in a large poultice, and the hot air was sadly annoying. We stopped and looked in his face. He raised his eyes to us; a world of sorrow looked out of those blue windows; his expression was one of perfect hopelessness—absolute despair. It was a painful sight to see a young heart so crushed; the lightsome heart of childhood, out of which life was wholly gone. As we paused, he looked up feebly, but did not smile; there was no change of expression, nor look of interest. A merry group was sporting in the street. His gaze wandered vacantly toward them, and then away again. The slow movement of his eyes from object to object was inexpressibly mournful. His mother came to the door. He half turned to her, and lifted a tiny hand, as if to ask her to take him in her arms, but dropped it again slowly and sorrowfully into his lap, and fixed that unchanging gaze of sadness on her face. At length he buried his little fist in his cheek, and, with his elbow on his knee, turned his eyes toward the clouds that were drifting across the narrow strip of blue above him, and then we fancied we saw a smile flitting around his lips; but, as we watched, it was gone, and only that lonesome look of agony remained. An hour afterwards we had forgotten him, for these changing scenes swiftly efface each other's impression.

But a few days afterward we were passing down B—— Street again, and saw three carriages standing before the door at which the boy had been sitting. The poorest of the Irish poor find means to have carriages at their funerals.

Our little sufferer was doubtless dead. The broken heart had sprung to life again.

How miserable life has become when death is an actual relief! and yet thousands in our city long for such a relief—worn old men as well as sad-eyed boys.—*New York Journal of Commerce.*

THE RAGGED BOY—THE RICH MERCHANT.

“Be not weary in well-doing, for in due time ye shall reap.”

BUSINESS of importance called me at one time to the great city, the London of America. I had spent the morning in viewing the great buildings, the city hall, the great custom-house, Trinity church, with its tall spire, then nearly completed, and many other public places, so interesting to the stranger; and, being much wearied with my morning's excursion, I sought my friend's house as a place of rest. While sitting at the dining-table, a servant handed me

a note, that moment left at the door by some unknown person, which read as follows :—

"Dear Sir—Having seen your name announced as one of the speakers at the Sunday-school meeting, it would give me great pleasure to see you at No. —, Pearl Street, this afternoon, at three o'clock. Do not disappoint me. Your friend, George S."

I hastened to comply with the invitation at the appointed hour. Crowding my way along through the multitude of people thronging the busy streets, I arrived at last at the number mentioned in the note. I inquired of the clerk for the name; and, to my surprise, he introduced me to the proprietor of a large wholesale dry goods store, one of the first establishments in the city.

"Sir," said the merchant, "I believe I am not mistaken; this is Mr. M—, the poor student of Mr. W—, once my teacher in the Sabbath-school of W—."

"I was a poor student, and a teacher in the school you mentioned. But this cannot be George S—, the white-haired boy, owned as my scholar!"

"The same," answered the merchant, grasping my hand with the greatest joy; and a tear trickled down his cheeks. "The same; only grown to manhood. You will pardon my hasty note, and this abrupt meeting; but, Sir, I thought that we should never, never meet again, and, learning that you were in the city, I was anxious to offer you the hospitalities of my home during your stay, if it is agreeable, and consistent with other engagements; please order your trunk to be taken to my house; my house is yours while you remain. I cannot be denied."

Indeed I could not deny him. With joy I complied with his generous offer; and at his house I found a home indeed. Here it may be proper to give you a history of our first acquaintance.

While preparing for the ministry, it was the custom to seek out poor children for the Sabbath-school. In one of my rambles, I found a little boy in the street, poorly clad, with his little bare feet in the cold snow; no hat, and in the most wretched condition. I called him to me, and proposed the following questions:—

"What is your name, my little fellow?"

"My name is George S—."

"Where do you live?"

"In the woods, by the old mill."

"What is your father's name?"

"I have no father," and he burst into tears; "my father was brought home dead, about a year ago. He was found frozen to death on the road to our house."

"And your mother—is she still living?"

"Yes; but she is poor, and goes out to work."

"Have you any brothers and sisters?"

"Yes, one brother and one sister."

"Are they at home?"

"Yes, Sir; they are little ones, and cannot go out now."

"Well, my little fellow, you want a pair of shoes, and some clothes."

"Yes, Sir, I do; but I want to get something for mother to eat first."

This told the story. I asked no more questions, but immediately set about the work to be done. George was soon in my waggon with me, and food enough for his mother's present necessities.

On reaching their house, I found a lonely woman, with two dear little ones, and nothing to eat. George jumped out of the waggon, and ran into the house, saying, "O mother! mother! you will not cry any more; the gentleman has got us enough to eat for a whole month." I found, by inquiry, that the father had been a drunkard, and died in a drunken fit, and the poor widow had to struggle on alone. George, who was then about ten years of age, was

the only child large enough to be of any help to his mother, and a good boy he was to that poor mother.

I left the house, and the next day sent a good woman to clothe them, and get George to attend the Sunday-school the next Sabbath. George was at the school, with new shoes, and hat, and clothes—a happy, cheerful boy.

For one year he was my scholar; then I left the place, and never saw him again till I met him, as I have told you, a merchant in a great city. God had prospered him, giving him friends and influence; and, from an errand-boy in the store, had raised him to be the owner. He was then twenty-four years old; with a wife, and one little boy a year old.

Now go back with me to New York, and you may think that you see me seated at the fireside, while he is relating the dealings of God with him, since I left him a little boy in the Sabbath-school at W——.

Soon after I left the place, he was fortunate enough to meet a man from New York who loved Sabbath-schools. While he was on a visit to some friends in the country, he saw George, and, being pleased with him, offered to take him home. The mother consented, and George left home, with many tears, for a place in the gentleman's store.

By good conduct he gained the affections of all who knew him. At the age of eighteen years he was advanced to the station of clerk, and from a clerk to a partner with his employer. When he was twenty-one years of age his partner died, having no children or relations, not even a wife; and he gave to poor George all the interest in the concern, and at once made him the owner of some thousands of pounds. And here I found myself, seated with my old scholar, in a fine house, and a happy family.

He is superintendant of a large school of poor boys, picked up from the streets and lanes of the city; a member of the church, and much beloved by all the brethren; a man known, too, by the poor and afflicted. Every Sabbath morning he has a school among the poor sailors on the dock, in a room he hired for the purpose.

As I sat there, so happily rejoicing in the goodness of God, as manifested in this instance, I could not but ask George, "Where is your mother?"

"Oh, Sir! she went home to heaven from my arms, in this very room, a few months since; and just before she died, she gave me a strict charge to seek you out, and, if I found you, to tell you that her dying breath went up to God for a blessing on your head."

"Your sister, what has become of her, and your baby brother?"

"Oh, Sir, my brother has grown up to be a young man, and is now a clerk, and first book-keeper in my store; and he, too, has a large class in the Sabbath-school. And my dear sister is far away, the companion of a devoted missionary in the west. She was married but a few months previous to my mother's death."—*From an American Periodical.*

Literary Notices.

"ATTEND TO THE NEGLECTED AND REMEMBER THE FORGOTTEN;" AN APPEAL FOR THE RAGGED SCHOOLS. By THOMAS BEAUCHAMP PROCTER. London: Charles Haselden, Wigmore Street.

THE statements contained in this unpretending appeal ought to be deeply pondered by every householder in the metropolis. It reveals a state of things which every one ought to know, and in the removal of which every citizen ought to bear a part. The arguments are clear and convincing, supported by

numerous facts, derived from personal observation ; for the benevolent author "declares what he knows, and testifies what he has seen," not only regarding the actual condition of the poor children, but of the success attending the means that are being used to reclaim them.

Most fully do we agree with the views of the author, contained in the following extract:—

"I am not so enthusiastic as to suppose that any legislative provision, any code of law, can effect a total abolition of crime, but I do sincerely believe that were these unfortunate creatures more cared for; were a general system of education adopted; were they shown that a kindly feeling existed toward them on the part of their wealthier brethren; were they encouraged in habits of cleanliness and industry—this moral blight upon society would, in a great measure, be removed, and instead of our metropolitan prisons being crowded with juvenile offenders, to the perpetuation of moral contamination, and our poor's rates swelled to an enormous amount, we should have these heavy expenses greatly diminished, and a large body of now discontented savages, converted into a class respecting themselves, contented in their station, grateful to their benefactors, and blessing instead of cursing their lawgivers.

"And with respect to their wealthier brethren, I am still more confident, that were they conversant with one tithe of the misery that exists in the districts inhabited by these people, had they witnessed one half of that which I have done, there is scarcely one that would not stint himself to make provision for these unhappy people, and not a few whose personal energies would at once be engaged in their behalf. I speak confidently on this point, because, although we must ever expect to meet with some selfish and cold-hearted individuals—some that will listen for a moment to the voice of distress, and as soon forget it; yet the natural feeling of an Englishman's heart is real sympathy for a suffering fellow-creature; the mass know not the sufferings of these thousands; they hear of them with astonishment, when first they are told these tales of woe, and treat most of them as exaggerated reports."

And again,

"I am advocating no new measure; I take to myself no credit for having hit upon any new or original scheme; what we want is a system to prevent crime, and not to detect it. This we have now. The foundation is laid for doing good; all we require is the assistance of those who have the means to give it—and this comprises all classes—all can help us if they will."

We are pleased to know that the author has not laboured in vain, but that the appeal has been liberally responded to by several parties; may it yet "bring forth more fruit."

THE CRY OF THE CHILDREN: An Address delivered at Stranrear, on the 8th of January, 1849. By ALEXANDER M'NEIL CAIRD, Esq., Procurator Fiscal of Wigtonshire. Blackwood & Sons, Edinburgh and London.

THE Author displays both thought and feeling in "The Cry of the Children," which he raises in this short and touching pamphlet. The object, he says, which he had in view, was to "indicate the causes of juvenile delinquency, to give warning of its effects, and to urge the adoption of a remedy." The same causes to which he attributes this wide-spread evil in his own locality, are also at work in almost every lane and alley in all our large towns. We envy not the feelings of those who can read unmoved the following graphic picture:—

"One day, not long ago, I met a little boy on his way to school—a fine healthy, comfortable, merry, little fellow; and from the conversation I had with him, I found he was very intelligent, and remarkably well-educated. He had an apple—a large, red-cheeked, mellow apple—and he seemed mightily taken with it. He looked at it, and laughed; and then turned it about, and looked at it, and tossed it up in the air, and caught it as it fell, and then laughed again, as merry as a lark, and as free from care, happy in the possession of his apple—happy in the prospect of its enjoyment.

"Just then, there came up a poor, starved, stunted, little being—a pale-faced, miserable, motherless creature, shivering in his rags, and crying with the cold. I tried to have a little conversation with him too, but I found him deplorably ignorant.

"Then the thought intruded on my mind, that God had made these two boys equal—and that surely there must be something wrong in man's institutions to have caused, at their early age, such an awful difference as I found—not only in their external appearance, and circumstances, and prospects, but also and even more in the acuteness and bents of their intellects and hearts."

The cries of this "motherless creature" found their way to the Author's heart; they seemed but the echoes of the many thousands who are sighing in friendless solitude, and "perishing for lack of knowledge." And he raises his voice in their behalf, in tones so full of truth and eloquence that every one who hears must feel:—

"Year rolls on after year; the leaves of the trees spring and flourish, and wither and fall, as before. The gardener and the forester are not idle in their duties. But still these little outcasts are neglected. Every year adds to their numbers, confirms their habits, sharpens them in their practices, and nurtures that vicious standard of opinion which it will soon be so difficult to eradicate. Oh! when the cry of the children shall rise up before the judgment-seat, who shall dare to answer, in the impious language of Cain, 'Am I my brother's keeper?'"

Surely every one of our readers can spare a penny for the purchase of this pamphlet, not only for their own perusal, but to give to their friends.

ORIGINAL TALES; or, TRUE STORIES FOR MY LITTLE GRANDCHILDREN.

Second Edition. Ward & Co., Paternoster Row.

THIS little volume has already told its simple and beautiful "tales" in many a nursery, and we trust that many others will yet be enriched by its presence. While the literary garbage of the present day—dressed up in the most inviting forms—is finding its way into every grade of society, and especially corrupting the hearts and minds of the young, we the more earnestly bespeak for this volume an extensive circulation. It will form a pleasing antidote to many of the corrupting influences to which the youthful mind is exposed, and is truly calculated "to carry gladness into the heart of many a little traveller on life's journey, cheerfully brightening the early steps of the path of life, and assisting in the preparation of that life which is to come."

Books Received.—Vinet's Gospel Studies—A Letter from the New Forest on its Present State and Proposed Improvement—The Apostle's Creed Explained—Training Institutions for Nurses and the Workhouses—Reports of the Glasgow, Dundee, and Dumfries Industrial Schools.

Intelligence.

NEALE'S YARD RAGGED SCHOOL, SEVEN DIALS.

The first Annual Meeting of the above School was held in the Freemason's Hall, on Friday evening, the 16th of February, the Right Hon. the Earl of Carlisle in the Chair.

Prayer having been offered by the Rev. R. W. Dibden, the Chairman called upon the Treasurer to read the Report, from which we glean the following particulars. The School was established in February, 1848, through the kindness of a benevolent lady, who gave the building and defrayed part of the expenses of fitting it up. Only a few boys were admitted at first, who were dirty, ragged, and vicious; there are now about seventy in attendance, varying in ages from two to eighteen years. In the month of August, a girls' school was added, and a mistress appointed, under the superintendence of a ladies committee. The girls are regularly instructed in every species of household work, in addition to receiving the elements of an ordinary education.

Some of the children, who, when first admitted, were ignorant of the alphabet, could now take the place of monitors, such had been their rapid progress. There is a library established, of which many of the elder boys gladly take advantage. The total receipts had been £117. 6s. 10d., and the expenditure £94. 14s. 10d.

The Chairman said, he felt that his only qualification for the duty imposed upon him was his full and ardent sympathy in the cause of Ragged Schools. In regard to acquaintance with the circumstances of the district in which the school was situated, he must give way to a great number of those by whom he was surrounded. He had been induced to come forward on that occasion by the request of the Treasurer of the school. His associations with him had hitherto related to the drainage and sewerage of the Metropolis, (Cheers,) but he did feel that there was a moral filth and a moral impurity, having more malignant and deadly effects than the most fœtid of those odours which infested the narrowest alleys or the darkest courts. He felt that there were noxious exhalations to

poison the social atmosphere arising from depths still lower and far more difficult to sound; and great as he considered the importance of all measures which might tend to improve the public health, connected, as those measures were, not only with physical but with moral influences; he still felt that the health of the soul was an object which, in a paramount degree, pleaded for the pity and enlisted the support of all those who wished to elevate their fellow-creatures in the scale of social being. He had the satisfaction on the previous evening of paying a visit to that Ragged School at the Seven Dials, and he most cordially wished that every one in that hall could have the same gratification; for he would defy any one who would bear in his mind the circumstances of such a locality, who remembered what he saw and heard among the herds of destitute children constantly met with in such districts, and who remembered what he could not fail to note of their character, their occupations, their manners, and their destiny, and then went into that narrow and rude school-house, and there observed the spirit of order, the intelligent attention, the eye that even anticipated the lip, the well-considered answer, or who heard from those youthful lips, once familiar with far other associations, the humble hymn of praise; who observed—to descend to more minute particulars—the washed face, the trimly-arrayed hair, of those whom they had seen in the streets before as tattered and disordered, and apparently in the last stage of disease, of penury, and corruption—he defied any one who saw all that, and fairly contrasted what he saw out of doors with the influences at work within a Ragged School, to come out from a visit to one without feeling that their cause was glorious and already won. (Applause.) It was for the tribes of the helpless, the destitute, the prematurely vicious, which thicken in our streets, we should gladly resign all our dreams of empire and the ecstasies of song; to teach them the knowledge of right and wrong, the path of duty, the road of virtue and of happiness—it was to secure that they made an appeal to their patriotism, their public spirit, their liberality, to the tenderest sympathies that thrill in

the mother's bosom, to the loftiest emotions that swell in the Christian's prayer. (Applause.)

The meeting was subsequently addressed by the Rev. W. Brock, S. M. Peto, Esq., M.P., the Rev. John Branch, the Rev. R. W. Dibden, M.A., Dr. Guy, Joseph Payne, Esq., and the Rev. Dr. Cumming.

A cordial vote of thanks was then passed to the noble Chairman, after which the meeting terminated.

THE HINDE'S MEWS RAGGED SCHOOL.

The Annual Public Meeting of this School was held on the evening of Friday, the 16th of February, at the Literary Institution, Edward Street, Portman Square, at which George Finch, Esq., presided.

Prayer having been offered up, the Chairman, in opening the proceedings, adverted to the attention formerly paid to foreign missions, while masses of our population had been neglected at home. The classes sought to be reached by the Ragged Schools were indeed a pest to society, and unless they were reclaimed from their present wretched position, the evil would increase, society would be burdened, and the children themselves sink into lower states of degradation. Ragged Schools were not only beneficial in a temporal, but a spiritual point of view. They did not profess to give the children Californian gold, but they brought them to that which was immensely more valuable, to the blood of the Redeemer, by which alone their immortal souls could be saved.

The Secretary then read the Annual Report, which stated, that during the past year more suitable premises had been taken, at an expense of £90, £40 of which had been voted by the Ragged School Union. The number of scholars at present on the books was 128, 96 boys and 32 girls. Of the children in the school 29 had no father, 19 no mother, and 10 neither father nor mother; 88 had occasional employment, and 30 no employment; situations had been provided for several, and 6 had been sent to Australia under the direction of the Ragged School Union.

Joseph Payne, Esq., moved the adoption of the Report, and the appointment of the Committee for the forthcoming year, and alluded to some of the charac-

teristics of the children educated in the Ragged Schools. He contended that they were not, as some supposed, incapable of beneficial impressions, but were tractable, tameable, and so impressible as to be capable of being moulded into proper and beautiful forms. He concluded by reading a poetical eulogy on Ragged Schools and their effects, which was warmly applauded by the Meeting.

Mr. Walker seconded the Resolution, and narrated many very interesting instances of reformation amongst Ragged School children, where, in many cases, children who had delighted in disturbing the proceedings of the schools, or the public worship in churches or chapels, had become so changed, as to be amongst the best conducted in the schools, and some had been enrolled as members of Christian congregations. He urged Christians of all classes to aid the Ragged School movement, till every ragged child in London should receive that education which could make him wise unto salvation.

The Rev. Dr. Burns, in moving the second Resolution, alluded to the want of some remedy for the juvenile delinquency and destitution existing. Some remedy was essential, if it were only on the ground of economy. The question resolved itself into this:—whether we would pay 20s. per head for these children in the shape of prisons, hulks, magistracy, and policemen; or 2s. 6d. for their moral reformation, by means of the instruction afforded them in Ragged Schools. In the economical plan, the most good was effected. No one was ever flogged or handcuffed into virtue; it was only by moral and mild means that human beings could be permanently reformed. He invoked the sympathy of all classes in behalf of the reformation of the young, reminding them that that feeling was worth but little that did not reach the pocket. Let all give according to their means, and give heartily, ever remembering that "he that giveth to the poor lendeth to the Lord."

W. J. Maxwell, Esq., seconded the Resolution. He had, he said, been a Ragged School teacher, and had been amazed at the change which had taken place in many of the children who had received instruction in the various schools—a change so great that nothing

but an actual inspection could have induced him to believe it possible.

Mr. Jones, in moving the third Resolution, said, the more he had become acquainted with Ragged Schools, the more he felt ashamed that he had not been more identified with them. He never could have supposed that such delightful effects would have resulted from the instruction communicated. He entreated all who had the requisite time at command to become teachers in the Ragged Schools.

Mr. Anderson seconded the Resolution. He said, while they were endeavouring to educate the children of the poorer classes, a no less imperative duty devolving upon them was to endeavour to make the upper classes of society acquainted with the real condition of those forlorn and houseless beings for whose temporal and spiritual benefit the Ragged School movement existed. He recommended that the children found with mendicants in the streets of the city should be taken from them, brought up in Ragged Schools, and thus rescued from the tyranny and vice to which otherwise they would be exposed.

KING'S CROSS RAGGED SCHOOL.

THE Annual Meeting of this Institution was held on Friday evening, the 2nd of March, in the East St. Pancras National School-room, Gray's Inn Road. Wm. Cubitt, Esq., M.P., occupied the chair.

Prayer having been offered up by the Rev. R. Allen, the Chairman expressed the pleasure he felt at seeing so large an assembly met together to promote so praiseworthy an object. It was, he said, of vast importance to our country, whose population was so rapidly increasing, that the young should be properly educated, and that the claims of the poorest of the poor should be especially attended to. Judging from the interest which the establishment of Ragged Schools had already excited, he had no doubt that they would soon rank among the most permanent and useful institutions of the country.

The Secretary then read the Annual Report, which stated, that the number of children under tuition in the school was 173; though, from various causes, the average attendance was considerably below this number. The expenditure of the past year had amounted to £83. 12s. 2½d., and the receipts to £77; leaving a

balance due to the Treasurer of £6. 12s. 2½d.

The Rev. A. Jenour, in moving the adoption of the Report, reminded the meeting that nothing but the bringing of the Gospel of Christ to the poor wretched children whom the Ragged Schools were designed to reach could rescue them from everlasting destruction. A knowledge of that Gospel it was their endeavour to impart, and that without reference to sectarian or party views. The present object was one of those which Christians of all sects could meet on common ground to promote, and this was one guarantee for the permanence of the Institution. If these schools, however, should not be permanent, the only reason, he trusted, for their discontinuance would be, that there were no ragged children to teach.

The Rev. John Woodwark, in seconding the adoption of the Report, said, so long as the Ragged Schools sustained their labours upon the Christian principles laid down in the Report, so long would they continue to prosper. The promoters of Ragged Schools were now exploring the lowest strata in society—strata that had never before been reached and examined. The children sought were those brought up in vice of the worst description; these were brought under the weekly or daily attention of Christian persons, and were thus instructed, humanized, elevated. He recommended all to inform themselves on the subject of Ragged Schools, by means of the pamphlets and other publications now so easy to be obtained.

D. W. Wire, Esq., supported the Resolution. The poor, he contended, were left by Christ to his church, to call into full activity those affections and sympathies which he so much approved and loved. By nothing, he said, was England more characterized than by the intense interest taken by the people in the welfare of the poor. There was not an evil that afflicted humanity that the Christianity of England did not seek to remedy. After dwelling on the folly of crime, and the expense attending its suppression and punishment, (which, he said, amounted in this country to £9,000,000 annually,) Mr. Wire alluded to the power of Christianity to arrest the evil, and, if brought home to the hearts of the people, to train them to habits of industry, morality, and virtue.

The Rev. James Hamilton, D.D., moved the second Resolution. He said, the bringing of the Gospel to bear upon, so to speak, the very forlorn hope of humanity, was a glorious exploit of Christian chivalry, and ought to excite universal admiration. In this work it was necessary to labour hopelessly, immense as the difficulties might appear. The apostles laboured thus against Paganism, looking not at the pagans before them, but at the Christians which these, by their preaching, would become. People were sometimes discouraged because society had sunk so low, and despaired of ever elevating it to its proper standard; but let them remember that ragged nature was human nature still, and, if properly guided, might be capable of as great things as were witnessed in the more refined circles of society. There was the same spirit in that ragged scholar as in ourselves, respectable as we were in our own eyes; and, by the grace of God, that scholar might make as remarkable a man as any then amongst them. The Rev. Doctor adverted to the diminution of crime of late years in the metropolis and in the manufacturing districts, which he attributed to such institutions as Ragged Schools, City Missions, and the like. Large towns, he said, were usually regarded as great evils; but with these beneficial agencies at work, we might soon invert the apothegm, and regard a large metropolis as a mighty power for good. By beginning at the basis of society, and working upwards, we might yet see the population of our own immense city become so improved and elevated as to set an example worthy of being followed by the other capitals and kingdoms of the world.

The Rev. Owen Clarke seconded the Resolution. He adverted to the improved state of the district in which they were assembled. When, a few years ago, he had to select a site for his congregation—one of the oldest in London—he fixed upon that neighbourhood as being one of the most neglected and destitute that could be selected. Since that time other efforts had been put forth to improve the condition of the district, and had been, under God's blessing, attended with signal success.

The next Resolution was moved by the Rev. P. B. Power. He adverted to the necessity of Ragged Schools to

counteract the evil influences to which the children were exposed, and urged on all Christians the duty of supporting them by pecuniary contributions as well as by personal assistance.

The Resolution was seconded by Mr. James Locke. He referred to the practical advantages resulting from the establishment of Ragged Schools in Aberdeen and elsewhere, and mentioned several singular instances of applications for admission into the London schools, as showing the class of children affected by the new movement, and the benefits thereby conferred.

PHILIP'S STREET RAGGED SCHOOL.

THE Second Annual Meeting of the Philip's Street Ragged School was held in the British School-room, Cowper Street, City Road, on Wednesday evening, March 7th. The most noble the Marquis of Blandford, M.P., presided. Prayer having been offered up by the Rev. C. Dukes, the noble Chairman briefly opened the Meeting. He said that he most sincerely rejoiced to see the tradesmen of London taking up this subject as they had recently done; they would most assuredly reap an abundant reward. He felt it was the clear duty of all to combine in their efforts to extend those means of ameliorating the condition of the poorer classes which were within their reach.

He then called upon the Secretary to read the Report, from which it appeared that three years ago the neighbourhood in which the school was situated was distinguished for its scenes of riot and confusion on the Sabbath, but was now one of comparative quietude. From an attendance of thirteen boys, with which the School opened, the room now would not hold the numbers who applied for admission. The present school-room would hold eighty scholars, but now, through the generosity of H. C. Sturt, Esq., in granting a spot of ground and bricks for erecting one that would be suitable for the accommodation of two hundred and eighty, they anticipated a very great addition to their usefulness. Since its commencement, in 1846, upwards of thirty had been rescued from destruction, and recovered to a most exemplary course of conduct. The cost of the new school would be £500, which was but a small sum when compared to the benefits which might result to society from its erection. It was in-

tended, when the new school was erected, to open a school for girls. From the financial statement it appeared that the amount received in subscriptions and donations was £26. 13s. 3½d. There having been an expenditure of £42. 15s. 1d., there was a balance due to the Treasurer of £16. 1s. 9½d.

Mr. Cuthbertson moved the first Resolution, to the effect, "That the Report which had been read be received, printed, and circulated; and that the names of the gentlemen thereto appended be the Committee for the ensuing year."

This Resolution was seconded by the Rev. J. Muscutt. He said, that this question was not confined to the mere benefit of promoting education, but it extended to bestowing education on the most neglected, the most debased, and, till the present time, apparently the most hopeless of our race. There were, undoubtedly, difficulties of a formidable character in the way of those who would reform ragged children; but who had not felt the power of perseverance, and the vast advantages to be derived, morally, intellectually, and religiously, from coping manfully with difficulties? The Resolution being put to the meeting, passed unanimously. At this period of the proceedings, the noble Chairman apologized that he was compelled to leave the meeting, and the chair was then occupied by the Rev. C. Dukes.

The Rev. Dr. Burns moved the second Resolution. He remarked, that the great object of the meeting was the education of a special class of persons; it was, moreover, intended to be both mental and moral; a cultivation of both mind and heart. If we did not educate them, they would educate themselves. If Christians did not educate them, infidels and socialists would. If not educated in matters affecting their highest interests, they would be educated in the way which leads to eternal death. Mind never stands still; it is always in motion, and always improving or deteriorating; and, therefore, all that was remaining for them was to decide whether the education should be honourable to humanity and pleasing to God. He would remark, that whoever educated these children it would be done at our expense; if they were educated in vice, and early reaped the usual reward of being committed to prison, the expense would still fall on the honest and industrious. Now, as a

matter of pure economy, it was better we should educate them than leave them to educate themselves; for it was pretty clearly ascertained that, to educate a child, even for transportation, would cost the country about £50.

Mr. Anderson, of the Ragged School Union, seconded the Resolution. He related several cases of lads, trained in the Ragged Schools, who had afterwards been employed in offices of trust, and given the greatest satisfaction for honesty and industry. He concluded by urging upon the meeting the necessity of supporting the Philip Street School, where the labours of the teachers had been eminently successful. The Resolution having been put, a collection was then made, which only amounted to £2. 10s. 2d.

The last Resolution was moved by Mr. Cobden, and seconded by Mr. Stocks, in speeches full of practical proofs of the necessity for the establishment of more Ragged Schools, and of the efficiency of those which exist. A vote of thanks was then passed to the most noble the Marquis of Blandford, and to the Rev. C. Dukes, for their able conduct in the chair, after which the meeting separated.

HAMMERSMITH.—Active measures are being taken to extend the operations of the Hammersmith School, and enlist a more general interest in behalf of the movement. For this purpose a Public Meeting was held in the Albion Hall, on Thursday, March 15th, J. C. Christopher, Esq., in the Chair. A lecture on the subject of Juvenile Delinquency was delivered by Mr. Anderson, of the Ragged School Union, after which Resolutions were passed appointing a Provisional Committee to carry out the objects of the meeting. About fifty boys from the Sabbath Evening School were present at the commencement of the proceedings, and conducted themselves with the most becoming propriety.

CHATHAM.—We are glad to find that arrangements are being made in this place for the establishment of a Ragged School. The scheme is being liberally supported, and a suitable building will probably be erected for the purpose. The projectors have been encouraged in their undertaking by the kindness of a benevolent lady, who has promised to supply them with whatever amount of money there may be wanting.

SOUTHAMPTON.—A meeting of the Mayor and other gentlemen interested in the formation of a Ragged School, was held at the Audit House, on Tuesday, March 13th. It was resolved that a public meeting should be held as soon as possible, and a Provisional Committee was appointed to carry out the arrangements. Mr. W. Locke attended as a deputation from the Union.

YORK RAGGED SCHOOLS.

THE Annual Meeting of the friends and supporters of these schools was held on Tuesday, the 13th of March, the High Sheriff of York in the chair. From the Report we learn that, in addition to clog-making and tailoring, the scholars have been occasionally employed in gardening, through the kindness of a gentleman who lent the Committee a plot of ground for that purpose. The beneficial effects of this occupation have been very great upon the health and improvement of the children. For the last six months the Committee have employed a *Visiting Assistant*, who visits "the parents of the children in their own houses, for the purpose of inquiring into their capability of maintaining their children, impressing them with the necessity of cultivating habits of temperance, sanitary improvement, and strict morality." The domiciliary labours of this *Assistant* have been attended with marked success. The Lord Mayor (who was present at the meeting) and several of the magistrates have testified to the efficiency of the institution in repressing juvenile mendicancy and crime. Many of the tradesmen have added their testimony in a *practical* manner, by making deductions from their accounts, and others sending goods free of charge. As soon as larger premises can be obtained, the Committee propose to extend their operations. The average attendance of children for the past year is sixty-two, varying from five to eleven years of age.

GLASGOW INDUSTRIAL SCHOOLS SOCIETY.

WE have been favoured with the Second Annual Report of this Society, from which we find that the average attendance at the schools since last May has been 277, and the average cost of each child has been at the rate of about £4 per annum—for this sum the children are

educated, fed, and, in particular cases, provided with lodging. The economy of the system will be at once apparent when it is stated that the average annual cost of prisoners throughout Scotland is £16. 7s. 4d. each. The whole cost of the schools since the commencement, in July, 1847, is £1,727. 7s. 4d. It is gratifying to find that, up to the present time, there have been only two cases of cholera among the three hundred children of the schools, although many of their parents and relatives have fallen under the stroke of this dire epidemic, and the greater proportion of the whole children spend their nights in the districts and dwellings which have been the chosen seats of the disease.

At the Annual Meeting, held in January last, Mr. Sheriff Alison, in a most interesting speech, made the following remarks:—"I do not think that the numerous social evils which affect this country will be removed by an institution such as this alone. Such an institution must be the commencement, the first step in the progress, but I do not wish it to be the last. I should like to see Industrial Schools followed by Industrial Academies, in which boys would be taught trades, and girls household employments, and from which they could be sent forth to ply their several vocations, and prove a blessing to themselves and their families, and an advantage to the community. In addition, I should like to see all this followed up by an Industrial or Emigration Committee, who would see to having those thus taught planted in situations in life in which they might be enabled to turn the habits and education which they had acquired to useful and beneficial purposes. I am quite sure that all the social evils with which we are surrounded might be removed if a system such as this were established. And the system would not be an expensive one, but an immense reduction upon the expense of the present. We have just heard that the maintenance of these poor children, and the instructing them in religious and secular knowledge, does not exceed £4 each per annum. The expense of maintaining a pauper is from £13 to £14 per annum, and of a felon, sixteen guineas per annum. It is a fixed principle, that the more profligate the person, the greater burden is he to the community."

THE
RAGGED SCHOOL UNION
Magazine.

MAY, 1849.

Original Papers.

SCENES AND SIGHTS IN LONDON.

No. I.

OLD PYE STREET AND DUCK LANE, WESTMINSTER.

IN another part of the Magazine, our readers will find an illustration of the above-named locality. Our object has not been so much to give prominence to the Juvenile Refuge, as to exhibit some of the characteristic features of the neighbourhood itself. This would have been done more effectually if taken on a Sabbath afternoon, when the heart of its social life is displayed more fully out of doors. For, to the majority of the inhabitants, each Sabbath-day of their dreary existence, in many respects, may be justly said to be the *worst* of all the seven.

It is, perhaps, difficult to say in what part of the metropolis dark depravity lifts its bold and unblushing head most proudly; or where crime, in its foulest forms, festers most thickly. But we feel assured of this, that there is not one spot in London where the discoveries of science and art, have been brought more fully to aid in the accomplishment of criminality and the perpetration of crime. There is not one spot within its mighty compass, containing a more unmixed source of foul impurity; and, like a loathsome charnel house, casting forth a deadly malaria over the length and breadth of its surface. There is not one spot in which legal punishment, in all its forms, has been more unceasingly at work, and less effective, or from whence prisons and penal settlements have been more thickly populated.

That building, on the front of which you may read "Juvenile Refuge and School of Industry," might long have been designated by its present name. But a few years ago, and it was a *refuge* for juvenile thieves, and a *school* in which they were *industriously* trained in the arts of deception and plunder. A part of the process is thus described by an

eye-witness : "Let us look in at the upper room—(now the girls' school.) Here were fifty youths met around their master—as able a one in his calling as England could produce—listening, with undivided attention, to his instructions on the "map," (a pair of trowsers suspended from the ceiling,) on the subject of "fobology," or pocket-picking. After this course of tuition, the next was the mock trial—an imitation of the Old Bailey Court, with a *fac simile* of its functionaries and ordeal, done with very great taste, and calculated to make the young rascal not only expert in extracting from the fob or pocket, but clever in defence. To encourage the young novice in his first essay, he was supplied with a glass of gin below in the tap—(now the dining-room of the children.) If successful, then he returned for the purpose of reporting his success, and having a game at skittles in the skittle-ground—(now the boy's school-room.)"

For many years this system of education was carried on without molestation, for so desperate were the parties engaged in it that even the police were afraid to interfere. At last they removed to another public-house, a few yards off, now known as "The Working Men's Institute." For a considerable time were the same practices carried on in the new dwelling, until circumstances compelled the landlord to give it up. But although this focus of crime was abandoned, the conduct of these outlaws of society remained unchanged. The streams had run too long and too deep to be so easily dried up. Hundreds of youths are now prowling the streets of the metropolis, who were educated in these nurseries of crime, acquainted with no other means of living than robbery and theft. Groups of them may be seen, in the company of men grown grey in sin, standing about the corners of Duck Lane and Old Pye Street, gambling with the very gold and silver they have stolen from the unsuspecting shopkeeper, or extracted from the pockets of the street passenger. Would you believe it, reader, that some of those ragged fellows may be found sitting beside you in your pew at church, dressed as respectably, and even more fashionably than yourself; and who will watch the opportunity of your departure, to relieve either you or some of your fellow-worshippers of the money you may have in your possession? A friend of ours lately asked a young man if he ever went to church. "I often go," said he; "I prefer going to St. M——'s, because I do most business there."

Many of the private dwellings in the neighbourhood—private at least to the public—are the veriest hotbeds of vice and crime. In some may be found "Mints" in miniature, where parties are engaged in the manufacture of counterfeit coin, which is sold only to known customers, whose living is obtained by giving it currency. In one house—to which there are many parallels—the owner has about fifteen beds,

which he lets to different parties, morning, noon, and night. They are hired for a certain number of hours at a time; by some for the day, others for the night, according to the nature of their vocations. The evening we accompanied our artist to the spot, our attention was particularly directed to one of the inmates of this dingy dwelling. She was a female about eighteen years of age; her countenance bore the most evident marks of hardened, deep depravity. Her pale haggard features seemed to indicate a constitution broken down by a dreadful course of iniquity, to which death would bring a speedy termination. A ragged, barefooted youth, about her own age, had offended her. She pursued him in maddened rage, pouring forth the most awful oaths and threatenings that human lips could utter. Our heart's blood seemed to run cold as we gazed at this youthful victim, standing, as she seemed, on the verge of eternity, her eyes glaring wild in frenzy, with the dread marks of depravity and death blended on her countenance!

Had we inquired into her history, perhaps, like some of her companions in sin, she could have told us, that her father was dead, her two brothers transported, and that before her mother descended to a drunkard's grave, she sold her to a life of shame, and that now she was left to drink out the bitter dregs of that cup of evil, and speedily descend to a premature grave, unpitied and unsaved!

We observed another girl about the same age, sitting on the pavement, but who afterwards became a party in another quarrel. She seemed of a more robust constitution than the former, but given up to a similar course of depravity and guilt. She may live, perhaps, to become the mother of children, such as those we observed wandering in the streets, the embodiments of youthful misery, whose principal clothing seemed a thick covering of filth; and who, from the first days of their existence, had been engaged in a hard and unceasing struggle for life.

It is only a few years since a number of lads, from fourteen to sixteen years of age, hired by their elder companions, might frequently be seen at midday running races along the whole length of Old Pye Street, in a state of entire nudity.

By referring to the small map on another page, our readers will see that within a few minutes' walk of Buckingham Palace and St. James's Palace on the one hand, the residences of the Queen of England and the King of Hanover—within a shorter distance of the Houses of Parliament on the other, and almost under the shadow of Westminster Abbey—the average yearly income of which amounts, at least, to £30,145—these poor unfortunate victims of ignorance and crime were allowed to live and die without pity or care.

There was a time when prisons, treadwheels, and transport-ships, were the only agents at work for the purpose of setting limits to this wide-

spreading evil. No messenger of peace had ever ventured down into these dusky dens, to point their benighted inmates to "purer air and brighter homes above." Not one seed of truth was sown in that barren soil. Not one plough engaged to disturb it. But the briers and thorns of crime and misery struck deep their roots, which can only be eradicated by many years of active toil and labour.

Dark and degraded although many of the inhabitants of this locality still are, perhaps there is no place within the compass of the metropolis where, for the last few years, Christian benevolence has been more actively at work, or its beneficial effects more abundantly manifest. The first public house above-mentioned, where youths were trained for prisons and transportation, has been occupied for upwards of two years by the Committee of the Ragged School Union, as a Juvenile Refuge, where many of the children, formerly trained for evil in that very place, are now learning and loving to do well. Six Day and Sunday-schools are now in active operation in that immediate neighbourhood, attended by upwards of 800 children. The Gospel, carried into many a home of misery, has transformed it into a scene of domestic affection and comfort. The tottering steps of the drunkard have been established on the "Rock of Ages," and youthful feet, that once ran swiftly in the ways of evil, have been turned into the paths of righteousness and peace. The dreary hum of the drunken revel, and the midnight song, have given place to the cheerful melodies of youthful voices chanting the "Songs of Zion."

These happy results have not been achieved but through much patience, and labour, and the endurance of many trials. And why? Because the Christians of England have not done honour to that religion they profess to obey, nor fully appreciated those moral victories it has already gained. Let this once be done—let these efforts meet with support commensurate with their necessity and claims, and the deepest roots of evil may be successfully torn up; the streams of iniquity not only stayed, but rolled back; and debauchery and outrage will speedily give place to active industry, happiness, and peace.

RAGGED SCHOOL MEMORIALS :

THE OLD STABLE.

No. III.

BEFORE the Old Stable was opened, we were in one of the lowest lodging-houses in Westminster, sitting by the bed-side of one who had spent some years in a course of iniquity, pointing her dying eyes to Him who is ready to receive all that come unto Him that they may have life. While the silent tear was stealing down the pallid cheek of this dying, but we trust repenting prodigal, the solemn scene was interrupted by the sudden entrance of four policemen; two of them kept the door, while the others made a strict search under all the beds that were in the room

six in number ; neither the chimney nor cupboard escaped their scrutiny. Having failed in the object of their pursuit, we inquired the cause of their visit ; they informed us that a man and woman, notorious for begging-letter writing, had followed up, that morning, one of these epistles with so much importunity, as to succeed in obtaining five pounds from a gentleman, under the plea of burying the applicant's wife ; unfortunately the pretended deceased wife made her appearance—she was seen by a servant of the gentleman leaving a public-house with a bottle of rum. Information was given to the police, and they were now in close pursuit. This woman, who for years had carried on a system of imposition on the benevolent public, was a widow, and a mother of two boys, at that time of the respective ages of seven and ten years. The man with whom she lived had been a lawyer's clerk ; his love of strong drink, and frequent visits to the same public-house, had brought them together ; the man's former profession gave him qualifications, of which few in his position could boast, for the work of imposition ; his abilities raised him to the highest dignity, for he was styled by the fraternity king of the beggars. We felt a deep solicitude in the welfare of the boys, for they were the very objects for whom the Old Stable was opened. The worthless mother was spoken to ; she admitted that education was a good thing, for *whatever* station in life one filled, it was very useful to be able to read and write. It was at once agreed that the boys should be sent to school. "However," said she, "it is but right to let you know that if Jack and myself should be sent to the 'downs'* for a month, the boys must go to the workhouse. She also made an apology for their clothes, as well she might, for the coat of the eldest boy appeared as though it had done faithful service to a man of no ordinary stature before it came into his possession. One sleeve had entirely disappeared ; we hinted that buttons would look a little more respectable than having the coat and trowsers tied up with strings. "Bless you," she exclaimed, "you know the boys are so fond of tossing for buttons, that were I to put on wooden ones they would cut them off." They had not been long at school, before it was found necessary to use some means to secure their more regular attendance ; the master complained that after all his attempts he could seldom see them in their places ; he had sent after them, but to little purpose, for if he had them in the morning, he seldom saw them in the afternoon. He once locked them in the school during the dinner hour, but on his return he found they had made their escape through the roof by removing some tiles. But what could be expected of the poor boys ? they had often to provide their own food ; this they had no other means of doing than by mud-larking, that is, picking up coals by the river-side, and disposing of them for a few pence. About this time, Jack, the pretended husband of the mother, by a life of dissipation had brought on a disease, which was fast hurrying him to a premature grave. We visited him during his illness, until his death. After the death of this man, the mother of the boys commenced a new mode of living ; she opened a wardrobe of widow's weeds, for the purpose of lending them on hire for the day, to those who preferred going out on

* Tothill Fields Prison.

begging excursions; she was also agent for the poor of the neighbourhood, and supplied children at ninepence a head to the professed widows, who found it would answer their purpose to take one or more children, to excite the sympathies of passers-by in the street. In this way, the mother of our young friends now supported herself. We held out promises of rewards to such children as were most regular in their attendance at school, in the shape of clothing, etc. This had the desired effect of securing the attendance of these two much neglected youths; the mother, too, was now in a profession that rendered her less liable to be sent to the "downs," or the boys being removed to the workhouse; which gave them the opportunity of continuing at their classes, until they were capable of going out into the world to do something for their own support. They are now steady young men; the eldest is a plasterer, and the youngest a paper-stainer; both contribute to the support of their mother, whose habits of life are entirely changed. She told us with much feeling, that her boys had agreed together to give her what support they could, on condition of her becoming a member of a Temperance Society. This she at once agreed to do, and still continues a member.

"I CAN'T GET OUT."

BY J. B. SYME.

A BIRD, that had been taught to chant the four monosyllables, "I can't get out," but which never could be taught to comprehend their sense, once sang them in the ears of a sentimental philosopher. The words of themselves are trivial, and the voice which articulated them was but a bird's. They were not the sense-created symbols of a state over which a reflective being mourned; for the "starling" would have repeated the same dolorous lay in the forest, if it had been taught so to do; but, nevertheless, these simple words stirred all the philosopher's soul within him, because they were accidentally expressive of circumstances of sorrow. The bird was in a cage; and flying round its iron-bound sides, it cried, "I can't get out." The sensibilities of the philosopher interpreted the phrase in sorrow. He looked through his tears, and the cage became a prison; he listened with tender compassion, and the voice of the bird became that of a pining, dying captive; and then, impelled by a strong feeling of love, he bought the bird from bondage.

This little incident in the "Sentimental Journey" had been a memory of mine since childhood; until, in my more critical survey of life, it became an analogy. "I can't get out;" oh, I hear it rise, clear and distinct to soul and sense, in ten thousand varied voices; and I sigh for sorrow that it should be so long heard in vain.

The chant of a captive bird is a sad and sorrowful music; for freedom is its life, and the green wood is its home; deprived of these, it has nothing left of its own heritage of nature.

But, brother Christian, sadder and more dolorous, and more startling than the crash of material worlds, is the "I can't get out" that comes up from the darkened depths of an imprisoned soul. An imprisoned soul! Aye, brother, an imprisoned soul! Built up in that tomb that

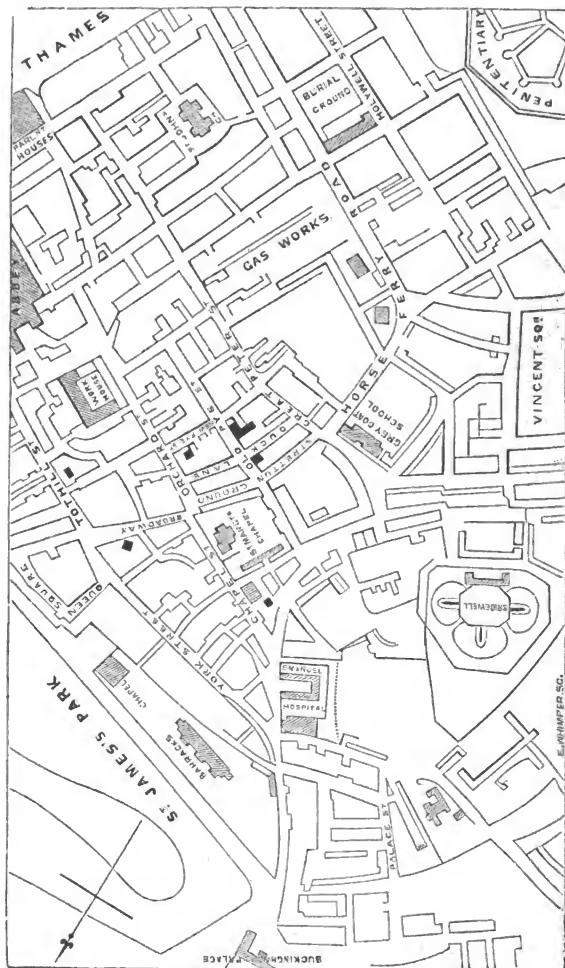
bears the form of humanity ; wrapped up in the cerements of unknown crime, there resides, in the nature of that poor ragged child, a soul that "can't get out."

There are many views which you may take of "Ragged Schools," and each of them is beautiful ; but to me the most beautiful is that in which you behold them as the ministers to imprisoned souls. "I can't get out," cries the buried spirit of the poor, ragged child, as the missionary lays his hand upon his brow. The outcast son of misery stands alone in this cold world, without one endearing image, or the memory of one endearment ; he starts and stares amazed, as if you spoke an unknown tongue, when you speak to him of home, and kindred, and God, and a Redeemer. No sympathies has he for the beautiful in life, or the beautiful of love, for his spirit "can't get out."

In its deadness and dumbness the appeal of the "ragged child" is more powerful than the eloquence of a thousand tongues. It is immortal life blindfolded, and on the foul, miry path, that leadeth to eternal misery, holding out its trembling hands, and groping, in a God-enlightened world, for some one to put it on the path to heaven. Darkling down in the purlieus of the Minories or Westminster, it "can't get out," until led into the liberty of knowledge in a "Ragged School."

In placing this little captive's foot upon the first step of Jacob's ladder, consists the crowning glory of our Union. The shackles which bound his soul in unconscious sin and Satan's bondage are now felt upon his limbs ; and the consciousness of a redemption inspires him with a new-born effort in the path of virtue. The vessel is being prepared for the outpourings of grace. The appeal which the ragged child makes to the Christian is not one of expediency and humanity only, but it is the imperative one of a bondsman asking freedom. The soul of the little thief and beggar, who sees in even the blessed sun an enemy to the life which he leads, cannot be scorned away, when it cries from the deep shadows of its Egyptian night of bondage, "I can't get out." We must hear it, Christian brethren, for its voice is from God, and its destiny is unto everlasting. We must hear it, Christian brethren, for although homeless, friendless, and lost, amongst the crooked alleys of society, it is registered in heaven as immortal, and angels are recording the number of its cries. It is our brother, wailing in a pit for some kind Reuben to "lead him out" to liberty.

In your walks abroad, Christian brother, look down into lowly places, and even though the stigma of crime has branded them with outlawry, you will behold in them beings more precious than the stars. Let your sympathies gush out towards the human weeds that you may find withering in the purlieus of cities, for even in the chief of weeds there is honey. And as you look into the hollow eyes of the little, naked, trembling beggar, who is on his probation of wretchedness, think you see the beseeching of an imprisoned soul—think you hear the wailings of an immortal spirit, that fain would hear of God, and of the Saviour who promised salvation even to the thief upon the cross ; think too of the means by which the lost sheep are gathered from the "Slough of Despond," and that in the Ragged School is not heard in vain, the cry of "I can't get out."



MAP OF WESTMINSTER.—The places marked thus ■ are Ragged Schools.



OLD FYE STREET AND DUCK LANE, WESTMINSTER.

FAREWELL MEETING OF FRIENDS AND EMIGRANTS.

THE world has ever been slow in acknowledging the debt of gratitude it owes to its best and greatest benefactors. The fruits of their labours have been reaped and enjoyed, while they have often lived and died in obscurity. Small matter this, were it not that their labours of love and mercy are often supported with a sparing hand; their energies are crushed, and their spheres of usefulness narrowed, by the niggardly assistance they receive, in place of that hearty and generous liberality to which their objects and aims are entitled. Not the least of such benefactors are the men and the women who go down into the low haunts of wretchedness and crime, and scatter the seeds of truth and love in the hearts and minds of forlorn and desolate humanity; who take by the hand those unfortunate wanderers, "who have strayed from love and heaven, into a far country of sin and misery, and who have fed with

swine upon the husks which the birds and beasts have thrown under their forest-tables," and seek to lead them back to virtue and to God. Such men and women are truly "the salt of the earth," not only preserving the good that may remain, but eradicating those dangerous elements that often lurk in the hearts of men, endangering the safety and well-being of society.

We seek not to bestow needless flattery, when we claim a place among the world's most useful labourers, for the humble yet zealous teacher of the destitute children who assemble in the "Old Stable." With a zeal and benevolence which many would do well to imitate, he has pursued his labours in the "Old Stable" for upwards of two years. Not contented with the numbers who daily gathered around him, he has collected from under the arches and bridges, and even stranger places, of the metropolis, a number of those poor wandering outcasts, who could only find in such places a shelter or a home. Never was the oil of human sympathy poured into more hopeless hearts than into the festering wounds of these young and desolate spirits. Some of them had not known the comfort of a bed for years, and others had not had their clothes off for several months at a time; wandering about, homeless and destitute, often living on the garbage they picked up in the streets and market-places, without knowing they had a friend on earth, or a God who pitied them in heaven; but once brought under the care of their kind benefactor, they were not long before they found they had both. He provided them with food and lodging, a large portion of the expense of which has often been defrayed from his own limited income. Nothing can exceed the gratitude and attachment which, in most cases, they bear to their teacher and friend. Many of them have undergone a reformation of character, and some have given evidence of the commencement of a work of grace in the heart. Before returning to rest at night they generally join together in prayer. We have sometimes thought that, surely it was a sight which a pious parent would envy in his own family, to see these poor youths kneeling together in prayer, and one of them earnestly pouring out his supplications in behalf of his benefactor, himself, and companions.

Through the kindness of Lord Ashley and a few friends, three of these youths have been provided with a free passage and outfit to Australia. A meeting, at which his Lordship presided, was held in the "Working Men's Institute," on the 28th of March, for the purpose of committing them, by prayer, to the mercy of God, and affording them an opportunity of bidding farewell to their teachers and friends. The audience consisted chiefly of the parents of children in the neighbourhood, and the elder boys and girls from the Juvenile Refuge and the "Old Stable." His Lordship, in a plain and practical address, enjoined upon the emigrants the duty of honesty and persevering industry, and more especially of gratitude to God, through whose goodness those friends had been raised up who were the means of rescuing them from wretchedness and ruin. He then impressed upon the minds of the parents the solemn responsibility under which they lay, to co-operate with the teachers and others who were striving to rescue their children from that ruinous condition into which many around them had fallen.

They were afterwards addressed by the Rev. Mr. Cowan, Joseph Payne, Esq., and other friends. There were many things associated with this meeting which, to our minds, were both pleasing and hopeful ; to see men of rank, education, and influence, assembling in a place—so lately the resort of thieves and robbers—to inculcate upon the minds of the poor and ignorant, the truths of that blessed Gospel, which is the only lever by which fallen humanity can be raised from a state of depravity and vice. Would that such actions were imitated by many of those who are able to do so if they were willing !

The following lines were addressed by Mr. Payne to the emigrants, each of whom was afterwards presented with a printed copy :—

FARE ye well, my brothers three,
Ye will soon have cross'd the sea ;
Pleasant fields, and sunny skies,
Then will glad your wondering eyes.

But, while ye delighted look
Upon Nature's open Book—
And in tree, and star, and flower,
Read your Maker's *skill and power* :

Ne'er forget His *love*, who gave
Christ, His Son, your souls to save ;
And His sufferings keep in view,
Who endur'd the cross for you !

Fare ye well, my Brothers three,
Prayerful, careful, active be ;

Strive, through all your lives, to love
Friends around, and God above.

Daily work, with patient zeal,
Neither quarrel, lie, nor steal ;
And, I doubt not, ye will stand
Prosperous in a distant land.

And, perhaps, ye may retrace
Ocean's wild and wond'rous space,
And return, with shining store,
To your native land once more !

But, whate'er your lot, I say,
God be with you, night and day :
And, when Earth's last step is trod,
May you ever *be with God* !

DEPARTURE OF EMIGRANTS.

Now that nearly all the Emigrants from the Schools have embarked, the following statement may interest our readers, as showing the manner of their distribution. The ship—

*"Labuan"	took out	14	"Sir Edward Parry"	took out	16
"Marian"	"	13	*"Saxon"	"	16
*"Osprey"	"	16	"Eliza"	"	3
"Ramilies"	"	13	Waiting for a Ship	"	7
*"General Palmer"	"	8			
*"Lord George Bentinck"	"	14			
*"Mary Shepherd"	"	19			
*"Caroline Agnes"	"	11			

which is the total for which the grant was made. The 150 accepted, have been selected from 276 candidates, viz., Boys 134 ; Girls 16 ; total 150.

* Those marked with an asterisk went to Port Phillip, and the remainder to Adelaide.

A larger number of girls would have been accepted, but the desire to improve their circumstances, by emigration, was by no means general ; had it been so, the majority would have been girls rather than boys. The following are the Schools from which the Emigrants have been sent :—

Streatham Street School	18	Agar Town	12
Phillip Street, Kingsland	7	Dolphin Court	4
Grotto Passage	11	Edward Mews	7
Hinde's Mews	9	Richmond Street	2
Broadway, Westminster	1	New Pye Street	3
John Street	4	Brixton	1
Lamb-and-Flag Court	1	Yeates Court	12
Compton Place	6	Vine Street	2
Brewer's Court	1	Jacob Street	1
Frances Street	5	Union Mews	4
Blackheath	1	Gray's Yard, Calmel	3
Westminster Refuge	3	Jurston Street	4
Grove Lane	4	Neale's Yard	1
Hopkins Street	4	Field Lane	3
Palace Yard	9		1
George Street	6		

150

Poetry.

"UNTO THIS WORK YE ARE CALLED!"

BY MRS. E. S. CRAVEN GREEN.

OH strive ye in your mission zeal, for deeds that should be done,
 Fresh wrestlings in life's battle-field and earnest triumphs won ;
 Wild ocean isles ye need not seek, nor need your footsteps roam
 In heathen lands for peril paths—they lie around your home.
 In alleys close, and stifling courts, and dens like vermin holes,
 Where the leprosy of ignorance eateth up immortal souls,
 Where crime sits watching misery's strife, with want, neglect, and pain,
 Till call'd to aid it rushes in, hell knoweth, not in vain.
 Behold a phantom-shape has past, it haunts thee on thy way,
 Look on thy brother's face, oh man ! and shudder at delay.
 That wither'd, wasted, spectre *child*, gaunt, with its idiot leer,
 Its cry already has gone forth, an awful sound of fear,
 As mingling with a thousand such it rises to the *throne*,
 We shall hear it at the judgment-day, with the wakening trumpet's tone.
 The cry of perish'd souls ! on earth despised, forgotten long,
 Oh, *Avenger* of the *helpless* ! wipe away the mighty wrong !
 Strengthen THOU the failing, shrinking hearts, the powerful struggler's aid,
 Let them now go forth with trusting hope to the work so long delay'd.
 Seeking where the nameless outcasts rot in body, and in soul ;
 Snatching green brands from the burning, and making lepers whole.
 Sage and statesman, pen and pencil, in this cause ye must not tire ;
 Poet, scatter forth thy glowing thoughts, bright arrows tipt with fire ;
 Maid and matron, high or lowly, aid with woman's loving power,
 And the *first prayer* of a ragged child shall be worth an empire's dower.
 Leeds, April, 1849.

LABOUR FOR CHRIST.

"I know thy works, and labour, and patience."—Rev. iii.

Go labour on ! spend and be spent—
 Thy joy to do the Father's will ;
 It is the way the Master went,
 Should not the servant tread it still ?

Go labour on ! 'tis not for nought,
 All earthly loss is heavenly gain !
 Men heed thee not, men praise thee not ;
 The Master praises ! what are men ?

Go labour on—while it is day,
 The long dark night is hastening on ;
 Speed, speed thy work—up from thy sloth—
 It is not thus that souls are won !

See thousands dying at your side,
 Your brethren, kindred, friends of home ;—
 See millions perishing afar,
 Haste brethren, to the rescue come !

Toil on, toil on ; rebuke, exhort,
 Be wise the souls of men to win
 Go forth into the world's highway,
 Intreat, compel them to come in.

Toil on, toil on ; thou soon shalt find
 For labour rest, for exile home:
 Soon shalt thou hear the Bridegroom's voice—
 The midnight peal, "Behold I come."
 BONAR.

Correspondence.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—All who have had any experience in the management of Ragged Schools, must fully agree with a statement made in your last number, that one of the greatest difficulties, I would say the greatest, against which we have to contend, is the securing a regular attendance of children; in responding to the invitation given by you, perhaps I may be allowed, as superintendent of one of the largest Ragged Schools in London, to give you a brief sketch of the plan we have adopted, and the results that have followed, and I think you will perceive that a two-fold good is secured. First, the insuring in a very great degree good conduct and attention while at school, and secondly, more regular and punctual attendance.

The plan is simply this: tickets are provided, about an inch and a half square, (smaller would be thought of little value, and more easily lost,) on which is printed "attendance ticket," the name of the school, and a short appropriate passage of Scripture; every teacher is provided with these tickets, which he keeps till the close of the school, and then gives one to each of those children whose conduct has been good, not only in the class, but also during the catechetical exercise or address; when a boy has six tickets, they are exchanged for a larger one of another colour, the possession of one of which entitles the holder to a small eight-paged book, such as are published by the Sunday School Union; or if he presents two of these tickets, he can have one of Watts's Divine and Moral Songs; these tickets are not taken from the children, but a corner is cut off, to signify that a reward has been given for them; we can thus of course tell by the number of tickets a boy has, how far he has been regular in his attendance; and this too, in a great measure, obviates the necessity of keeping a roll-book, a plan though very desirable, yet I fear quite impracticable, in Ragged Schools; but again, the children always have something by them, reminding them of, and connecting them with the school, and if they are looking forward to the annual treat, or tea meeting, they know that in order to share in it they must possess a certain number of these tickets. In the week evening schools the same plan is carried out, with this exception, that the rewards consist of articles of clothing instead of books.

The result in our own schools of holding out these inducements has been satisfactory, though I do not pretend to say that the difficulty is fully met; during the past month, when the numbers in Ragged Schools generally decline, we have had on Sabbath evenings an average attendance of 382; and on week evenings 200; we have also lately established a library; this I feel sure, with good management, will operate as a strong inducement to regularity. The question you have started is certainly a most important one, and I do hope that those superintendents who have adopted any plan which appears likely to meet the difficulty complained of, will not hesitate to give to all engaged in this work the benefit of their experience, Faithfully yours, F. D.

Lambeth, April 10th, 1849.

Editor's Portfolio.

THE VALUE OF ONE EVENING IN SCHOOL.

A LITTLE ragged boy was one day seen loitering near the door of a Sabbath-school. The teacher, with his usual kindness, invited him in, and set him down beside some other little boys like himself. He had never been at a Sabbath-school before, and seemed particularly pleased with the exercises. There was something serious in the aspect of the child, which greatly interested the teacher, as he went on telling him of the blessed Jesus, who came from heaven to earth, and suffered a cruel death, to save such poor little boys as he was, and to take them to heaven to be with himself.

The tidings seemed strangely new to the child, and his young heart was touched. God the Spirit sent the arrow of His word into a sure place, and none were able to pluck it out. The boy asked permission to be a scholar, and for this purpose gave his name and address to the teacher. On the following Sabbath the teacher looked for the little wanderer, but he was not there. Good impressions on young minds are easily effaced, and to this cause he imputed the child's absence. He intended to call and inquire for him during the week, but other cares and duties made it pass from his mind, and it was not till the second Sabbath, when he again missed him, that he remembered the circumstance. On one of the days of that week, however, he was found threading his way through the habitations of the poor, the vile, and the worthless, in search of the home of the little stranger. At last he found it in a miserable attic room, at the top of a long dark stair. He had been accustomed to scenes of misery and wretchedness, but here there was something more than mere want. The room had the appearance of complete desolation, which was rather enhanced than diminished by the presence of a squalid drunken-looking woman, the only living being in the apartment. "Does J—— B—— live here?" said the teacher, as he entered the dark abode of the little boy. She turned round, and pointing to a corner, shrieked out, "Aye—there," evidently with less of sorrow for the child, than a feeling of her own wretchedness at the time. And "there" the teacher turned, and saw, not the beaming, intelligent eye, which had interested him so much a few days before, but his little friend stretched on some straw, a cold and lifeless corpse.

Upon inquiry he found the child had died of fever, caught a few days after the teacher had last seen him. During his illness he had talked frequently of the precious truths he had that night heard at the Sabbath-school, and greatly desired to see the teacher—a desire which either the carelessness or the apathy of his mother had never gratified. Oh, how gratefully would the sick child have welcomed the present visit, had it been a few days sooner! That had been the *first* and *only* time he had ever been at a Sabbath-school—but that short *once* to him how precious! He had received so much of the Gospel as had, we believe, been the means of his conversion.—*Bateman*.

HELP FOR THE HELPLESS.

WE well remember how delighted the poor mother of a large family was when invited to send her children to our ragged school. She said, "Oh! sir, I wish you had come ten years ago. My poor children might have been saved from ruin. I have still two young ones under my control, whom I will be very happy to let you have to instruct." The manner with which these remarks were made, led the writer to inquire into the state of her family. She com-

menced by stating that her husband never seemed happy but when he was in the public-house. "He will do no work if he can only obtain the means to drink. Thus he has gone on for years, while I am obliged to go out to the wash-tub for the support of my family. The children have been entirely neglected by him; two of my boys have grown up, and fallen into a course of crime, for which they have been several times committed to prison, but are now, poor fellows, transported far away, all through neglect." She wept bitterly while she told me that her two eldest daughters, being left, like their brothers, to themselves, without any domestic care, soon followed them in vice, and became women of the streets. Thus the poor mother was left with a young boy and girl, with no other prospect than that which had fallen to their unfortunate brothers and sisters. We at once took them to the school, where they were taught to read, and hear truths, that were made the means of rescuing both these children from certain ruin. The girl, in due time, left her parent's home for a situation as servant, which, to her credit, she filled with satisfaction to her employer, and still continues to do so. More than once this young woman has offered the writer a shilling for the benefit of the funds of the school, which he has refused, as he knew she often found herself with an empty pocket, from giving what she could ill afford to her mother to provide her with bread. Her brother, too, is an honest labouring young man.—*Westminster Past and Present.*

THE RAGGED BOY—THE FAITHFUL SAILOR.

WE give the case of a youth whose parents were both engaged in crime, and whose eldest son had been transported fourteen years. The father and mother have both since been transported. This poor orphan boy was taken to the Ragged School, and, after receiving instruction for some time, at his own request was provided with a basket and water-cresses; this, though small and humble in itself, yet furnished him the means of gaining his bread honestly. The writer watched over his onward progress through trials and difficulties for nearly four years, until he left school. He left his basket, which was sometimes filled with cresses, and at other times with herrings, for a situation as errand-boy. The writer ultimately, at his own request, obtained for him a ship, as he had a desire for a seafaring life. While engaged in penning this paper, a fine-looking young sailor called upon the writer, and inquired after his welfare. So altered had our water-cress youth become, that it was not until we were told he was none other than F. C., whose parents were transported, we could recognise him. He showed us his papers, which at once told us that his character stood high and good as a sailor, and bids fair to rise in the profession he now follows. He thanked us for the Bible which was given him, and said that he should ever make it the man of his counsel on sea or land, as the safest chart by which he could steer his course through life.—*Ibid.*

AN ANGEL OF MERCY.

It is said of the saintly George Herbert, the quaint old English Church poet, that once, in a walk to Salisbury, to join a musical party, he saw a poor man with a poorer horse, that was fallen under his load. They were both in distress, and needed present help, which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and afterwards to load his horse. The poor man blessed him for it, and he blessed the poor man, and was so like the good Samaritan, that he gave him money to refresh both himself and his horse. Thus he left the poor man; and at his coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert,

who used to be so trim and clean, came into that company so soiled and discomposed. But he told them the occasion; and when one of the company told him "he had disparaged himself by so dirty an employment," his answer was, "that the thought of what he had done *would prove music to him at midnight*, and that the omission of it would have upbraided and made discord in his conscience whensoever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practise what I pray for; and let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and bless God for this occasion." O how many might have the anxious thoughts which infest often their midnight hour, changed into sweet music, if they would only be more frequently seen with full hands and friendly words in the abodes of poverty and suffering!—These are the places in which to attune one's conscience to midnight harmonies!—*The Christian Treasury*.

Literary Notices.

Juvenile Delinquency; its Causes and Cure. By a COUNTRY MAGISTRATE. Blackwood & Sons, Edinburgh and London. 1848.

We have great pleasure in calling the attention of our readers to this most excellent pamphlet. It is, we believe, from the pen of Mr. Sherriff Barclay, of Perth, whose practical acquaintance with the whole subject gives additional value and importance to the statements which he makes. We rejoice to see such men giving to the world the results of their own experience, upon a subject which claims the attention of every respectable member of society. He ascribes the causes of juvenile delinquency to ignorance, destitution, parental neglect, and, in too many cases, the evils of our present system of prison discipline. He shows, by the strongest of all evidence, the pernicious effects of our present criminal code, and the urgent necessity that exists for a complete revision. In speaking of the cure, the author says, "The prominent remedy is the extension of a sound education—the education of the heart as well as head. * * *

It is needless to conceal that all attempts at reforming the outward man are unavailing, if the inward mind and soul be left untouched and unelevated. Any other scheme is but to whiten the sepulchre, and leave rottenness within. It is but to prune the branches from the wild grape, to send forth tendrils stronger and more tenacious than before. Ingrafting can alone change the nature of the plant. Ingrafting with Christian grace can alone truly change and reform each unit man, and so elevate and reform the social masses which men, collectively, constitute."

We heartily wish this pamphlet an extensive circulation; it cannot fail to be productive of good.

Steps to the Bible Mine. By ELIZABETH. Second edition. Thomas Nelson, Paternoster Row.

Parents who wish to promote an interest in the study of God's Word in their families, will find in this little volume most valuable assistance.

Gospel Studies. By the late PROFESSOR VINET. Collins, Glasgow & London.

We trust that those who have perused the author's previous work on *Vital Christianity* will speedily put themselves in possession of this volume. We earnestly recommend it, particularly to those whose readings have chiefly been confined to periodical literature. It is eminently calculated, not only to establish the mind in the great truths of the Gospel, but they are brought home to the heart with originality and power.

BOOKS RECEIVED.—*National Education.* By the VICAR OF HARWELL, Berks.—*School Books used in the Christian Union School, Lower Toynton, Lincolnshire.* *Report of the Perth Ladies' House of Refuge for Destitute Girls; and Annual Report of the Cleveland Ragged School*

Intelligence.

HOPKINS STREET RAGGED SCHOOL.

THE Annual Meeting of this School was held on Wednesday Evening, March 14th, in the Hanover Square Rooms, Captain Trotter, R. A., in the Chair. Prayer was offered by the Rev. Henry Hughes; after which, the Chairman, in addressing the Meeting, said, he considered the Ragged School movement one of vast importance, and that it behoved all to watch its course, and aid it. He thought that the religious aspect of the movement should, of itself, be sufficient to interest all in its success. He read two letters, which had been received from boys belonging to the school, who had emigrated to Australia; both letters were full of expressions of gratitude for the aid they had received.

The Report stated that, during the past year the Committee had taken the premises above those they formerly occupied, by which a very necessary enlargement had been made to the school. The average attendance of children on the evenings set apart for religious instruction, had been 72 boys and 56 girls; and on the other evenings, when secular instruction is imparted, 45 boys and 60 girls. During the cold winter evenings the attendance was often above 200. A very great improvement had taken place among the children, both in attendance and behaviour. Several children had obtained situations, and continued to conduct themselves well. The industrial classes were found to work admirably, and the Government scheme of emigration had acted as a wholesome stimulus to the exertions of the scholars, four of whom had been sent out to Australia. During the year the children had purchased for themselves 32 Bibles, 24 Testaments, and 30 Hymn-books.

The Meeting was addressed by the Rev. Henry Hughes, Rev. John Robinson, Rev. John Branch, and F. Cuthbertson, Esq., of the Ragged School Union.

From the Report, we find that a balance is due to the Treasurer of £30. 15s. 4½d., not one farthing of which will be removed by the collection at the Meeting, which only amounted to £2.10s.

VINE STREET RAGGED SCHOOL.

THE Fourth Annual Meeting of this School was held in the British School-room, Fisher Street, Red Lion Square, on Wednesday Evening, March 14th, Sir William Baynes in the Chair. The Rev. R. W. Overbury opened the meeting with prayer. The Chairman then observed, that he was happy to testify, from experience, what might be expected from Ragged Schools. It was two years since he had first devoted to them some portion of his time and attention, and the results had been highly satisfactory. The Report stated, that the average attendance of children was from 50 to 60. The general conduct of the scholars was improved. The cases of reformation formerly recorded were going on favourably. Two of the children had emigrated to Australia, and others had been sent to situations. The receipts for the year amounted to £21. 0s. 10d., and the expenses to £24. 3s. 7d., leaving a debt of £3. 2s. 9d. The meeting was afterwards addressed by Mr. Gent, Joseph Payne, Esq., the Rev. D. Martin, Mr. J. Anderson, Mr. Penny, the Rev. R. W. Overbury, Mr. Barker, and Mr. Callon.

EDWARD'S MEWS RAGGED SCHOOL.

THE First Annual Meeting of the above School was held on Wednesday, March 21st, at the Literary and Scientific Institute, Edward's Street, Portman Square, the Right Hon. Lord Ashley, M.P., in the Chair. The attendance was very numerous.

The noble Chairman, in opening the proceedings, said, they should not be content with giving these children a certain amount of education, and then turning them loose upon the world to fight the battle of life, in an almost helpless condition, but they should, if possible, adopt such a system as would enable them to make some provision for the children in after life, either by putting them out to a trade, or giving them the power to leave the country as free colonists, and to settle in a land that so much needed their labour. His Lordship strongly recommended the formation of industrial classes, suggesting that if every one in the room would subscribe only a penny a week for the purpose,

two such classes might be formed during the ensuing year in connection with the Edward's Mews School.

The Report adverted to the opposition experienced from the Roman Catholic clergy in the neighbourhood, some of whom had inflicted penances, and even excommunicated those of their flock who sent their children to school. The female school was established in March, 1848; 199 females have been admitted, between the ages of sixteen and fifty-five; thirty of these did not know their letters. The conduct of the boys was at first most refractory, but now they are attentive and orderly; thirty-eight have subscribed for Bibles. The attendance at the infant school is seventy. Six of the elder scholars have emigrated, and two others are accepted.

The Lord Bishop of Cashel moved the adoption of the Report. He expressed his thankfulness for the efforts that were being made for the poor Irish, many of whom came to this country, and were often allowed to remain in the very depths of ignorance and sin. He prayed that God might bless the Committee in all their doings, and that they might experience the truth of what our Lord had said, "It was more blessed to give than to receive." The Rev. R. H. Herschell gave instances of the good resulting from his own efforts in behalf of those who were once considered beyond the reach of religious influence; he urged upon all those who were interested in the spread of the Gospel to propagate it in the alleys and lanes of the metropolis, where our Lord himself would have gone he now here.

The Rev. A. Deallas contrasted the state, refinement, and education of the inhabitants of Portman Square, Grosvenor Square, and other wealthy localities, with the wretchedness and vice to be seen among the inhabitants of the streets and alleys immediately behind them. Those of the wealthy who were disposed to be incredulous as to the condition of many of the poorer classes, had but to walk through a neighbouring street, or lane, and examine the state of its inhabitants, to have all their incredulity dissipated.

The Meeting was afterwards addressed by the Rev. H. H. Beamish, Mr. Emery, and Mr. Locke, in speeches of practical interest.

March 22nd, in the Hall of Commerce, on behalf of the Long Alley Ragged School, Samuel Gurney, Esq., in the Chair. In opening the proceedings, he briefly expressed his sympathy with the Ragged School movement, and the cause of education generally.

H. E. Gurney, Esq., moved the first Resolution, seconded by the Rev. W. Charlesworth.

Thomas Beggs, Esq., alluded to the various sources of juvenile depravity, especially noticing the crime of intemperance, without the removal of which, he contended, comparatively little good could be accomplished.

Mr. Charles Gilpin made some important statements regarding the amount of degradation and ignorance among the vagrant juvenile population, and its effects on society; and urged the necessity of making every effort to ward off the evil. The only way to obviate the monster evil was to make education easily accessible to the poorer classes; to spread schools in all directions; to implant right principles, habits of industry, and the blessings of civilization. Let them do this, and they would raise these children to something holier and higher than anything to which they had been accustomed; and verily in the end they would have their reward.

The Rev. Hugh Allen bore testimony to the good conduct of the children belonging to a Ragged School, who attended his church, and to the good effects produced on them by the instructions they had received.

D. W. Wire, Esq., adverted to the number of prisons in and about the metropolis, and the large amount of expense incurred by this country in the suppression of crime. The annual expense, he said, for this purpose, amounted to nine millions sterling. How much better would it be to spend one million on Ragged Schools, and prevent the evil which all their expenditure could not cure.

Francis Bennoch, Esq., said, that twenty shillings a year would educate a child according to the Ragged School system, and if every one would contrive to raise this sum all the poor children would be educated, and a great saving effected in the present enormous expenditure.

Mr. Bateman and Mr. Green urged upon the Meeting the necessity of assisting in the removal of a debt of £200,

incurred by the Committee in fitting-up the school.

The Chairman promised that if £150, out of the £200, be collected by the 30th of June, he would pay the odd fifty.

SPICER STREET SCHOOLS, SPITALFIELDS.

THE First Public Meeting was held in the British School Rooms, Bishopsgate Street Chapel, on Friday Evening, March 23rd. Thomas Fowell Buxton, Esq., in the Chair. We regret to state that the Meeting was thinly attended. The school was first opened by the City Missionary of the district, who gathered together a few children from the streets and railway arches, where they assembled on the Sabbath for gambling, and other such practices. Since then it has become a most important field of labour for the moral and social advancement of the children. An Infant Day School is in operation, with an attendance of 130 children. On Monday and Tuesday evenings, secular instruction is imparted to about seventy other children, above ten years of age, who are prevented by their various occupations from attending during the day. The Sabbath School formed by far the most arduous and extensive field for exertion, and clearly proved the eagerness of the poor to avail themselves of opportunities of raising themselves from a state of ignorance and crime. The Committee are desirous of making still further improvements for the more efficient working of the school, but are hindered for the want of funds. The Meeting was addressed by the Rev. John Robinson, of the City Mission, Mr. Young, the Rev. J. Weir, Mr. Gent, Rev. W. Tyler, and Mr. Miller.

The amount of local aid rendered to the School has only been £35, which leaves the Committee nearly an equal sum in debt. We trust the public will see the necessity of rendering more liberal assistance to an effort calculated to be productive of so much good.

BERE STREET RAGGED SCHOOLS.

THE First Annual Meeting of these Schools was held in the St. James's Sunday School, White Horse Street, Ratchiff, on the 15th of March. Lord Ashley in the Chair.

A hymn having been sung, prayer was offered up, and a letter of apology, for non-attendance, from Mr. Champneys, read; the noble Chairman then opened the proceedings by remarking, that he

was there, in common with his auditory, to do his best towards the removal of the greatest evil that ever disgraced the world. The Ragged School movement appeared to him peculiarly adapted to the exigencies of the case; and it appeared to him that the fact, that the movement was being agitated almost simultaneously over the greater part of England, seemed to him to prove his position that it was peculiarly adapted to the necessities of the time. But to extract from that movement the greatest amount of benefit it was capable of yielding, those Ragged Schools must be brought to something like a perfect organisation, so that those poor children might not merely be raised, in the first instance, from the streets, and then allowed to sink to the same level again, but so to train them for future acceptance of modes of gaining a livelihood, that they might be ultimately *prevented* from returning to those scenes of vice and misery in which they had been reared. Every one of these schools should have industrial classes established; and during some portion of every day, each of the children brought into the school should have opportunities of acquiring, not merely a knowledge of some trade, but also the habit of industrious application. He strongly advocated the establishment of industrial classes, on the ground that any future grants government might make to assist in enabling lads, trained in the Ragged Schools, to emigrate, a higher standard would be fixed; and therefore if those children were to participate in that benefit, they must be trained to the highest possible degree.

The Report stated that the School was open four evenings in the week, and that the combined efforts of voluntary and paid teachers were gradually producing most important results. An industrial class for girls was conducted by ladies, on the afternoons of Tuesday and Friday. Six of these children have been enabled to go to service. A Saving Fund has been established, in which the children have deposited £1. 17s. 7½d., chiefly in farthings and halfpence.

The Meeting was afterwards addressed by G. F. Young, Esq., the Rev. W. Arthur, Rev. Hugh Allen, Mr. Buchanan, Mr. Gent, and the Rev. R. F. Spencer, L.L.D.

The Collection (including donation of £5, from G. F. Young, Esq.) amounted to £18. 17s. 5½d.

DUMFRIES AND MAXWELL TOWN EDUCATION SOCIETY.

THIS Society has a twofold object in view, i.e., the establishment of a refuge for juvenile thieves and mendicants, and also to provide free education for children whose parents are unable to pay for it. At a meeting recently held, the following statement was made by A. Mc'Neel-Caird, Esq., Procurator-Fiscal of Wigtonshire:—"I have looked with some anxiety for any concomitant symptoms which might indicate the origin of the disease, and help us in the application of a remedy. Fortunately there are tables included in the Parliamentary returns by which we can ascertain the state of education among criminals, and we may thus arrive at some very suggestive results. The tables show several classes—1. Those who can neither read nor write. 2. Those who can do so only imperfectly; and, for the purposes of this inquiry, we may, I think, throw these two into one, being all of inferior education. Next there are those who can read and write well; and last, those of education superior to mere reading and writing. Here then are the results:—

Education, 1846.	Dumfries.	Ayr.	Edinburgh.	Leamark.	All Scotland.	England and Wales.
Inferior	172	92	598	615	3323	22,640
Read and write well	8	34	27	112	665	1,936
Superior	1	3	2	16	70	85

And, on the average of eight years ending in 1844, the proportions per cent. in England and Wales were—

Inferior education	88 $\frac{1}{10}$
Read and write well	8 $\frac{1}{10}$
Superior	2 $\frac{1}{10}$
Not ascertained	

Of persons taken into custody by the Metropolitan police there were—

	1842.	1846.
Of inferior education	58,679	57,693
Read and write well	6,464	4,632
Superior to ditto	561	509

Of convicted criminals in Dublin there were—

	1840	1841	1842	1843	1844	1845	1846
Of inferior education	1614	1161	1057	762	769	710	992
Read and write well	50	41	25	32	25	18	24
Superior to do.	0	1	2	3	1	1	5

And now I think you will be prepared to agree with me, that we have an alarming moral disease to struggle with, and, as its concurring symptom, an

enormous extent of ignorance. For the ignorance which is shown in these tables obviously implies and represents a fearful destitution of all profitable knowledge. For example, we may take an interesting inquiry which was made into the extent of ignorance among prisoners in the County of Lancaster. There were found 41 per cent. ignorant of the Saviour's name, and unable to repeat the Lord's prayer; but 42 per cent. who were familiar with the history of Jack Sheppard and Dick Turpin; 50 per cent. who could not name the months of the year; 40 per cent. who did not know even the Sovereign's name; and 20 per cent. who could not count one hundred. It would be Utopian to prescribe any single panacea for such a complicated disorder. But I will say, that if you would prevent its farther spread, and gradually remove the elements that foster it, you must inoculate the people with knowledge—knowledge of the work which God hath sent them on earth to do—knowledge of the word which He has given to guide them—the word which He sent by His messengers of old, if we would only listen to their voice—the word which He has written on the heart of man, if man would only read it there—the word which He has inscribed on the book of nature, if man did not shut his eyes that he might not see it there—the word which He has engraven in still nobler characters on those universal laws which He has established, alike to rule the celestial bodies in their courses, and to determine the position of the minutest atom in the universe. There is a sublime simplicity in God's system—a law of universal attraction for the physical creation—a law of universal love for the moral universe. And in the play of the affections, each revolving around some special objects, and attracting them in turn, yet ever having reference to Him, there is a grandeur of analogy that we seek in vain in the conceptions of men. Nor is there any philosophy so profound as that which God has given us—that we must work by love rather than by fear—that we must operate on the heart, if we would effectually reform the life—and that we must train up a child in the way in which he should go, if, when he is old, we would not have him to depart from it.

THE
RAGGED SCHOOL UNION
Magazine.

JUNE, 1849.

BRIEF ABSTRACT OF THE FIFTH ANNUAL REPORT
OF THE RAGGED SCHOOL UNION—1849.

THE Committee concluded their last Annual Report with a fervent prayer, that God would raise up many kind friends during the ensuing year, and kindle in their hearts an earnest desire to help forward the great work of Ragged Schools.

In a spirit of humble thankfulness, they desire now to acknowledge that God has fully answered that prayer, and greatly increased the prosperity and influence of the Society.

In no former year have so many efforts been put forth by the Christian public, for improving the condition of the lower classes, and extending to them the benefits of religious and moral instruction; and in no previous year has the Ragged School Union met with so much encouragement and support.

The increase of funds during the year has been very striking. The subscriptions, which, in the former year, only amounted to £89, have now reached the sum of £838, while the donations have risen from £520 to £3,168.

The number of schools has considerably increased during the year; twenty new ones having been added to the list. This makes in all eighty-two. Of these, thirty are open daily, under paid teachers; above fifty are open several evenings each week; and nearly twenty have Industrial Classes, for teaching tailoring and shoemaking to boys, and sewing to girls.

The number of children partaking, more or less, of the benefits of these schools, might be stated at fifteen thousand; but the average of numbers in actual attendance cannot be safely estimated at more than eight thousand. This is adding the evening-scholars to the day-scholars, as they are in almost every case a distinct and different class, but does not include Sunday-scholars, who are many of them the same as those who attend the day or evening-schools. The number of these in attendance is 8,500.

The Committee have given special grants for fitting-up, furnishing, and other purposes, to twenty-six of these schools, amounting to £587.

Annual grants towards rent, teachers' salary, and other current expenses, have likewise been promised to thirty-three, amounting to £510.

They have also promised to pay half the expense that the Committee of any school may incur by improving the ventilation of the rooms; and assistance towards the purchase of school materials for needy schools.

Suitable reward-books are also supplied at a cheap rate. The sum of £50 has been expended in the purchase of Bibles, to be sold to the children at sixpence each.

The number of paid teachers is now 110; of voluntary teachers, 850.

The Committee cannot forget how much they owe to the exertions of their noble Chairman, in devising a plan for removing to a suitable British colony, at the public expense, the most deserving and destitute objects of our London Ragged Schools.

It was in consequence of his Lordship's motion in the Commons House of Parliament, last session, that the Government have, since October last, given to 150 Ragged School pupils an outfit and a free passage to South Australia.

These have all gone off in high spirits, greatly pleased at the change in their condition, and evidently sensible of the benefit thus conferred upon them, each giving promise of good conduct and industry for the time to come.

The Committee trust that the success of this experiment, and the economy of it, compared to prison discipline and convict transportation, will be so apparent, as to induce her Majesty's Government to repeat the boon in this and succeeding years.

In this hope, the Committee have in view the establishment of a Central Refuge, or Industrial School, where destitute boys and girls from the various Ragged Schools may, for a certain time previous to qualifying for emigration, be lodged, trained, and taught some useful trade; thus being made, in many respects, more fit for the duties of a colonial life, than those who have just gone out. With this view a public meeting was held in June last, at the Guildhall, presided over by the Lord Mayor, when the sum of £350 was subscribed towards such an establishment; but the Committee have not yet succeeded in obtaining suitable premises, or a suitable site for a building. . . .

The Committee desire at all times to avoid, (by carelessly admitting improper objects,) injuring schools where payment is required: and they entreat all superintendents and teachers connected with them to be very careful in admitting only such children as Ragged Schools are intended to benefit.

Never be it forgotten that these Schools were instituted for that class who were debased, by their debased and filthy condition, from all other means of instruction and improvement—for that class whom no existing school would or could admit within its walls—for that class who were sunk in such ignorance, wretchedness, and vice, as to render them unfit to mix with any other class of our juvenile population—for that class who are large enough to occupy all our efforts, without interfering with those who are already provided for.

- This class will be found to consist, amongst others, of the following:—
- Children of convicts who have been transported.
 - Children of convicts in our prisons at home.
 - Children of thieves not in custody.
 - Children of lowest mendicants and tramps.
 - Children of worthless drunken parents—a large class.
 - Children of stepfathers or stepmothers ; often driven, by neglect or cruelty, to shift for themselves.
 - Children of those who, though suitable objects for a workhouse, prefer leading a vagrant life ; pilfering when they can ; sometimes in employment, but oftener engaged in practices of a doubtful or criminal nature.
 - Children of parents who, though honest, are too poor to pay even one penny a week for a school, and who cannot clothe their children so as to gain admission to other schools.
 - Children who have lost parents, or are deserted by them, or have run away from their home, and live by begging and stealing.
 - Youths who, disliking the workhouse, have left it, and lead a vagrant life.
 - Youths who are at work during the day as ostler boys, labourers' assistants, and in other ways ; or who go about selling articles in the streets, such as fish, fruit, and vegetables, and who cannot, therefore, attend a day-school even if free admission be offered.
 - Girls who are driven into the street by cruel and worthless parents, and live by begging, and selling water-cresses, oranges, or lucifer-matches.
 - Children of Roman Catholics, who come in large numbers to the schools, and do not object to read the Bible.

The Committee, ere concluding, desire to express their thanks for the continued and valuable assistance rendered by the agents of the London City Mission, in the formation of new schools, and in the visitation of parents and children. They regard the aid, thus received, as one of the collateral benefits conferred upon the poor of this vast metropolis by this excellent Society, whose labours first paved the way for Ragged Schools, and showed the necessity for their existence.

Being mostly engaged in conducting the affairs of Local Schools, or in teaching in them, and having many other claims upon them, the Committee deeply regret that they cannot devote more individual attention to the affairs of the Central Society. They feel there is a great work to be done, and few to do it. They, however, love work more than words, and prefer to act well rather than to speak much. They will, therefore, only add, that they believe that every child has a right to be taught those duties he is expected to fulfil, and the very destitution of these poor out-cast children not only gives them a stronger claim upon their fellow-countrymen, but also renders questionable the right of society to punish those whom it permits to grow up in a state of ignorance of all laws, both human and Divine. Such ignorance, Ragged Schools seek to remove, and the Committee consider them well entitled to the favour of a Christian public, not only from the necessity there is for their existence, and the Scriptural character of their principles, but from the economy of their operations, and the gratifying results that are now shown to arise from them, in every place where they have been tried.

PROCEEDINGS AT THE FIFTH ANNUAL MEETING OF
THE RAGGED SCHOOL UNION,

HELD IN EXETER HALL, ON TUESDAY EVENING, MAY 15, 1849.

LONG before six o'clock, the hour announced for the opening of the Meeting, the large room was crowded in every part, so that even standing room could not be obtained; and during the course of the evening it is calculated that upwards of a thousand persons were forced to leave the entrances, unable to obtain admission.

Among those present on the platform were:—The Duke of ARGYLL, the Marquis of WESTMINSTER, Lord DRUMLANRIG, Lord RADSTOCK, the Rt. Hon. FOX MAULE, M.P., CHARLES HINDLEY, Esq., M.P., JOHN LABOUCHERE, Esq., M.P., the Rev. JOHN WEIR, Rev. W. ROBINSON, Rev. W. W. CADMAN, Rev. JOHN BURNET, Rev. J. SHERMAN, Rev. Dr. LANG, H. POWNALL, Esq., D. W. WIRE, etc.

The Right Hon. Lord ASHLEY, M.P., having taken the Chair, pursuant to previous announcement, the Meeting commenced by singing three verses of the Hymn beginning—

“All hail the power of Jesus' name,”

after which prayer was offered up by the Rev. W. W. CADMAN.

The NOBLE CHAIRMAN rose and said:—Ladies and Gentlemen,—We are assembled here this evening to celebrate the fifth Anniversary of the RAGGED SCHOOL UNION. You will see that we have enlarged our desires, and greatly increased our efforts; and we are met in this magnificent hall not only to ask, but to demand, the sympathies of the British empire, in the great work that we have undertaken. We retain, and we will retain, the epithet and title whereby we are known—“Ragged Schools”—because it marks the line of our duty, and the sphere of our operations. But we meet you, however humble the title, in this great assembly, because we main-

tain that this Institution is now about to take its just and proper footing—just and proper indeed, if that deserves the claim which is directed to all that is great and good in humanity and religion—amongst the best and the greatest religious societies of this vast metropolis. Now I am not going to anticipate the Report, or to enter upon those details which shall be reserved to other speakers; but I must call upon you in this moment of congratulation, to join with me in an humble expression of thankfulness to Almighty God, that he has been pleased to bless our efforts, to bring them to their present prominence, and to bestow upon us so large a measure of success. I call upon you to do that, because I summon you to consider the various difficulties that have stood in our path, the many and the great obstacles that we have surmounted. But yet, notwithstanding all that stood in our way, notwithstanding that we have not received support—nay, have received in many instances discountenance from those who should have been not only the last to dishearten, but the first to welcome us—despite of all that, consider the position in which, by the Almighty blessing, we now stand. Consider that, four years ago, we numbered our schools by tens, and our scholars by hundreds; now we have eighty-two schools, the great majority of which are in connection with this central Union; of these schools thirty are opened every day, and fifty in the evening; twenty industrial classes have been formed in them, and there have passed through them, and received more or less of instruction, no less than 15,000 of that most filthy, destitute, and hitherto despised, but, thank God, never again to be forgotten class. By the bye, another thought strikes me.

We have also, and I see it before me, a Magazine. We have pressed the literature of the country into our service; and I ask you if it can be employed in a nobler office than in urging the cause of the weak and the oppressed, and in being made subservient to all the great purposes of morality and religion? But are we to stop here? Are we to rest satisfied with what we have attained, and seek an inglorious repose, thinking that we have done enough because we have done so much? I say, God forbid!

"Think nothing gained, he cries, while aught remain."

If you had done nothing at all, you might perhaps use that argument, and say that all was hopeless; but the great measure of your success will turn to your condemnation, if you do not go greatly farther. What you have done is nothing to what you may do; it is nothing to what you ought to attempt. If you have been the means of bringing 10,000 children under your influence, remember that there remain at least some 20,000 more, just as ample material, just as ready to receive what you will offer, if you will but give them the opportunity of availing themselves of all the blessings that have been extended to their juvenile compatriots. Just consider what a class this is. Look at their physical condition. See the hundreds and thousands that perambulate your streets, not, perhaps, your great and glorious thoroughfares, but your back courts and alleys. Hunt them out and see them—squalid, miserable, and emaciated, beset by every physical evil, and so placed, in their social and domestic circumstances, as to be utterly incapable, of themselves, or even by means of their parents, should their parents be so disposed, to extricate themselves from their miserable condition. Why, look to their moral position, a necessary and inevitable consequence of their physical state. It is well to send out missions to the heathen! I greatly rejoice in it; I should be glad to know that there was

not a heathen state under the sun in which there was not found a missionary from this great and Christian country. But, at the same time, I must maintain that they who are curious in heathen matters, and who give themselves up to research as to what is remarkable in the phenomena of the human mind, will see instances just as striking in the courts and alleys of this Christian city, as they will find in the depths of Peking, or in the haunts of Timbuctoo. Therefore, I say your duty is clear. You have before you this great mass, on which to exercise your moral and religious energies. There is the mass, waiting for the efforts that you may bestow upon them; and be assured that it is a harvest which you may reap in abundance, and of which those who never directed their attention to this matter can form little or no conception. We have many other grounds of encouragement to proceed in this great work; not only are these children readily opened to moral influences—and we can quote as many instances of success as can be exhibited by any of the great school societies of this metropolis—but we have other encouragements in respect to the future career of these children, for to that we must look as well as to the temporary provision we make in giving them the first elements of secular and religious knowledge. If you will extract from these Ragged Schools all the benefit of which they are capable, you must take the child under your protection; you must enable it, helpless, ignorant, and beset by temptation and danger as it is, to fight the great battle of life. It is not sufficient that he pass through your school; you must see that the child is placed in some condition of honest employment; for depend upon it, under every arrangement and every system that man can propose, sin and suffering will prevail. Yet a large proportion of that crime that disfigures our annals is the result, not so much of wilful and premeditated vice, as it is of the inability to procure employment. Rely upon it,

it is particularly so in the case of these children. If these children, going from the Ragged Schools, could be placed in some course of honest industry, you would go very far indeed to restrain the amount of juvenile delinquency, and to make this country what it ought to be, not only in name but in fact, a praise in the earth. Well, now, see in how many instances we have been enabled to put out these children to honest employment; and see in how many instances they have been returned upon our hands as dishonest or incorrigible. The instances of the latter are most rare—so rare as not to be worth mentioning in a statement of this kind. But that provision is not what I look to, because in this country, where the competition for employment is so great, every time you succeed in obtaining a situation for one of these ragged children, you do, in effect, displace some other candidate for it. Therefore I think we must look to other climes and other systems, with a view of carrying off that population, (Hear, hear;) some place where both parties are alike blessed. We have brought that to the test; we have tried the effect of transplanting some of these ragged children to the most fertile and happy of Her Majesty's colonies, and it has been productive of the best results. They have left a land that, on account of the multitude of its people, was wholly unable to give them honest employment, and they have gone to a land that is panting for their labour. Let me give you a practical proof of the good results of this. I shall read you letters that we have received from two of our young colonists, one of whom left this country in August last—the first fruits of the Ragged Schools—for Her Majesty's colony of South Australia. If all be, as by God's blessing they may be, like the boy whose letter I shall read, we shall indeed have reason to thank Almighty God, who has put the thought into our hearts, and has enabled us, by his blessing, to carry it to

so glorious an execution. But I shall read you first a short letter addressed to myself, and it is so graphic and interesting that I cannot forbear to read it, although it is full of kind expressions towards my own person. But I am bound to tell you, that the money which enabled this little girl, along with others, to go to South Australia, was not mine, but the public money. It was your money—money drawn from the taxes; and is there a living soul here who will not say that a better way of employing the taxes could not be devised? (Applause.) I read this letter to show what a change these little creatures undergo, from the filth of body, the profligacy of heart, the utter destitution of all spiritual things in which they have existed—and how humanized they become; how they enter into the great family of mankind, and how they exhibit all the virtues, all the feelings, all the gratitude, and all the truth, that may be found amongst the most cultivated and the most civilized of mankind. The letter was written on the 7th December, from the Dépôt at Deptford, the night before the writer sailed, when she knew that I could never see her again, and that there was no hope that she could ever receive at my hands even the smallest benefit or kindness; yet this is the outpouring of her grateful heart. She begins—"Dec. 7th, 1848.—My Lord, I feel I ought to thank you very much for your great kindness in enabling me to get a free passage to Australia; and that I hope, by the help of God, to do well. I pray that God may bless you." Now mark the next passage; it is the most pithy and interesting of all. "And I will write to you again as soon as I reach Adelaide." (Applause.) Now that last sentence is worth anything. Does it not prove the confidence that was in the little creature's heart, that the conductors of these Ragged Schools had a deep interest in their temporal and eternal welfare? Does it not show that there is a true and religious intimacy between

her and those who have befriended her? Ought we not to rejoice when we can read such a letter as this, written by a person whose lips, but a short time before, would have dealt in nothing but obscenity and blasphemy? This letter was written before sailing. The next letter I shall read to you was written after the writer had reached Brisbane, in South Australia. Let me tell you the history of this boy. He was the most remarkable specimen I ever saw of physical suffering and intellectual degradation. He was brought to the Refuge in Westminster, so pallid and lean, that I might have held him on my hand, covered with sores from head to foot by ill treatment; so stupified, that, for a long time, we thought he would be wholly incapable of any intellectual culture whatever. His father had been long dead, and his mother, one of the most infamous of womankind, had turned him from the house after the most grievous ill usage; so that he had been forced to sleep anywhere, under the arches of bridges, under porticos, or in the open street. So terrible was his condition that he was brought to a City Missionary by the principal thief of the district, who said, that his bowels of compassion would not allow him to witness the sufferings and the utter destitution of this miserable boy. He had contributed to his support, and at last threw him upon us, and implored our co-operation. The boy was received under the care of the excellent, humane, and most judicious master in Pye Street, Westminster. He was raised to a certain position of intellectual power, and to a very high position of moral power; for he gave the best indications, many times before quitting England, that he was a child to be trusted with any business of confidence, nay, with any amount of money. He went to Australia, and he writes this letter upon his arrival. And I want to direct your attention to this fact, to show the effect produced upon the boy's mind by religious culture.

After he quitted this country, although to the last moment his miserable mother endeavoured to prevent his improvement in social life, his first thought, upon reaching Brisbane, is to address his letter, not to me, or to the master, but to that abominable woman, who, nevertheless, in his estimation, was still his mother. "Dear mother, I write these few lines to you, hoping to find you in good health, as it leaves me at present. (much laughter.) [That's a stereotyped exordium.] I have arrived with safety in the colony, after a long and wearisome voyage. I am in the dépôt now, at Brisbane. I am engaged [within a very few days of his arrival, mark you] as a shepherd, and to be general useful, to go to a place called 'Wide Bay,' 120 miles further up in the Bush. The blacks are not very wild in these parts, (laughter,) but where they are out in the bush, where they are in great numbers, they are wild. They catch kangaroos, and eat them, (laughter.) Parrots and cockatoos are very numerous here, and the natives will catch them for you, and give them to you, if you will give them a little bread or tobacco. [Now comes the important part.] I forgot to tell you how much wages I am to receive. It is £12 a year, and my rations and my washing. I am very happy, thank God. So no more at present from you affectionate son." Then he gives you a diagram of the barque "Artemisia," drawn by himself. Now contrast that boy's situation with what it would have been had he remained in this country. His wages immediately are £12 a year; he has his rations, and in South Australia the rations are these: every day he has as much meat, as much bread and flour, as much tea and sugar, as he can consume, and a very great deal more. Contrast his situation with that of hundreds and thousands who are here, and look on that situation as one to which others may be elevated, if you will but, in God's faith and fear, go forward in the furtherance of this great and

most blessed undertaking, (Applause.) Nay, more; I do indeed hope that this boy, after some years of honest toil, having earned—for such is the course of things in these colonies—an ample subsistence, shall return to this country, and, assuming the chair that I now hold, (applause,) tell you what Ragged Schools have done to raise the miserable from destitution and misery to the rank of honest, happy, and religious citizens, and fellows of mankind. Now I should like just to call your attention to an argument that is sometimes urged against these Ragged Schools, that we are one-sided in our philanthropy, and that we look only to this single class, to the utter exclusion of another class just immediately above them, and separated from pauperism only by a line of demarcation, barely a hair's breadth. It is said, that these honest people, who are struggling hard to keep themselves and their children from the poorhouse, should be as much the objects of our friendly co-operation as those who are tainted with crime, and incumbrances upon society. I answer, the very fact of their being able to keep themselves above pauperism is a proof that they do not require our help to the extent to which those do who are altogether without resources. I again observe, that our means are limited; there is but a certain field upon which we can operate. [His grace the Duke of Argyll was here seen making his way to the front of the platform, his appearance being the signal for the loud and unanimous plaudits of the assembly. His Lordship proceeded:—] I am delighted, ladies and gentlemen, at this interruption, for it is occasioned by the entrance of an excellent friend of mine and of yours, and of Ragged Schools, (Applause.) I was saying that there is but one field upon which we can conduct our operations. Our means are limited, and we must necessarily take that class which is the most in need of our friendly assistance. Moreover, I ask those who are conversant

with the various conditions of society, whether the work in which we are engaged, although directly beneficial to the ragged children, is not indirectly, but most efficiently, beneficial to the class immediately above them? Is it not the fact, that all the temptations, and difficulties, and snares to which the children of that class are exposed, arise almost entirely from the existence of this vagrant class, poisoning the moral atmosphere, and holding out every temptation, plundering their property, causing confusion in society, and making it in certain districts almost perilous for respectable parents to allow their children of tender years to go from their doors without some superintending companion? I maintain, that by improving the basis of society, you greatly improve the whole superstructure, and it is on this account that I repudiate the argument that is used against these schools. I call upon you not to forget the class above them, but to wait until you have the means of directing your energies to their assistance. Now I ask you, what do you resolve to do, with these promises and hopes before you? What will be the resolutions that you will affirm this night? Will you go forward, or will you retreat? for bear in mind, stationary you cannot be, (Hear, hear.) If you go backward, what see you but increase of vice, of destitution, of difficulty, of insecurity, of danger? What see you but a repetition and multiplication, by fifty-fold, of all the mischiefs that you now have endeavoured to grapple with? If you go forward, what awaits you in such a work as this? Why, first you anticipate the gaoler and the hangman; you precede, as it were, the policeman and the magistrate. Nay, more; you make these Ragged Schools the centre of genial and humanizing influence wherever they are planted; and I do not scruple to say, that the existence of these institutions, aided by the frequent visitations—by the constant expression of sympathy—by the in-

creased intercourse of the poorer with the wealthier classes—mainly contributed in the past year to keep this metropolis in peace, while the whole world around us was in throes of convulsion. Further, you do provide a generation of good and useful citizens, capable of discharging their duty to this country, if they remain here, or to other and kindred countries if they go there. You convert poison into food—you turn dross into silver—you almost, by a miraculous effort, (for it is by the grace of God,) convert water into wine. I do not say that by any efforts of yours you can exterminate from this country sin and suffering; they are the lot and portion of man so long as he continues in this lower world; but I do say, that you will no longer have that disgusting, fearful, and cankerous excess of suffering and vice, which has so long been the peril and the opprobrium of this Christian metropolis. I, therefore, again call upon you to arise to the discharge of this duty. Rise as if nothing had yet been done—as if everything were sure to be; for sure it is, as the promise of God is sure, that his word shall not return unto him void. Go forth, then, with redoubled energy, and at every step of your progress thank God from the very ground of your heart, that he has enabled you in this generation to thrust your sickle into that harvest which now, by his blessing and mercy, is already white for the hands of the reaper. (Applause.)

The Duke of ARGYLL, in moving the adoption of the Report, said—I regret exceedingly that, from engagements elsewhere, I was unable to attend at the very commencement of this meeting; and I regret still more, that, from the same cause, I shall be unable to attend to its close. I have been exceedingly desirous of attending here, if it were but for a single moment, to express my own sense of the vast—I will call it the paramount importance, of the work which you are now called to aid. I fully agree with that passage of the Report which has just been read by your Secretary, that

we want works more than words; and as I came here exceedingly unprepared to address this great meeting, I heard that declaration of the Secretary with great satisfaction. But there is another ground on which words are little required, which gives me much greater satisfaction still. This is one of those great works, (and there have been many such in the history of the world,) conceived, begun, and carried on, by a few earnest, faithful, and loving men, against great discouragements from those around them, and which has worked its way to an open acknowledgment from the Christian public; and to no one is that public more indebted for the position which this cause has now assumed, than to my noble friend who occupies the chair, (Applause.) Indeed, the surprise is not that the necessity and duty of this great work are not acknowledged—the surprise is, that it should not have been sooner discovered. I had the honour of presiding on this platform only a few days ago, in support of missions to the heathen world, (Hear.) I had occasion at that time to notice an objection to missions to the heathen, which you have all probably heard. It has been asked, “Why should we send missionaries to the heathen, when we are surrounded by the heathen in our own land?” Alas! the facts upon which this objection is founded are but too true. I would only say, let every man who has withheld his sympathy from foreign missions, on this ground, now come forward and support Ragged Schools. If all such do come forward, we shall indeed have a glorious union, and overflowing funds. Well, then, if the duty is acknowledged, can any objection be entertained against the mode in which that duty is proposed to be fulfilled? It is certainly our duty to endeavour to reclaim those who, in a long career of crime, have perhaps been subjected to the punishments of society. But we know, alas! that the chances of the reclamation of the adult criminal are comparatively small; but we know, on the other hand, that if we take children, and train them up in the way in which they ought to go, we have every prospect and every hope, under the Divine blessing, of cutting at the root of one of the greatest evils which ever afflicted a Christian society. Can anyone doubt, if you do go to the children, and take them from the hot-beds of crime and

vice in which they are now nurtured, that you will succeed in materially improving the condition of the lowest classes of this country, and diminishing the crime which at present is the disgrace of our land? I remember also being present at a meeting, about this time last year, in Edinburgh, when a letter was produced from the Governor of the City Gaol. And what did the letter say? The testimony of that officer (and surely no man's testimony is more entitled to be heard,) was, that since the Ragged Schools had been opened in Edinburgh, the proportion of juvenile crime had decreased fifty per cent. Nor is it difficult to understand how this process is effected. An eminent countryman of mine—and we all consider it a great honour to remember that he was our countryman—a name which I cannot mention even in an English assembly—nay, in an assembly in any part of the world, without expressions of admiration and respect—the late lamented and honoured Dr. Chalmers, used to say, in his own very peculiar but expressive phraseology, "It is wonderful what you can do when you get alongside of a human being." It is wonderful what you can do when you get alongside even those who are grown up; but it is still more wonderful what you can do, when you get alongside those who are young. Depraved and debased as they may be, they have human sympathies and human hearts, which you have only to touch, to find that their pulsation has not ceased. There is one ground upon which these Ragged Schools have been recommended, and which has been alluded to by my noble friend—I mean the safety of our own society, (Hear.) We have been passing through one of the greatest crises which has ever happened in the history of the world. Thank God, we have hitherto passed through it safely, and I trust we may pass through what remains of it safely too. Those who were on the continent of Europe during the convulsions of the past year, and those who are in the great cities of the continent at the present moment, will tell you that it is astonishing and mysterious where those creatures of misery and crime, that haunt the streets during every political revolution, can come from; they will tell you that they never saw such faces in quiet times, and that

they know not whence they came. I have heard some say that such faces could not be produced in England; but I advise you not to believe this too readily. Those who have entered the haunts of vice in this vast metropolis, can tell you that there are in their vast numbers of your fellow-beings who, if it should be the design of Providence to visit upon society the neglect and the sins of which it has been guilty, would be fit instruments for such a punishment. It is, therefore, not only your Christian duty, but your greatest wisdom, to enter those haunts of vice, with the Bible in your hands, (and I am rejoiced to find that the authorised version of the Scriptures is used by your Society,) and to teach the young especially the principles and truths of Christianity. I only ask you to think of what a work this is. You must all know that short poem—but one of the most beautiful in our language—in which the poet takes us into a village churchyard, and speculates on what might have been the fate of those who were buried there, if they had been placed in more favourable circumstances. You know how, in "Gray's Elegy," the poet speculates that, perhaps—

"Here is laid some mute, inglorious Milton;
Some Cromwell, guiltless of his country's blood."

I ask you what is it that the poet here laments? He laments the great powers of intellect which are quenched and lost in the obscurities of poverty; but may I remind you that, although it is one of the most mysterious parts of our mission—mysterious even to the Christian, and inscrutable to all but the Christian—that vast multitudes of men go to the grave with their powers unknown and capacities undeveloped; yet those powers and capacities will be developed in another world—there is nothing in the mere shades of poverty which should impede their way to heaven. Aye, but in the case of these children, you have to deplore something worse than this: it is not that their powers are undeveloped, that their sympathies and powers of love are never known, but it is that their powers are misdirected to the most grievous purposes of evil; they become the victims, as my noble friend has said, of the gaoler or the hangman, or they are sent as convicts to the most distant regions of the earth. It is from such a fate that you are called to rescue them;

and I trust that you will set your hand to this work with energy and zeal, and that, instead of the funds of this Union amounting to a few hundred or a few thousand pounds, they will go on from year to year increasing, so that at last it shall not be said that the funds raised for the missions to the heathen are twenty or thirty-fold more than those raised for the conversion of the heathens at home.

The Rt. Hon. FOX MAULE, M.P., seconded the Resolution. He said—I am sure there cannot be in this large assembly a dissentient voice to the adoption of the names which you have just heard read. Assuming, therefore, that the Resolution meets with your entire concurrence, permit me to add a few words, (and I wish I could add more than a few,) to what has already been so eloquently set before you. If there were a hundred tongues, and all these tongues had to speak, this is a theme, connected with which men who look to the good of their country would never want a subject on which to speak, or a willing ear with which to listen. I do congratulate, with all my heart, the great body of the community of this country, upon the spectacle which we witness here to-night—upon this immense and noble meeting, thronged within, others demanding entrance from without, all met to sanction the work, the noblest in which man can be engaged, of raising his fellow-creatures from misery, from ignorance, from living death, to the knowledge of that great truth in which we all believe, to take his position in that society in which we all move, and to be converted from the bane of society into one of its most useful and perhaps ornamental portions, (Hear, hear.) This duty, which is incumbent on all, combines the two great commandments of the law, duty to God, and duty to our neighbour. One duty to our neighbour has been portrayed by our Saviour, in the parable of the stranger who had fallen among thieves, and was found lying by the wayside by the good Samaritan. Who can be greater strangers, let me ask, than these little ones—neglected, forgotten, (I was going to say,) or at least, never scarcely known? They are not fallen among, but are born among thieves, (Hear.) And what so great a performance of neighbourly

duty, as the delightful task of stretching forth the hand to rescue these little ones from this wretched condition? Education is a word which we find in the mouth of almost every one now-a-days; it is the fashion—I might almost say, the passion of the times; and I trust that every effort in that direction, be it in what class of society it may, may be blessed by Him who is the fountain of all knowledge. But the education to which we turn our attention now is not that which is accessible to the poor man, who can afford to pay the smallest sum for the education of his child—to the man who is too proud, even in his poverty, to have his child educated entirely in dependence upon the benevolence of others. Were it so, our schools would be full, and no difficulty whatever would exist in gaining to them as many as we chose to invite within their doors. But as Dr. Chalmers, to whom the noble Duke alluded, has said, those for whom we are interested must be exfoliated from among the class to which they belong; they must be invited to come within the walls; they must come from that poverty and abandonment in which they are found; they must be torn, if needs be, from the side of a parent who knows no other way of treating his child than to sink him lower here, and still lower hereafter; they must be brought in, and then, having once got hold of them, by the assistance of the public who have been awakened to the great necessity of this glorious work, we shall be enabled, as my noble friend eloquently said, to rob the gaol of its tenant, the hangman of his victim, and to raise those whom we have exfoliated from dirt and misery to stations of respectability and usefulness. But I would state the question upon other, though lower grounds. This is no place to speak of politics, but if there be a political economist present, I tell him that there is no subject so worthy of his consideration as that of the establishment of Ragged Schools, in a plain, naked, abstract political-economy view, (Hear, hear.) If there be one here, and I trow there are many such, who do not like to pay taxes, I ask him what tax is more severe upon us than the maintenance of convicts, criminal prosecutions, the tax for gaols, and all those other public exactments connected with the administration of public justice? Train up the infant of

the lower class in the way in which he should go, by that Bible which I rejoice to find is extensively used in these schools, and we are told that when he is old he will not depart from the knowledge which you have given to him. Teach him to remember his Creator in the days of his youth, and, if proper precautions be afterwards taken, he will go forth to other climes, where the British name is extended, and where British protection follows him, and become a useful and happy member of society, supporting himself, and commanding the respect of those around, independent of man, and relying upon God alone. Although this work has prospered so much, it still requires to be aided by every assistance which can be brought to it. It is a union of the Ragged Schools—(and I rejoice that that name is to be preserved)—of this great metropolis; but it commands the sympathies of Ragged Schools elsewhere. I rejoice to think that the good example of London is followed in Edinburgh, in Dundee, Aberdeen, and other places; and that that man whose name was first connected in Scotland with Ragged Schools—Mr. Sheriff Watson—has conferred upon my country that which you all seem to value so highly, and which I consider the greatest improvement which this improving age has brought about; the greatest blessing which God has given to man in these crowded cities, (Applause.) I will only now say, that the consummation of the wishes of my noble friend will be a reward to the most patriotic amongst us for any exertion which we can make; it will be a reward to the most benevolent amongst us, however far our benevolence may extend; to the richest amongst us, however much we may give; and above all, it will be a recognition of the honour and glory of Almighty God, because it will show that that which has been freely given to us—an understanding opened by education, tuition, nurture, training, and care—the intelligence which we have received from the fond lips of mothers and fathers—the knowledge which we enjoy from these sources—we are ready by our exertions to bestow on those who are at the root of all evil in this country, and whom it is our duty to our God, to our neighbours, and our country, (and our Queen has set us the example,) to raise from their present abject condition, and to place in that station in society

which shall command respect, and which shall be a proof to all who come after us that there were men such as my noble friend, that there were bodies of men such as the present meeting, who turned their attention to the welfare and the prosperity of those who, without their aid, must be utterly forgotten and lost.

CHARLES HINDLEY, Esq., M.P., in supporting the Resolution, said, he wished to enter a little disclaimer against some remarks which had fallen from the previous speaker. He did not wish the Meeting to go away with the impression that the Ragged Schools were a great benefit to the country, and at the same time forget that the necessity for such schools was a great national disgrace, (Hear.) We were forcing the people to become ragged, and then calling upon the benevolent to relieve their raggedness. Undoubtedly Ragged Schools were a great blessing; and he quite agreed with the noble Chairman that their title ought never to be altered; the title was descriptive of the thing, and we could never do wrong by calling things by their right names, (Hear.) He believed if they had been called "Free Schools," or some other genteel name, they would never have awakened that sympathy which they then saw manifested. The speaker here exhibited to the Meeting some of the raw material of which cotton fabrics are manufactured, and also some rags used in the production of paper. Twenty years ago, he said, any man who dared to think that such rubbish could be made use of would have been thought insane, yet what beautiful fabrics were now produced from it! If men of the world could do this, surely Christian men might learn a lesson from them, and no longer disregard the poor, ragged, and wretched outcasts of the earth, but take them under their care, and make them useful members of society. The noble Chairman had mentioned instances of the result of training these children. He had instanced the case of a boy who had been educated in one of the Industrial Schools, and had since gone to Australia, where he was receiving £12 a year and his subsistence. But was that the end of the matter? No; let them go into these Ragged Schools, and see some of the young children who had been sunk in vice and misery, almost as irremediable as the object of the noble

Lord's sympathy; let time roll on, and eternity come; let them then fix their gaze upon some of the brightest robes in the paradise of heaven, and it would, possibly, be found that some of these destitute, ragged, miserable, vicious children, were amongst that happy number who had made their robes white in the blood of the Lamb, (Applause.) No Australia, no earthly paradise, could finish their argument; it was eternity alone that could show the result of Ragged Schools. A comparison had been made between foreign and home missions, and the noble Duke who addressed the meeting had said, that if those who refuse to give to foreign missions, because they were foreign, would give to Ragged Schools, a large collection would be made. Now he (Mr. Hindley) had found that a man was never willing to work at home, unless he was willing to work all over the world, (Hear.) The heart that confined itself to the street, or town, or country, in which the man lived, was too narrow a heart for him. He would labour for the whole world, though he would labour especially for that part of it in which he was born, and in which he lived.

The Resolution was then put to the Meeting, and unanimously adopted. A Collection was afterwards made, which amounted to £97.16s 1½d. The Secretary announced several subscriptions and donations of £5 and upwards, from gentlemen on the platform.

J. LABOUCHERE, Esq., moved the next Resolution:—

"That there are in the Metropolis many thousands of poor Youths and Children, who, from the neglect, the poverty, the desertion, or the loss of parents, are entirely destitute of the means of Instruction, exposed to all the evils of ignorance, and to all the allurements of vice; and that Free Schools for this class, especially Evening and Industrial Schools, are well deserving the hearty support of all true friends to the poor."

He said, the fact that there were twenty thousand destitute children still unprovided for, was sufficient to establish what was stated at the commencement of the Resolution. The Christian public had reason to be deeply grateful for the success which had attended the great Evangelical Societies which had been formed

for the extension of spiritual truth in foreign countries, not only as to the increase in their funds, but as to the result of their labours; and they had no less reason to rejoice that, notwithstanding such a large amount of money had been given for missionary labour abroad, there had been a great increase in the funds of all the great institutions of the country, having for their object the evangelization of our home population, (Hear.) When it was remembered that no less a sum than £65,000 had been raised during the past year in behalf of the Pastoral Aid Society, the London City Missionary Society, the Scripture Readers' Society, and the Ragged School Union, it would be evident, as the honourable gentleman who had preceded him had stated, that the fact of men's coming forward on behalf of missionary objects did not in any way diminish their zeal and liberality in behalf of what was of equal importance—the evangelization of the poorer classes in our own country, (Applause.) He indeed rejoiced that, while foreign countries had been scenes of discord, our own country had been spared. He trusted that that fact had not only rendered us more grateful to the Almighty for his mercies, but had awakened us to an increased sense of our responsibilities, to improve the talents entrusted to us for the promotion of the spiritual welfare of our home population. We could not adopt a more effectual mode of securing a continuance of those blessings which we had so long enjoyed, than by endeavouring to raise the Christian tone of society; and he was quite sure that education of a proper kind—education of the heart as well as of the head—was the surest support of social order, the surest ally of true vital Christianity, (Applause.) It was for this reason that he called upon the Meeting to come forward liberally and cordially on behalf of such institutions as Ragged Schools; let none say that they could not do something. A few days since he heard an anecdote of a clergyman, living in the neighbourhood of Birmingham, with a parish of thirty thousand inhabitants entrusted to him, coming one evening out of his Ragged School, when a servant girl came to him with half a sovereign—half of her annual contribution in support of Ragged Schools. She apologised for not bringing the whole of her subscription, as she received but £12 a year, and had other claims upon

her. "I cannot explain to you," she said, "the feelings with which I give it; it has been wrapped up in this little towel in the spirit of prayer, and has been watered with many a tear." He implored the meeting to apply the moral to their own consciences, and, as far as it was in their power, to "go and do likewise." He cordially supported Ragged Schools, because their object was to elevate that class who had so long pleaded for their ignorance and vice, "No man hath cared for my soul." No one could say that this class was incapable of receiving the truths of religion. It was true that those who had been accustomed to do evil could not, of their own natural inclination, turn to that which is good; but who would restrain the grace of God, and say that the same religion was not as applicable to the condition of any of these children as it was to that of every class above them? The object of Ragged Schools was to instruct these youths in the early period of life, and this was one guarantee for their success. A lady once told Archbishop Clarke that she did not intend to educate her children till they came to years of discretion; "Madam," said the Archbishop, "if you do not educate them, the devil will." He knew well that it was not a choice between something and nothing, but a choice between positive good and positive evil, between blessing and curse, between life and death. Unless we educated these children in the truths of religion, there were plenty of others who would educate them in that which would lead to the place where "their worm dieth not, and the fire is not quenched." Another reason for his supporting Ragged Schools was, that the Bible was made the basis of the children's education. How were they to resist the temptations around them, how could they resist the assaults of the myriads of publications of an infidel and immoral tendency, but by having the word of God written upon their hearts and memories? Another ground for supporting this institution was, that it was better to prevent than to punish crime; but he supported it for another reason; he looked upon it as a great Evangelical Alliance, (Applause.) Attached as he was to the Established Church, he envied not that man who would not rescue his fellow-creatures from temporal or spiritual degradation, because they did not adhere to the same

form of doctrine as himself. Our Lord, in the parable of the good Samaritan, taught us a very different lesson. With regard to Ragged Schools, he felt that he could cordially unite, without any abandonment of his principles, with his dissenting brethren, in endeavouring to rescue a portion of society from the bondage of sin, and bring them into "the glorious liberty of the children of light." To the teachers he would say, Persevere; let them engage in the work in a spirit of prayer, in a spirit of faith, and in a spirit of love. They might have sacrifices to make, and shed many tears over the difficulties that met them in the way, but let them remember the words of the Psalmist, "He that goeth forth weeping, bearing precious seed, [and what seed more precious than the word of life?] shall, doubtless, come again rejoicing, bringing his sheaves with him." And what joy could be compared with theirs? It was not "the joy of the fool," which was as "the crackling of thorns;" not the joy of the ambitious man, who was seeking that which the cravings of his immortal nature would never give; not the joy of the rich man, who made riches his God; but the joy of one who had chosen the better part, which could never be taken away from him; who, when he stood before the great white throne, would be clothed with a wedding garment, and surrounded by the spiritual children whom God had given him; and in his ears would be sounded those blessed words of the Redeemer—"Well done thou good and faithful servant, enter thou into the joy of thy Lord."

EDWARD CORDEROY, Esq., seconded the Resolution. He said, Our mighty metropolis, my Lord, is a marvellous place. Seen under the aspect of her May Meetings, under the guidance of her merchants, her philosophers, and her ministers, she presents a noble, enterprising, active, and religious character; but under the guidance of the police-constable, the City Missionary, and the Ragged School Teacher, we behold London behind the scenes, and London of a totally different character. London is a great piece of moral mosaic—all colours go to form her tessellated pavement, all characters go to make up her population, all kinds of influences are brought to bear on, or to form the population's character. There is probably

more of good and more of evil, and more of these fully developed, in London than in any other city in the world. The question for us to decide is, which of these influences shall prevail? It is no use to throw us back upon the maxim, "Truth is great, and will prevail." We all know that this is so ultimately, because the Author of truth has himself decreed it; but, as responsible beings, we have far more to do with the Divine commands than the Divine decrees. It is our duty to help forward the truth, to rescue the outcast, to gather in the wandering, to instruct the ignorant, to raise the wretched, and prove by our practical Christianity that we are disciples of Him who came to seek and to save that which was lost. My Lord, I admire antiquity; I admire an ancient nation, with its time-honoured history; I love the noble hills which stand in solemn silence on the same still spot, as when the retiring floods swept down the sides, and the rainbow of the covenant hallowed the scene; I love to think of the Pyramids of Egypt, which, as they throw their shadows across the plain, tell tales of three thousand years; but the age of mere poetry is fast passing away, and the tendency of the present times is eminently practical. I love one institution here because it unites the charms of novelty with unquestionable utility; I like the Ragged School, because it is the newest and one of the most vigorous developments of Christian philanthropy. This is an institution of our own times, more modern than railroads, more recent than the electric telegraph, and which we must transmit as one part of the patrimony of benevolent effort to our own children. I am aware that some people cannot afford to slake their thirst at the waters of any river, unless they know something about the fountain in which those waters first bubbled and sprang; and who therefore take us to a past generation for the origin of Ragged Schools. They take us to Portsmouth, and show us that honest cobbler, that incarnation of Christian charity, John Pounds, as the originator of Ragged Schools. From his imperishable fame I would not detract one iota; but, my Lord, like many other philosophers, he was unconscious of the power of the idea which he was working; others have caught up the idea, and practically applied it. My Lord, we must not

forget that ignorance and crime are still associated. Look at the character of these poor creatures whom we seek to benefit; destitution and orphanage are marked upon their foreheads. In Aberdeen we learn, from the records of one school, that out of 69 boys, 36 had no father, 4 had no mother, and 4 had no parent at all; and of the remaining 25, the parents of many had deserted them. Who can wonder that a writer well acquainted with this class should say, "They have no understanding of hardship, and no conception of risk." Risk! what have they to lose? Hardship! when did they ever know comfort? With the door-step for his pillow, the railway arch sometimes for his bed, the thief for his companion, and the attractions of the gin-shop the greatest that he knows, who can wonder that the ragged boy of London becomes early an adept in crime, is an inmate of Newgate, and finally an exile to Norfolk Island? We call them "Arabs," and the title is significant; for of the father of the Arabs it was said, "His hand shall be against every man, and every man's hand against him." Thus we should be impelled by motives of self-defence to care for these sons of our population; we must form safe channels into which to turn this tide of humanity, or else it will overflow and flood our fruitful and peaceful fields, and render the whole land a morass. There is one consideration which we should bear in mind, that the population of our country, between the ages of 15 and 20, is only one-tenth of the whole, and yet it is guilty of one-fourth of the crime. We have seen how crime is to be diminished by the statistics which Aberdeen and other places afford. I am aware that some people think it unfair to prejudice the minds of people by educating them in our own particular opinions; but I do not hold with that free-thinking doctrine. I think I ought to teach a person that which I think to be right, and to instruct the juvenile population after the best models I can find. Coleridge was once conversing with a great elocutionist, who held this doctrine. He took him into his garden, and showed him a little spot covered with weeds. "Why is this?" asked the elocutionist. "Because," said Coleridge, "the ground has not come to its year of choice, and I thought it unfair to prejudice the soil in favour of roses and

strawberries," (Laughter and Applause.) The superior economy of Ragged Schools has been admirably demonstrated. Let us never forget that religion and virtue are far less expensive than ignorance and vice. You may feed and instruct a boy for about £4 per annum, but an incarcerated thief costs at least £12 per annum, (Hear.) I admire these Ragged Schools, because they endeavour to inculcate the principles of virtue and religion. I like them better when they are associated with Industrial Schools, because I believe that industry is one of the most successful opponents of vice. I rejoice in your triumphant success, because I hope it will lead our rulers to care for a class, lower, if possible, than most of those who are brought into your schools. I trust, therefore, that these will be laid hold of, that they will be trained and taught industriously, virtuously, religiously; then I believe, loyalty and love will run through our land, drunkenness and destitution will diminish, vice and irreligion will be lessened, and, as Robert Hall beautifully said, "Many a soul now encrusted with poverty and ignorance, shall be taken out of the mines of destitution and distress, polished under these glorious influences, and hereafter shall shine as a gem in the mediatorial diadem of a world's Redeemer."

The Rev. WILLIAM ARTHUR, of Paris, supported the Resolution. He said, there was no part of the Report that more touched and interested him than what he might call the pedigree of Ragged School children. They were described in the various circumstances of life from which they sprang—the children of convicts and thieves, of coiners, of mendicants, and tramps, and those who had the unhappiness to fall into the hands of cruel stepfathers or stepmothers, whose severity drove them into the streets. Out of this class the Ragged School Union had, by the blessing of God, been the means of gathering under its wing nearly ten thousand children, of which number 150 had been sent as emigrants to our colonies, with every prospect of pursuing an honourable and happy career through life. Considering the circumstances in which these children had been placed, could there be a doubt that any one of these 150 who had gone abroad would

have been other than a thief or a vagabond? So that if nothing else had been accomplished by the Ragged School Union, there were now, by their labours, 150 less thieves and vagabonds in the streets of London than there otherwise would have been. He thought then that they might confidently look every man in the face, and claim his pecuniary assistance. Might not the banker sleep more soundly, and might we not all walk the streets more securely, knowing that there were 150 less thieves in London than formerly? Did not this diminution of actual crime lay us under personal obligations to assist the agency which had brought it about, and to seek to bring those who remained of that most lamentable class within the pale of Christianity and grace? It was most refreshing to find that, on such a platform and in such a Meeting, no kind of objection was raised against their enterprise on the ground of its being hopeless. It appeared to be ceded that the recovery of these hapless ones was not beyond hope; it was acknowledged that we were not putting our Christianity in danger by going with it into the very dregs of society. It was not the religion of heaven that feared to go down into the very sinks of London; self-righteousness might fear to come into contact with the worst vice, because her garments were made of an earthly fabric, and capable of being soiled; but the Christianity of heaven was clad in light, and the further she went amid darkness and pollution, the more would purity contrast with everything around her. Let it not be thought that we should keep at a distance from the miserable specimens of humanity, brought before us in speeches and in reports; the child who was growing riper and riper in vice as he approached manhood, was of the same nature as the nobleman at the West-end. Science had shown that the dark and filthy charcoal was precisely the same material as the rich and precious diamond; so was it with these two specimens of humanity; and it needed but the touch of the Creator's hands to transmute that dark and filthy specimen of our nature, into as rich and bright a gem as the world had ever seen. Some observations had been made as to the term "Ragged," as applied to these schools. The noble Chairman would pardon him, if he alluded to a circumstance that he could

never forget. At a meeting in Chelsea, at which his Lordship presided, a note was handed up from the body of the room to this effect, "You advocate the name Ragged Schools. If they be called Ragged Schools, What is Lord Ashley? The Ragged Lord." This in no way discomposed his Lordship, on whom the title seemed to sit remarkably well. He could not help being reminded of this the other day, when he saw in one of the great squares in London an escutcheon, with the inscription, "I shall rise again." Yes, he thought, the man would rise, but would his heraldry and title and lands rise? No. All splendour would be forgotten in that day; there would be no room for the pride of heraldry, or the pomp of power. But would these rags rise again—the rags taken from the backs of the poor children who had been educated in their schools, and some of whom were enjoying the benefits of civilized life? No, but these children would rise again, and far rather would he be surrounded by ten thousand of them, in that day, in their transformed character, than by anything else besides. Perhaps there was no episode recorded in history more interesting than that of Charles V., when he landed at Tunis. Ten thousand men and women who were slaves within the city, when they heard the approach of their deliverer, rose and broke their chains, and rushed towards the gate as the emperor was entering the town; and this mighty procession knelt down, hailed him as their deliverer, and prayed God to bless him. Ye ragged children of London, (concluded the speaker,) we see you kneeling here, and invoking upon the heads of your benefactors the blessing of the Eternal God! That blessing will come; and we shall labour yet more and more, until all the mass of our community be permeated by the life, and light, and love of the Son of God.

The Rev. J. W. REEVE proposed the next Resolution, as follows:—

"That this Society, having for its express object the formation and support of Free-Evening and Industrial Schools, is entitled to take its stand among the most useful and benevolent Institutions of our land; and that it is the duty of all who profess and call themselves Christians, to unite in helping forward this great and good work, on the broad

and unsectarian basis of the Ragged School Union."

He said, he had long considered education to be one of the most vital subjects that could occupy the mind of a responsible being; he looked upon it as one of the chief sources of blessing, especially when it was undertaken in the spirit which had been enunciated that evening, and upon the broad basis of the authorised version of the word of God. In education there were two elements most essential to success. The means made use of should be according to the mind and will of God; and they should be carried out most efficiently. Now there were classes of society, many degrees above the especial objects of their consideration, who were in as pitiable a state of destitution, with regard to a knowledge of the word of God, as these wretched outcasts themselves. Education should be carried on in a spirit of prayer and love, and not in a cold perfunctory way, which aimed only at the head and neglected the heart. He trusted that all would look at the subject in this light, remembering that education was not merely intended to train a man to discharge properly the duties of life, but to teach him how to die; unless they were prepared to act upon this principle, they would do mischief to society rather than benefit it. If we would exercise our responsibilities aright, we should endeavour to give these children the right impression rather than the wrong, and to teach them what they ought not merely to know but to love. The greatest blessing in the land, therefore, was a Scriptural school. Were these children the only thieves that society knew? Let our railroad speculations and our bubble schemes be the answer. Was it amongst people of low origin that adulterers and fornicators were to be found? Let the polished seducer that stepped into the drawing-room answer the question. Was it from the hearts of these children alone that blasphemies sprang? Let the infidel literature of the present day answer the question. Whence was it that these crimes were prevalent among ourselves? Because the intellect had been cultivated, and the affections forgotten. Until we were prepared to take this ground, we could not be consistent advocates of Ragged Schools. And this led him, without wishing to be dictatorial or arrogant, to

remind those who were engaged in Ragged School teaching, that the work must first be begun in their own hearts. He was thankful that the opportunity had been afforded him of saying thus much, and he hoped it would be received in the same kindly spirit in which it was meant. His reason for saying it was, that when that beautiful picture which had been drawn to them several times that night should be realized, they might all be at the right hand of God to witness and to share it. Now, by way of practically carrying on the work which they were met to support, he would recommend that every householder should make it a point of conscience to become practically acquainted with half-a-dozen of the most ragged families in his neighbourhood. This was nothing beyond their reach—if it was not beyond the reach of their inclination. They would be doing far more service to their country, and bring down a far greater blessing of God upon their own souls, if they would but practically and quietly think over what he had said, and endeavour to work it out, than they could by any other means. Let them not be disheartened by failure, and say, "I cannot do it." The word of God said they must do it. "Am I my brother's keeper?" was language peculiar to Cain and to the devil; but surely it should not be the language of those who had put their hands to such a Christian plough as this. There must be the practical reality of the thing, or all they might do and say would be mere mockery, (Hear, hear.) He prayed that the Spirit of the Lord might descend upon their institution, and that the reality of education—not its name merely—would be widely extended in the metropolis by the Ragged School Union.

The Rev. JAMES SHERMAN, in seconding the Resolution, said, there were three wonders to which he wished to direct the attention of the meeting. The first was, that in the nineteenth century, when science was making such rapid strides, when benevolent and religious institutions were so numerous, there should be 35,000 children in London, of the description already adverted to. The second wonder was, that the efforts of that, and similar institutions, should, in so short a time, have been made instrumental in producing so much good. After reading a letter, written by

little girls in a Ragged School in Chelsea, to some children abroad, and accompanied by some articles of wearing apparel, etc., which they had worked for them, the speaker alluded to the first establishment of Ragged Schools in London. He said, the promoters of the schools had, at that time, even a worse class to deal with than they had now; the improvement that had taken place even in their dress was wonderful. When Mr. James, of Birmingham, went with him one Sunday evening, to visit a Ragged School, he acknowledged that he had never seen such a sight before. Going up to one boy, he asked him if he had a mother. The lad, directing his attention to his dress, said, with a most eloquent expression, "Look at me, sir; and see if you think I have." While Mr. James was delivering an address to the boys, this lad appeared much struck with his observations, and his attention was riveted to them. He clapped one knee after another, in token of approbation, exclaiming at the same time, "Go on, old boy!" But, besides the great reformation which had taken place amongst this class of children, there was another wonder, namely, that the public now began to appreciate the efforts of the promoters of Ragged Schools. The noble Chairman, when first he turned his attention to the subject, was spoken of as a man beside himself; but now the Queen and her Royal Consort came forward to patronise him. The noble Duke of Argyll, the Marquis of Westminster, Mr. Labouchere, Mr. Fox Maule, and others, were also found coming forward, and saying that this was one of the most glorious efforts ever made for the advancement of man's welfare. This showed that if a man would but go on in a right course, he was sure to triumph over all the difficulties that might beset his path. He was pleased with the last clause of the Resolution—"on the broad and unsectarian basis of the Ragged School Union." He was thankful that a nobleman of the position and tried worth of the noble Lord in the Chair, would venture to sustain a declaration like that. In these days, it did one's heart good to lay hold of the hand of a brother, who would stand upon that ground. In the midst of such a conflict of opinions as the present age witnessed, to have such a ground on

which all could stand alike, and seek the salvation of sinners, was one of the most glorious things the earth had seen, and which even the angels must delight to dwell on. For his own part, he would cling closer and closer to unsectarian ground; and the more that ground was disputed, the closer he would stand to it, and the longer would he hold by it. He was thankful that the noble Lord had stood to his colours, and that, without the assistance of those who had stood aloof from him instead of befriending him, he had stood his ground so nobly. Soon it would be seen that they had served their generation best, who, like his friend Mr. Hitchcock, Mr. Peto, Lord Ashley, and others, had cared for their fellow-creatures, and had devoted their time and their property in helping to bring about the salvation of the lost ones.

HENRY POWNALL, Esq., in proposing a vote of thanks to the noble Chairman, congratulated the meeting on the number which had attended it. If they saw that night a specimen of the feeling of the metropolis to raise the very lowest class of our juvenile population from their present condition, he hailed the cause with infinite satisfaction, and anticipated with joy that the magistrates' labours would be lessened by the exertions which were being made, and that not only in the tribunal of justice, but in the discharge of important duties in the prison. The more the public mind was imbued with the truth, that it was cheaper (to put it upon the lowest grounds) to raise the population in religion, virtue, and intelligence, than to allow them to grow up in vice and crime, the more would Ragged Schools be promoted, and the less would be the necessity for enlarging our prisons. When he stated that in the prisons of Clerkenwell and Westminster there were last year no less than 1,716 inmates below the age of sixteen, they must see the need for their exertions, and form some idea of the expense entailed upon the county in the support of so many criminals. He found that 8,000 children might be educated for about £3,000 a year, while in the prisons 500 children were not kept at a less cost than £10,000 a year. If, therefore, they wished to be benevolent, to be useful and economical, let them increase their Ragged Schools; and he trusted

that they would not only have to rejoice at the immediate results of their own labours, but in the fact of their having given a stimulus to other and similar efforts. The speaker concluded by proposing the following resolution:—

"That the hearty Thanks of this Meeting are due to the noble Chairman, Lord ASHLEY, for his kindness in presiding this evening, and for his zealous efforts in favour of Ragged Schools on all occasions."

The Rev. Dr. LANG, of South Australia, seconded the Resolution. He said, that Ragged Schools had sprung up owing to the change which had taken place in society. Fifty years ago there was room enough in the country, and work enough, for every member of the community; but, to quote, for the third time, from his countryman and friend, Dr. Chalmers, "society has come to such a pass that no man can make his way through the crowd, without elbowing out his neighbour on each side of him." During the past week, the births in London had exceeded the deaths by six hundred, and a large proportion of the increase consisted of those for whom the institution of Ragged Schools was necessary, and who, without some provision being made for them, would become dangerous to the community. Now, there was room enough in Australia for all that could be spared from Great Britain and Ireland. He had calculated that that country might take off annually ten thousand of that very class whose interests they had been considering, and pay half the expense of transporting them thither. The resolution which he held in his hand well deserved the plaudits of a British assembly, (Hear.) The noble Chairman had raised a pillar to his own honour in this country, "above all Greek, above all Roman fame." The results of his labours, with those of his coadjutors, had shown what during the experience of his life he had ever found to be true—that in every work which had the glory of God and the welfare of man for its objects, discouragement and opposition in the outset were the best earnest of prosperity in the end.

The Resolution passed by acclamation.

After a brief acknowledgment from his Lordship, who implored the Meeting to redouble their efforts in the cause they had espoused, the doxology was sung, and the proceedings terminated.

THE COLLECTION.

We subjoin the following Analysis of the Collection at the Meeting, as compared with that of 1848, which may not only be interesting to some of our readers, but suggestive of a few practical reflections:—

May 16th, 1848.			May 15th, 1849.		
COPPER—			COPPER—		
472 halfpence and farthings .	0	19 8	470 halfpence and farthings	0	18 11½
378 pence	1	11 6	345 pence	1	8 9
SILVER—			SILVER—		
12 threepenny pieces	0	3 0	49 threepenny pieces	0	12 3
324 fourpenny pieces	5	8 0	413 fourpenny pieces	6	17 8
749 sixpences	18	14 6	933 sixpences	23	6 6
534 shillings	26	14 0	717 shillings	35	17 0
92 crowns and half-crowns .	11	10 0	111 crowns and half-crowns	14	5 0
GOLD—			GOLD—		
9 half-sovereigns	4	10 0	13 half-sovereigns	6	10 0
7 sovereigns	7	0 0	8 sovereigns	8	0 0
Total for 1848	£76	10 8	Total for 1849	£97	16 1½

Supposing that at last Meeting not more than one coin was contributed by each person, the whole number of contributors would be 3,058; and supposing, from the excessively crowded state of the Hall, that it contained from 4,000 to 5,000 persons, it then follows that a very large number of those present, have not yet learned to manifest their sympathy in a *practical manner* for the poor ragged children. There is no doubt that many of the coins above enumerated were from the hard-wrought earnings of the Ragged School Teachers, who have doubtless, throughout the year, given much of their time and *substance* for the support of schools in their own neighbourhoods.

DUNDEE INDUSTRIAL SCHOOLS.

THESE Schools have been in successful operation for upwards of two years, and are conducted upon the same system as those in Aberdeen and Edinburgh. About eighty boys and sixty girls are trained, fed, and in most cases, supplied with clothing. The benefits resulting from these efforts have been such as to meet every reasonable expectation. The expectations of some people, however, are beyond reason, and to such we would recommend an attentive perusal of the following statement, which appears in the Second Annual Report:—"Complaints have been made that many juvenile beggars are yet on the streets, and that the establishment of the schools has failed to root out this great evil. It should be widely known that a considerable number of these vagrants have been refused admission into the institution, because their parents are perfectly able to maintain them, and are therefore most unworthy objects for private charity. If thoughtless persons will give indiscri-

minate alms, and thus raise up, and foster, a new race of beggars, they should blame themselves, not the Industrial Schools' Society. The remedy is in their own hands. No public institution can provide against parental roguery, encouraged by public want of consideration." From a letter we lately received from the Secretary, we find that four girls belonging to the schools sailed for Australia, in the "Mary Bannatyne," on the 22nd March. Five boys have been bound as out-door apprentices. They return daily to the school for food and lodging, with which the Committee have resolved to supply them, until by their own earnings they are enabled to support themselves. We are sorry to find that there is a balance due to the Treasurer of £57. When will the wealthy inhabitants of Dundee realize fully the claims of this institution? They ought to feel that the balance is more against them than against the Committee of the schools.

THE
RAGGED SCHOOL UNION
Magazine.

JULY, 1849.

Original Papers.

THE EMIGRANTS.

No. II.

SINCE the appearance of our first paper on the subject of Emigration, we have been gratified by the receipt of letters from three of the boys, giving accounts of their safe arrival in Australia. One of these is from the youth whose melancholy career, when in this country, we then took occasion to notice; and another is from a boy, younger than he, who accompanied him in the same vessel. From these letters it is pleasing to see, that neither the associations connected with a long and protracted passage, nor the new scenes of a strange land, have tended in the least to diminish the gratitude they formerly expressed for the kindness bestowed by their benefactors. As to the propriety of the course they have adopted, their minds remain unchanged. They express no regret at having emigrated—no desire to return to their own country. They still regard those who sent them out as their kindest friends, and the means of emigration afforded them as a boon which, even when in prospect, they did not too highly prize. A few days after their arrival, they both obtained employment, and, under the roofs of their employers, they now find comfortable homes. Even the youngest boy not only thinks of securing a sufficiency for himself, but he expects in a short time to send home a part of his earnings for the support of his mother, whom he left behind. Of the others who accompanied them, no intelligence has yet been received, except that they are all in regular employment; but, if we may judge from the change which took place in their characters during their attendance at school, it may be hoped that equally favourable tidings will shortly be received from them. We

now present our readers with brief accounts of two of them, the materials for which have been chiefly supplied by the masters under whose care they were placed. The first of these two, Charles F——, was brought up in one of the most wicked neighbourhoods of Westminster. When twelve years of age, he was left without father or mother. With the exception of one brother, all the other members of the family had been disposed of by transportation or imprisonment, and as his brother could scarcely support himself, poor Charles was left to obtain a living as he best could. But the plans he adopted were precarious, and none of them likely to raise him in character or respectability. He procured an old fiddle, on which he learned to play a few tunes, in such a way as to render his services acceptable to the drunken companies with whom he found it needful to associate. By such means he subsisted for two years, fiddling at night, stealing articles from shop-doors during the day, in the company of a band of youths who had no other means of living than by stealing, gambling, or passing counterfeit coin. Not feeling satisfied, however, with these varied engagements, he often envied the boys he saw coming from the Juvenile Refuge, tidy, healthy, and cheerful, and many of whom he had known when, like himself, they were the pests of the neighbourhood. He often wondered if he could get into the Refuge, and began to make inquiry, as he said, "on the sly." He ascertained that he must be under fourteen years of age, and, from want of protection, likely to go astray. On mentioning his desire to his brother, he was told that it was useless for him to try, as he had a bad character. In reply, he said, he thought that he had just such a character as was necessary; "for," said he, "I am going to ruin as fast as I can. I'll go and tell the master so, and see if he wont take me in." On his being admitted, the master requested him to give up the fiddle, which he willingly did, saying, he had no wish ever to make use of it again. He was now taught to work about the premises, and, after a few weeks' training, he became a faithful and industrious lad. In his education he made such progress, that, when he left the Refuge, he could write a fair hand, and had advanced in arithmetic as far as the rule of Practice. He was at length placed in a situation of trust, the duties of which he fulfilled with the greatest diligence. From his mild disposition and consistency of character, he exercised a most favourable influence over the other boys, all of whom still hold him in affectionate remembrance. May he so prosper in Australia, and increase in influence, as to prove a blessing to those among whom his lot may in future be cast!

The other case, which we shall briefly mention, was one of extreme destitution. While the master of one of the Westminster Schools was returning one evening from a Ragged School Meeting, his attention was arrested by the wretched appearance of a boy in the neighbourhood of

St. Giles's, wandering about, apparently without home or friends. Unwilling to leave the miserable creature in such a condition, he took him to the school, stripped him of his filthy rags, which consisted of an old tattered coat and part of a pair of trowsers, and these in a complete mass of vermin, by which his body had become in such a state as can be more easily imagined than described. He was thoroughly washed, and supplied with clean clothing; when this was being done, he burst into tears, and turning round, kissed the hand of his benefactor, and expressed the deep gratitude he felt for the kindness so unexpectedly shown him. His master provided him with food and lodging, along with some other youths he had gathered from the streets in a similar state of destitution. On being questioned, he explained the cause of his misfortunes with great readiness, in a long and touching narrative, but which afterwards proved to be untrue. It was a stereotyped statement which he had prepared for daily use, when pursuing his vocation as a street beggar, and which, no doubt, came more readily to his mind than the true state of the case, which he had scarcely ever told. So greatly was he ashamed of his conduct when his master discovered the falsehood, that he made his escape from the school, and was neither seen nor heard of for upwards of a fortnight. He was again found, and brought back in nearly as bad a condition as at first. He then gave a true version of his history, from which it appeared, that his father was dead, that he lived with his grandfather, along with his mother and a little sister. He had wrought with his grandfather until enticed away by some profligate characters in the neighbourhood. On his return, he was treated so cruelly that he again left them, and went in search of employment. Being unsuccessful, he was obliged to sell his clothes, and then resort to begging, selling matches, songs, etc. His master found out his grandfather, who corroborated the boy's second statement, but refused even to come and see him, or allow him to cross his threshold. Surprised at the kindness and forbearance of his master, after he had shown him so much ingratitude—deeply penitent for his past misconduct, and especially for the falsehoods contained in his first statement, he resolved to lead a new life, and by industry and perseverance to redeem his character, and to raise himself, if possible, from his degraded condition. The state of his mind at this time may be best gathered from the following letter, which he wrote to his little sister on hearing of his mother's death :—

"MY DEAR SISTER,—I hope you are quite well, and I am exceedingly sorry to hear by Mr. N—— that my poor dear mother is dead, and I can never forgive myself for not writing to her; I fear, my dear Anne, my conduct was the cause of her death; we shall never see her again on earth, but I hope we shall see her in heaven. I hope you are a good girl to my grandfather, and ask them if they will forgive me, as I have

left off all my bad habits, and will be a good boy for the future; I hope you are getting on with your learning, as I have lost nearly the whole of mine since I have been away, but I am making up for it now; Mr. N. is very kind to me, and says I shall never want a friend while he lives if I am a good boy, and he is in hopes of getting me a place; I do hope that my grandfather and grandmother will forgive me, for I do really intend to lead a different life for the future; I hope you have learned to write; if you can, write a few lines to me, and if you cannot, do beg o grandfather to do it, and forgive me.

"I am, my dear sister, your affectionate brother, E. W. S—."

The promises made in this letter were most faithfully kept during the whole period of his attendance at school. His untiring perseverance was repaid by a rapid improvement in his education, rarely to be met with among boys of his class. His master says, "He went through Reduction, Compound Interest, and also Mensuration—could write a good hand, both plain and engrossing (the latter he wished to practise, with a view of getting employment in a solicitor's office!) He had also a good taste for drawing; in fact, I don't know of anything he could not accomplish providing he set his mind to it." How great must be the importance of turning such a mind into the right channel, and securing its energies for the benefit of society, instead of leaving it a prey to evil passions and depraved habits, encouraging others in the commission of crime, and becoming a fruitful source of every species of wickedness. On his being accepted as an emigrant, his gratitude and joy were unbounded. A short time before he embarked, he said, "Now, if ever I should be possessed of a farm, it shall be called 'Lord Ashley's Farm.' I shall never forget the Ragged Schools, for if it had not been for this Ragged School, instead of going to Australia with a good character, I would have been sent to some other colony loaded with chains."

Such had been the fate of many of those youths with whom he formerly associated, and he had too much reason to fear that, had he not been speedily rescued from a life of vagrancy, his career would have ended in a similar manner. Let us suppose that such had been the case—that he had been allowed to wander the streets for a few years longer, until, after repeated imprisonments, he was transported. The expense of imprisonment and transportation would have been at least from £150 to £200, while in the present instance he has been educated, provided with an outfit, and sent as a free emigrant to Australia, full of gratitude and hope, for a sum not exceeding £30. We leave these facts to speak for themselves.

THE UTILITY OF THE RAGGED SCHOOLS.

A TRUE NARRATIVE.—BY A RAGGED SCHOOL TEACHER.

A SIMPLE fact, if told simply and intelligibly, will generally go farther in producing conviction upon a rational mind, than all the arguments derived from theory. It is, therefore, that I beg to relate the following circumstance in connexion with Ragged Schools, which struck me much at the time, and may perhaps be a useful and encouraging lesson to many of my fellow-labourers.

In the summer of 1846, I paid a visit to my native town, and, as may be easily supposed of one who had left the freshness of the country for the close confinement of a house of business in London, I was more than usually anxious to enjoy once again the haunts of my boyhood. In one of my rambles, I chanced to meet a poor lad, with whom I entered into conversation. Greatly to my delight, I discovered that he was not only intelligent, but that he had given his heart to God, that he had early sought the Lord, and had been found of Him, the result of a Sunday School education, where, to use his own expression, "he had learned more that was good than anywhere else besides." He showed an evident satisfaction in finding in a stranger one who loved the same God, and trusted in the same Saviour. From him I learned the site of the Ragged School, of which I had heard before, and on Sunday morning I set out in order to pay it a visit. I might perhaps meet my young friend, and profitably employ a little time with him; and, at all events, it was likely I might derive some useful hints from the manner in which the school was conducted. Thither, therefore, I bent my way, and so graphic had been the boy's description, that I had little trouble in finding the object of my search, and a fitting place it was for the site of a Ragged School. Three sides of it were occupied by the miserable abodes of a poor and dense population, from the midst of which loomed out—dark and dreary—the gaol, that natural associate of wretchedness, while the remaining side opened upon the green meadows—the river sparkling in the sunlight—the gentle hills—the wide forest, here deep in shadow, and there all brightness, as the trees tossed to and fro their branches, like so many things of life, under the influence of the breeze.

The school had not commenced, and the Town Missionary, who acted as superintendent, invited me to visit the abodes of the absent children, a few only having as yet arrived. In this manner we occupied about twenty minutes; and, although I was a native of the town, and thought, from having spent my boyhood there, I must needs know every nook and corner of it, yet the result proved how much I had been mistaken. Numerous were the courts and alleys behind the houses that I never dreamt of, and all overflowing with an increasing population, trained up, if training it can be called, in vice and ignorance. But this is not the first time I have had occasion to observe, how far even those are who are best acquainted with such scenes, from knowing the whole extent of wretchedness that prevails in towns and cities.

On our return to the school, we found it fully occupied, the teachers and scholars being at work in their respective classes. As I was a visitor from London, the Town Missionary urged upon me the duty of addressing the children, an office which I undertook with considerable reluctance. Taking for my subject, "Suffer little children to come unto me, and forbid them not," I ventured upon a brief address, and in the course of it, as an encouragement both to the children and the teachers, I related a little story—a true story—for it had occurred in a Ragged School with which I had, and still have, the privilege of being connected.

A little girl, a mere child, had been missing from the school for several days, and a week having elapsed, the governess felt it would be right to inquire into the cause of absence. Was she ill and in need of assistance?—had she relapsed into neglect and evil ways?—or had she been surprised by sudden death?—No; none of these things had occurred, though they seemed to comprise all reasonable probabilities. The governess found the poor little creature seated at the bedside of her sick father, upon whom she was attending with all the care of a woman, and in the zeal of her young and innocent heart she had actually during the week taught him his alphabet, and even to put two letters together—the whole stock in fact of her own knowledge. Much to my surprise as I went on with this simple anecdote, I observed in one corner of the room a plainly dressed man, (a teacher,) with tears rolling down his hard furrowed cheeks. The time of course admitted of no questions, but on leaving the school-room my first thought was to ask the Missionary the cause of a grief so much to all appearance beyond the occasion. His reply was—the little tale touched a tender chord; that man had at one time been the plague and terror of the neighbourhood, he was so utterly ignorant that he did not know his letters. Soon after the establishment of the Ragged School, his little girl had been admitted and taught to read; she was so delighted by her new knowledge, that she would not rest until she had communicated it to her father. Great, however, as was her influence over him—greater than that of any one else—it took her some time to effect this. Baffled once, and again, she still persisted. At last she succeeded in exciting his curiosity. He grew by degrees interested in what she told him. He submitted to be taught by his child as she sat upon his knee, and the good seed thus sown quickly ripened into fruit. Poor as he was, he laid out sixpence in the purchase of a second-hand Testament; he read it; the Spirit opened the eyes of his understanding, and the change in the whole man was complete. The idle one became industrious, the blasphemous became pious, the rough became gentle, and the wretched became happy. In gratitude for the advantages he had thus acquired, he undertook to impart to others what he had found so beneficial to himself; and was then, and I trust is now, one of the most efficient teachers in the Ragged School.—

"Despise not the day of small things."

Plans and Progress.

HINTS TO PARTIES THINKING ABOUT ESTABLISHING INDUSTRIAL SCHOOLS FOR THE OUTCAST AND DESTITUTE.*

1. Let the thing be set about earnestly and speedily.
2. Let all persons subscribing 10s. 6d. yearly be Members of the Association, and eligible to be Directors.
3. Let the Schools be large and airy, with play-ground, if possible, beside them.
4. Let all the furnishings be of the simplest kind. The desks, tables, and forms, all as strong as possible. A large supply of small stools is absolutely necessary, if net-making is to be carried on.
The desks should be flat, to be used either as writing or dining-tables.
5. Let young, active, energetic, and pious teachers be engaged, and let all the engagements be during pleasure; either party desiring a change to give three months' notice.
6. Let the male and female superintendents engage all the subordinates required for their respective departments, and be responsible for their good conduct.
7. Let boys be employed at that sort of work which is most profitable, requiring the greatest amount of bodily activity of which they are capable, and the smallest amount of superintendence.
8. Let the habit of industry and earnest application be more considered than the teaching of any one particular trade.
9. Let the girls be taught plain needlework and knitting, and above all neat mending. Let them be trained to make "the old clothes look nearly as well as the new."
10. Do not let the working time exceed five hours daily,† or thirty hours each week.
11. If boys and girls be at one school, let the elder girls perform all the school cleaning work, assist in cooking, preparing vegetables, etc.
12. *Let ordinary school business never be stopped or interrupted by the entrance of visitors.*
13. Let a time-table, showing the different occupations during the day, be hung up in the school, and let the business of the school proceed as strictly conformable thereto as possible.
14. Let the daily roll be called twice a day, daily attendance marked, and absentees inquired after, and accounted for.
15. Let male superintendent keep all school accounts, with the exception of female superintendent's daily roll, and let him exhibit a monthly statement of attendance and expenditure.
16. Let female superintendent have the sole charge of the cooking depart-

* These suggestions have been kindly supplied by a gentleman who has had great experience in the management of Industrial Schools. To those who wish to commence such an undertaking they will prove highly useful, but the arrangements must often vary according to circumstances.—[Ed.]

† The time of work in the Westminster Refuge is from two o'clock till five, P.M.—[Ed.]

ment, giving a weekly account of expenditure to male superintendent, to enable him to prepare his monthly statement.

17. Let children be allowed three meals daily. The food to be simple, nourishing, and wholesome. The dinner to be varied two or three times weekly.

18. Let all the children be furnished with a Sunday suit. No new clothing to be given to be carried to the homes of the children. (Collecting bags for old or cast-off clothing may be sent round among parties having families or young children.)

19. Let no talking be allowed at work or lessons. Order and regularity to be strictly observed. Singing may be encouraged when children are at work.

20. Let frequent washing of children be practised. Let girls have their hair kept short and clean; be required to wash their hands and face, and dress their hair, after breakfast and dinner.

21. Let intellectual instruction consist of reading, writing, arithmetic, and geography. The reading should be distinct and slow, and the scholars made to comprehend the full meaning of every passage read. Writing and arithmetic should be taught from specimens and questions on the large black board and slates. Writing in copy-books may be done once a week.

22. Let the Bible be read daily by the more advanced pupils, or by the teacher, in hearing of the whole school, but not used as a common lesson book.

23. Let the school be opened and dismissed daily by prayer and praise.

24. Let the teachers keep a punishment book, in which to enter every offence committed, and the nature and amount of punishment inflicted.

25. Let punishment by whipping be resorted to only when every other means of punishing fails. *Let the teacher be deemed incompetent who cannot govern his school without the frequent use of the rod.*

26. Let honesty, diligence, cleanliness, and order, be ever inculcated and enforced. Let there be in the school a deposit box for found articles, and let the children be required to deposit in this box, having a slip on the lid, every article, even needles and pins, found in the school or in the streets.

27. Let the children attend on Sunday as on other days, and accompany the teacher to the place of worship he desires to frequent. Let the ordinary teachers be assisted on Sunday evenings by lay or clerical assistants.

28. Let there be occasional social meetings at the school, to which the parents and relations of the children be invited to attend; and let a few friends be invited to address the meeting on suitable subjects. Let the time of intellectual instruction not exceed three or four hours daily.

29. Let there be regular and systematic exercising out of doors, and let all the sports and exercises be superintended by the teacher or his assistants.

30. Let not anyone suppose that the Ragged School can ever supersede the Industrial. The former is a temporary expedient, furnishing, at the best, a very limited amount of useful education. The latter is a permanent arrangement, affording, by means of food or industry, a large amount of useful instruction to the children of the destitute, who, without the food, can never fully appreciate the value of the instruction.

JAMES MACNAMARA AND HIS STEPFATHERS.

AMONG the miscellaneous crowd of criminals who appeared at the late Criminal Court, held at Aberdeen, the smallest in stature, though not the youngest in crime, was our old acquaintance, James Macnamara. He is a rare specimen of the genus *juvenile delinquent*, having commenced his career as a juvenile vagrant. His mother took to herself, as a second husband, a country hawker of the name of Douglas, and by following his stepfather in the course of his profession, James early acquired a wandering habit, which soon became to him a second nature. To him all places are nearly alike, and his only reason for going to one place rather than another has been because the people were kind to him. When seven years of age, he found it difficult or inconvenient to follow his father, and having acquired a thorough knowledge of the country, he wandered about alone. Some had pity on the poor neglected child, and kindly supplied his wants, but no one offered him a permanent abode, or thought of giving him any instruction. So he grew up perfectly independent, and thoroughly ignorant.

James learned to maintain himself by his own shifts, but his shifts were not always deemed honest, and when eight years of age, he fell into the hands of the police, accused of theft. The judge was sadly puzzled how to deal with this infant criminal—who did not know where his mother and stepfather were—who had none to care for him. He seemed a broken reed floating on the ocean of life, driven hither and thither by the restless tide, without object, and without direction. His confession, however, was held to be a plea of guilty, and the magistrate sent him a few days to prison, and then obtained his admission to the House of Refuge. Though kindly treated in these asylums, the little wanderer could not endure confinement, and soon deserted the Refuge, and returned to his old haunts in the country. This was in the summer of 1845, and in the course of the autumn of that year he was again brought before the magistrate, accused of having stolen an ass. He could give no reason for taking it. It was grazing by the roadside, and he had mounted it, and rode along the road for two or three miles, when he was followed and apprehended. He did not know how far he was to take it, or whether he intended to steal it. It might be an act of theft, or of childish thoughtlessness or folly, but the public prosecutor substantiated his charge, and James was sent to prison for sixty days. During the winter he probably lived with his parents, who generally then lodged in town in that season, and he does not appear to have resumed his wanderings until the end of spring, or beginning of summer. At any rate it was not till July, 1846, that he came again before the judge, accused of house-breaking. He was tried by a jury, convicted, and sentenced to twelve months' imprisonment. When sent to the general prison at Perth, the authorities were not a little astonished to receive so young a culprit, and transmitted an order to Aberdeen to be informed how so small a criminal should have received so large a punishment. In answer they were informed that James had been wholly neglected, was grossly ignorant, and was scarcely believed to be altogether sound; and it was supposed that the judge who sentenced him had made the imprisonment so long, in the hope that prison-discipline would correct his habits, enlighten his ignorance, and make it clear that he was a responsible agent.

The twelve months' imprisonment wore away, and James was again at liberty—the wide world was before him, but he had not a friend in it. It was a matter of indifference to him whither he went, or whither he was carried. He would have remained at Perth, but the inhabitants of the fair city have not unlimited faith in the reformatory effects of their prison-discipline, and generally desire to send off the liberated criminals as soon as possible, and

James was forwarded to Aberdeen per coach, under charge of the guard. However, he had acquired a liking for the prison, and, in less than a month, he had found his way back to Perth, where the Chaplain of the Aberdeen Jail saw him playing within the outer court of the prison, and was informed by the Governor that he got most of his food in his house, and that he could not induce him to leave the town. Some time after that, the Perth police got hold of him, and again returned him to Aberdeen, where, finding no shelter, he resumed his wanderings on Donside, his favourite district of the country. He said the people there were kind to him, and some of them so far pitied him as to send him to school, gave him the shelter of an outhouse, and an occasional meal. Matters might have gone on in this way for some time, but James one day went with another boy to shoot at small birds with a pistol, and he liked the sport so well, that he wished to have a shot by himself. So, having seen where his friend deposited his pistol, he went and took it, and again appeared in charge of a policeman accused of having stolen it. For this offence he stood before the lords, and afforded the audience as much amusement as pity, by his grotesque appearance and simple manners. He has now been sentenced to eighteen months' imprisonment. When asked his age lately, he said the "Government (Governor) says I am twelve years old." And twelve years of age he probably is, but not more.

And what a life has this young thing led! And what a prospect he has before him! Will the imprisonment he has now to endure strengthen his bodily frame, or elevate his moral or religious feelings? He may be said to have two stepfathers—his mother's husband, and a Christian community; and it is difficult to say which of the two has acted, with most effect, the part of a stepfather—both may be said to have trodden the little stepson under foot. The neglect of the former, and probably some harsh usage, early made him dependent, and the law seems to have no other care for him, except to punish the wrongs he is alleged to commit. We wonder if this simple narrative will not raise up a single friend for this fatherless and friendless child. We believe he is not naturally vicious; he seems alive to kindness; and his returning to Perth, and to the confines of the prison, shows that he would easily become attached to any place where protection was afforded. We have no doubt the lot of many a poor child is as hard as his; and we may be censured for attempting to excite sympathy for individual suffering, where so much general misery is unregarded; but, having become interested in the fate of this outcast one, and being unable to render him any assistance, we have felt impelled to write his little history, in the hope that some one, able and willing, may be induced to become to him, what he so greatly needs, a friend and protector. When the state has performed its part in punishing the offence, we trust that private benevolence will devise some plan for reclaiming the offender.

Now, although we may have appeared only solicitous to excite sympathy for this juvenile delinquent, yet we shall have failed in our main object if we do not awaken reflection in the minds of many as to the mode and effect of his treatment. He seems to have none to care for him. But what his youth and helplessness could not obtain—food, shelter, and instruction—his cunning or knavery did not fail to procure. The cost of his neglect has been at least ten times the amount of order and protection. He might have been fed, trained, and taught in an Industrial School at £4 a year; we have no doubt that his crimes and his punishments cost the country at least £40. If the magistrate had been authorised to send him to the Industrial School, at the expense of his parents or the parish, when he first sent him to prison, he might now have been entering on a course of honest industry; under the direction of our present laws he has only become more matured in crime, and, judging from experience, we do not expect this imprisonment will be more efficacious than the last. Eighteen months' seclusion, with the certificate

of good conduct from the governor of a prison, is not a good qualification nor a good passport to success in the world. Who would admit into his house, or his service, a culprit trained to vice from infancy—a wanderer, who had never had a home but the prison—a waif, who had strayed so long that he was claimed by nobody? We wonder what the feelings of such a creature are when turned out of jail and restored to liberty. *Liberty*, so dear to most, is worth less than nothing to him. His mind has been disciplined to bondage, and when discharged from the inner court of the prison, his only desire seems to be allowed to haunt the outer. We have heard of a boy who had left home for a public school, and who felt the restraint and discipline, though by no means severe, so irksome, that he spent whole days and nights considering by what means he could tear himself from a life which to him was insupportable, and, after months of torture, escaped from the thralldom, and fled to his father's house and his mother's bosom. But our little criminal has no such feelings. There is the whole world for him to roam in, and the wide expanse of heaven to overshadow him, but there is no spot on earth that he can call his own—no parents' arms open to receive him, and no roof that he can demand the shelter of. If he ask charity, he is desired to work; and if he ask employment, it is denied him; so that we see nothing he can do but to put forth his hand and steal. We would not thus vent all the wrongs of a parent, and all the neglect of society, on a helpless child. In correcting his faults, we would seek to amend them. In his confinement we would endeavour to inspire hope, and when the period of imprisonment was past, we would not cast him out again to plunder or to perish. We would require his parents, the parish, or the state, to maintain, instruct, and direct him, till he can maintain, and direct, and care for himself; and until full provision is made for the treatment of juvenile delinquents on some such philanthropic and rational grounds, James Macnamara will never be wanting to fill the criminal dock when our Circuit Courts come round.—*North of Scotland Gazette*.

Literary Notices.

The Sunday School Library. Vol. I. *Addresses to Children.* By SAMUEL G. GREEN, B.A. London, B. L. Green.

There is no department of Sabbath School labour so difficult to perform in a proper manner as the closing address to the children. In many of the Ragged Schools the difficulty is greatly increased. So seldom is this work successfully performed, that we have often wished to see the practice discontinued altogether, except in cases where the assistance of competent persons can be regularly obtained. We intend in a future number to call more special attention to this subject. In the meantime, we earnestly recommend every Ragged School teacher and superintendent to procure a copy of the first volume of the SUNDAY SCHOOL LIBRARY. The addresses are excellent. They are so plain and simple, that even a ragged child can understand them; combined with a solidity by which, while they interest the children, they are sure to instruct them. The prefatory suggestions to teachers and ministers will amply repay an attentive perusal. We regret that, from want of space, we can only find room for a very short extract:—

“The one great requisite for effectively addressing *any* congregation, is sympathy with the audience. The preacher must for the time enter into the very thoughts of his hearers, and divine their hidden emotions. Their minds supply, so to speak, a framework in which he must set the spiritual truths of which he speaks. He must think not in his own accustomed train, but in theirs. He must remember that what is familiar to him, may be abstruse to them. If he would be pathetic, it is to the sources of their feelings that he must appeal, although the well-spring of his own may be far other and deeper. He must seem, in short, to those who hang upon his lips, to give back to them their own conceptions, only refined, elevated, spiritualized; and to waken from the depths of their spirits what was already slumbering there.”

Correspondence.

To the Editor of the Ragged School Union Magazine.

SIR,—All who feel an interest in the welfare of their species must rejoice at the formation of the London Ragged Schools, and the amount of good which they have already done; but, useful as these Institutions may be, none who are practically acquainted with the deplorable condition of the children for whom they are intended, will ever think of comparing them in point of efficiency with the Westminster Refuge. Were every Ragged School converted into a Refuge, and every Refuge multiplied twenty-fold, the crime of the metropolis would receive a check which would astonish all men. Even the Refuge, however, supposing that all the improvements alluded to in your April number were carried into effect, will, in my opinion, still come short of what it ought to be, until *dormitories* are provided for the children. I have had the honour to act as Secretary for nearly five years to an Institution of a like kind, entitled the Perth Ladies' House of Refuge for Destitute Girls, where part of the children are sent home at night, and part kept constantly in the house; and have been induced by observation and experience to give a deliberate preference to the latter plan, which I have found to be attended with the best effects. The objections which are commonly urged against it do not appear to me to be possessed of much weight. The leading objection is, that the separation of parent and child, which the system naturally involves, is a violation of the law of nature; but to this it may be answered, that that law has already been virtually violated by the misconduct of the parents. God distributed mankind into families, and gave the parent the control of the child, for the child's benefit; but the appalling fact is, that the parents of this unhappy class of children employ their influence in order to lead them astray. Cases have come within my knowledge where mothers have intoxicated their daughters, or beaten them, in order to get them to steal; and where a father has ruined his own daughter, a girl of twelve years of age. Nor are such abominable doings of rare occurrence. They are merely samples of the ordinary fate awaiting many of the children of our depraved population, and such being the case, the propriety of separating them from their parents, when possible, seems to me to be placed beyond a doubt. But even admitting that this was taking an extreme view of the case, still when we consider the baneful influence of the example set them by their parents, we are compelled to come to the same conclusion. The training which a child requires is twofold, moral and intellectual; and the former, especially in the case of the dangerous classes, is, if possible, the most important of the two, as well as the most difficult to impart aright; inasmuch as we require to bring the influence of example as well as that of precept to bear upon the child. Now the example of the parents is "only evil continually," and when it is remembered that "evil communications *corrupt* good manners," it seems plain that they must have a powerful tendency to *prevent* them being acquired. It is no answer to say that the children are taught the Bible, and thus armed against error. If any man were to permit his son to consort with evil companions because he had taught him the Bible, he would have little reason to be surprised if he became like them. The reason commonly urged in support of the plan of sending the children home is, that they may be the means of benefiting their parents by rehearsing their lessons to them. This is possible, but I am inclined to suspect that an old thief or drunkard is more likely to injure the child than to receive benefit from him. Out of 99 juvenile prisoners in Perth General Prison in December, 1847, only 6 were orphans; while 40 had one parent alive, and 53 had both, at the time when they committed their first offence. I cannot believe that the whole of this 93 fell into criminal habits merely from parental neglect. I believe that were the cases examined into, a very large proportion would be found to have been the victims of parental depravity. With regard to the Perth Refuge, I have much pleasure in stating that the result of its operations have been in the highest degree satisfactory. Many of the girls who have been in situations for years are conducting themselves in the most exemplary manner. One

or example is earning £3, another £3 and clothes, another £4, a fourth £5. 5s., and another had £5. 10s., but was obliged to resign the situation from ill health; while, so far as I have been able to learn, there has only been one case where our efforts to save have been entirely fruitless. I shall be delighted to hear that any school conducted upon the Aberdeen, Edinburgh, or Westminster plan, has turned out an equally large proportion of well-behaved boys or girls.

The only solid objection I can imagine to our plan is, that the expense attending it is necessarily somewhat greater than the Westminster one. In the Edinburgh Ragged School, which is conducted upon the day plan, the estimated cost per head is about £5, while in ours it is £6; but the difference of average may be partly accounted for by the difference of numbers. In Edinburgh there are upwards of 260 upon the roll, while in 1848 we had only 30; but I have little doubt that, if our funds were sufficient to enable us to double or triple our numbers, our average could be brought very nearly as low as theirs. I do not, however, think it desirable that so great an increase should take place. The perfection of the system appears to me, not to collect the children into masses, but to form them into something like large families, where each child could be dealt with individually, while at the same time the influence of numbers could be brought to bear with full effect. Such a plan, however, would not admit of more than 40, or at the utmost 50, being brought under one roof, (unless indeed the staff of officials were to be increased,) and that being the case, it necessarily follows that it must always be a little more expensive than the other. The small additional expense, however, would be more than counterbalanced by the superior efficiency of the system, and the *permanent* benefit it would confer upon the children; and, in proof of this, I may perhaps be allowed to mention the fact, that already the Edinburgh, Dundee, and Westminster Schools have been compelled to act upon our plan to some extent. One thing, at any rate, is quite clear; it is much cheaper to endeavour to prevent crime in the Perth Refuge, than to endeavour to reform criminals in the Perth General Prison; and also the results are much more satisfactory. In Prison, the expense of each criminal to the county, after deducting his earnings, is £22. 11s., and if we add the interest on the cost of the building, it comes to £27. 19s., while in the Refuge, after making the same deductions, it is only £5. 12s. 5d. In the case of the Prison, sixty-seven per cent. of those attempted to be reformed are recommitted, whilst in the case of the Refuge there is only a fractional per centage of cases where no good has been done.

I am, Sir, your most obedient Servant, H. M.

I may mention that there are three Industrial Schools in Perth, containing about 90 pupils, all conducted upon the separation system.

P.S.—I find I have omitted to notice one very important element in the question, and that is the regularity or irregularity of attendance on the part of the children. In the Perth Refuge we experience the usual difficulty in getting young beggars to settle down to industrial habits, but when the first irksome feeling of restraint is worn off, our difficulty in the way of securing a regular attendance is at an end. Elopements do indeed happen occasionally, but they are of comparatively rare occurrence, and that although the children have ample opportunities of running away, if they are so disposed, being frequently sent on messages through the town. Now this is far from being the case in the ordinary description of Ragged Schools. In them the irregularity of attendance is of the most annoying character, especially during the summer months, which have been well termed the winter of the schools. I have before me a Report of the Aberdeen School of Industry for 1841-42, in which it is mentioned that 128 children were admitted during eight months, but that the number attending did not average one-half of the number admitted; the number retained upon the roll at the end of that period being only 60, with an average attendance of 50. The same difficulty is felt in every other school of a like kind, and when this is taken into account, and when it is further remembered that the average in attendance is not always composed of the same children, it must be quite plain to every one that the number of children getting the full benefit of the school is much more limited than in an institution conducted upon the principle of the Perth Refuge.—H. M.

Perth, May, 1849.

WESTERN DIVISION.

Westminster Juvenile Refuge and School of Industry.

56, Old Pye Street	110	..	110	70	50	120	M. T. W. Th. F.	20	30	50	11	6	200	
New Pye Street, Westminster	90	..	90	138	125	263	..	..	..	..	13	2	200	
Pear Street, Westminster	..	40	40	70	90	160	..	..	..	..	12	1	160	
Broadway, Westminster	..	130	150	..	..	..	M. T. W. Th. F.	30	30	60	18	1	160	
New Totill Street, Westminster	65	..	65	40	50	90	..	..	..	..	10	1	120	
Exeter Buildings, Chelsea	55	..	55	55	55	136	..	38	38	86	13	4	190	
Camera Street, Chelsea	..	..	..	..	..	..	M. W. F.	..	..	..	..	..	120	
Temperance Hall, Hammersmith	..	80	80	..	..	..	T. Th. F.	..	..	..	..	..	..
Richmond Street, Lisson Grove	..	110	110	..	..	..	W. F.	53	60	100	15	..	200	
George Street, Lisson Grove	238	238	238	..	270	..	W. F.	40	40	80	24	3	250	
Paddington Wharfs	25	70	95	30	..	55	M. T. W. Th. F.	35	40	80	24	3	200	
Huntsworth Mews, Dorset Square	..	Now forming.	..	..	..	..	..	..	..	..	..	..	..
Brook Street, New Road	70	170	240	..	..	..	..	60	50	110	18	1	200	
Union Mews, Wells Street	16	203	219	..	..	..	T. F.	60	55	115	13	2	130	
Grotto Passage, Marylebone	83	..	83	..	100	..	M. T. Th. F.	..	50	50	50	8	2	100
Grotto Place, Marylebone	30	..	30	90	..	100	M. T. W. Th. F. S.	75	75	7	3	200	..	
Hindes Mews, Marylebone Lane	60	20	80	..	..	..	T. W. Th. F.	31	10	41	16	2	120	..
Edwards Mews, Portman Square	60	..	60	..	80	..	M. T. W. Th. F. S.	30	50	80	16	5	150	..
Gray's Yard, James Street	150	..	150	80	70	150	M. T. Th. F.	40	40	16	4	150	..	
Hopkins Street, Golden Square	..	170	170	..	..	..	M. T. W. Th. F.	45	60	105	27	2	300	..
SOUTHERN DIVISION.														
Lambeth	..	285	285	..	..	..	M. W. F.	100	125	225	24	3	400	..
Little East Street, Lambeth	..	35	35	..	..	..	M. T. F.	24	20	44	4	..	40	..
Jurston Street, Lambeth	..	168	168	..	..	..	..	..	..	..	25	..	300	..
Grove Lane, New Cut	..	60	60	..	..	..	M. T. W. Th. F.	20	30	50	7	2	150	..
Windmill Street, New Cut	108	..	108	100	65	165	..	45	..	45	1	2	150	..
Waterloo Road	70	110	180	mixed.	..	60	M. T. W. F.	15	150	30	16	1	150	..
Broadwall, Blackfriars	..	..	..	..	..	..	M. T. W. Th. F.	30	54	84	..	5	200	..
Chapel Place, Great Suffolk Street	..	50	50	..	..	..	..	23	..	..	9	..	150	..
John Street, Mint	..	135	135	..	..	..	F.	14	14	14	19	..	250	..
Mitre Court, Mint Street	..	80	80	mixed.	..	68	M. T. W.	40	50	90	9	1	120	..
Henry Street, Kent Street	..	..	..	..	..	..	M. T. W. Th. F.	40	..	..	..	1	40	..
Vineyard, Tooley Street	72	..	72	85	35	120	M. W. F.	55	..	55	..	2	120	..
Jacob Street, Dockhead	60	60	60	..	..	..	M. T. Th.	18	..	18	6	1	90	..
Depford, Duncan Yard	60	40	100	..	..	..	M. T. W. Th. F.	43	30	73	20	2	100	..
Greenwich, East	60	60	60	..	..	..	T. F.	60	60	120	6	..	..	..
Greenwich, West	50	..	50	..	..	..	..	..	..	..	5	..	..	..
Blackheath, Queen Street	..	100	100	..	..	..	T. Th.	60	50	110	10	..	180	..
Pockham, High Street	..	..	..	..	..	..	M. T.	65	..	65	11	..	200	..
Camberwell, Nelson Street	..	250	250	..	..	..	M. W. F.	65	..	65	25	1	280	..
Clapham, White's Square	..	95	95	..	..	..	M. T. W. Th.	40	12	52	11	..	100	..
Clapham, Union Street	..	70	70	..	..	..	M. W.	24	16	40	9	..	90	..
Walworth, Crown Square	..	135	135	..	..	..	M. W. F.	30	40	70	14	..	150	..
Weyington, Francis Street	..	48	48	..	..	..	..	25	..	25	6	1	80	..

SOUTHERN DIVISION.

	110	110	70	50	120	M. T. W. Th. F.	20	30	50	11	6	200
Lambeth	..	285	285	..	..	M. W. F.	100	125	225	24	3	400
..	35	35	..	..	..	M. T. F.	24	20	44	4	..	40
..	168	168	..	..	..	.	..	..	..	25	..	300
..	60	60	..	..	..	M. T. W. Th. F.	20	30	50	7	2	150
..	108	108	100	65	165	.	45	..	45	1	2	150
..	70	110	180	mixed.	60	M. T. W. F.	15	15	30	16	1	150
..	..	..	..	..	..	M. T. W. Th. F.	30	54	84	..	5	200
..	50	50	..	..	..	.	25	..	..	9	..	150
..	135	135	..	..	..	F.	14	14	14	19	..	250
..	80	80	mixed.	..	..	M. T. W.	40	50	90	9	1	120
..	..	..	85	35	..	M. T. W. Th. F.	40	..	..	..	..	40
..	72	72	..	..	120	M. W. F.	55	..	55	..	2	120
..	60	60	..	..	..	M. T. Th.	18	..	18	6	1	90
..	60	40	100	..	..	M. T. W. Th. F.	43	30	73	20	2	100
..	60	..	..	..	..	T. F.	60	60	120	6	..	..
..	50	..	60	..	..	.	..	..	..	5	..	..
..	100	100	..	..	..	T. Th.	60	50	110	10	..	180
..	..	..	..	..	..	M. T.	65	..	65	11	..	200
..	250	250	..	..	..	M. W. F.	65	..	65	25	1	280
..	95	95	..	..	..	M. T. W. Th.	40	12	52	11	..	100
..	70	70	..	..	..	M. W.	24	16	40	9	..	90
..	135	135	..	..	..	M. W. F.	30	40	70	14	..	150
..	48	48	..	..	..	.	25	..	25	6	1	80

SUMMARY.

	Schools	Attendance of Scholars.			Attendance of Teachers.		Room to Accommodate.
		Sunday.	Weekday.	Evening.	Voluntary.	Paid.	
Eastern Division	13	1806	726	991	210	20	2048
Central and Northern Division	..	24	2479	1288	223	39	3238
Western Division	20	2805	1684	1140	259	43	3690
Southern Division	25	1721	413	1318	237	22	3840
Total	58	5140	4256	4524	929	124	11710

Intelligence.

LOMAS BUILDINGS, STEPNEY.

THE first Anniversary of this School was held on Tuesday Evening, March 27th, in the School-rooms adjoining the Wesleyan Chapel, Stepney. The Right Hon. Lord Ashley, M.P., in the Chair.

The School has been in operation fourteen months, in one of the lowest neighbourhoods of Stepney. Considerable difficulty has been experienced in carrying it on for want of a sufficient number of teachers. The average number of children in attendance on Sabbath afternoons was forty-four, but during the last three months the number had considerably increased, as the school became more known in the neighbourhood. The rooms are now insufficient to accommodate the numbers who assemble, so that the teachers are frequently obliged to turn away many of those who apply for admission. The effort has not been well sustained by the inhabitants of Stepney, for although the expenditure has been small, there was a balance due to the Treasurer of £1. 18s. 7d.

THRAWL-ST. SCHOOL, SPITALFIELDS.

THE Annual Meeting was held in the Wesleyan Chapel, Spitalfields, on Thursday Evening, March 29th. The Right Hon. Lord Ashley, M.P., in the Chair.

This School is situated in one of the worst parts of Spitalfields, which is chiefly inhabited by a class of persons of the very lowest and most degraded character. It was opened in January, 1848, with an attendance of 59 children and 17 teachers. The numbers have continued to increase, until they have now reached to about 300 children and 30 teachers. Since its formation, about 700 children have been admitted, but such is their migratory character that the average attendance is only 137. When first opened, the school frequently presented a scene of noise and disorder, which has happily been displaced by docility and attention. Several most pleasing cases of reformation of character have occurred among the most unruly children during the year. About fifty Bibles have been sold to the children at 6d. each, which, in almost every instance, are most carefully preserved and highly valued. The Committee are

anxious to establish a Day School, but at present they are prevented, by a deficiency of funds, from venturing upon a further extension of their efforts, there being a balance due to the Treasurer of £14. 4s.

CAMDEN TOWN RAGGED SCHOOL.

THE first Public Meeting on behalf of the above School was held on Tuesday, April 17th, at the Queen's Concert Rooms, Hanover Square. The attendance was numerous and highly respectable. The Right Hon. Lord Ashley occupied the Chair. The school was opened in July, 1848, since which time 170 boys had been admitted, 80 of whom had left for situations; 90 remained on the books, and 60 or 70 were in weekly attendance; 70 or 80 more had sought admission, but had been necessarily, though reluctantly, refused for want of room. A Sunday School was opened in October last, when 50 boys and 40 girls assembled. An Infant School had also been opened on the same premises, each child paying 2d. per week; 90 had been admitted, and the average attendance was 60. The Treasurer's account showed a balance in hand of £5. 7s. 10d., but the liabilities of the Committee were £74. 1s. 2d.

The Meeting was addressed by the Earl of Waldegrave, the Hon. Captain Maude, R.A., the Rev. Mr. Harrison, Rev. Thomas Mortimer, B.D., Henry Parnell, Esq., W. J. Maxwell, Esq., D. W. Owen, Esq., and Mr. Gent.

BREWERS' COURT RAGGED SCHOOL.

THE first Annual Meeting on behalf of this School was held on Tuesday, April 24th, in the Music Hall, Store Street. The Right Hon. the Earl Ducie in the Chair.

The noble Chairman said, he had great pleasure in attending a meeting in behalf of the Ragged School, for he felt sure that it was impossible fully to appreciate the value of the system which had called it into existence. A perusal of the Report would suffice to convince them of the destitute condition of the district in which the school was placed, and of the necessity for increased exer-

tions, on the part of the wealthier classes of the district, to extend its beneficial influence. The locality of the school was, he believed, in the midst of three of the City Mission districts. In one of these there were 700 visitable families, congregated in the smallest possible number of houses, and 350 of them were without a copy of the Bible. Out of 1,500 adult inhabitants in the district, 1,150 attended no place of worship whatever. There were 640 children of an age to go to school, of whom not more than 150 attended any place of education; there were, therefore, nearly 600 children to whom such institutions as Ragged Schools would be of most invaluable service. His Lordship adverted to the benefits arising from the conjoint operation of the City Mission and the Ragged School system. The latter, he said, had now become a necessary adjunct of the former. He had recently conversed with M. Guizot on the subject, and that gentleman had expressed to him (the noble Lord) his firm conviction, that the tranquillity of this country during the recent continental disturbances was owing to the religious feelings disseminated amongst the poorer classes of the community; to the want of which he attributed the perpetration of such enormities by the same classes in Paris and elsewhere. The noble Chairman then pointed out the contrast between the condition of the middle classes of society, and those whom the Ragged School system sought to benefit. He hoped the more fortunate classes of society would remember the advantages they had received, and consider well the position of these miserable outcasts. He hoped also they would put their hands in their pockets, and furnish the Ragged Schools with those funds which were so necessary for their support. His Lordship concluded by making an appeal to those present to become voluntary teachers in the schools in their respective districts.

The Secretary then read the Annual Report, which stated that the Brewers' Court Ragged School had been established owing to the disclosures made by the City Missionaries as to the fearful condition of the district in which it was located. The school was opened on Sunday, February 20th, 1848, since which time many scholars amongst the ragged class had been admitted, and had

received the benefits arising from the instruction imparted. The total receipts for the year were £42. 16s. 2d., and the expenditure £45. 19s. 10d. The balance due to the Treasurer, therefore, was £3. 3s. 8d.; besides which, there were debts still unpaid, amounting to £22. 19s. 7d.

The Meeting was afterwards addressed by the Rev. George Goodman, Rev. W. Bevan, Rev. John Robinson, Rev. W. Arthur, Mr. J. T. M. Ware, and Mr. Thomas Gurnon.

GEORGE STREET RAGGED SCHOOL, LISSON GROVE.

THE second Annual Meeting of this School was held at the Marylebone Literary Institution, Edward Street, Portman Square, on Tuesday Evening, April 24th, 1849, Sir Wm. Baynes in the Chair. The proceedings were opened with Prayer, by the Rev. Mr. Laroin.

The Chairman then proceeded to observe, that unless something were shortly done, on a very extended scale, to change the character of the great mass of the population, the situation of this country would be one of most imminent peril. He would quote the words of a very forcible writer, who said, that "unless some means be employed for this purpose, the dream of Pharaoh would be realised in other lands than Egypt, where the lean kine devoured the fat kine, and were themselves no fatter thereby." He did not hesitate to say, that the future existence and stability of this country were mainly bound up in the success of such institutions as the present. These would be found far more efficient for the preservation of order than would mere force. The time would come when a hundred Ragged School teachers would do the work better and more effectually than two thousand policemen.

The Secretary then read the Report, which was of a very encouraging nature. The school was first opened in January, 1847, and for a short time on Sunday evenings only; but no time had been lost in increasing its operations, and it was now occupied in the mornings, afternoons, and evenings of every day in the week, except Saturday. The Daily Infant School was, perhaps, one of the largest in the metropolis. There had been as many as 496 in attendance at one time; the average had been 270.

The average attendance of children at the Sunday Evening School, during the past year, had been 238. These were taught by twenty voluntary teachers. The average attendance at the Evening School was forty boys and forty girls. The Committee had disposed of 108 tenpenny Bibles, at the reduced price of sixpence each, for which reduction they were indebted to the Ragged School Union. They had also sold four hundred hymn-books, at a halfpenny each, and about one hundred reading-books, at reduced prices, besides other articles of stationery. Five boys and one girl had been provided by the Government with substantial outfits, and a free passage to Port Phillip. Frequent and liberal donations of clothing had been made. The Committee were anxious to build another room over the one at present in use, which was too small to accommodate the large number of children who were constantly seeking admission. It appeared from the financial account, that a balance of £15. 5s. was due to the Treasurer.

The Rev. Robert Walpole moved the adoption of the Report, and the appointment of officers for the ensuing year, in a most interesting speech, in which he described the present condition of the ragged children, defended the use of the Bible in Ragged Schools, and refuted the objections advanced against its use by Roman Catholics; showed the benefits which would result to society by the extension of Ragged Schools, and urged upon all the duty of supporting them on the grounds of self-interest, Christian duty, and gratitude to God.

The Resolution was seconded by the Rev. William Underwood.

The Rev. George Fisk, LL.D., moved the second Resolution. The labours of the promoters of the schools, he said, had not been in vain, and therefore they had a right to rejoice in their success; but they could not repose a trust in God for their future usefulness, without a determination to continue to make use of the proper means.

The Resolution was supported by the Rev. Mr. Larom, and carried unanimously.

Mr. William Locke, Honorary Secretary of the Ragged School Union, moved the third Resolution. He stated, among other proofs of the extension of the cause, that about one thousand voluntary

teachers were now employed in the various Ragged Schools. He related, also, several instances showing the necessity of these efforts, and the benefit resulting from them, especially in an economical point of view. Of 550 persons under seventeen years of age, convicted at Clerkenwell sessions, for stealing, the cost to the country had been at least £1,200, while the amount they had stolen was only £160. At the prison of Perth the cost was from £20 to £25 each prisoner. With this was contrasted the expense of Ragged Schools, which did not amount to much more than £1 each child.

Mr. Chappell briefly seconded the Resolution.

A vote of thanks to the Chairman, and to the teachers and officers of the school, having been passed, and duly acknowledged, the Doxology was sung, and the Meeting separated.

FIELD LANE RAGGED SCHOOL.

THE Annual Meeting of this School was held on Monday, April 30th, in the large School Room, Victoria Street. The Chair was occupied by the Right Hon. Lord Ashley, M.P.

The noble Chairman congratulated the Meeting on the fact of there being a flourishing Ragged School in Field Lane—in the very depths and sinks of all that used to be abominable and wretched in the metropolis. He was very glad to find that the conductors of the school were about to establish Industrial Classes, where the children might be taught that industrial occupations were not only profitable, but honourable. His Lordship mentioned that his attention was first directed to the subject by an advertisement in the papers respecting the Field Lane School, and from that simple circumstance he dated the efforts which he had been enabled to make for the advancement of these Institutions. He was struck with the term "Ragged," in the advertisement, a term which, as it admirably expressed the nature of the schools, he hoped they would not abandon.

The Report stated that, since the opening of the school, in August last, more than 1,200 children had been admitted; but the average attendance is much under that number. 386 children had been relieved by gifts of new or left-off clothing; 42 parents relieved in

cases of great distress; and 121 children had received articles of new clothing at half-price.

The Lord Bishop of Norwich, in moving the adoption of the Report, adverted to the increasing interest taken by the wealthier classes of society in the welfare of the poor and needy. He then noticed the good effected by Ragged Schools generally. He had himself visited the Schools, and had seen the very visible reformation which had commenced among the children.

The Rev. Mr. Davis said, that in Newgate there had been a considerable decrease in the number of juvenile offenders during the last year; but in some of the other prisons of the metropolis there had been an increase. The influence of mere secular education on crime was much less than had been supposed. It would be found that those addicted to crime never attended any place of worship; many of them were as well educated as other classes, but what they lacked most was good feeling and right principles.

The Meeting was afterwards addressed by Col. Douglas, (who occupied the Chair on the departure of his Lordship,) Rev. John Weir, W. Locke, Esq., Rev. James Sherman, Rev. John Branch, the Ven. Archdeacon Dealtry, and William Walker, Esq.*

LAMB AND FLAG RAGGED SCHOOLS, CLERKENWELL.

THE fourth Annual Meeting of these Schools was held on Wednesday Evening, the 23rd of May, at the Parochial School Rooms, Amwell Street, Pentonville, and was very numerous and respectably attended. The Right Hon. the Earl of Harrowby presided. Prayer was offered up by the Bishop of St. Asaph, and a hymn sung by the children, after which the noble Chairman rose and said: The subject of Ragged Schools was no longer a new one to the public; there were now none to attack it—Ragged Schools were acknowledged to be the most appropriate means of meeting a

great necessity of the age. After speaking of the nature of the evils to be removed, and the means that had been adopted as the most efficient, he called upon the Secretary to read the Report.

From the Report it appeared that the average attendance of children at the Day Schools was upwards of 200. Of those, 167 could read well in the Bible; 283 could read by single words and letters, and the remainder could not read. About 20 could write very well; 182 could write fairly on slates; about 30 understood common arithmetic. Of the girls, 46 could sew well, and 70 were learning. The number of adults on the books of the Evening School was 104, the average attendance being 60, the ages varying from 15 to 50. Most of these could read a little; about 24 in the Scriptures. Some could write, and all exhibited a great desire to improve. The success of this school, it was regretted, was much crippled for want of teachers. On the books of the Sunday Schools there were 250 scholars, the average attendance being 150. Taking the Day and Sunday Schools together, there had been on the books an attendance of 928 pupils—the average being 410. A clothing fund had been established, and £22. 13s. 2d. had been paid in by 142 depositors. To this amount the Committee had added £7. 14s. 4d., as a bonus of 4d. on each shilling deposited; making a total of £30. 10s. 6d., which had been laid out in clothing for the children. The annual expenditure was stated to be as much as £200 per annum.

The Bishop of Norwich moved the first Resolution. He was convinced that the Ragged School movement was beginning at the right end, namely, at the root of the tree; and their object was to rear a plant which might produce the finest blossoms and the purest fruit.

B. Ker, Esq., seconded the Motion, and appealed on behalf of the funds of the schools, and those who could not help the cause in a pecuniary way, might render it the most efficient of all service by becoming teachers.

The Bishop of St. Asaph moved the second Resolution. He urged the necessity of each one working individually for the reformation or improvement of some of his fellow-creatures, whose position rendered it almost impossible for them to raise themselves. He believed that Ragged Schools would produce a

* We have much pleasure in stating, that at a Meeting held on the 6th June, the Teachers, Committee, and Friends of the School, presented Mr. Ware, their Honorary Secretary, with a purse of twelve guineas, as a token of their gratitude for his unwearied exertions on behalf of the interests of the School.

great benefit, by creating a means of intercourse between the upper and lower classes.

The Rev. H. Hughes, D.D., in an eloquent address, seconded the Resolution, which was put and carried.

George Thompson, Esq., M.P., moved the next Resolution. He said, he believed that the object for which they were met was an object on the side of which all the divinest agencies in the universe were enlisted. (Hear, hear.) He believed the ultimate object of the friends of that institution was to convert human beings from the error of their way, to save souls from death, and to hide a multitude of sins; and that object assumed in their eyes an attitude of the highest importance, as well as of the purest patriotism.

The Meeting was afterwards addressed by D. W. Wire, Esq., the Rev. John Branch, Rev. J. Weir, Rev. W. T. Wild, B.D., and Rev. C. P. Farrer, M.A.

TRINITY CHURCH RAGGED SCHOOLS, WHITEHAVEN.

THE third Report of the Committee of this School is of a most encouraging character. The school is situated in a mining district, which abounds with children growing up in ignorance and crime. After describing their condition, the Report goes on to say, that "the average attendance at the school on Sundays, during the past two years, has been 120; the number present having been sometimes as low as 70, and at other times as high as 160. The children assemble at half-past nine o'clock in the morning, and are taught till half-past ten; and as most of them would object, on account of their want of decent clothing, to appear at church, they are not taken there to public worship, but the services of the Church of England are celebrated in the school-room, such of the pupils as can read repeating the responses. Prayers concluded, a plain and simple lecture, adapted to the understandings of the congregation, is read by the superintending teacher; and the school is then dismissed till two o'clock, when the scholars re-assemble, and remain together, receiving instruction, till four in the afternoon.

In connection with this Sunday School there has been established, since the publication of the last Report, an Evening School, which is kept open on three nights in every week—Monday, Tuesday, and Friday—from seven till nine o'clock. This is conducted by the teachers of Trinity Church School and their friends, and the average attendance on the evenings mentioned is 70 children. The instruction is free of charge, except with respect to one halfpenny contributed by each family, to defray the expense of gas for lighting the room. The advantages of the Evening School are limited to those who attend the Sunday School. The instruction imparted consists of reading, writing, and arithmetic; and in addition thereto, the girls, during one evening in each week, are taught to sew, the articles made being distributed among them as rewards for diligence and good conduct.

SCHOOL FOR THE DESTITUTE, PLYMOUTH.

THIS School was opened on the 10th of May, 1847. Although the number of children in attendance is limited, yet, like similar efforts when rightly conducted, it promises to be of great service to the neighbourhood. The children have chiefly been gathered from the streets, or sent by the town missionaries—all of the right class, ignorant, rude, and dirty. The benefit of the instruction is shown by a marked improvement in their character and appearance—cleanliness, order, and attention. The Week Evening School was re-opened in October last, with an attendance of from 40 to 50. Although the boys when they entered manifested rudeness and impatience of control, yet there are pleasing indications of improvement to be seen amongst them. We give the following as an instance of the benefits that often accrue to the parents by means of the children:—A boy who attends the Day School came with his father and mother to the Sabbath Evening Bible Class. On being asked if his father felt interested on that occasion, he said, "My father cannot read, and he wants to hear about Jesus Christ; he gets drunk, but he does not know better, yet I and my mother read to him."

THE
RAGGED SCHOOL UNION
Magazine.

AUGUST, 1849.

Original Papers.

SCENES AND SIGHTS IN LONDON.

No. II.

GOLDEN LANE AND WHITECROSS STREET, ST. LUKE'S.

IN giving brief notices of different localities in London, our object will be twofold :—a description of the moral and social condition of the inhabitants generally ; and an account of the efforts that are being made for their improvement, through the agency of Ragged Schools. We are well aware of the many difficulties that may be expected in the prosecution of such a task. The real habits and condition of a class of people, living in a state of comparative isolation from the other classes of society—whose very vices are, in a great measure, hidden by the uses they make of the customs and privileges of civilized life—whose actions are modified, to some extent, by the restrictions of law, or performed unseen in the dark purlieus of the metropolis,—the real state of such a class of people is difficult to be ascertained, and not less difficult to describe when once discovered. We must, therefore, bespeak the indulgence of our readers, if, in bringing “hidden things to light,” we may occasionally be compelled to make such statements as may not appear quite in consonance with usual notions of delicacy. This shall ever be avoided as far as possible, but in all cases we shall prefer “declaring what we know, and testifying that we have seen.”

The neighbourhood selected for present notice is, perhaps, not so generally known as that to which reference was made in the Magazine for May ; but it is one of those places where crime and misery have been accumulating for upwards of a century, and on which the efforts of Christian benevolence have been but scantily bestowed.

Within Goswell Street and Bunhill Row, Old Street and Barbican, there is included a large district, studded with courts and alleys, almost innumerable, and inhabited by a population of several thousands, who are living in a state of practical heathenism. When the old buildings in St. Giles's and other such places were taken down, and new ones erected, a large number of the wretched inhabitants, who were turned out of those miserable tenements, found fitting counterparts to their former habitations in the overcrowded courts and alleys of Whitecross Street and Golden Lane. By such means, and the ever-increasing tendencies of sin and ignorance, the district has become one of those hotbeds of pollution with which the metropolis so greatly abounds, and between which it is often difficult to draw comparisons. Although the dusky dens of poverty and crime may be supplanted by airy buildings and happy homes, and the poor thus deprived of the only dwellings for which they are able to pay, yet a different agency is required to effect the removal of our social evils—an agency capable of enlightening the understanding, quickening the conscience, and purifying the heart.

The people, and their vocations, differ in some respects from those of Westminster. Among the criminal portion in the latter place there is more system, more combination, especially among thieves and coiners. The former more resembles an Irish colony, where the great battle and aim of life is to procure the means of sensual gratification.

It would be difficult to find a class of people whose lives are less influenced by any trace of religious feeling. Although living almost under the shadow of the parish church, not one in fifty is ever within its walls. Individuals have been met with, who, by their own confession, have not been in a place of worship for upwards of twenty years. On visiting Whitecross Street one Sabbath morning, about ten o'clock, we found it so completely crowded with human beings that it was almost impossible to pass along. There could not have been less than 2,000 persons present, many of them covered with rags and filth, some buying, others selling, and not a few were obtaining money for their wearing-apparel, to be in readiness for the opening of the public-houses in the afternoon. The number of shops we counted open in this and the adjoining lane was 210, in all of which business was being carried on with great activity. Such is the usual state of Whitecross Street on the Sabbath mornings, and Golden Lane presents a spectacle in the evenings not less painful. *Then* it is the publican's harvest-time, when crowds of men and women may be seen, ragged, rough, and filthy, spending the remaining hours of a desecrated Sabbath in gross and stupifying sensuality.

In Golden Lane and Whitecross Street there are no fewer than 28 public-houses and beer-shops, all of the lowest order, and chiefly supported by the poorest class of the inhabitants. The money is often

obtained for this purpose by negotiating with "the leaving-house," or marine-store keepers. As necessary auxiliaries to the public-houses, these places are numerous, their being upwards of forty in the two streets above-mentioned, many of which are the common receptacles of stolen property, and all of them open on the Sabbath.

In addition to the public-houses, the district abounds with what is usually termed "whisky-shops," or private houses opened for the illegal sale of intoxicating drinks. They are generally opened on Saturday and Sabbath evenings, about eleven or twelve o'clock. Into these dens, working-men and even strangers are decoyed when leaving the public-houses, where they are often robbed of their weekly earnings, while in many cases their wives and children are starving at home. In a small court, consisting of about twenty houses, we once discovered four or five of these infamous places, in which the very children were taught to pick the pockets of those who frequented them. In the same court, a female was murdered about three o'clock one Sabbath morning, at which time her offspring, consisting of two boys, were both in Newgate, one of whom was said to have been then in for the sixth or seventh time; he has since been transported.

In regard to a people who are utter strangers to moral and religious principles, it need not be a matter of wonder when we state, that with a large proportion marriage is the exception instead of the rule. From this cause arises much of the juvenile depravity which prevails in the neighbourhood. Another cause is the Sabbath evening dances, which are held in private rooms, the admission to which is generally a penny; these are attended by the young of both sexes, from seven to eighteen years of age. The following instances in relation to these places came under our own notice. An elderly decent-looking female called at a house in one of the courts, and inquired where the dances were held. It was a Sabbath evening, between nine and ten o'clock. She said she was a widow, and had a daughter at home whom she left dangerously ill, scarcely expecting to find her alive on her return. "But," said she, "I have another, thirteen years of age, who has lately given me much vexation, by associating with bad companions, and attending these dances on Sabbath evenings. This evening I have been informed that she is at a dance in this court, and I have come to try if I can get her home." On receiving information, she proceeded to the place, which she found crowded with children and youths, in the midst of whom was her own daughter. She succeeded in getting her away, but they had not proceeded far when the girl again deserted her, and returned to her wicked companions.

About four years ago we met with a fine tall girl, who, although only fourteen years of age, was in the habit of attending the Sabbath evening

dances, and not returning home until two or three o'clock the following morning. About twelve months afterwards she told us, weeping, that she had just come out of prison, in which she had lain for three months, having been convicted of theft. She seemed deeply penitent, promised future amendment, but added that her companions in sin were striving to lead her back to her former habits. She could not read—had no friend or protector but an abandoned and drunken mother. Had a Ragged School been open to receive her, she might have been saved from a course of infamy, into which we have too much reason to fear she has since fallen.

About three years ago a few individuals endeavoured to make some provision for these poor children, by hiring a small room for a Ragged School in one of the courts. On the first Sabbath afternoon about twenty-five children assembled. A poor shoemaker and his wife, a visitor from the Ragged School Union, and the writer, composed the company of teachers. A scene then occurred which we shall not soon forget, especially as it was the commencement of our Ragged School labours. While the lessons were going on, the door was rudely thrown open, and a strong rough Irishman, furious with rage, rushed into the middle of the room, seized a little girl, threw her down on the floor, and commenced beating her in a most brutal manner. On seeing this, the writer interfered, but his remonstrances were replied to by a volley of oaths and threatenings, the sincerity of which he found speedily proved, by receiving an unmerciful blow on the chest. At length, the fierce intruder took his departure, to the no small gratification of the teachers and their frightened children. In the course of a few weeks the little company began to diminish. A dance was opened on the Sabbath evenings in the same court, directly opposite the school-room. The children preferred amusement to instruction, and the last Sabbath evening the room was open the writer found himself alone, without either teachers or children. The only relief from the monotony of his position was the sound of the music and the dance, which were being carried on with the greatest activity on the opposite side of the court. Passing from this small and unsuccessful beginning to the present time, we now find a large school in active operation, under the management of a Local Committee. It is open daily, four evenings each week, and three times on the Sabbath, conducted by about twenty voluntary and paid teachers. About 300 children in the several classes are receiving instruction, many of whom would otherwise have been doomed to lives of ignorance and vice. In commencing this undertaking, the Local Committee contracted a debt of about £200 in the purchase of the remainder of a lease and school-fixtures, an amount which, we regret to say, the public have not yet enabled them to discharge.

Many painful and interesting cases have occurred in connection with the school, with two of which we shall conclude this paper, as they may further illustrate the character and condition of the poor children. One Sabbath afternoon a wretched-looking female called at the school, and stated that the mother of two of the scholars was thought dying, and felt anxious for some one to visit her. One of the teachers accompanied her to the abode of the dying woman. The day was hot and sultry, and as he passed along the lane he was met by groups of men and women, rough and filthy, who were spending the sacred hours in obscene and idle talk. At last he entered a close and filthy court, in the farther corner of which he was conducted up a stair, where everything seemed in keeping with depravity and vice. The house was inhabited by eight families, and the filthy and heated atmosphere was almost suffocating. On reaching the top of the staircase, he was led into a room, where a scene presented itself of a most painful description. The only furniture it contained was a small table, and the frames of two chairs; the floor was covered with various descriptions of filth, which emitted a heavy sickening smell. On a miserable couch in one corner lay a slender, emaciated, young female, rolling, moaning, and covered with perspiration. In a constitution, ruined by a course of sin, consumption was doing its last and fatal work. At the foot of the wretched couch lay a poor babe, sick and wasted—the dying victim of a mother's guilt. Before the visitor departed, the two little boys returned from school. On a subsequent visit he was informed that they were the only survivors of six children. Their dying mother was only twenty-six years of age, and had never been married.

Among the children attending Ragged Schools, we believe there are not a few parallels to the following melancholy case: those who, by the imprudence or death of their parents, are speedily brought from affluence and comfort to a state of extreme destitution. "Let him who thinks he standeth take heed lest he fall."

In describing the case, we must lead our readers, in thought, to a large and fashionable house, not far from Portland Place, in which, about eight years since, there lay a dying mother. She was the wife of a medical gentleman, of highly respectable connections. Two genteel little boys stood by her bedside, who had just been brought from a boarding-school to see their mother die. On being raised up in bed, she took the youngest by the hand, and bade him farewell, telling him he would never have such a mother again. Shortly afterwards she died, and how far her statement proved correct our brief narrative will soon show.

While on a visit to the Golden Lane School, one Sabbath evening last winter, we observed two boys enter, whose extremely wretched

appearance arrested our attention. They had neither shirts, shoes, nor stockings; their feet were black and swollen, and chapped with the frost. The clothing of each consisted of an old coat and pair of trowsers, filthy and ragged. Of the 300 children then present, they seemed the most destitute, yet in the polite answers of the elder boy there appeared traces of a superior training. They were the same brothers who stood at the bedside of their dying mother! Shortly after their mother's death, the circumstances of the father began to change for the worse, which was greatly accelerated by a course of imprudence and folly. A few months ago we visited him, where he now lives, in a wretched room, for which he pays one shilling per week. Broken in spirits and in constitution, he is often maintained by the charity of others.

About a week after we first met with the poor boys, through the kindness of a few friends we enjoyed the luxury of having them stripped of their filthy rags, thoroughly washed, and supplied with clean clothing. So altered was their appearance, that on entering the class on the following Sabbath their teacher did not know them. We regret to say, however, that the younger boy—a fit subject for a Juvenile Refuge—was led away by bad companions, and is now in prison, suffering through his father's folly and the want of a mother's care. The other, we trust, by timely aid has been saved from ruin. He was placed in a situation as errand-boy, where for the last six months he has conducted himself well.

We trust that the labours of the Committee of this School may be yet more abundantly blessed, and that those out of whose abundance a little may well be spared, may encourage them with more liberal assistance.

NEW REFUGE AND INDUSTRIAL SCHOOL.

OUR readers have been informed about Lord Ashley's Emigration scheme, through which 150 Ragged School Children were lately sent out by Government to Australia.

Perhaps they thought it was an easy thing to make up that number out of so many thousands attending our London Ragged Schools; such, however, was not the case. It was a very difficult matter. Much time and pains were expended on it, though the qualifications required were very low, yet so little advanced were the Ragged School pupils in knowledge, that it was a work of great difficulty to find 150 fit to pass the ordeal of the Emigration Commissioners. It was found that if this work was expected to go on successfully, some more systematic plan was

needed for getting boys up to the standard required—for giving them previous industrial training, and insuring good and efficient emigrants—emigrants who would prove an honour, and not a disgrace to the Ragged School Union operations.

It is now proposed to open an establishment for this purpose—an idea of the operations of which may be gathered from the following outline : The New Refuge to be open for homeless or destitute boys and girls, from any of the Ragged Schools, in connection with the Ragged School Union, who may be recommended as fit subjects for emigration by the local committee of the school, and approved of by the Central Society ; the age of such boys and girls to be above fourteen, and the period of their remaining in the Refuge to be limited to six or nine months.

Such candidates for emigration to be free to go as emigrants, or to take situations at home, even after admission to the Refuge.

A simple and wholesome diet to be provided, and beds to those who are homeless or most destitute.

Instruction in useful trades, or handicrafts, to be given to all ; as well as moral training, religious teaching, reading, writing, and arithmetic.

The best behaved and most industrious boys to be placed first on the emigration list.

The consent of parents, or other friends, to be obtained previous to the emigrants leaving their native land.

Provision to be made by a suitable outfit, and supervision and training on board ship, for the comfort and progress of the emigrants during the passage.

Fresh candidates to be admitted to the Refuge, as vacancies occur by emigrants leaving.

The instruction and training to be similar to that adopted at the Refuge in Pye Street, and in the Scotch Industrial Schools, the religious part being Scriptural and unsectarian.

The new Institution to be managed like the Pye Street Refuge, by a Sub-Committee of the Central Society, or by a body of gentlemen annually elected by the Ragged School Union.

PREVENTION OF JUVENILE DEPRAVITY.

MANY plans have been proposed, besides Ragged Schools, for ameliorating the condition of the lower classes, some of which we intend occasionally to notice. We have great pleasure in presenting our readers with a proposition of that excellent and most indefatigable magistrate, Mr. Rotch. His scheme is for the prevention of juvenile depravity, and the consequent diminution of the heavy burdens, cast first upon private individuals by numerous petty thefts, and lastly upon the county by the oft-repeated arrests, examinations, committals, prosecutions, and imprisonment of juvenile offenders. After showing that juvenile depravity has not been eradicated by the preaching of the gospel, the present means of education, or any system of prison discipline, he says :—

I propose that a bill should be passed by the legislature, the preamble of which should in effect state, that the fearful extent of juvenile depravity and crime in the metropolitan districts, and in large and populous towns, requires generally immediate interference on the part of the legislature. That the great causes of the said juvenile depravity and crime, appear to be the absence of proper parental or friendly care, and the absence of a comfortable home, and that all children above the age of seven, and under the age of fifteen years, suffering from either of these causes, require protection to prevent their getting into bad company, learning idle and dissolute habits, growing up in ignorance, and becoming an expense and burden on the country as criminals, and that such protection should be afforded by the State.

I propose that the various clauses of the Act should enact as follows—

I. That an Asylum for unprotected and destitute children be founded by the Government, to be called the Child's Home.

II. That commissioners be appointed to manage such asylum.

III. That provision be made in such asylum for instructing children in all useful arts, trades, and occupations suitable to the working classes.

IV. That unprotected and destitute children shall be deemed to include all children above seven and under fifteen years of age under the following circumstances :—Children driven from their homes by the bad conduct of parents—Children neglected by their parents—Children who are orphans, and neglected by their friends—Children who are bastards, and children who are orphans, and have no one to protect them or provide for them, or for whom no one does provide—Children who from their own misconduct have no protection or provision found them—Children who are idle or dissolute, and whose parents or friends cannot control their bad conduct—Children who are destitute of proper food, clothing, or education, owing to the poverty of their parents or friends, but whose parents or friends do not apply for or receive parish relief—Children who are destitute for want of employment, and children of the class which become Juvenile Offenders generally.

V. That any such child as aforesaid may be brought before any two justices of the peace, by any constable or other peace officer, or by any overseer of the poor or other parish officer, and evidence on oath being given to the satisfaction of such justices that the child is one of either of the classes enumerated in the foregoing clause, such justices may sign an order for the admission of the child into the asylum.

VI. That when in the asylum, if not claimed or redeemed as hereinafter provided, the children shall be subject to be dealt with as the state thinks proper, to serve as sailors or soldiers or workmen in public works, or as artificers or tradesmen, or as household servants, or as and wherever the state may require.

VII. That on a child being admitted into the asylum, inquiry shall be made by the commissioners as to the circumstances of the parents or other persons now by law bound to support the said child, and if found able to support, or to contribute to the support of the said child, the justices sending the said child to the asylum may make orders from time to time for any amount of contribution to be paid for or towards the support of the said child in the said asylum.

VIII. That such sums be collected for the use of the asylum by the overseer or rate collectors of the parish where the persons on whom the order is made reside, and that power be given to attach the property of such persons, or wages in the hands of masters, or due from masters of such persons, in cases of working people or servants, to satisfy the amount named in such order.

IX. That all children sent to the said asylum be taught several useful trades, arts, or occupations, besides the usual education of reading, writing, and arithmetic.

X. That if at any time any parent or friend should be able and willing to afford proper protection and employment for any child in the said asylum, subject to the approbation of two justices, the child may be permitted to leave the asylum on such parent or friend paying a sum to be settled by the commissioners of the asylum for such permission.

One general feeling which any suggestion for the taking of children away from parental care usually creates is, that it will be immediately abused by unfeeling parents wishing to get rid of the burden of maintaining their offspring, but it is conceived that the plan of taxing the parents or relatives for their maintenance in the asylum, as provided in the 7th and 8th clauses, will be an adequate check for the prevention of any such abuse, while the children becoming valuable by the sort of useful education that is given them, will no doubt induce many a parent to seek the means of getting their children home again, to assist by their valuable labour in support of the family. We know perfectly well that the first years of a boy's apprenticeship are never spent in really learning the trade he is apprenticed to learn—he is used by his master as an errand-boy, a servant, a groom, or even doing house-work, for some years, in many cases, before he begins to learn his trade—and why? because if he learned his trade at once, he would become so valuable that he could easily get work for himself, and so impatient to work upon his own account that he would be sure to run away before his time was up. We know by our experience in the House of Correction, at Cold Bath Fields, that a boy may be made an excellent shoemaker in twelve months, and that he might be made an equally good tailor in an equally short time admits of no doubt, while the business of a tinman, a shoeing smith, a painter, and an hundred others, are learned with similar facility. Each child taught a few of these useful arts, instead of being a burden upon would be a valuable addition to a family. I know I shall be told that the difficulty of providing for these children, however well taught, will be almost insuperable, and I shall see Parkhurst pointed at as a great example of this sad truth. It is in fact no example for me. There all the children *have been criminals*, have been allowed to drink deeply of the cup of vice, and if not after trial, have at any rate before trial been subject to the, I may say almost electrical, contamination of gaol association, so rapidly does it take effect. There the foul impress of felony or misdemeanour is stamped upon them all before they are offered to the public as useful members of society. The children of the asylum will be of a far different class. They will be taken before the actual commission of crime has been brought home to them, when surrounded by want, destitution and injustice, from the poverty, or drunkenness, or depravity of those who should be, but are not, their natural protectors, they would inevitably have fallen a prey to those who are ever on the look-out for just such suffering creatures, to make them, though only yet half willing, the tools of practised crime; to become, when further advanced in sin, hardened and emboldened in iniquity, and thus proper candidates for Parkhurst.

The experiment has never been tried of A STATE PROVISION for *innocent, but destitute and unprotected children*, nor of a compulsory payment from the parent for *the proper maintenance and education of his child*. I must not be told therefore of Refuges and Magdalens, and Schools of Industry, and Philanthropic Societies, and provisions for poor criminals on their release from prison, or of any results which have followed on their adoption, as reasons why my plan should not be tried—they are no examples for this purpose. I am satisfied from a long experience in such matters, that no difficulty would be found in placing out boys well taught, well brought up, under rules of strict discipline, and who have not yet become criminals. The expense of maintaining them as innocent children will be far less than that of maintaining them as felons, while we shall be destroying the root of this Upas tree,

which stands in the midst of every densely populated neighbourhood, spreading its branches so far in every direction that the good and virtuous even can at length reach them, and think they are destroying the tree by endeavouring to keep its unwieldy limbs within bounds by the pruning knife. A most fatal error!

How much longer will the overburdened rate-payers endure to see a drunken father, earning from thirty to fifty shillings a week, (and there are thousands of such,) turn into the gin-palace or the beer-shop with his hard-earned wages on the Saturday night, to spend it all in strong drink and debauchery. How much longer will that rate-payer be content to lose from his unguarded stall, or it may be even his well-watched premises, the petty articles which the starving children of that drunken sot are purposely sent out to steal to appease the craving of unsatisfied hunger? How much longer will that rate-payer be content to pay the enormous sums which are daily drawn from his two often slender resources, to pay the heavy cost of the repeated apprehensions by the police, examinations, remands, re-examinations, and committals by the magistrates and justices, trials and convictions by juries, sentences by judges, and imprisonments in our gaols, of those wretched children? How much longer will intelligent juries, men not only of common sense but of common humanity, continue to present the state of juvenile depravity, and the mode of disposing of juvenile depredators as unsatisfactory and inhuman, and be satisfied to see nothing done on either subject in the way even of an effort to improve? How much longer will the ministers who rule this great nation, be they of what politics or what party they may, remain deaf to the thousand tongues that are daily proclaiming, that nothing has yet met the hourly increasing evils of juvenile depravity, and not make some bold attempt to meet the difficulty in some new form and in some incipient stage, less appalling than that which idleness and destitution present when matured into vice and depravity? It must be remembered that the children with whom I propose to deal are the very same beings who are now dealt with by the state under the far more expensive character of criminals, and the simple question in the case, as a matter of finance, will be whether it would be more expensive to maintain any given number of innocent children, and educate them as I propose they should be educated, than to capture, try, and maintain an equal number of adult felons, at home and abroad, at the enormous cost at which they are now dealt with. No one could for a moment doubt that the balance would be greatly in favour of the new plan now suggested, if considered only as a financial one; but in every other point of view how far more desirable must it be to prevent than to punish crime? To change the system of education among the working-classes, and instead of teaching them to arrive at an excellence in reading, writing, and arithmetic, which only makes them seek places above that which nature destined them to fulfil, to have them taught those useful arts which they can employ in every situation of their humble station in society, learning to read and write, and keep accounts, merely as ancillary to those useful trades and occupations by which they are to get their living, and so to add to the general stock of comfort and happiness among their fellows. To stop the wages in the hands of the employer, which an abandoned and depraved mechanic would squander on his own ruin, and disburse it for him on the legitimate object of maintaining and properly educating his own offspring. In a word, to dry up the springs of juvenile depravity at their source, instead of endeavouring to deal with the raging flood of crime, which experience has long taught us when once abroad sweeps away with resistless force every barrier which finite wisdom has ever yet suggested for arresting its awful progress.

EDUCATION SCHEMES.

AMONG the various schemes lately proposed for educating the people, on a broader and more comprehensive plan than any yet tried in this country, is that lately published by a number of gentlemen of various religious denominations, resident in the county of Lancaster.

This plan being recommended by them to the serious consideration of *all classes, sects, and parties*, as sound and practical, we think a brief account of it may not be unacceptable to the readers of our Magazine.

This scheme professes to be neither governmental nor voluntary, but to partake of the good of both, without suffering from the disadvantages of either. It is, to give to the people themselves, in their *various localities, the power of taxing all equally, and of exercising control over the expenditure*. That is, *local rating, and local management*. This would entitle all the people (who choose) to participate in the benefits of these schools. If all paid, all would be entitled to admission for their children, and thus it would be necessary that nothing which would exclude any should be taught in these schools. All catechisms and creeds would need, (as a measure of simple justice to all,) to be avoided. In order to have free admission, there would need to be free teaching. The Bible, in all its simplicity—not sectarian dogmas.

The aim would be to improve, enlarge, and elevate the mind and morals of our juvenile population, and secure to them as much religious teaching as is *compatible with religious freedom*. In order to this, it is proposed that every township in the county shall have a School Committee, to appoint teachers, levy rates, etc.

The schools proposed are, 1st. COMMON DAY SCHOOLS, for teaching reading, writing, grammar, arithmetic, and geography; also, for training in moral and religious duties. The religious part to be from selections made by the Committee from the Bible.

2nd. EVENING SCHOOLS, for persons of the age of ten years and upwards.

3rd. INFANT SCHOOLS, for children under six years; and,

4th. INDUSTRIAL SCHOOLS, for the purpose of affording food and shelter during the day to that portion of our juvenile population which has no apparent means of subsistence, save by begging and crime; of instructing them in the foregoing branches of education, and in some industrial occupation, which may lead them to prefer a life of useful activity to one of idleness, rescue them from destitution and misery, and give them an opportunity to become honest and respectable members of the community.

In addition to the School Committee and Committee of the Township, it is proposed to have a County Board, to sanction the books to be used, inspect schools, dismiss teachers, (whose conduct shall be brought under its notice by appeal,) diffuse information, establish normal schools, etc., a full account of whose duties, and other particulars of this scheme, will be found in a penny pamphlet, published by Simpkin and Marshall—"Plan for a General System of Education for the County of Lancaster."

Poetry.

TWO VIEWS, OR, THE RAGGED SCHOOL DIORAMA.

BY JOSEPH PAYNE, ESQ., BARRISTER-AT-LAW.

VIEW I.—Darkness.

Say, who are these, so wretched, wan, and pale—
Half-cloth'd, half-fed—whose tongues are heard to rail :
Whose features vainly we essay to trace,
Through hair *around*, and dirt *upon*, the face ?

These are a set of England's ragged youth ;
England, who boasts her love of gospel truth,
Which bids us feed the hungry, cheer the sad,
Instruct the ignorant, and reform the bad :—
England, who spends her boasted wealth's increase
On Courts and Judges, Prisons and Police ;
Yet own'd not one asylum for the poor,
Where *wise prevention* takes the place of *cure* !

See how these children rush to vice and crime :
Some spend in begging half their daily time ;
Some, taught to lie and steal, with art and skill,
Their wretched hands and ragged pockets fill ;
Then haste away to fetid lanes and courts,
By stagnant pools, where infant misery sports,
And seek their home, scarce better than a sty,
Where drunken parents wild and wallowing lie !

The heart grows sick ; too sad the sight has been ;
Change we the picture, and reverse the scene.

VIEW II.—Light.

Say, who are these, who fill the scholar's seat,
Though badly cloth'd and fed, yet clean and neat ;
Whose smiling features we with ease can trace—
Thanks to the well-comb'd hair and well-washed face !
And whose young voices, taught to read God's word,
In hymns of praise to heaven are often heard ?

These are the self-same Ragged ones ye saw
Disdaining danger and defying law ;
Their busy feet to honest haunts have run,
Their busy fingers honest work have done ;
The begging trade, so highly priz'd, is o'er,
And he who stole has learned to steal no more :—
The parents on the child's improvement gaze,
Admire and wonder and amend their ways !

And ask ye what has wrought this change of state,
This wondrous change of scene ?—I answer straight :
Firmness and kindness, patience and true love,
By Him inspir'd who reigns in heaven above :
Who, when on earth, with woes and cares oppress'd,
Young children took into His arms and blessed.

The scene is pleasing, and the thought sublime,
That some are sav'd from wretchedness and crime;
Yet this is but a small and scanty band,
One *green spot* in the *desert* of our land.

Christians of England! if your land ye love,
This one thing seek all other things above—
To teach the young, and thus for good exchange
The men and women of the coming age.
Would ye have Christian virtue's high reward,
In unity at home, and peace abroad;
Strive that the thousands of neglected youth
Who crowd our streets, may learn the way of truth.
A few have much achiev'd, but they require
Aid from *the many*—grant them their desire:
If useful lives and happy death ye prize,
Behold their deeds, and "GO AND DO LIKEWISE."

Editor's Portfolio.

THE HOUSE OF SALVATION.

"WE went for a few miles by the side of the river Zaacken, with rocks and boulders in its bed in terrible confusion. Its waters occasionally disappear suddenly, and cease to flow for several hours; after which they as suddenly appear, and assume their usual level, a phenomenon not yet satisfactorily accounted for. We ascended to the Kockenfall; picturesque, but not equal to some we have seen. We went out of our way to call at the Rettungshaus, (the House of Salvation,) where orphans and children of the lowest and most miserable description are taken from evil habits and example, and clothed, fed, and educated by a pious man, who is the personification of faith and self-denial. He believed, as he told us, that he had a work to do, and God helping him, he could do it. Without any means but those which God sent him, mostly from persons he did not know, he set about building a house for his destitute children, a few of whom he had already gathered. He entered it before the walls were dry, without a bed, with only one spoon for seven persons, and scarcely a scrap of furniture of any description; yet he laboured on amidst incredible difficulties and hardships, till God sent supplies, and now he supports, educates, and trains to industrial habits, alone, 50 children, precisely in the same principles of confidence in God. He is often in difficulties, but supplies are sure to come in time for relief; and the children are trained to this dependence, for they are told the circumstance of want, and assembled for devotion when it occurs, and for thanksgiving when the answer from Heaven is sent by some human hand. Once he was almost in despair—no supplies in the house, every source of help drained; the children and himself had been very many hours without food, but they had scarcely left the Divine shrine, where in weeping and pleading they had presented their sad case, when the post brought an anonymous letter, with the Berlin post-mark, enclosing a note for a thousand dollars. Such is the reward of faith and humble labour in the service of a gracious Master! We took leave of the children, and dropped an offering into their treasury, deeply interested and instructed by the visit."—*Memoir of Mrs. Sherman.*

Literary Notices.

The Young Christian's First Reading Lessons in General and Useful Knowledge.—The Young Christian's Second Ditto. By the VICAR OF HARWELL. London: G. Bell, Fleet Street.

The peculiar features of these elementary school-books, and which especially render them appropriate for the use of Ragged Schools, are the superior excellence of the matter, the high moral tone which pervades it, its repleteness with intelligence, and the almost unsurpassable simplicity of the language. They are evidently the production of a mind deeply impressed with the infinite value of the human soul, and, therefore, with the importance of the work of training; but, at the same time, conscious of the wants, and sympathizing with the capacities of learners, to a degree we have rarely seen equalled. The subjects and sentiments, studiously selected, are facile and succinct in their arrangement; and, while of the most elevating tendency, often mixed with real poetry and sublimity of thought, are always apposite and appreciable. The language in the first Book is almost exclusively monosyllabic, and in the second confined to two syllables; yet every word is full of meaning. There is also this additional feature: the teaching is throughout felt by the pupil to be a personal matter; he is addressed directly by one who he feels is seeking to show him the nearest way to improvement and happiness. As most of the lessons refer to rural scenery and agricultural life, we think them remarkably suitable for youths in Ragged Schools who are likely to become candidates for emigration.

Bible Readings; or, the Young Christian's Third Reading Book.

The author's ability and judgment have been very usefully employed, in reducing to the capacity of young readers the portion of Old Testament history included by Genesis and Chronicles. The words rarely exceed two syllables, but with this modification, the language is mainly that of Scripture. It also possesses the advantage of brief explanatory foot-notes.

HINDE'S MEWS INTELLECTUAL IMPROVEMENT SOCIETY.

THIS Society was formed in January last, and was solely originated by the elder youths belonging to the Ragged School, bearing the above name. As it forms a new feature in connection with such schools, we think it worthy of a brief notice. The object of the members is to promote their own improvement in religious and general information. Perhaps one of the chief features of importance is the growing conviction on the minds of these youths, that *they* must be the chief instruments in effecting their own elevation and improvement—a growing feeling of *self-dependence*. To inculcate this principle in the minds of the children must be one of the leading objects of the Ragged School teacher.

On the evening of the 6th inst., a Public Meeting was held in the School-room, got up entirely by the youths themselves, chiefly for the purpose of explaining the objects of the Society to the more careless youths in the neighbourhood, and inducing them to join them. This would involve the necessity of joining the school, as none are admitted members until they first become scholars.

A Report of the formation and progress of their little Society was drawn up, and read by one of the youths, who acted as secretary, and which did him great credit. From this report it appeared that since its formation a small Library has been formed, a Weekly Class instituted, and several essays—On Honesty—The Shortness of Life—Lawful Amusements, and other kindred subjects, had been prepared and read by the members. The little Meeting, which was well attended, was addressed by several friends and supporters of the School, all of whom seemed gratified with the order and proceedings of the evening. As the whole matter is under the direction and fostering care of the Master and Committee of the School, we are quite assured that everything will be conducted with strict propriety, and that it will tend to promote the great ends of Ragged School labours—the diffusion of the great principles of honesty, industry, and religion, in the minds of our neglected youth.

Intelligence.

HUNTSWORTH MEWS RAGGED SCHOOLS.

A PUBLIC Meeting was held on Friday, June 15th, at the Literary and Scientific Institution, Edward Street, Portunan Square, to consider the propriety of establishing a Ragged School in the district of Huntsworth Mews. The Chair was occupied by the Hon. A. Kinnaird. Prayer having been offered up by the Rev. C. Hargrove, the Chairman expressed the gratification he felt in advocating the Ragged School system of instruction, and bore his testimony to the good that had been effected by its adoption.

The Secretary then read the Report, which stated that the school in George Street was full to overflowing, and that many who applied for admission were necessarily refused. This had been considered a sufficient reason for the establishment of another school in the district, to be called the Huntsworth Mews Ragged School. Sufficient funds had already been subscribed to meet the expenses of preparing and opening the school. The Ragged School Union, in addition to a donation of £10, had voted an annual grant of the same amount. Suitable premises had been already taken and fitted up at an expense of £80. Several friends had promised their services as teachers, and everything was ready for a commencement of operations.

The Lord Bishop of Norwich, in moving the adoption of the Report, and the appointment of officers, said he was glad to have an opportunity of saying a word on behalf of a cause which he considered one of the most promising and one of the most sanctified of the present day. Many objections had been made to the Ragged School system; but there had never been an Institution established, however good or valuable, that was not encountered by opposition, for people were always inclined to look at the objections before they studied the advantages. It had been said that it was impossible to reach the heart of the classes for whose benefit these schools were designed. He believed that it was possible to reach any heart; however hard

it might be, it would be softened by kindness and judgment, and this the experience of Ragged Schools had abundantly attested. His Lordship urged the importance of contributing to the support of Home Missions. Those, he said, who subscribed to Ragged Schools, were subscribing at the same time to Foreign Missions, and that in the best way, for one of the objects contemplated was the sending out emigrants from the schools to Her Majesty's Colonies, with good characters and Christian principles, and every one who was thus sent out might become a missionary among the heathen. Thus, if he had but one guinea to spare, he would give it to the support of home operations, as he should be thereby aiding the cause of missions abroad. How deeply ought those to be thankful who were placed in a better condition—who had higher advantages than the miserable beings beneath them! and how gladly should they offer an acceptable sacrifice of thanksgiving, by endeavouring to raise their poor and suffering fellow-creatures to a condition in which they might enjoy the blessings of religion, become useful members of the community, and be rendered acceptable in the sight of God! His Lordship concluded his address by requesting the Secretary to call upon him, that he might have the pleasure of contributing £5 in aid of the school about to be established.

The Rev. George Fisk seconded the Resolution. He said, he could not imagine that any one would now debate the question of Ragged Schools; at any rate he never expected to hear an amendment moved upon any Resolution that might be proposed in their favour. He was glad that the Ragged School question had engaged his attention, for it had brought him acquainted with an important class of the community, concerning whose condition he was before in a great degree ignorant. The Rev. Gentleman narrated some anecdotes, showing the destitution of the Ragged Classes, and expressed his entire confidence in the effort made by the promoters of Ragged Schools to remove it.

The Rev. James Stratten proposed the

next Resolution. The rev. speaker adverted to the effect produced on the minds of children by Ragged School instructions, and to the impression not unfrequently made by their means upon their parents and relatives. He alluded to the insufficiency of the ordinary modes of punishment to repress crime, as shown in statistical returns, and contended that no plan would be successful but that of going to the root of the evil, and rescuing the lowest classes of society from the pernicious influences to which they were subject, and which led them almost unavoidably to live in the constant violation of the laws of their country. He urged that Ragged Schools should be supported for the sake of posterity, lest future generations should suffer the consequences of the evils that we had permitted to accumulate.

William Locke, Esq., in seconding the Resolution, spoke of the inadequacy of Sunday Schools to afford instruction to the poorest classes of society; of the necessity which, in common with other Sunday School Teachers, he had felt for the adoption of some means by which these classes could be reached, and to the subsequent establishment of the Ragged School system. Of all features in that system he admired none more than that of its unsectarian basis, which admitted all to a share in its operations. The speaker urged that every one might do something in behalf of the cause; in attending Committees, becoming Teachers, collecting for the schools, and otherwise. He then stated some of the practical results of the Ragged School system.

The Rev. Mr. Scoble briefly supported the Resolution. He bore his testimony to the excellence of the principles on which the Ragged School system is based, and adverted to the benefits of education generally. He showed that there are latent powers in every mind, and that these may be developed and trained either to good or bad objects. Every man had a spark of divinity within him, and this it should be our greatest care to draw forth and cultivate, rather than suffer the development of that which was evil.

The Rev. J. Robinson proposed, that as Ragged Schools are primarily intended to improve the moral and religious condition of the children, the instruction given in this respect will be strictly in

accordance with the authorized version of the Bible, and the schools will be conducted on the broad and unsectarian basis of the Ragged School Union. In referring to the condition of the destitute juvenile classes of society, he said, that although they had no principle, they could scarcely be said to be unprincipled; they never had any principle; and they were guilty of no violation of any conscientious conviction rooted in their minds; they had been bred in an atmosphere of evil; anything else they had never seen, and the influence of any thing else they had never had; they were indeed but working out what might be termed the mechanical results of their physical condition, above the reach of any of the humanizing influences of society. Yet there was not a heart more susceptible of refined feelings than that of the ragged child, if treated with kindness, and with the direct aim and purpose of improving his present and future welfare. The basis of the instruction afforded was strictly religious, and no education but a religious one could ever bring about the desired reformation.

The Resolution was seconded by Mr. James Steward, and passed unanimously.

On the motion of Mr. Payne, seconded by Mr. Hanson, a vote of thanks was accorded to the Chairman. A hymn having been sung, the Meeting terminated.

GROTTO PASSAGE RAGGED AND INDUSTRIAL SCHOOLS.

The Annual Meeting of the above Schools was held on Friday afternoon, June 29th, in the New Room, at the Bazaar, Baker Street, Portman Square, the Right Hon. Lord Ashley, M.P., in the Chair. A numerous and fashionable attendance assembled on the occasion.

The Meeting having been opened by Prayer, the noble Chairman adverted to the frightful condition of the classes of society coming within the scope of Ragged School instruction, and drew a vivid picture of the probable future state of the country, if the evils associated with that condition were permitted to continue and accumulate. His Lordship appealed earnestly to the sympathies of the benevolent, entreating all who wished well to their fellow-beings to come forward and help the promoters of Ragged Schools in removing the evils existing at

the base of society, that a better superstructure might be raised.

The Secretary read the Report, from which it appeared that the institution was founded in 1846, and had gradually become extended to embrace the following objects:—An Infant Day School, at which there is an average attendance of 95. A Girls' Evening School, where reading, writing, and needlework, are taught to such as attend regularly, and conduct themselves well at the weekly class for religious instruction. An Evening School for Males, from nine to thirty years of age, in which secular instruction is provided for those who attend the weekly class for religious instruction. A Day School for Boys, from seven to fourteen years of age. Industrial Classes for such boys as distinguish themselves by regularity and good conduct at the Day School. A Refuge for Destitute Orphan Boys, who are provided with food, lodging, industrial, and other instruction. A Library and Reading Room in connection with the Evening School for Males, which is open nightly to the most deserving of those who attend there. On Sunday Morning, prayers and Scripture reading for the refuge orphans and boys who attend the Day School. A Sunday School for children of both sexes.

The Rev. Robert Walpole, in moving the adoption of the Report, and the election of officers for the ensuing year, said, it was unnecessary to expatiate at length in commendation of Ragged Schools, as their steady advancement was a sufficient indication of the immense benefits effected by them. He adverted to the evils connected with the congregating together of large masses of people in one locality. Large cities, he contended, were the natural home of the thief, the juvenile offender, and the deserted child. England, it was true, had risen to a high position among the nations of the world, but she had attained also a shameful pre-eminence in the rapid growth of her criminal population in her cities, and in the melancholy succession of apprentices to crime among persons of a tender age. Among the benevolent efforts of the present day, he did not hesitate to assign to those connected with Ragged Schools the foremost place. That these were producing a great moral revolution in the habits and lives of the children brought under their influence,

no one who had watched their operations could hesitate to acknowledge. The speaker alluded to the reproach cast upon England by the late Dr. Channing, with respect to the condition of the poorer classes in this country, and urged that nothing but the general establishment of Ragged Schools could render such a reproach uncalled-for. He rejoiced that a change was fast taking place, and looked forward to the time when the uninstructed classes would no longer be neglected, but would be shielded from the temptations to which they were now subjected, and have placed within their reach the temporal and spiritual benefits of which they were now deprived.

Mr. Wright, of Manchester, seconded the Resolution. He noticed the forlorn and despised condition of the poor juvenile classes of the country, attributing it to the neglect from which they had suffered. He adverted to his own experience in prisons and elsewhere, and showed how the youthful heart may be won by kindness and attention, where every other effort to rouse them to a sense of their condition proves ineffectual. He instanced cases which had come under his own observation, of the change brought about in the condition of those who had once been considered the outcasts of society, but who had been fortunate enough to meet with kind instructors and friends connected with Ragged and Sunday Schools.

The Resolution having been adopted, the Rev. Mr. Reed proposed: "That this Meeting desires to express its deep sense of gratitude to the Giver of all good, for the blessings which He has bestowed upon this institution during the past year; and cordially to recommend it to the sympathy and bounty of those Christian people who, not living for themselves alone, are willing to employ some portion of their spiritual and worldly gifts among a class of the destitute so lamentably in want of guidance and protection." The rev. gentleman urged the Meeting to consider well their responsibilities in connection with the Ragged School question. They were all guilty to a greater or less extent; for had they been more alive to their responsibilities twenty years ago, the present state of things could not have existed. He would have them connect their personal responsibility with their liberality. They were called

upon to contribute to these schools of the substance of which they were but stewards, and they were no more at liberty to expend their wealth for their own indulgence only, than they were to misapply any other talent which God had given them. The speaker urged the necessity of making the Bible the basis of all education, and instanced the condition of the continent as a proof of the worthlessness of secular education, not based on religious evangelical truth.

The Rev. John Branch, in seconding the Resolution, said, that people would feel more happiness in doing good than would be felt by those who were the objects of their bounty. If, therefore, they would wish to enjoy the comfort of their own homes, the benefits and blessings of their own firesides, and increase their social and individual happiness, they could not do better than devote a portion of their time each day to the interests of poor ragged children. The rev. speaker advocated the claims of Ragged Schools on the ground of the temporal benefits received by the scholars, as well as the spiritual advantages which the schools were instrumental in communicating.

A vote of thanks was then passed to the noble Chairman, after which the Doxology was sung, and the Meeting terminated.

BERMONDSEY RAGGED SCHOOL.

THE second Annual Meeting of the above School was held in the British School Room, Great George Street, on Monday Evening, July 16th, D. W. Wire, Esq., in the Chair.

Prayer being offered by the Rev. J. Lynch, the Chairman called upon the Secretary to read the Report, which showed that signs of decided improvement have taken place, and that those connected with the school as teachers or officers continued to persevere in their labours. It was stated that there are at present on the list forty teachers, who had engaged to attend one Sunday in each month. Of this number thirty-two are engaged during the morning and afternoon in the Sunday Schools. It was regretted that the Committee had been unable to procure new school premises, or to establish a Girls' School, because the funds were insufficient to justify them in taking this step. The receipt of a grant of £10 from the Ragged School Union, as also some

fancy articles, to be sold in aid of the funds of the school, and some wearing apparel and books for the use of the scholars, was announced.

The Chairman then spoke of the utility of Ragged Schools in general, and of the Bermondsey School in particular, stating that one look into the courts and alleys in the neighbourhood would be enough to convince, and plainly show that something was required to raise poor ragged children from their state of moral degradation, to a position in society where they might be useful to themselves and to mankind at large. This he said could not be effected by force, nor by harsh treatment, but by kindness and the influence of the Holy Spirit.

The Meeting was afterwards addressed by Mr. A. Anderson, of the Ragged School Union, the Rev. J. Lynch, Mr. Joseph Ingle, Joseph Payne, Esq., the Rev. J. Bodington, and Mr. P. Parker.

BROOK STREET RAGGED SCHOOL.

THE Second Annual Meeting of the friends and supporters of this Institution was held at the Music Hall, Store Street, Lord Ashley, M.P., in the Chair.

The proceedings having been opened with Prayer, the Chairman said, that the School in support of which they had met there that evening, was one which had very considerable claims, both upon the confidence and the best efforts of the Meeting. Although not a very extensive school, it had, in proportion to the means which had been placed within its power, produced the happiest results; he should say in a larger proportion than in most schools of the kind which had come under his observation. Was it not, he would ask, monstrous, that in this great capital of the Christian world, with a population of nearly two millions, and with wealth, power, and resources, which were almost inconceivable, there should be so large a mass of the population to whom the name of their Lord and Saviour was as much unknown as it was to the benighted Africans in the centre of the world? There was no great person in this metropolis who must not bear his share of this responsibility. He hoped that the Meeting, small as it was, would not be indifferent to the appeal which would be made that night on behalf of the Brook Street Ragged School.

Mr. Gordon, the Secretary, then read the Report, which stated that the school was established in October, 1843, and was situate in a court or passage, in the centre of a very populous neighbourhood, inhabited by persons of the lowest class of society. It appeared that the average attendance of children, males and females, was 160, there being occasionally 200, and that in 1848 an Industrial Class was formed, and some of the children were taught boot and shoe-making, and horse-hair picking, thus paying for the expenses incurred; some of the boys had been clothed and fed; eighteen boys and three girls were provided for last year; three girls and many of the boys had obtained situations; ten remained in the school. Many of those boys had been convicted and imprisoned as thieves, but were now entrusted to carry horse-hair to the parties employing the inmates of the Industrial School, and not only this, but to receive the money for the work. In addition to this, a class had been formed for girls, who were taught needlework. The Industrial Class the Committee held to be of the utmost value. The Committee stated, that though the establishment was now conducted at a less expense, they had, nevertheless, been compelled, from want of pecuniary resources, to dispense with the services of the regular master, and a debt had been incurred of £100.

The Meeting was afterwards addressed by Mr. Farrer, the Hon. Mr. Campbell, Mr. Power, Mr. Jardine, Mr. Northcote, the Rev. Mr. Capel, and Mr. Gent.

ESTABLISHMENT OF A RAGGED SCHOOL IN DERBY.

ON Thursday, 28th June, a Meeting was held in the Athenæum-room, for the purpose of establishing a Ragged School in Derby.

Sir Henry S. Wilmot, Bart., presided on the occasion. The Meeting was very respectably, though not numerously attended. Amongst those present were the Revs. R. Macklin, Wade, Wilkinson, Fisher, Abney, Dean, Pratt, Gawthorne, the Hon. and Rev. Alfred Curzon, and F. Cuthbertson, Esq., as a Deputation from the Ragged School Union, London.

The Chairman briefly opened the Meeting, and Prayer having been offered up by the Rev. E. H. Abney, the

Hon. and Rev. Alfred Curzon, in proposing the first Resolution, bore his testimony to the national importance of the subject which had caused their assembling.

Wm. Evans, Esq., M.P., seconded the Resolution. He felt glad that in Derby the subject had been taken up, and he was sure that, if earnestly and judiciously pursued, great good would follow.

The Rev. E. H. Abney moved the second Resolution, in a speech full of interest. He argued, at considerable length, that it was impossible adequately to reach the children for whom Ragged Schools were originated by any existing system; and that, if these children were to be efficiently cared for, their utterly destitute condition, physically as well as morally, must be a special object in view.

Mr. Alderman Barber seconded the Resolution, in a very feeling and eloquent address, in which he advocated the claims of the ragged boys and girls to the protection of the community, and pointed out the deep interest which all ought to feel in reclaiming them from their present career of vice and crime.

Mr. Cuthbertson, (deputation from the London Ragged School Union,) in moving the third Resolution, said, from what he had observed in Derby there were parts of it which must contain a poor neglected race, over whom neither British, nor National, nor Sunday Schools had any direct or even perceptible influence. He concluded an energetic appeal to his audience, to lend a willing heart and a helping hand to this good work, by which they would promote the welfare of society and the glory of God, and gave some interesting details from the statements of the police, and others, showing the great good which had been effected in several localities in London through the agency of Ragged Schools.

The Meeting was afterwards addressed by Mr. Alderman Fox, Mr. Starey, the Rev. James Gawthorne, Mr. Alderman Newton, and other clergymen and gentlemen.

EXTRACT FROM THE LAST REPORT OF THE ABERDEEN SCHOOL OF INDUSTRY FOR BOYS.

THE Boys' School of Industry was opened on 1st October, 1841. It has, therefore, stood the test of upwards of

seven years' experience. It was at first a doubtful question whether the children of destitution—of worthless and dishonest parents—trained to mendicancy and crime, could be rescued from their vicious, filthy, and debasing habits, and taught to submit quietly to the discipline of a school, to give regular attendance, and to acquire all the appearance and all the realities of social and civilized life. By the blessing of God the doubtful experiment has become an important and acknowledged fact; and this school, which for years shed its feeble and glimmering twinkle over a narrow locality, has now thrown a glorious beacon light over the wide extent of the British empire. The heart-stirring pleas of Dr. Guthrie have made the Industrial School for the destitute an object of deepest interest, as well to the statesman as to the patriot, to the man of highest wisdom and the woman of purest sensibility, so that in every large town in the kingdom Industrial Schools have been erected, or are now contemplated, wherein the child of neglect and destitution may be fed, trained to habits of industry, and taught the saving truths of the Gospel; and already the moral and social effects are being manifested in the visible diminution of vagrancy and crime. Much has been done, but there is risk that the good which has been accomplished may soon be lost, not from any want of activity or zeal on the part of the managers of these institutions, but from the lack of hearty interest and pecuniary support on the part of the community. Aberdeen has hitherto nobly maintained its place in the course of improvement. Following its example, many other towns have established one or more schools, but none, like it, can say that they have amply provided for the wants of every necessitous child, have removed every apology and every pretence for begging, and entirely abolished juvenile vagrancy. The Committee earnestly trust that this may not be the idle boast of a day; but the conviction is ever recurring to their minds, that it is easier to commence a popular enterprise, than long, and earnestly, and successfully to carry it on. Many praise, and all acknowledge, the advantages of bringing the young under the humanizing influences of moral and religious training, but not a few entirely

withhold or sparingly give pecuniary supplies; and it is with the deepest regret that the Committee advert to the fact, that one or two of the schools are almost on the eve of dissolution from the want of means; and it is evident that unless their earnest and repeated calls for aid are promptly and liberally responded to, the happy and hopeful inmates must ere long be cast out again, to misery and want.

The Committee rejoice to state that they can report as favourably of this school as at any previous period.

It will be seen from the following tables that the attendance, in point of number, and regularity, and the earnings in amount, will bear a comparison with those of any former year:—

On 1st April, 1848, the names of boys on the Roll were	96
New names entered during the year amounted to	66
And there were of re-admissions	35
	<hr/>
	197
Of whom got into employment	18
Provided for by Parishes	7
Left for the country	4
Removed by relatives	16
Left for various causes	41
On account of sickness	25
Died	4
	<hr/>
	—115

So that on the 1st of April last, 82 names remained on the Roll; and 25 of them are the children of widows, 2 are orphans, 3 are children of widowers, 37 have both parents living; but the fathers of sixteen of these have deserted their mothers, and 15 are illegitimate.

The following table shows the monthly admissions, attendance, and earnings—

	Admissions.	Attendance.	Earnings.
1848.—April	2	65	£6 7 6 $\frac{1}{2}$
May	8	60	9 4 0 $\frac{1}{2}$
June	5	63	5 17 14
July	4	62	6 5 0
August	7	60	4 6 0
September 2	6	64	5 8 4
October . 11	11	62	6 1 6
November 8	8	62	6 12 0
December 5	5	71	14 13 6
1849.—January	5	69	11 3 0
February 2	2	71	8 18 0
March	7	70	3 5 8
	<hr/>	<hr/>	<hr/>
	66	779	£88 1 8 $\frac{1}{2}$

The average yearly attendance being 64 7-12ths, and the average yearly earnings of each boy being about £1. 6s. 8 $\frac{1}{2}$ d.

THE
RAGGED SCHOOL UNION
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Original Papers.

EMIGRATION FROM THE RAGGED SCHOOLS:

LORD ASHLEY'S MOTION.

WE believe that neither the Ragged School teachers nor their scholars, are much in the habit of attending to the debates in the House of Commons, although the former class are greater benefactors to their country than many of those who engage in the warfare of party politics. The result, however, of Lord Ashley's Motion in the House of Commons, on the 25th of July last, was viewed by them with no common interest.

The teacher, surrounded by his class of ragged youths, whose interests he felt in a measure as bound up with his own, looked forward to the success of the effort, as the only way by which they could be provided with the means of earning their living by honest labour. The poor youths themselves were no less interested in the fate of the Motion. In one school, about sixteen lads had laboured hard for the last seven or eight months, that by good conduct and improvement they might qualify themselves for the expected boon. Never did culprit at the bar look with greater anxiety for the decision of a jury, than did some of these youths for the judgment of the Government respecting the Emigration Grant. On the favourable issue of this, all their hopes were centred. It seemed the only pathway through which they could pass from a vagrant life to one of honest industry. Their past experience had proved this. Many wearisome days had they spent, wandering the streets of London in search of employment. On many occasions had they—

“ Begg'd a brother of the earth
To give them *leave* to toil,”

But as often had their “ poor petitions ” been “ spurned,” because their necessities were so extreme—their clothes so few—their rags so many.

Had some of these deserving lads, on the evening in question, been allowed to tell their own tale in the House of Commons, of their fruitless efforts, their patient endurance, and their anxiety to do well, they would have shown themselves entitled to greater sympathy than the world is inclined to believe.

Early on the following morning, numbers hastened to the coffee-shops, and eagerly searched the newspapers, to see whether their noble benefactor and representative had been successful. Others ran to their school-fellows, inquiring whether they had obtained any intelligence. One poor lad, on discovering the result, exclaimed, "Our hopes are all up now ; Lord Ashley has lost his Motion !" The sad account was speedily communicated from one to another. Their hopes were crushed, by the closing up of what seemed to them the only avenue to respectability and usefulness. Similar feelings were entertained by many of their teachers and friends, who had also encouraged a faint hope, that at least some assistance might be rendered by Her Majesty's Government, for the promotion of a scheme fraught with so many important and beneficial results.

We are fully aware of the various objections that have been urged against the proposition, during the debate in the House of Commons, and by the public press. But very few of these objections are substantiated by facts, and in many cases they are raised upon premises which are altogether groundless. It is not our present intention to enter into the details of the argument, as it might prove of little practical benefit ; but there is one point to which we must briefly refer, as an act of justice to the objects of our sympathy and care.

We refer to an impression which prevails in many quarters, that the children of the Ragged Schools are composed chiefly, if not entirely, of the criminal class. This was evidently the impression on the mind of Sir George Grey, when, in reply to Lord Ashley, he said, "No doubt very great advantage might be derived by the removal of that very large class of which his noble friend spoke ; but then it should be observed, that they were the criminal, and not the merely poor children whose cause he was advocating." Now, we believe, that whatever instances Lord Ashley might adduce to prove a certain position, it was far from his intention to show that it was merely for a class of thieves and criminals that he sought the benefit of emigration. Of the 150 children who have already emigrated, very few of them were of the criminal class, although, in several instances, when at the *dépôt* at Deptford, prior to embarkation, they were branded with the epithet of "London thieves." Many of them had, in the midst of great privation, maintained as strict integrity as those by whom they were so unjustly charged.

It is true that many of the Ragged School children have been con-

victed of theft, and, no doubt, others have stolen who were never detected; but if our own experience is worth anything, it goes to prove that a very large majority of these children are as innocent of such charges, as those attending the National or British Schools. We consider the Ragged School system to be a *preventative* more than a reformatory one, although, in the latter case, it has also proved its efficiency. Our object is, to *anticipate* the work of the jailer, and by a wholesome course of moral and religious training, so prevent its necessity—to teach these children that “honesty is the best policy,” and that labour is more profitable than idleness and theft—to convince them of this before they become tainted by crime, and then supply them with the prospects of labour by emigration to the colonies. We point to the enormous number of juvenile criminals as a proof of the necessity of prevention, as shown by the dangers of the malady, and the difficulty of effecting a cure. We refer to those who have repeatedly been made the subjects of prison discipline, and eventually of transportation; and we maintain that, by early training, the school would have prevented the necessity of the prison, and at a tenth part of the expense; and instead of the youth being the sullen convict in chains, he might have been the happy emigrant in freedom. Through the agency of Ragged Schools, very many have already been *saved* from such a fate, and it would only have been receiving from Government a portion of the money, which would have otherwise been spent for their imprisonment and transportation, if assistance had been rendered in transmitting them to Australia.

A similar impression to that already mentioned is evinced by the writer of an article which appeared in the *Times* of the 26th July. When referring to the claims of the country population, he says, “Why is an industrious village lad to be denied, and a reformed pickpocket accepted? . . . Why tell the country boy, that his only chance of getting his passage paid to the colonies is to run up to town, do a little pilfering, get familiar with the jail, go now and then to the Ragged School, just as it suits him, and after a very mixed career, get sent out to the colonies?”

It was no small difficulty, a few years since, to convince the public of the necessity of adhering to the term “Ragged.” Some kind spirits thought it was cruel to degrade the children by such an epithet. These benevolent people are now satisfied on this point, and the children have not been injured. But we know of no surer way of degrading them, than by identifying the term “Ragged,” which is merely expressive of extreme poverty and neglect, with those of “criminals” and “pickpockets.” Because some of these children have been convicted of theft, it does not surely follow, that they are all thieves. But from the above quotation, “a little pilfering,” and “an acquaintance with the jail,” would seem to

be necessary qualifications for admission into a Ragged School, and by a *mere nominal attendance* there, secure a free passage to the colonies. Had the writer of that statement read Lord Ashley's speech attentively, he would have seen, that every boy had to attend regularly for six months in a Ragged School, four months an Industrial Class, and become acquainted with the elements of a religious and secular education ; and that the lad who "goes now and then to a Ragged School, just as it suits him," would never become eligible for emigration at all. The object is to send them out with *good characters*, after a sufficient term of probation and training, and not to place them on a footing with convicts, with the brand of infamy still upon them. Were this not the case, the "country lad" would better secure his purpose by committing a criminal act, instead of "a little pilfering," get comfortably lodged in the prison of Parkhurst or Pentonville, where he would be supplied with better food and lodging than ever he had before, and secure his passage to the colonies, without passing through the trying ordeal of the Ragged Scholar, who has often to go to school with an empty stomach, and make his bed at night under an archway.

We earnestly hope that the public may not be misled by such statements as those to which we have referred. To show how different are the conclusions of those who have properly investigated the subject, we subjoin the following article, which appeared in one of the daily papers, on the 24th of July :—

"There are few who will not have in remembrance the remarkable and interesting statement which was made last session by Lord Ashley, on the subject of our Ragged Schools. So deeply did it impress the Government, that within a fortnight Earl Grey consented to an arrangement, whereby 150 children were taken from those schools as Emigrants to New South Wales, partly at the cost of the Colonial Land Fund, administered by the Emigration Commissioners in Park Street, and partly at the charge of the Government at home. Under this arrangement 150 children were sent to Moreton Bay, Port Phillip, and Port Adelaide. They were selected from amongst 6,000 children, at 30 different London Schools. Every security was obtained as regarded their competency and fitness. They underwent no less than *five* scrutinising examinations. They were first examined by a local committee, which passed them, with its recommendation, to the Ragged School Union. They underwent a second examination by the committee of that central board. They were then examined a third time by one of her Majesty's School Inspectors ; and having passed his ordeal, they were examined by the Emigration Agent, who rejected nearly a third of them, on the ground that they were not qualified for the shearing of colonial sheep. Those, however, who were fortunate enough to escape the awful judgment of this gentleman with the shears, were passed for a final examination by a medical officer, competent to decide whether a ragged urchin's rash was a rash or something else, and if not found to be "something else," the child was sent on board.

"The scrutiny and sifting which the candidates underwent resulted in the selection of as fine a body of lads as ever were sent to a British colony. The result of the plan, tried even upon this very limited scale, has been,

as regards the Ragged Schools, peculiarly beneficial. To be selected as an emigrant has been to the Ragged School urchin the senior wranglership of his humble university. The prize was awarded on considerations—first, of length of time in the school and good character during that interval; second, of proficiency in reading, writing, and arithmetic, without a suitable knowledge of which rudiments no Ragged School boy has been sent to any of the colonies. Can the Emigration Commissioners give half so good an account of their Dorsetshire and Devonshire plough-followers?

"We have said that the prizes had an excellent effect upon the school. What effect do you suppose them to have had upon society? Here are the cases of two children sent out as emigrants:—

"1st. J. P., aged fourteen years.—Father dead; has a step-father, who, shortly after marrying his mother, turned him into the street. There he managed as he could, sleeping on stairs and doorsteps for above three months, during which time he never had his clothes off. He was employed during the day by the coiners of Duck Lane, in passing base coin, at which he was very expert—so much so, that they on several occasions endeavoured to entice him away from the Ragged School. This lad having, by good conduct for a considerable time, secured a free passage from the Government Commissioners as an emigrant, is now on his way to Australia, full of joy and gratitude and good resolutions.

"2nd. W. L., aged eighteen years.—Had not slept on a bed for upwards of three years, neither had his clothes off during that time—except when he got wet, and then he lay naked, in a hole under the stairs of an empty house in St. Herman's Hill. He had no recollection of ever seeing his parents, he being left at the door of Westminster workhouse when he was two years old. Was an inmate of the workhouse twelve years. He was sent from there on board a fishing smack; but, through the ill usage of the captain (as he said) he ran away, and came again to Westminster. There he lived by carrying for the costermongers in the Broadway, holding horses, etc. Was once in prison (Tothill Fields) for taking part in the Chartist riots; this, he said, was the happiest time of his life. This poor lad was the most miserable object the teacher ever saw. Divested of his rags, he seemed one mass of filth and vermin, which could not be fairly got rid of for a considerable time. He also became an emigrant to Australia."

"What would these children have been at home? Pests to society, idle and profligate, criminals in our gaols, or paupers in our workhouses—in either case at a heavy cost to the state and to the industrious population of the country. What are they in Australia? Industrious, well-paid, useful labourers. *Every child that has been sent out got employment within three days after landing, and at a rate of wages averaging somewhat more than £14 a year, besides keep.*

"But we will afford the reader an opportunity of judging for himself of the capacities of the children sent out, and of the demand for their services in the colonies. Here is a letter, highly creditable in composition, from a boy of fifteen, who was selected from the Broadwall, Blackfriars School, as one of the emigrants in the first vessel. He writes thus to his school-master:—

"Ipswich, Moreton Bay, Dec. 26, 1848.

"SIR,—I send these few lines to you, hoping to find you in good health, as it leaves me at present. We have arrived in safety, and thank God for it. We had a bad passage from Plymouth to the line. When we were within eight days' sailing of the Cape of Good Hope, they found we were short of provisions; but we still kept on, for a heavy gale of wind set in about the middle watch, which nearly carried our foremast away, but, thank God, it did pass away without doing harm. Three days after we left the Straits we came in sight of Sidney Head, and the fourth day, at six o'clock, we hoisted the Union Jack up to the foremast for a pilot; he came on board, and stopped for two or three hours, and then left us all the day. We were nearly all suffocated by the burning wind; it was just like standing before a large

furnace, it was so hot. As soon as the pilot left us a gale of wind came on all of a sudden, that we thought she had struck against a rock; she shook awfully, for the sails were out, but in less than ten minutes they were all down. The wind continued to blow all the night very hard, for we went at the rate of fourteen knots an hour. On Saturday night we left Sidney; we reached Moreton Bay on the Tuesday following. We went ashore on the 16th and 17th. On the 20th I went to Ipswich, where I have a good situation as gentleman's servant; I have twenty pounds a year, board, lodging, plenty to eat and drink. I have had a merry Christmas of it. Please to give my best respects to Mrs. Miller, Mr. Harriss, Mr. Truman, and to Mr. Martin. Give my kind love to Agnes Coleman, and tell her I wish she would come out to us, for I should have been quite happy to see her, and there is plenty of work for everybody. We were no sooner at the depôt than we were all hired. Walker has gone up the country as a shepherd, he being one hundred miles from where I am at present. Please to remember me to all the boys and girls.

"From your humble and obedient servant, J. RAVENSCROFT."

"Letters in a similar strain have been received from other boys. As far as the accounts have gone up to the present time, the whole of them are doing well; they are liked in the colony, and are contented with their position. The cost to the Government at home of sending out these children has not averaged, we believe, £5 per head, and they are disposed of for life; whilst in a prison they would have cost £10 a year, with the prospect—nay the almost certainty—of coming in again every year of their lives until otherwise disposed of.

"Such being the facts concerning this Ragged School Emigration, it may cause regret to hear that Sir George Grey has communicated to those who are responsible for putting the plan into operation, that the Treasury "are not prepared to sanction" any further expenditure on this head, and that they must rely in future upon voluntary contributions. We cannot quarrel with the principle of this refusal, though we regret its result. And yet the money was cheaply spent. The amount expended by the Home Government upon these 150 children was not, we believe, £1,000.* At Clerkenwell sessions, last year, there were 550 individuals, under seventeen years old, convicted of petty theft, at a cost to the country for prosecutions of £1,200, to say nothing of the cost attending their imprisonment before and after trial.

"Lord Ashley will bring this subject before the House of Commons to-day, and will at least call attention to the facts. Government say, "the sum required is so small, that it can be raised by voluntary contributions." But the Ragged Schools have plenty of demands for all their voluntary contributions. They have to hire, to fit up, to furnish their schools; they have to pay salaries to the teachers; to provide books, to make known their claims, and conduct their business. If the income of the Ragged Schools was doubled to-morrow, how would they apply the money? Why, looking at the necessities of the case, no doubt in multiplying the number of establishments. But by the loss of the Grant, a great stimulus to the prosperity of these schools is taken away, and this £1,000 lost, one great element of their prosperity is necessarily lost also."—*Daily News*, July 24th.

Efforts are now being made by the Committee of the Ragged School Union to raise a sum sufficient to send out at least a limited number during the present year. It is hoped that the public will show their appreciation of the scheme, by supplying the Committee with sufficient means, without interfering with the regular funds of the Union, or the prosperity and extension of the local schools.

* The whole amount was £1,500.

DUTY AND BLESSING;

BEING

NOTES OF A SERMON ON BEHALF OF RAGGED SCHOOLS,

PREACHED AT ST. MILDRED'S CHURCH,

BY THE REV. W. W. CHAMPNEYS, M.A., RECTOR OF WHITECHAPEL.

(From 1 Sam. xxx. 11—15.)

FACTS of the case stated.—Ziklag had been given to David by Achish, king of Gath. When the princes of the Philistines were jealous of David, Achish dismissed him, and so God delivered him from the entanglement into which he had brought himself. On his return to Ziklag with his 600 soldiers, he finds it smitten and burnt—a blackened, smoking ruin, instead of a happy, peaceful town, and all the inhabitants carried away by the Amalekites. They pursued the invaders. While on their way they came to a man, lying in an open field, apparently dying; his peculiar complexion and marked countenance at once tell them that he is an Egyptian. The advanced guard stops. What shall they do? Go on—march by—leave him? No; they brought him to David. What will he do? It's only an Egyptian—a poor man as his dress showed—a stranger—a dying man. What will be the use of stopping? he will soon die—he is not likely to be saved. The delay, if made, will be useless, and the time is very precious; the time wasted in delay may save their lost friends. Why then waste it? Why not pass on, and let the dying man die? wives, children, friends—all beckon them forward. But then this is a *man*, a *brother*, a *sick* man, as his poor wasted face too plainly shows—a dying man, unless they save him from death: he is alone in the open field. It is a chance if any other pass this way, and if no other does, he *must* perish. A little help may recover him. They have seen him—their march has been led to the spot where the forlorn stranger lies—God's providence has thrown him on them. What says David? We *must* stop and help him; this is our *present and immediate duty*, and we must do it. So they raise him up, put a little bread into his mouth, and he eats it. They pour a little water into his mouth, and moisten his parched lips; “they give him a piece of a cake of figs, and two clusters of raisins,” and when he hath eaten them, “his spirit comes again to him.” It is life from the dead; he revives and sits up; David asks him, “Whence art thou?” “I am a young man of Egypt,” said he, “servant to an Amalekite, and my master left me because three days ago I fell sick. We made an invasion upon the south of the Cherethites, and we burned Ziklag with fire.” Ziklag! the very place—here is one of the troop that destroyed it! • It flashes across David's mind that he will know the way they retreated, “Canst thou bring me down to this company?” The young man guides them to the spot. The Amalekites, like our Danes found by Alfred, are attacked, defeated, destroyed, except four hundred, and all the spoils are recovered.

Did they *then* regret their delay? did they find their time lost—their kindness thrown away? did they think that finding that poor stranger had been a thing of chance? did they see no higher hand in it than a hard, selfish master, casting away his servant because he was of no

further use to him? Did David reason so? did he not rather see an inseparable connection between *duty* and *blessing*? did he not see that the very object he was seeking seemed to be suspended upon their behaviour to that apparently dying man? did he not see how there was moral probation in that circumstance? If he, by reflection, saw the connection between *duty* and *blessing*, we, by reflection, *may* and *should* do the same.

There are those lying in our path whose state, *in themselves*, is as sad and pitiful as that of the outcast Egyptian, and whose influence on others is far worse. Was he deserted by his unnatural master—regarded only as far, and as long, as he could be useful? Was he left to perish when he became a burden, and did those who should have helped and aided him desert him in his utmost need, and leave him in the open field to die? Was he so sick that, without aid, he must have died? Was he starving? Did he want bread, and was there no one to break it to him? water to moisten his parched lips, and no one to give him any, though the well, perhaps, was near, of which he could not draw? Are there none lying, as it were, around our path—lying on the very course of our daily march—who are sick as he was, forsaken as he was, dying as he was, and lost as he would have been? Are there none whose friends have left them, parents forsaken them, mothers deserted them, and cast them into the open field of a cold, sinful world, to live if they could, or die if they might? Are there none that are sick unto death—sick of a disease that never failed to kill? Are there none whom we meet in our way, who are even worse than this—whose state is far more pitiable than the poor outcast Egyptian?

A man dying of the plague, and walking about with it, breathing it on his path, spreading it by his touch, communicating it by his clothes, carrying an atmosphere of corruption wherever he moves, dying and spreading death—such an one is worse than the Egyptian servant—and such an one is many a *ragged child*! Forsaken by those who should have been his protectors, corrupted by those who should have been his exemplar, spotted with the deep blue plague-spots of early iniquity, his lively fancy exercised only in sin, his young memory stored only with recollections of impurity—a dead carcass putrifying in the open field is nothing to the *walking* pestilence—to 30,000 such outcasts in the streets of London.

Christians, like David, are seeking first their own salvation—to recover the lost inheritance—those nearest and dearest to them are all their first care. It is no blame to David to wish to get back his lost dear ones. Grace does not outrage nature. It was the duty of the Amalekite to have helped his own sick servant. It was the duty of the parents and friends of these poor outcasts to have trained, taught, and helped them. That father who is now in a foreign land, living in sin with another woman, will have to answer at the bar of God for leaving his poor children. That *stepmother*, whose heartless conduct made the home so wretched as to drive the poor motherless child out of doors, will have to answer. Those drunken parents, who brought themselves to beggary and their children to the streets, will have to answer; they should have done their duty, and they will have to account for not doing it.

But will the Christian go on, and leave these outcasts to perish? Thrown on him as they are by God's providence, and commended to him by Christ's love—can he do so? The Ragged Schools give the answer. He cannot. He must stop. He must help to lift up those who are down—to give of his own bread—the bread of life, and the water of life, to the poor outcast. *This is his duty*, and he will do it; and 800 Ragged School teachers prove that Christians feel it to be so, each doing David's part.

But duty and blessing are united; we have seen how they were in David's case; but it is not one by itself—it is a sample, a specimen, one of a class. Duty and blessing ever go together, and it is in the way of duty that the blessing comes—"I being in the way, the Lord led me."

David's first and simple object was, to save the dying stranger's life. He thought of nothing beyond this. It never entered into his mind that *he* should reap any benefit from what he was doing. Neither, I am persuaded, has the Ragged School teacher. He has one object—by his instrumentality to save that dying soul, to raise that fallen being, to stop that plague that is destroying one and corrupting many, "to save a soul from death, and hide a multitude of sins." This is his *one* object. And if he can see this accomplished he has his reward.

If he can once see the dead awake from their sleep and look up—if he can see the death-fixed eye lighted up with the light of life—if he can once see the closed lips opened in praise and prayer—he has his reward. But assuredly there is another blessing in store. Every focus of malaria removed from a city, is a blessing to that city. Disease, as it sweeps over like a baloon, is held, kept, and stopped by malaria, as by a grappling-iron, and instead of a *lodger* becomes a *dweller*—dwelling to destroy; a *centre* of evil influence, the removal of which is a general benefit. The foul air cannot lodge in the mews behind the mansion, without injury not only to the poor servants of the mews, but the masters in the mansion. The court and alley that leads out of the splendid street cannot be full of disease, without tainting the whole air around it. The man who neutralises the evil influence of one such circle of malaria, benefits a whole neighbourhood; and every ragged child that is humanised and christianised, is such a centre of evil removed from a community, and changed into a centre of blessing—a planet moving along with an atmosphere of health, instead of the air of death and desolation.

PAUPERISM IN ENGLAND.—By the last Report to the House of Commons, it appears that the total amount of pauperism of 1848 was 1,876,541 souls. The habitual pauperism of England thus presents an average of numbers equal to the population of London and its suburbs. The pauperism of the previous year only amounted to 1,471,133 persons. The increase is partially accounted for by the swarms of Irish that have been driven across the Channel by the destitution of the distressed districts.

EXPENSE OF PRISON DISCIPLINE.—The expense of Parkhurst Prison in 1847 was £14,349; of Pentonville, £18,307. The total expense of prosecutions, removals, and subsistence of convicts, formerly paid out of county rates, is £343,000 a year.

EXTRACTS FROM THE FOURTEENTH REPORT OF THE INSPECTOR OF PRISONS FOR THE NORTHERN DISTRICT OF ENGLAND, 1849.

Comparative Cost of Cells and Cots.

"THE sums heretofore expended on prison buildings have, in some cases, been enormous. The cost is seldom less than £100 to £150 per prisoner, (a sum sufficient for building two or three neat cottages, each able to contain a whole family,) and in some instances it has been much more. A portion only (the newest) of the county prison at York, capable of accommodating only 160 prisoners, cost £200,000, which is more than £1,200 per prisoner, enough if it had been desired to build for each prisoner a separate mansion, with stable and coach-house!"

Juvenile Prisoners and Juvenile Scholars.

"I HAVE sometimes had to call attention to the tender ages at which children are occasionally sent to prison, ages at which, if they had been in the upper or middle classes of society, they would scarcely have left the nursery, and at which, if they had committed any offence, a few hours' separation from their companions would probably be the most severe punishment resorted to. To send a child seven or eight years old to an ordinary prison, to a fortress with grated doors and barred windows, guarded at all points, and surrounded by high walls, would seem when stated in plain terms to be an act both of folly and cruelty. And when not only the public money is wasted, and the child treated without regard to the feelings and fears of infancy, but, owing to the bad state of the prison, the little thing is placed in a position in which he is in danger of being corrupted for life, the picture in all its features becomes painful and revolting.

"Nevertheless, under present circumstances, a magistrate must often, however he may feel the evils of such a commitment, have great difficulty in determining what to do; and I am humbly of opinion, that the only effectual remedy is to have good juvenile prisons and well regulated industrial schools, (the latter to form part of our poor law establishment,) in one or other of which all children may be placed, who become either thieves or beggars."

From the Report of Prison at Newcastle-on-Tyne.

"IT is doubly painful, with reference to the demoralizing state of the prison, to think that a considerable portion of the prisoners are very young, and are therefore at an age when they can be most easily influenced for good or for evil. Last year there were more than 200 prisoners under 17 years of age. Under the circumstances which have been mentioned, it is not surprising that the number of recommitments is very great, especially among juvenile offenders.

"The following is the chaplain's evidence:—

"I am of opinion that, under present circumstances, confinement in the borough prison of Newcastle tends to the moral injury of those who are subjected to it—in fact, that the prison acts as a nursery of crime instead of as a reformatory.

"These observations bear specially on cases of juvenile delinquency. The number of recommitments among juvenile offenders is astoundingly frequent. About a week ago, I found on examination that eight boys then in prison, whose ages varied from ten to fourteen, had together been 104 times in the prison. One of them had been in the prison seven times before he was eleven years old."

Poetry.

PRISON THOUGHTS.

THE FOLLOWING VERSES WERE WRITTEN BY A PRISONER IN THE PRISON
OF DURHAM:—

Cag'd in a prison cell, how sad, yet true,
Does the lone heart bring former scenes to view,
'Till the rack'd mind, with bitter frenzy driven,
Maligns the just decrees of man and Heaven.
The grated bars, and iron-studded door,
The cold bare walls, and chilly pavement floor,
The hammock, table, stool, and pious book,
The jailer's stealthy tread, and jealous look,
Force back the maddened thoughts to other days,
When joyous youth was crown'd with hopeful bays;
E'er rank luxuriant folly reigned supreme,
As if this life was nothing but a dream;
Or the dire cup had seared the unblighted heart,
And caused all holy feelings to depart.
My father's home, my mother's cheerful smile,
Where sat affection free from selfish guile;
Each pleasant hour, so innocently gay,
Passed like a mellow summer's eve away.
No baneful passions fired my tranquil mind,
No wild unruly thoughts ranged unconfined;
But all was fair and gladsome as the grove,
Where warbling songsters live in artless love.
How changed my lot!—no sister, mother, sire,
Now fondly sit around the wintry fire;
No household song beguiles the lengthened night,
No homely jest creates a fond delight;
No Sabbath morning sees us now engage
In rapt attention on the holy page;
Or hears the swelling notes of praise and prayer
Borne on the breeze, and floating on the air.
Oh! could my parents' shades but bend on earth,
They'd mourn like me the morning of my birth.
Cursed be the hour when first I turned astray
From keeping sacred God's own hallowed day;
When first I learned to sip the poisoned bowl
That kills the body and corrupts the soul.
'Twas then my godly lessons, one by one,
Fled from my giddy heart till all were gone,
And left behind a waste and dreary wild,
A conscience hardened, and a soul defiled.
Oh! when I think on what I've been, and see
My present state, and think what I may be,
Despair and horror burns and boils within,
For years of folly and continued sin,
Until my brain seems bursting with the dread
Of Heaven's just judgments falling on my head.
Almighty Father! God of life and death!
Give, oh! give me a true and living faith;
Bestow thy quickening Spirit, and impart
Thy saving grace to tranquillize my heart,
That I may better live for time to come,
And rear my spirit for thy heavenly home.

Editor's Portfolio.

CRIME AND GENIUS.

SOME two years and eight months back, says the *Dundee Warder*, a youth, then entered upon his thirteenth year, was placed at the bar of the Justiciary Court at Perth, accused of stealing, or being in company with others who stole some loaves of bread from a cart on the Perth Road, Dundee. Though young in years, he was, in legal phraseology, old in crime. "Previous conviction" formed the concluding words of the libel on which he was charged, and the new conviction obtained sealed his fate, almost for time and eternity. At thirteen years of age, for stealing a loaf of bread—such is the merciful state of our criminal law—this child received sentence of seven years' transportation! and no doubt would have been sent to associate for the most eventful period of human existence with the polluted and abandoned, had something like a providential occurrence not taken place. It so happened, that after coming back to the prison, waiting to be shipped off to a foreign land, he was attacked with a disease in the elbow joint. Whether his journey to a penal settlement was prevented by this cause, we are not prepared to say; but certain it is, from the day he returned from the Justiciary Court at Perth, he has had to inhabit one of the cells in the criminal jail of Dundee. On visiting his lonely apartment the other day, we found him seated on a small chest, busily employed in mending the binding of books belonging to the library—an occupation, we were given to understand, in which he takes great delight. Around him lay on the floor of his cell several works on mathematics and astronomy, while the walls were covered with a number of maps of various countries in the world. If there was any lack of provision for the belly, there was no want of food for the mind. After some interesting conversation with the youth, in order to test his powers, the indefatigable teacher in the prison, Mr. Lindsay, who accompanied us, requested him to take up the slate, and determine the position of the moon on a given day, which he accomplished in a few seconds. On questioning him as to his early habits, he admitted that he had been from his earliest years a depredator; had attended the Episcopal Church along with his stepfather and mother, and occasionally the Sabbath School; but his mind at the time led him more frequently to seek the company of other boys, older and more dexterous in thieving than himself.

Passing to a neighbouring cell, along with the teacher, we were introduced to another youth, between sixteen and seventeen years of age. He was seated in his narrow abode on a low box, teasing old ropes, and though there was wanting the intellectual provision which the other culprit had at command, we soon felt convinced that here also the prison walls had attractions. Our attention was first called to a wooden erection in the corner of the cell; it was rough workmanship, for the only tool that had been engaged in its carving and erection was the fragment of a shoemaker's knife, stuck into a weaver's pirn, which somehow or other had come into his possession, the blade of which was scarcely an inch and half in length. On looking into this piece of rough mechanism, we perceived a water-clock in full and regular movement, the whole so adjusted that the hands on the dial-plate indicated time with considerable accuracy. Several other pieces of mechanism were shown us by the youth of his own construction, with no other tool, as we were assured all along, than the piece of a shoemaker's knife. The fate of this youth, like the other one, was somewhat hard.

He had been condemned to banishment for life, for a crime of which, at the bar of the court, he declared his innocence, and from which declaration he has never yet swerved. The offence of which he was accused was a very heinous one indeed—setting fire to a mill for the sake of plunder, in the month of January last. A reward was offered for the guilty person, and two brothers, along with a *socii criminis*, were the chief witnesses, on whose testimony the charge was found, proven, and sentence of banishment for life was recorded against two youths, both of whom protested that they were innocent of the offence laid to their charge. One of the two has been sent off to the settlements, but the other, the one noticed above, who perseveres in the maintenance of his innocence, being under age, remains in prison.

The following letter, containing particulars as to these two interesting youths, has been obligingly sent us by Mr. Lindsay, the teacher in the prisons :—

“SIR,—In reply to your interrogations about the mathematical acquirements or mechanical genius of two boys in Dundee prison, the following statement may be given :—The first boy was sentenced, nearly three years ago, to seven years' transportation; but, owing to bad health, has not yet been sent away. When he came first to prison he could read and write, and was acquainted with the first four fundamental rules of arithmetic. I requested him to commit to memory and repeat to me psalms and chapters, and promised, as usual, small prize books. He soon repeated all the paraphrases, and a great number of psalms and chapters, and would repeat to me as much as I pleased. I urged him to advance in arithmetic, and he soon finished it. I gave him books in algebra, plane and spherical trigonometry, and practical mathematics; and, with such hints as I gave him in passing, he has become intimately acquainted with all these. I furnished him with books on astronomy, and gave him astronomic tables; he has become such an adept in the calculations of celestial phenomena, that I frequently employ him to verify my own calculations. In countless instances he has verified the Nautical Almanac, and could now almost construct one. He is acquainted with the most important of the lunar perturbations, and can determine the position of the moon, stars, and planets, within a few minutes of the truth, for any given time in past and future centuries. He knows the most important theorems and problems of geometry, and has lately begun to the Differential Calculus. He can read French pretty well, and has read, and almost understood, Delembert's book, ‘De la Lune.’ He is intimately acquainted with the Bible, and has read almost all the books in our library. When I last saw him he was engaged making from the Bible a chronological table, and comparing it with other tables of chronology. His favourite pursuit is the calculation of eclipses and transits, and was much spurred on when I lately showed him, through a telescope, the transit of Mercury. On his first coming in he had many bad habits, tore or scribbled the books, and in many other respects transgressed the prison laws; but these habits have long ago left him, and for more than a year he has not been found fault with by any of the officials. He is about sixteen or seventeen years old.

“The other boy, about seventeen years old, was sentenced at last Perth Circuit to transportation for life, but has not yet been sent away. On his coming in he could scarcely read, and could not write at all. At first he showed a strong disposition to drawing portraits, and other things, and, without any instruction from me in this art, he has attained great proficiency. Our Governor, Mr. Mackison, himself a first-rate draughtsman, has given him hints in this department, and has formed a very high opinion of his genius. He next came out in the character of a mechanic, and with

small bits of wood and clay, and a broken knife, his only tool, he formed a remarkably good model of a steam engine. I urged him to make a clock, in order to know the hour by it, and gave him a few hints how he should proceed. To accomplish this he made many attempts, but his great difficulty was with the pendulum. He formed the idea of a water clock, and this idea seems to be entirely his own. He makes water to trickle into buckets of wood, which he has made with his knife, and, by means of wheelwork, has succeeded in making a tolerably good clock, which might have served for common purposes before the discovery of the pendulum. When passing I still urge him to the pendulum, and lately showed him the mechanism of a clock. I agree with Mr. Mackison in thinking that he has great fertility of genius; and I cannot but think that both he and the other boy might, by peculiar management, become ornaments of society. Inferior to these two, we have a number of boys that have made considerable progress in learning. In conclusion, I beg leave to state in writing what I have often stated in words, that the whip, and not the prison, is in my opinion the true reformer of juvenile delinquents.

"Yours truly, J. B. LINDSAY."

Literary Notices.

The Axe laid unto the Root of the Trees. A Sermon preached on the occasion of the Death of the HON. A. F. P. ASHLEY, at Harrow Chapel, on Trinity Sunday, June 3rd, 1849. By the REV. G. T. WARNER, M.A., Assistant Classical Master.

OVER the melancholy circumstance which occasioned the delivery of this most appropriate Sermon, not a few have deeply mourned. Not only has the deepest sympathy been felt, for those who have experienced the breaking up of the most tender of earthly ties, increased by so many endearing associations, but it is the painful conviction of those who best knew, that the loss is not *alone* to the few, but also to the many—to the church, the world, and *especially the poor*.

Possessing an experimental knowledge of the gospel of Christ—the true antidote for the world's miseries—intellectual capabilities of a superior order, an increasing sympathy for the poor and the destitute, which he often practically manifested, and early privileged with the precepts and example of his distinguished father, in whose footsteps he seemed anxious to follow—his loss is one which the coming generation may feel, but the extent of which it will not realize. Nor will the smallest share of the loss be to that sacred cause he had so much at heart, and for the promotion of which our pages are specially devoted. It is, therefore, that we feel it a painful, yet pleasing duty, to present our readers with the following extracts from the Sermon, which are fraught with so many incentives to reflection and gratitude:—

"For this sense of the need of forgiveness God waits. This is absolutely necessary to every one who would repent, that is, turn to his God that he may live. How touchingly have I seen this exemplified in him, who three Sundays ago was sitting here amongst you, but now 'sitteth in heavenly places with Christ.' At the early age of sixteen, after a singularly blameless childhood, bearing a good report from home to his first school; from that to this; living without reproach amongst us, as

we all know, and as I dare not trust myself particularly to describe; he is suddenly called to a bed of sickness, which he believed would be his bed of death. He does not say, 'I have done no harm to any one; I have done good to many; I have pleased and obeyed my instructors; I have pitied the poor; I have not blasphemed; I have revered—I have even loved my God.' He says nothing of this kind. He sends for a book, which he had used in health, in which the passages of Scriptural doctrine, commandment, and promise, are arranged in chapters; and anxious to have these, not scattered, but condensed rays of pardoning light shining on his soul, he says to his attendant, 'Read to me about the forgiveness of sins.' The forgiveness of sins! how powerful a rebuke to the self-righteousness of many!"

"It was because the Scriptures spoke of the forgiveness of sins through the Son of God, that our departed friend had peace in his death. For when the twenty-second chapter of Revelation had been read to him, he said to his mother, 'Oh! the joys of heaven seem too intense and glorious for such an one as I am;' and when, in reference to this anxiety, a minister of Christ reminded him of the words in the seventh chapter of the Revelation of St. John, which describe the inheritors of that holy kingdom, 'These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God;' he heard of the blood—the rebukes of conscience were silenced; the rising trouble of his heart passed away, and his soul returned to its rest."

"On one occasion, in his illness, when the second chapter of the Epistle to the Galatians was being read to him, he asked that the 17th and 18th verses might be read twice: 'If while we seek to be justified by Christ we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid; for if I build again the things which I destroyed, I make myself a transgressor.' You see how his soul longed after holiness, dreaded to abuse the justifying grace of Christ. He cast himself on the Almighty One for the sanctifying grace of life. Hence, in choosing a hymn to be especially read to him, he chose 'A Litany to the Holy Spirit,' in which each of five consecutive stanzas terminates with the prayer, 'Blest Spirit, comfort me.' And may I not add, that a general conformity in his whole conduct to the will of God, during his life, speaks to us of those good works, which the baptism of the Spirit had wrought in him, but of which he when dying made no mention. Naturally reserved in the communication of his own feelings, he was more so with reference to the emotions of his soul. But his life spoke enough to his family and to all who knew him. Toward his instructors he was orderly and diligent in the discharge of his duty; and not only so, but grateful for their teaching, and affectionate in his esteem of them. Toward his equals and companions he was patient under injuries, doing good for evil, not morosely separating himself from their company; cheerful, but not frivolous. Toward those younger and lower than himself he was invariably kind and considerate. For the poor, whom he deeply pitied, he was wont, when occasion offered, to labour, visiting them in their homes and schools, and always showing a lively and patient interest in the works of his distinguished father for their temporal or spiritual relief. Toward his parents he so conducted himself that they can now describe him as their 'blameless and blessed child.' Toward his God, as I have had opportunity of observing, both at his confirmation and since, he showed the power of a sober-minded and holy fear, which guarded his lips, and preserved him amidst temptations. 'Whoso loveth me keepeth my words,' said Christ. The word of God he kept. He had read it largely and thoughtfully, and he gave touching evidence of his anxiety for the glory of God, and the happiness of his fellow-men. Only a few days since, when mention being made of the probably near approach of the close of this dispensation, and of the opening of a brighter, he cried out, 'Oh! how glorious to think of the speedy termination of this wicked and miserable world.' In all these things we see 'the fruits of the Spirit,' the sufficient evidence that he had been 'baptized with the Holy Ghost and with fire.'"

"And now let me add a few more words for your own sakes. You have sympathized with him in his sickness; you offered your prayers in his behalf. How solemnly, how affectingly, did such petitions mingle in the confirmation service of many, and in that of their first communion! And your prayers, my dear brethren, have been heard—have been answered. He had from God 'patience under his

sufferings.' Once during their course he was heard to utter, not in the loud language of impatience, but in the soft whispers of gentlest resignation, which felt, but resisted not, his portion of the curse!—once was he heard solemnly to breathe the ejaculation, 'O! Adam, Adam, why didst thou fall?' And he had from God, besides this, 'patience under his sufferings,' 'a happy issue out of all his afflictions;' happy in the manner of it; for, as we were all hoping, himself as well, that he would recover, he was removed at last, suddenly, without the fear of death, without its struggle, without the pang of bidding farewell to those he must have mourned to leave. And that he was happy in the result of his issue from this world who can doubt, who believes that the spirits of all who depart hence in the Lord are even now in rest and felicity?"

"'The axe lieth at the root of the trees.' The hand of the invisible Feller hath not yet lifted it, but his messenger crieth, 'Repent ye,' and that now; for 'every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire.' Repent then, *now*. Defer not the all-essential change till your death-bed. What though you should lie there thirteen days as he did, listen to his experience and be wise? On being asked by his father, 'Can you think, my dear child, as you lie there?' he replied, 'Yes, I can; but—I have been thinking how futile a thing must be a death-bed repentance; if I had not made my peace with God before I came to this, I should never have been reconciled to Him.' Lay to heart, that you may repent, the tender and urgent arguments, expostulations, that reach you from your homes, from the hearts of your fathers and of your mothers, from your friends, from this pulpit every Sabbath, from the death-bed of our departed friend. As he lay a-dying, he cast his arms fondly around his father's neck, and said, 'I want to bless you and thank you, dearest papa, for having brought me up as you have done; for having brought me up religiously; I now feel all the benefits of it; it is to you that I owe my salvation.' Oh! I can well believe, my dear young friends, that if you were lying on your sick-bed, you, like him, might say, 'Read to me about the forgiveness of sins,—you might say, 'the joys of heaven are too glorious for such an one as I am;' you might select that Holy Litany, 'Blest Spirit, comfort me;' you might say, too, with as much sincerity, though, perhaps, with more alarm, 'How futile is the idea of a death-bed repentance.' But oh! see to it, I do beseech you earnestly; see to it, that you may also be able to say to those who have taught you the love of Christ, 'to you I owe the salvation of my soul!'"

The Axe has been laid unto the root of the tree. The flower has been nipped as it began to blossom, and give promise of precious fruit! May the perusal of these affecting statements be the means of arousing many young minds to activity on behalf of those poor outcasts, for whom he prayed and laboured; so that at the last great day they may meet with those who shall own *their* instrumentality, as a means of blessing, in the hand of God, and say "To you I owe my salvation!"

Correspondence.

To the Editor of the Ragged School Union Magazine.

SIR,—On Wednesday Evening, the 18th July, I was present at the Second Anniversary of the Clare Market Ragged Schools, which was held at the Vestry House, opposite St. Clement Danes Church in the Strand; a number of very good speeches were delivered, one particularly by Mr. Joseph Payne, full of rich humour and practical observation; but there was one speech, which forcibly impressed itself on my mind, and sent me home full of thoughtful musings. The speech I refer to was that of the Rev. F. D. Maurice, M.A., Professor of Divinity at King's College, London, whose remarks were to the following effect:—"His learned friend, Mr. Payne, who had addressed them, had delighted them with his brilliant humour, and he was quite

right in expressing himself in such pleasant strains, for he had borne the burden and heat of the day, and might fairly rejoice at the good he had accomplished; but the case was far different with the clergy; they had no right thus to speak, for they had been supine; they had neglected to grapple manfully, as they ought to have done, with the great evils of our social system, and the consequence was, that their other efforts had been impeded by the vice and immorality by which they were surrounded; to them therefore belonged shame and confusion of face. He trusted, however, that they were beginning to recognise their duty. He was connected with an establishment where persons intended for the clerical function were trained, and they always insisted on the duty of 'practising,' as well as 'professing,' the principles of the Bible. It was no use 'professing,' if we did not 'practise,' the precepts of Him 'who went about doing good.' Such language, sir, at such a time, and from such a man as Professor Maurice, who for some time past has been known to the educational world by his brilliant and zealous exertions, is particularly valuable; it cannot be too highly estimated; it tells a tale with which pious Churchmen have long been painfully familiar, but it fills them again with hope, that the clergy will more literally than for some time past, attend to the exhortation which the bishop gave them at their ordination, "To seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." And it is most gratifying to know that the Ragged School movement has been not only patronized, but brought into action, in several of the most destitute districts of the metropolis, by some of our best clergymen; but, sir, we cannot shut our eyes to the fact, that the great body of the clergy are not with us. What is the reason? It cannot be that they disapprove of our exertions; our efforts cannot fail to prove an assistance to their own: perhaps the matter has not been brought before them as it ought to have been—systematically; but whatever the cause, the fact remains the same. And here I would make a suggestion: why should not every parish or district have its Ragged School? and why should not the Rector or Incumbent be at the head of its management? Of course, I write this for members of the Church of England; other communities might have, and I should be glad to see them have, as many as they pleased, but it cannot be denied, that the Church of England has many more appliances than others, and therefore should be expected to do a great deal more than they, and (forgive a Churchman for saying it) she could if she would. The School whose Anniversary I attended might in some degree serve as a model; the Rector of the Parish is its President, and Chairman of the Committee; the Curates are active members of the Committee, as also are several of the past officers and substantial men of the parish; the Scripture Reader is Secretary; and, if I am not misinformed, several other Schools have a similar management. What a grand sight it would be if all the clergy and parishes of London followed their example!

I would just mention in conclusion a cheering fact, which may be looked upon as a sign of the times. A part of the *curriculum* for theological students at King's College, the establishment with which Professor Maurice is connected, is, instruction in the best mode of managing a Ragged School, and each student is expected to take a class one night in the week at least, at a school formed under the superintendence of the principal of the college! When we remember the small beginnings with which the movement commenced, it must surprise us not a little to find the matter taken up in this way; but, let none imagine that even the humblest of those who have hitherto striven manfully in the work may now become indolent—they ought rather to buckle on their armour afresh, for the battle is scarcely begun! we have hitherto been as it were only skirmishing; mighty efforts will be required, and no soldier must be absent from his post; we must fight even to the death, if needed, for the moral regeneration of our country. Do we despair of success? Do we think the chances of victory exceedingly small? Indeed, they would be if they depended upon our own exertions; but the "battle is the Lord's," and he will not withhold his power; like the saints of old, we shall "overcome by the blood of the Lamb, and the word of His testimony;" victory shall be our reward, bringing peace and happiness in its train, and we shall be led to exclaim, with grateful surprise, in a true and proper sense, *Tempora mutantur et nos mutamur in illis.*

I am, sir, your most obedient servant, "A CHURCHMAN."

Intelligence.

SOUTH LONDON RAGGED SCHOOLS.

THE third Annual Meeting of these Schools was held at the Horns Tavern, Kennington, on the evening of Thursday, the 7th of June. Lord Ashley had been announced to preside, but a letter was read from the noble Lord, stating that his recent domestic affliction, the loss of a son, prevented his fulfilling the engagement.

In the absence of his Lordship, D. W. Wire, Esq., was voted to the Chair. In introducing the Secretary to read the Report, the Chairman said, the experience of the past year amply demonstrated the necessity for Ragged Schools, and also the great benefits that had flowed from the instruction imparted in them. He thought they could not point out an example more worthy of imitation than that furnished by the teachers in Ragged Schools, for they could not engage in it from any other than the purest and holiest of motives; and the result of their labours was often signally successful. The supporters of Ragged Schools could now congratulate themselves on their success, for there had not only been found funds to carry them on, but the movement was even becoming fashionable, for the rich, the great, the noble, the refined, were to be found amongst the advocates of these schools.

The Secretary then read the Report, from which it appeared that the number of boys admitted during the past year was 169, and of girls 147. The average attendance of boys was 51; of girls 66. Two boys had, by the kindness of Lord Ashley, been provided with passages to Australia, and were doing well there. The financial statement showed a balance of £15. 0s. 5d. due to the Treasurer.

Charles Hindley, Esq., M.P., moved the first Resolution. He said, the Report contained these words, "We appeal to you whom God hath made so to differ from these unfortunate children." Why, he asked, was not he one of those ragged children? why was not he picked up from under a cart some night? why was not he left in ignorance and vice? His answer must be—through the merciful providence of God. Thus it was

with others, and it was incumbent on them to show their sense of the obligations under which they lay to that Providence, by raising those poor children to a higher position, and instructing them in knowledge and virtue.

The Rev. Charles Kemble seconded the Resolution, and made some able remarks on the principles and results of Ragged Schools.

The Rev. Mr. Hussey moved the next Resolution, consisting of an expression of thankfulness to God for the prosperity of the Schools, and pledging the Meeting to do its utmost for the extension of those successes. He spoke of the necessity of education, and related some incidents proving the efficacy of the instruction given in Ragged Schools, to convert sinners to the knowledge of the Saviour, and urged them to do all that lay in their power to further the noble cause.

The Rev. John Branch, in an address abounding in facts illustrative of the good effected by Ragged Schools, seconded the Resolution.

The Rev. J. Chorley moved the next Resolution—That that Meeting considered Ragged Schools, conducted on the principles of the Ragged School Union, the best means, under the Divine blessing, to improve the social, moral, and spiritual condition of the degraded and once neglected portion of the youthful population, and acknowledged their special claim upon the sympathy of all Christians.

Mr. Walker, of the City Mission, seconded the Resolution, and related the history of the happy death of a lad who had been rescued from the deepest misery, and trained to morality in a Ragged School. He trusted to see this metropolis ultimately roused, and come forth to the help of the Lord against the mighty evils that now crush to misery and vice the lowest classes of the land. The Resolution having passed, a vote of thanks to the Chairman was, on the motion of Joseph Payne, Esq., carried by acclamation, and the Meeting terminated.

CLARE MARKET RAGGED SCHOOL,
YEATES' COURT, ST. CLEMENT DANES.

THE second Anniversary Meeting of the supporters of this School was held on Wednesday evening, 18th July, in the Vestry Hall of St. Clement Danes, the Right Hon. Lord Ashley in the Chair. The proceedings were opened with Prayer by the Rev. W. W. Ellis, rector of the parish.

The Chairman then observed, that everything he saw in connection with these institutions convinced him of their indispensable necessity, and that they were the only means by which access could be gained to the peculiar classes they were intended to benefit. Without such means it was inevitable that these children must grow up in a course of crime, and terminate their lives either as convicts or as the victims of the hangman; for in their present ignorant, dirty, and degraded condition, it was almost impossible that they should obtain honest employment, however they might desire it. This was proved by facts which he had elicited from the children themselves by personal investigation. He then contrasted the preventive with the punitive system, and showed the advantages of the former in a financial point of view. The £1,500 expended by the government in sending out 150 children from the Ragged Schools to Australia, had done more good than the reformatory system of Pentonville and Parkhurst would ever do with £1,500,000; and even supposing that by this latter method we succeeded in the reformation of some few prisoners, the effect was only temporary—they were inevitably compelled, when turned on the world with tainted characters, and in the present crowded state of the labour market, to return to their old courses. In every aspect, therefore, the preventive policy was the most humane, most Christian-like, and most certain. These things deeply concerned the public peace, and the public honour. That we should entirely get rid of crime he regarded as very improbable, but by applying the means at our disposal in early life, we should remove the great excess of crime which now exists, and bring it down to the level at which human nature would ever keep it. He held it to be one of the greatest scandals that ever appeared upon the

brow of a nation, that, with the wealth and resources which we have at our command, there should exist within our very grasp a body of human beings, the most destitute, most ignorant, most vicious, most persecuted, and most heathen, to be found on the face of the globe; and so long as God should give him breath, he would not cease to cry "Unclean! unclean!" Never had there been a period in the history of mankind when so great an opportunity was offered for exertions such as the present; and if we persisted in a course of indifference and neglect, we should bring upon ourselves, not only in this world, but in that which is to come, a most direful and most just retribution; because we should be told then, as we are now, in the words of Holy Writ, that "he that knoweth to do good, and doeth it not, to him it is sin."

The Rev. Mr. Ellis then read the Report, which had been drawn up by the Scripture Reader of the district. At the last anniversary the want of a girls' school had been deplored by the friends of the institution. In January last, the Committee succeeded in their efforts to accomplish that object. The girls' school was open every evening, except Saturday, from five till seven. The average attendance was from fifty to sixty. During the summer months the numbers were less, in consequence of some of the children obtaining little places, or employing themselves by selling fruit in the streets, etc. One night in every week was set apart for industrial training and needlework; the materials being purchased from a fund raised by the Ladies' Committee, who also cut out articles of dress for the children, which, when made, were sold to them at half the cost of the material—thus leading them to acquire habits of industry, and at the same time rendering their appearance more respectable. The children were also encouraged to subscribe for Bibles at reduced prices; three had already been paid, and others were being subscribed for. The boys' school had been established two years. The number who had attended since its commencement had been about 400; the average for the past year about 60. The school was open on week-day evenings, except Saturday, from eight to ten; and on Sunday evenings from seven till nine o'clock. The secular instruction occupied but a subordinate

position, the prime object of the Committee being, to engraft upon the minds of the children correct moral and religious principles. In addition to some Bibles which several boys were enabled to purchase at once, not less than sixteen had been paid for by penny and halfpenny subscriptions. Ten copies of the Prayer Book, and thirteen Spelling Books, had been purchased in like manner. These schools had furnished 12 of the 150 boys sent out by the government to Australia, and letters had since been received from them, giving evidence of their gratitude, and of the benefit which they had derived from their instructions. The Committee regretted the insufficiency of the funds at their disposal, and the consequent insufficiency of accommodation in the school rooms.

The Rev. Gentleman, in moving the first Resolution, namely, "That the Report just read was a satisfactory sign of progressive advancement towards the social, moral, and spiritual objects which the establishment of Ragged Schools had in view," said, that the purchase of Bibles, etc., mentioned in the Report, was quite voluntary on the part of the children; and it was satisfactorily ascertained that they read these Bibles, and in some cases not only they, but their parents. He also read a letter from one of the Emigrants, which fully confirmed the statements of the Resolution.

Richard Twining, Esq., had, great pleasure in seconding the Resolution. Though he could claim no merit for personal attendance at the schools, he had had frequent opportunities of judging of their success from the reports of others. One remarkable feature of these schools was, their influence in drawing the minds of parents of the pupils to the Book of Salvation. He urged the importance of establishing Industrial Classes, and trusted the Government would be induced to grant still more assistance to these institutions, and that the public would be stimulated also to increased exertions on their behalf.

The Resolution having been carried, the Chairman took the opportunity of saying, that a sum of money having been deposited in his hands by a lady for the encouragement of Ragged Schools, he therefore offered, in case the sum of £35 should be subscribed by the Meeting

for the establishment of Industrial Classes, to make it up to £50.

Joseph Payne, Esq., moved the next Resolution, "That the Emigration Scheme already in operation, for the benefit of the best trained boys and girls in Ragged Schools, is worthy of all support, and lays an additional obligation on those who are interested in the cause, to secure the best kind of training for that purpose."

(Lord Ashley having left the Chair, it was filled for the remainder of the evening by Mr. Twining.)

Mr. Garmon seconded the Resolution. He had been engaged for twenty-three years in connection with Sunday Schools, and he related from experience a variety of circumstances, showing the necessity and the beneficial results of the Ragged School movement.

Mr. Lewis then moved, "That the training to be adopted in these schools, however it may vary in details from time to time, shall always proceed upon two great principles, first, that of teaching religion from the pure word of God, and secondly, that of promoting habits of honest industry." He had been struck by the intelligence and cunning depicted on the features of the lower classes, and felt how important it was that their talent should be rightly directed.

The Rev. Professor Maurice seconded the Resolution. He was connected with a school for the education of clergymen, close by; and he felt that those clergymen should be instructed, that to go forth among these poor children, as their brethren, as those to whom they had a message to deliver, was their duty and their highest honour and privilege. He could not join on behalf of the clergy of this country in the cheerful language adopted by Mr. Payne; their language must be that of humiliation on account of their neglect of this important duty. He had great pleasure in seconding the Resolution.

Votes of thanks to Lord Ashley and Mr. Twining, the Chairmen, were moved and seconded by Mr. Anderson and Mr. W. Locke, of the Ragged School Union; and a vote of thanks to the Churchwardens for the use of the room and for their attendance having been also passed, the Meeting separated.

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MR. R. MONCTON MILNES' BILL,

"FOR THE REFORMATION OF JUVENILE OFFENDERS, AND THE PREVENTION OF JUVENILE OFFENCES."

By BENJAMIN ROTCH, Esq.

THIS Bill was read a first time in the House of Commons, and ordered to be printed, only a few days before Parliament was last prorogued; and it must be with heartfelt satisfaction that every lover of his country greets this practical step at last taken by the Legislature, to draw public attention to the first reasonable and legitimate mode of dealing with Juvenile Offenders, that has ever yet emanated from the British Parliament. The House of Commons has long admitted the crying evils of the present and all former modes of treating this class of delinquents. Philanthropic M.P.'s have ever and anon drawn glowing and affecting, but, alas! not less true pictures of the miserable results that have followed their adoption; while talented Secretaries of State, having joined in the loud lament, have satisfied themselves with innocently exclaiming, after patiently listening to hours of eloquent debate, "*But where is the remedy?*" and, because there has appeared *some* (there certainly is not much) difficulty in applying a sound remedy to the evils complained of, have allowed the greatest nursery for crime that ever disgraced a Christian nation, namely, the neglect and mismanagement of its criminal children, to exist, almost unchecked, throughout the length and breadth of the land, while millions have been extravagantly and uselessly squandered, both abroad and at home, in the costly punishment of the children of this very nursery, when, as the natural result of such mismanagement, they have arrived at *felon maturity*.

It has been reserved for the Honourable Member for Pontefract to show to the world how little has been done, by setting forth how much may be done, to satisfy common sense and common justice, in a matter in which both seem to have been so long and so cruelly outraged.

Mr. Milnes sets out by proclaiming this incontrovertible fact—namely, that the gaols and houses of correction of this country are wholly unfit, both in their arrangements and discipline, for the punishment or reformation of Juvenile Offenders; and who, that has given the slightest attention to the subject, can deny that every child sent to one of our ordinary prisons, leaves its walls worse in moral character than when it entered them? nevertheless, this acknowledged system of demoralization to the rising generation is sanc-

tioned by the Legislature, and actually forms a leading feature of our criminal code—like the reproach of those foreign nations who have outrun us in the race of civilization and the march of intellect, as regards the treatment of Juvenile Delinquents, and the disgrace of the professing Christian people of our own country. But the great moral feature of Mr. Milnes' Bill is the making of the parents responsible for the misconduct of their neglected, their untaught, or, as is too often the case, their *mistaught* children. Can anything be more just? can anything be more consonant with sound reason and common sense than this?

Who that has listened to Lord Ashley's thrilling tales of the iron roller in the park—the lodging-house of juvenile destitution—or of the rush of boys on Sunday evening from the Ragged School, when the clock struck eight, to reap the *felon's harvest* at the church and chapel doors of the metropolis, after evening service; or what active county justice, or city or borough magistrate is there, having any experience in the matter, but must at once agree that the *monster causes* of juvenile crime are four?—

First—The committing of our Juvenile Offenders to those most unfit receptacles for them—our ordinary prisons.

Second—The gross neglect on the part of parents towards their children; and, in too many cases, the wicked encouragement, both by precept and example, by the former of the latter to commit crime.

Third—The want of such useful knowledge in the child, as would lead to self-occupation, or to remunerative labour. And,

Fourth—The want of the actual necessities of life, (*food and clothing*;) as most abundantly proved by the labours of the Ragged School Union.

Admitting these, then, to be the great causes of juvenile delinquency, what can be more satisfactory than the principle upon which Mr. Milnes, by his Bill, proposes to strike at once at the root of these mighty sources of juvenile crime, involving, as they do, an enormous amount of cost to the country, mainly in consequence of the absurd mismanagement of the class which calls forth the expenditure.

The simple remedy proposed by Mr. Milnes for the *first* of these great evils is, the establishment of separate and suitable houses of reception for Juvenile Offenders, to be called "*County Schools of Reform*." As a remedy for the *second*, Mr. Milnes proposes, in all cases of a *first offence*, where it is made apparent that the offence committed by the child was owing to the culpable neglect of the parents, or, as is often the case, to their actual instigation, the parents are to be subject to a fine, and to be made to give security for the future good conduct of the child for twelve months, while the child is to be submitted to a *suitable* domestic chastisement, instead of to the very *unsuitable* one of a public trial and imprisonment in a common gaol or house of correction.

The influence supposed to be exercised by a husband over a wife is allowed, by the common law of the land, to shield even an *adult* woman, under certain circumstances, from the consequences of an ordinary theft, while the husband alone pays the penalty of the double delinquency; and why should not this principle be extended to the child, sent out to pilfer by command of its unnatural parents? By the child's earliest lessons in our holy religion, it is taught that it is its duty to *honour its father and its mother, that its days may be long in the land which the Lord its God giveth it*; and yet, for obeying the commands of that father and mother, and while yet under years of discretion, the poor child is seized by the stern hand of an ill-considered law, and punished with the utmost severity. Can this be right? Certainly not! To make the parent responsible for the child then is, no doubt, a sound principle; and should Mr. Milnes be so fortunate as to carry his Bill through Parlia-

ment during its next session, this provision alone will entitle him to the thanks of all right-minded men. In the event of a *second offence* by the same child, which presumes the power of the parent to be unavailing, and the wicked impulses of the child to be in the ascendant, Mr. Milnes' Bill provides that the young offender shall at once be sent to the *County School of Reform*; not for such short periods as are perfectly unavailing for any purpose of religious, moral, or industrial training, but for such a period as will give time for the reformation of the child, and the fitting it for useful and profitable occupation hereafter. And it is here that Mr. Milnes provides his remedies for the *third* and *fourth* great causes of juvenile crime. With reference to the latter, food and raiment will of course be provided at the County School of Reform; and it is to be hoped that they would be of the cheapest and the coarsest description, compatible with ordinary health. A due measure of *severe* (if only *proper*) punishment should never be lost sight of in the treatment of Juvenile Offenders. All that is superfluous in diet or clothing, and everything that militates against their becoming hardy sons of toil and daughters of industry, should be strictly forbidden. Whatever their previous station in life may have been, the inevitable consequence of the commission of crime should be, to bring them to this common level so long as they are expiating their offences.

The provision made in Mr. Milnes' Bill for what is here classed as the *third* great cause of juvenile crime, consists in the reformation and education of the child, by a judicious system of religious, moral, and *industrial* training. And here one can but pause to ask how it is that, with so many good, pious, highly-educated, and talented persons devoted to the spread of education among the poor, so little effect has been produced by all their efforts in checking the increase of juvenile depravity? All practical experience answers—because *industrial training* has heretofore formed so small a portion of that education.

Under the existing system we begin well. We teach the child to read, through the medium of that Holy Book, which is to be at once its comfort and its guide through life. This every one must approve; but it is the use which is afterwards made in the school-room of this knowledge of reading, almost as soon as it is acquired, which is one of the vices of our present system. Instead of leaving history, geography, and moral tales, to be the amusement of leisure hours in after life, they are allowed to take the place in the school-room of those elementary principles involved in the every-day manual occupations of the labouring classes; which, if learned by heart from books in infancy, would wonderfully assist the working man in all practical industrial operations afterwards, whether in the field or in the workshop, and furnish the child with a store of useful knowledge, which would more speedily fit it for remunerative occupation.

We, even of the educated class, learn the pence-table in infancy by rote, as a parrot, often when we scarcely know its meaning, and certainly not its application, but in after years we begin to understand its application, and it becomes our *vade mecum* in accounts to the end of our days. It is not pretended, therefore, that this principle in education is new, but only that it should be extended greatly beyond anything that is now done for the working classes, in the form of *industrial education*.

Instead of cramming the head of a poor boy, who is to be a bricklayer, with the history of bad kings and worse ministers, or with the latitude and longitude of California, let him learn why the brick, when laid on the mortar, is to be knocked down to its place with the apparently inappropriate, thin, sharp edge of the *trowel*, instead of the seemingly more appropriate, broad, blunt head of the *hammer*, which lies beside it; or, if a girl, and she is to be a cook, instead of being taught to read of the personal vanities of a Queen Elizabeth, or of the

heartless cruelty with which she dealt with the life of Mary, Queen of Scots, let her learn how to deal with the lives of ducks and chickens, and why acid matters are not to be boiled in iron saucepans, and other such useful knowledge of every-day application.

It may be urged that we have no, or, at any rate, very few books which teach these common-place things; this philosophy, as it may be called, of every-day life. Agreed; but let a common-sense change in the mode of educating the children of our working classes create the want, and depend upon it, literature will not be slow to supply it.

Next in importance to *reading* comes *writing*, in our present elementary schools for the labouring classes; but where is the wisdom of teaching the labourer's child to write a hand like copper-plate? Numerous frauds and some forgeries are known to have been the result of such proficiency. Let children enjoy the blessing of knowing how to write, and with tolerable facility, by all means. It renders them more useful to employers, aids their memory when it begins to fail them, and above all, enables them to renew and keep alive those ties of blood and of friendship, so useful to the working classes, but which absence might otherwise weaken or destroy. To the child of this class, the hours that are wasted in learning to write a superior hand is all time lost; if a *lad*, and he is to be a carpenter, let him learn *trigonometry* instead. It is a hard-sounding word, but represents a science easily learned, and he may depend upon it, it will facilitate all his operations at the *bench* afterwards. If a *lass*, and she is to be a housemaid, let her spend the time usually wasted in improving her hand, in copying out good useful recipes for cleaning furniture and other things, against the period when she will go to service, which will add greatly to her value in the eyes of her employer. Let a superior handwriting be reserved for those who are to gain their living as clerks in merchants' counting-houses. There would be much safety to the public, as well as good sense, in such an alteration in our present system.

Arithmetic is the third branch of the elementary education now afforded to the children of our working classes; and of this it is only necessary to say that, in their case, instruction in it should be confined to the first four rules. All beyond this should be left for study in after life if required or desired; the *child* cannot afford time from more useful instruction to devote to it, except, indeed, it may be such as are intended for mercantile pursuits, who form so very small a portion of this class of children, that it is more than doubtful if any exception ought to be made in their favour; the soundest policy would seem to say, let the children of the working classes be well educated *as such*, and we shall soon give a death-blow to Chartism and trades'-unions, and secure to the country a more happy and a far more contented people.

Accustomed as we have long been to consider a great proficiency in reading, writing, and arithmetic, together with a subsequent addition of what may be termed literary acquirement, as the proper education for the working classes, it is not, perhaps, to be wondered at, that a certain class of influential men, and most excellent persons too, should formerly have been found who were actually averse to any education at all being given to the poor. It may be anticipated, if Mr. Milnes' Bill becomes the law of the land, that all such persons, if any still remain, will learn from its operations that it is not education of the poor as a principle that is to be repudiated, but only the very improper quality of the education which has heretofore been bestowed upon the labouring population. Once let the *industrial* education suggested by Mr. Milnes be *properly* carried out, and incorporated with a much more limited literary education, and much of that even of a totally different character to what is now indulged in, and the result will inevitably be an immense reduction in the number of Juvenile Offenders, and an universal agreement that

a proper religious, moral, and industrial education, is the greatest blessing that can be bestowed upon the working population of any country.

That it is the duty of the State to provide such an education for all its subjects who are too poor to provide it for themselves, is a maxim not yet current in England; but it may be hoped, if the experiment now proposed by Mr. Milnes be fairly made, that the result will lead to the pauper child being in all cases entitled to the blessings of a *suitable education*, without being urged or induced to commit crime in order to obtain it.

And now a word on the *industrial education* of Juvenile Offenders, and on the *double-headed hydra*, which opposes itself to every advance made in the right direction to obtain this most desirable object; for the arguments in opposition to the *industrial training* proposed by Mr. Milnes in his Bill for this class of persons are *twofold*:—

First—That it interferes *unfairly* with the *labour market*; and,

Secondly—That it is a premium upon crime.

It is astonishing how many warm-hearted philanthropists are led away by the witless sophistry of the first of these two propositions.

A plaintive reference to the needlewomen of the metropolis, a class sincerely to be compassionated, and who it is said are unfairly competed with by the inmates of prisons and of workhouses, will seize upon the good feeling, and run away with the good sense, of any large public meeting convened for the laudable purpose of endeavouring to mitigate their sufferings, and as soon as it is over it pours forth its misguided advocates in all directions to cry down all prison and workhouse labour, as though idleness could for a moment be justified, either by the laws of God or the laws of man.

The fact is, these are not the premises on which any argument upon this subject should be based; as well might we attempt to found an argument against the introduction of railways into our country, on the ground of special injury thereby created to hundreds of road-side innkeepers, who, it is well known, have been utterly ruined by their completion; or of the countless hosts, long dependent upon those innkeepers, of waiters and chambermaids, ostlers, stage coachmen, guards, and horse-keepers, whose *labour market* has thus not only been seriously interfered with, (though no one pretends to say *unfairly*;) but many of whose occupations have been absolutely swept away from them by the ruthless hand of modern improvement.

The learned Recorder of Birmingham, (Mr. Hill,) than whom no man is better versed in the causes of juvenile depravity, or has clearer or more sensible views for its prevention, in one of his admirable charges to the grand jury of that town, forcibly asks, "*Where is the difference between idleness in a prison and idleness out of a prison?*" and to all persons really conversant with the subject the answer is so manifest, that Mr. Hill is, apparently, satisfied not to dwell upon the subject. But what portion of the community at large read that learned gentleman's charge to his grand jury; or, having read it, know the resources of the Recorder's mind on such matters, which give value to every expression that falls from him on that subject, compared with the thousands who read the heart-rending appeals made to the feelings at the public meetings before alluded to, and who are thereby induced to believe in the certain fallacy that the inmates of our lunatic asylums, our prisons, and our workhouses, should be maintained in idleness or in unproductive labour, and who inveigh against all attempts to make such institutions self-supporting, as is done in other, and in this respect at least, in wiser countries.

The admirable views of the Recorder of Birmingham require to be forced upon public attention, and brought more graphically under the public eye, than he had time, or perhaps thought it necessary to do; but he is mistaken if he supposes the mere statement of a palpable truth is sufficient to give it

currency, come from whom it may, while so many are veiling it in the false colours of mistaken philanthropy; and he will, therefore, be inclined to excuse another attempt to expose the fallacy of the proposition, that the industry of institutions necessarily supported by the public purse, and which ought, therefore, in common sense, to be made as much as possible to support themselves, *unfairly interferes with the labour market.*

It may be assumed, as the basis of all arguments in favour of such institutions being made self-supporting, (and which it may be presumed no one at the present day will be found to deny,) that "*the wealth of a nation is the remunerated industry of its working population;*" and this being true, it follows, of course, that no portion of that population can eat the bread of idleness but at the cost and to the injury of the industrious.

Suppose a boundary line drawn round the dwellings of any two thousand inhabitants in Spitalfields, or any other densely populated neighbourhood in the metropolis, inhabited by the working classes, and let the *insane* proposition be made to those living without the circle to support those within it in perfect idleness. Who *without the circle* can it be supposed would imagine this proposition to be made for their benefit, or that it would create a favourable action on the labour market?—none but an idiot could be deceived by it. In England it certainly would create a riot; in France it would probably create a revolution; but that it would be possible to perpetrate so monstrous an injustice in any country with impunity could never enter the mind of any reasonable being. Well, then, to apply this reasoning—there are upwards of *two thousand prisoners* in our metropolitan prisons; the boundary wall of those buildings is, in fact, a boundary line drawn round two thousand of the working classes, who, by the absurdity of the law, and the practice of prison discipline in England, are kept in comparative *idleness*, (though most of them, as if in very mockery of the law, are sentenced to *hard labour*,) while the industry of the unfortunate ratepayers *without the walls* of those prisons, is taxed enormously to bear the cost of the idleness within. How long will the common sense of the British Parliament, or of the British public, allow this state of things to continue? It is to be hoped only until some other Member of Parliament, emulating Mr. Milnes, shall bring in a Bill to compel similar *industrial labour* among adult to that which Mr. Milnes' Bill proposes for Juvenile Offenders.

The labour of adult criminals is certainly not legitimately a portion of the subject now under consideration; but it would be unpardonable to let slip any fair opportunity of endeavouring to disabuse the public mind of the false impressions so extensively received on this question, and which are applied alike to juvenile and adult prisoners; it shall, therefore, be examined a little more in detail.

Suppose a shoemaker in full work gets drunk on Saturday night with his abundant earnings, (probably a weekly occurrence with him,) in the exuberance of his spirits he commits a violent assault upon some one, no matter who, it may be an utter stranger, or his best friend, (drunkards are not particular,) or the unfortunate policeman into whose charge he is given, and he finds himself securely lodged in the county prison on Monday morning *for six months*. (There are hundreds of such prisoners scattered through our gaols all over the country.) Now what difference can it possibly make in the labour market of St. Crispin, (if this man only continues to work,) whether he works at home or in the prison? If he remain *idle* during his confinement, then, indeed, this great difference will be found, namely, that the ratepayers, or, in other words, the sober industry of his brother shoemakers out of prison, will have to be taxed for his support in prison; *for no one will contend that the man is to starve*, and yet we are told that, if we make the man support himself in prison, we are *unfairly interfering with the labour market*. Can any asser-

tion be more thoroughly unfounded? But what is to be said in justification of that principle of punishment which imposes a fresh burthen on the *industrious* and the *good* for every offence committed by the *idle* and the *bad*? Surely a more appropriate punishment for the drunken shoemaker (*sentenced to hard labour*) would be to make him do a double amount of work, up early and to bed late, until his extra labour had paid the expense of a competent taskmaster put over him, to see that the extra amount of work is done, and done properly; to curtail him of the time usually allowed for meals; to let those meals be bread and water only; and to let them be eaten, if you will, in public, with a fool's cap on the offender's head, and the word *drunkard* in large letters painted on a board over him. This would, indeed, be a *most appropriate punishment*; but, no!—herein is involved the great secret of the regeneration of our country, and the time has not yet come for the reception of this great truth! Lord Bacon and Sir Matthew Hale, in their time declared drunkenness to be the great source of crime in England; and many of the excellent judges of the present day have more than once stated from the judgment-seat of our criminal courts, that by far the greater proportion of all the crime that comes before them owes its origin to *strong drink*: but while the vice of intemperance continues to insinuate itself into every grade of society; while occasional instances of its disgracing influence are still to be met with in all our professions, the learned and the unlearned alike; while the army, the navy, the law, the church, and even the senate itself, exhibit occasional signs of this species of *degrading dementia*; while the efforts of Temperance Societies are ridiculed, and tipsy gentlemen are fined only small sums for drunken rows and brutal assaults, which are allowed to be justified in the upper classes by a *plea of intoxication*—what hope is there for reformation among the working classes in this particular, the admitted cause of by far the greater portion of all their miseries? But to return to the subject of adult prison labour, (a different line of reasoning applies to the labour of Juvenile Offenders.) Some ingenious persons, who have caught a glimmering of common sense upon this subject, say, with great liberality, "We do not object to prisoners being employed each in their own trade, but you are not satisfied with employing shoemakers and tailors, each at their respective occupations, while in prison; you actually teach others these trades who knew them not before, and so overcrowd the labour market unnaturally with these particular trades." Let this assertion be tested by a little closer examination. A guilty blacksmith, for instance, is sent to prison for twelve months. There is no forge perhaps in the prison, or no smiths' work to be done; so to insure the burthen of this man's maintenance not being thrown upon the ratepayers outside the walls of the prison, he is made to mend his own and his fellow-prisoners' clothes inside those walls, and before his term of imprisonment expires he may, perhaps, be able to make a suit of common coarse working clothes very tolerably. The prison authorities will be blamed for this. They will be told they have made a *tailor too much in the labour market*. Well, if they have, and the man turns tailor, there is a blacksmith the less at any rate, and so the account is balanced; but have they made a tailor too much? Most assuredly not! The prison authorities have taught the prisoner that which has enabled him to maintain himself by his labour while in prison; he leaves the prison a good blacksmith and a bad tailor, and it needs not the art of prophecy to foretell which trade he will follow on regaining his liberty. He will, of course, resume his accustomed labours as a blacksmith; but years roll on, time does its work, and the poor smith can no longer stand at the forge; but he may yet prevent *himself* being a burthen upon his friends, or upon the ratepayers, by working at his needle if opportunity offers, though unable, perhaps, to support his family by means of a trade so imperfectly learned; and to this extent, at any rate, the value and economy of teaching adult prisoners a trade is manifest.

The simple fact as regards such instruction is this: The mere teaching a man or woman a trade or *profitable occupation* does not necessarily insure their employment in it, *for all must wait their opportunity*; it only enables them, if a fair opening occur, and a demand arise for that particular labour, to take advantage of that opening and of that demand—nothing more; and under such circumstances, individual acquirements can only be public gain. So long as teaching a man two trades does not enable him to work at *both at the same time*, it is manifest that no injurious effect can be produced by it on the *labour market*, as it is called, or any such unfair interference with that market as is anticipated by those who are opposed to *adult prison labour*. The labour of Juvenile Offenders while undergoing their sentence rests on higher grounds; opposition to their instruction and to industrial training, as proposed by Mr. Milnes in his Bill, is worse than absurd—it is all but wicked. If these young persons were not under punishment, they all would, or *ought to be*, learning some means by which to support themselves in after life; and their condition, in this respect, is not, or rather ought not, to be changed when delivered over to the hands of justice and to the keeping of the law. It is simply because these poor children never have been taught any *industrial occupation*, by which they could gain a livelihood and support themselves, or by which they could offer valuable services to others in exchange for bed, board, and clothing, which amounts to the same thing, that they become criminals, and that the ratepayers are burthened with the enormous expense of watching, seizing, preliminarily detaining and examining, committing, trying, and finally imprisoning, these miserable and ignorant little urchins; an expense many times greater than that of educating them *properly*, which all intelligent minds must admit would offer a much better check to the spread of juvenile depravity.

It only remains now then to consider the *second* objection to the instruction proposed to be given to Juvenile Offenders by Mr. Milnes' Bill, for this objection applies equally to all kinds of instruction, whether religious, moral, or industrial. "*Criminal children ought not to be instructed, because such instruction is a premium for crime,*" say the objectors.

One is almost induced to exclaim—*Are we living in a Christian land?* when we hear doubts raised as to what is our duty to helpless and neglected children, declared by the law of the land not to have arrived at *years of discretion*, and yet torn by the severe hand of justice, on the very first offence, from all their natural protectors, from all their ties of blood and of affection, and placed unreservedly and solely in the power of that very law. Can we doubt, under such circumstances, that it is the duty of those in authority to *train up such children in the way they should go?* What new dispensation is there that releases them from this sacred obligation? What is it that drives these poor children to commit crime but the want of that very instruction, which, once in the hands of the law, the law alone has the power to give them? Then let the law provide that religious, moral, and industrial training, suggested by Mr. Milnes' Bill. It is indeed a *dog in the manger argument* to say: We will not benefit society by getting rid of this class, which has so long been its greatest pest; we will not save the ratepayers the enormous cost, first of guarding against them, and then of maintaining them as criminals; nor will we moralize a whole class of our fellow-creatures, through the instrumentality of a religious, moral, and industrial education, because we cannot do either the one or the other without giving advantages to these poor criminal children which others, who it is said deserve it more, do not enjoy.

Were these the principles of our blessed Redeemer, when he said, "*There is more joy in heaven over one sinner that repenteth, than over ninety and nine just men who need no repentance?*" It is gratifying to know that there are

some good men, and well acquainted with this subject, who, so far from limiting the benefit of this compulsory education to Juvenile *Offenders*, boldly say that, as a matter of national morality, *all children*, uneducated and neglected by those who ought to educate them, should be compulsorily educated by the State; but a romantic fear of being supposed even to trespass on the liberty of the subject in this country of constitutional government, has heretofore prevented so broad a proposition from being entertained for a moment by any Government, Whig or Tory. Let us hope, however, that the more limited suggestion of Mr. Milnes, which is in effect merely to deal *sensibly and properly as Christians* with our Juvenile Offenders, will meet with universal support in the next session of Parliament; and that this first step in the right direction having been taken, the economists of the House of Commons will soon perceive what a ready means of reducing the army, navy, and ordinance estimates is presented by the *actual hard labour* of our now comparatively idle prison population, if only properly directed, and devoted to the manufacture of such Government stores as conveniently admit of this application of penal labour, and they are numerous almost beyond the belief of those who have not given minute attention to the subject. It is only reasonable to anticipate also, that the growing intelligence of the overburthened rate-payers will by that time have induced them to cease wasting their own valuable time, and the pens, ink, and paper of their vestries, in memorials to the justices in quarter sessions assembled, against the profitable employment of prisoners; and that we shall find them, on the contrary, instructing their representatives in the House of Commons to abandon all false reasoning on the subject of the labour market, and to urge upon the Legislature the necessity of relieving the county rates of the burthen of maintaining prisoners in idleness, by providing that all prison, asylum, workhouse, and police clothing, at any rate, and many Government stores, should be made by those idlers who, it has been clearly shown, now live exclusively, and most unfairly, upon the extra-taxed industry of their more industrious fellow-creatures. To accomplish this, so far as Juvenile Offenders are concerned, only requires that proper infusion of *industrial training* into their management proposed by Mr. Milnes in his Bill.

It is an appalling fact, proved beyond dispute by all our statistical tables of authority—the Population Tables on the one hand, and the valuable Criminal Tables of Mr. Redgrave, of the Home Office, on the other—that while youths of from fifteen to twenty-five years of age constitute only *one-tenth* of our whole population, they actually commit *one-fourth* of all the crime of the country. Nor is it difficult to assign a reason for this, when we consider the very unsatisfactory condition of our youthful population, while learning those trades and occupations by which they are expected hereafter to support themselves in honesty and independence.

About fifteen is the age at which the children of the working classes usually leave the care of their school instructors; persons, it is only fair to believe, carefully selected for their good moral character, superior information, and intelligence; and, though last not least, a natural facility for imparting to others the knowledge they themselves possess. But now how changed the scene! How different the circumstances which surrounded these poor children's early education, and those which are about to usher them into the busy scene of *industrial* life for the next six or seven years, and for which, be it remembered, up to this period, they have been allowed to remain, under our present system, almost wholly unprepared. We will allude to boys. At this tender age they are either apprenticed, or otherwise placed out under those masters who are to teach them all *that* (whatever it may be) by which they are to earn, in after life, an honest livelihood. And what, for the most part, are these masters?

these new and last practical *instructors* of our working youths? Are they men carefully selected for known moral character or superior intelligence, or for a natural facility for imparting knowledge to those they profess to teach? Far from it! In cases of apprenticeship, whoever charges the lowest premium, in nine cases out of ten, gets the boy. The putting out of a lad to learn a trade, a business, or an occupation in any way, is universally made a question of gain in some way or other: and at the period of life by far the most dangerous to his morals, and consequently to his future happiness and prosperity in life; having been taught little or nothing previously that could furnish a store of knowledge to prepare him in any degree for his new condition, the poor boy finds himself suddenly made the servant of, it may be, a drunken shoemaker, a dissipated tailor, a blaspheming tinman, a gambling white-smith, or a Sabbath-breaking brushmaker—in fact, the slave of a tyrant, who, the constant inmate of the beer-shop, (*that great curse of our land*,) is neither a good master nor a good man; who, perhaps the member of a *trades'-union*, is *secretly* bound to withhold instruction instead of to impart it; whose bad example is ever before the poor apprentice's eyes, tending to ruin alike his body and his soul: and yet we assume to pride ourselves upon what we do for the children of our working classes in the way of education, and to wonder at the increase of Juvenile Offenders. Surely, after contemplating such sad realities as these, every one must admit that *industrial training* ought to be afforded to these poor youths under circumstances more consistent with their moral care; circumstances under which they might be well taught, in *six months*, that which they are often *six years* before they learn under the present system.

May Heaven grant a blessing on the exertions which are now being made, in a spirit of better sense, if not of better feeling, "*for the Reformation of Juvenile Offenders, and the Prevention of Juvenile Offences*;" and give grace and wisdom to the Legislature, when it next assembles, either to adopt a similar Bill to that which Mr. Milnes has so lately presented to it, or to suggest some other and better means of showing a proper Christian sympathy with juvenile destitution and ignorance, and of preventing the crime which is ever found to be their inevitable consequence.

Lowlands,
1st October, 1849.

NOTE.—Having alluded incidentally, in the foregoing pages, to the case of the distressed needlewomen, a question naturally arises, as to whether the particular competition complained of is really the cause of their difficulties; or whether they may not much more fairly be attributed to the absurd system of early education pursued with our female children of that class; the fact being, that almost the only *industrial training* these children now receive is how to use the needle; and while we all seek in vain for a good housemaid, a good laundrymaid, or a good dairymaid, (a good cook is a *rara avis* that falls to the lot of few indeed,) the kind-hearted educationists pass over, unheeded, all these wide-spread channels for industry, force all their female children necessarily, by this system, into the only field of labour opened to them, namely, the *labour market* of the poor needlewomen, and then bewail the misery which is in fact the result of these very educationists' own mistaken views.

The enlightened philanthropy and unrivalled intelligence of our benevolent and beloved Queen have cast aside the antiquated dogmas on the subject of the education of the poor, and have set a bright example in her Majesty's Schools at Windsor, established for the children of her Majesty's own and her royal consort's immediate retainers, worthy of all praise, and of the

closest imitation. Here indeed is found the *industrial training* so much required; the ordinary household duties here take their proper position in importance, as an element in the education of the girls, while gardening and agriculture occupy the boys. Nor has this happy example been without its ardent admirers and its humble followers. The little National School at Finchley, in the metropolitan county, under the energetic and well-directed efforts of the resident Justice of the Peace, (Mr. Herring,) and the kind auspices of the Bishop of London, has ventured, amidst a host of difficulties and opposing views, to follow, so far as it had the means, the great example set by Her Most Gracious Majesty, and with the happiest results. God grant that others may have the wisdom and the courage—for it requires both in the present state of this *vexata questio*—to do likewise.

HISTORY OF A JUVENILE DELINQUENT.

BORN in a cold garret or damp cellar, alike remarkable for the careful exclusion of light and air, his early days receive scantily of a mother's fostering care. In a few short weeks he is carried out into the streets, with some slender filthy covering of rags, exposed to the cold and damp blast of our shifting temperature, that his shrill cry of agony may the better wring the pittance from the passer-by—a cry, it has been more than once established, made the more agonising by the application of human agency. At night, when the absence of warmth and comfort, so essential to its normal state, compels its cry of complaint, quietness is sometimes secured by administering the same foul draught which is preying on the vitals of both body and mind of the wretched parents. Thus are combined in one unhappy union the most powerful ingredients which can poison the cup of human enjoyment, and engendering the seeds of moral and physical debility in this child of misfortune. So soon as the little urchin can lisp the cry of "poor boy," or its tiny limbs carry its stunted body, it is thrown out of its dirty den into the street, to beset the doors of the more blessed, or interrupt the passengers on the busy thoroughfares, with importunate appeals for charity, in a tone of whining from which he never afterwards can completely divest himself. If he return to his cellarage without the expected amount of prey, a sound beating, interspersed with curses, may be his welcome. He never hears of a God except as a name of imprecation. He seldom has heard mention made of heaven, but often of its opposite, as the place to which every outbreak of parental ire summarily consigns him. A Bible he never saw in the house; and, though it were put into his hands, he could not spell its simplest texts. The Sabbath he knows only as a day when the shops are shut, and all business arrested, except that of the whisky shop. The church bells are rung with solemn peal, and he observes a portion of people better dressed than on other days; but in his sphere it is a day noted only as one of greater idleness and sensuality than other days. He never was taught to pray, but, by example, his instruction in curses has been most abundant. He never was taught the commandments of his God, but, by precept and practice, was indoctrinated in their contrarieties. A Redeemer's love was never discoursed to him, and the solemnity of a judgment-seat was never disclosed. * * * What can be expected from such a childhood—from such a culture in the spring-day of life. Do men gather figs off thistles? As we sow we reap. There is truth as well as poetry in the saying, "The boy is father of the man." To expect that the boy we have described should become an honest and useful member of society, is little else than to expect a miracle. The poor boy grows

up a delinquent—a moral plague and pest to all around, but assuredly more sinned against than sinning.

Let us proceed with our dismal biography. The boy discovers no great distinction between begging and stealing. The penny wrung from the hand—not as charity, but as the price of freedom from annoyance—seems to him no more unwillingly given than when secretly filched from the pocket. At the age of eight or nine he makes his first appearance in judicial life at the bar of the police court. He neither understands nor cares for the majesty of the law. The buttons and the batons of the policemen excite much more of his awe and admiration than the magistrate on the bench. He is not yet learned in judicial phraseology and procedure. To the question of—Guilty or not? he lisps out “I don’t know;” or the ready lie—his earliest precept—“I didn’t do it;” or, with the natural disposition to shift blame on others, the reply not unfrequently is—“It was him that did it,” pointing to some tatterdemalion, who, on this occasion, occupies the place of the witness—the next time to take that of the prisoner. If the mother were present, might not the little boy in very truth exclaim, “The woman did give me, and I did eat?” The charge is found proved. The magistrate has no alternative. To dismiss him would be to set him loose on society, with an impression of indemnity from punishment, and an encouragement to neglect in parents. He is therefore sent to prison for a brief period—too brief to accomplish the least practical good—but long enough to break the spell of the prison-house, and strip it of its terrors. * * * *

The brief term of his noviciate has run its course. He returns to society, with the additional brand of prison infamy, barring him all chance of employment. He returns to his wonted haunts and habits with a keener appetite for vice. Being now under the immediate surveillance of the police, it is not long before he is again detected in crime, and again arraigned before the magistrate. This ordeal is repeated the due number of times. The required number of minor convictions is completed, and then our youth takes an important step in the ranks of criminal jurisprudence. He takes a degree in the art of stealing—a diploma in crime. He is transferred from the police-court to the jurisdiction of the sheriff, and is now favoured with the benefit of the great palladium of British liberty—trial by jury. The greatest scrupulosity is observed that retributive and penal justice be fairly administered to the diminutive prisoner, who never had justice done to him in its fairest form—protective and remedial. For his trial forty-five citizens are called from their various active duties, at great private inconvenience and public loss. Many a juror would pay the value of the stolen article ten times told, rather than sacrifice his time in attendance at the trial. From the greater number fifteen are drawn by ballot, that the youthful beggar should enjoy the greatest security for impartiality, and the absence of prejudice, amongst a class who never knew, and, it is much feared, never cared, whether such a being was or was not in existence amongst them. The charge is frequently of the most trivial pecuniary value—a pair of old shoes, a loaf of bread, when under the strong temptation of hunger, or a few pence filched from the fob of the passenger or the till of the whisky shop, from which he has been in the long practice of fetching the poisoned ingredients for his parent’s daily fare. The offence is raised into an aggravated form, by the reason of the previous convictions, for offences, it may be, even of less value, and because, in the eyes of the officials of the police, he is considered to be habit and repute a thief, at a period of life when habit of character is yet unformed, and repute can scarcely exist beyond the police themselves. * * * The trial, as might be expected, results in a conviction; and now a lengthened period of imprisonment ensues, which, had it occurred at the first, might indeed

have been, with the Divine blessing, attended with beneficial results. Whilst under this more extended discipline of the prison, the conduct of the youth is faultless, and the progress in education encouraging; mental powers, hitherto dormant, are developed under cultivation; dispositions and affections break forth at the voice of kindness, and the tendencies to evil hide themselves at the firm and calm voice of censure. All these moral appliances come too late; the habits are formed and indurated; the bow is only bent, not broken. The monotonous months roll on their wearied course, and the day of liberty approaches, marked often with a degree of restlessness on the part of the prisoner, ominous that no permanent good has been accomplished. The prison-gate is thrown open, and with it the flood-gate of temptation. The youthful spirits are elated at the fresh air of heaven, and the accustomed sight of well-known and frequented scenes. No provision is made for the refuge of the liberated prisoner, or to secure him honest employment. Not unfrequently old companions in guilt reckon the day of release, and watch the prison-gate to hail the relieved prisoner, and to welcome him, often by a display of dissipation and riot, where all good resolutions are ridiculed, and mockery made of all serious and solemn impressions. At this point our modern system of prison discipline and criminal reformation halts, and leaves unfinished the begun good. The wonder is, that any are able to escape the entanglements that beset them on release, and not that so many return to criminal pursuits. In a state of society where honest men, with characters untainted, can scarcely find bread by labour, it is not to be expected that those whose characters are bankrupt can find employment. It may be he has been taught a useful trade in prison, and showed superior skill in its prosecution; but out of prison no opportunity is afforded him of applying that industry in an honest way. If he ask charity, he is told to go and work. If he ask work, he is told there is none for such as he. He begins to think that society and he have had a quarrel. He finds himself shunned as a moral leper. He stalks about in idleness, shunning the daylight,—owl-like, he courts the night. He soon affords another illustration of the truth of the lines in the infant hymn, "that Satan finds some mischief still for idle hands to do." A spirit of recklessness, discontent, and revenge, takes possession of his heart. It is this class in large towns who are ready, on any opportune occasion, to make an outbreak on the peace of society, so that they may obtain bread or booty in the confusion. They can sink no lower, and entertain some hope of an undescribed and indefinite advantage in change.

The criminal, the outline of whose mournful history we thus have attempted to sketch, now commits a more aggravated offence. Formerly it was an offence committed individually, and marked for cunning rather than audacity; now it is done in concert with others of equal age and advance in crime, and frequently with some of the other sex—the best helps of man in a virtuous course—the heaviest and surest drag in the downward course of profligacy. The offence, too, is no longer the simple act of theft, but the bolder one of housebreaking, or street robbery. A trial now follows at the justiciary; and the lad of sixteen, having already run the curriculum of the criminal courts, receives the sentence of transportation from a land which has little of attraction for him, and removal from which is the first happy event of his sad career.

The cost to the country of every such criminal as we have described is great; and a tithe of the amount, timely and judiciously applied to his moral and religious training, and upbringing in the habits of honest industry, might, with the Divine blessing, have been instrumental in saving him to society.—*Juvenile Delinquency, its Causes and Cure.* By Mr. SHERIFF BARCLAY.

Poetry.

LINES FOR THE ELDER CHILDREN IN THE RAGGED SCHOOLS, ON BEING TOLD THAT THEY WERE DOWN-HEARTED ON ACCOUNT OF THE FAILURE OF THE EMIGRATION SCHEME.

What the *Parliament* cannot do, the *People* must and will.—*Anon.*

Cheer up, cheer up; and dismiss your fears;
Banish your sorrow, and dry your tears,
Ye who are borne by your hapless lot,
Along time's swift stream which lingereth not!
What though *the Pilots* who rule the realm,
Sitting, in state, at the good ship's helm,
Cannot their time or their strength bestow
In picking you up, as ye past them go;
There is spirit enough in the good ship's *crew*
To throw out the line, and the life-boat too;
And manfully ply the labouring oar,
And carry you safe to the peaceful shore!

Cheer up, cheer up; let us see you smile;
There is money enough in this favour'd isle
To bear you away, with your own free will,
To lands which a multitude doth not fill:
Where a man may live, east, west, north, or south,
Without taking the bread from his neighbour's mouth.
Away from your evil companions here—
Away from the haunts ye have learn'd to fear—
To a beautiful sky, and a fruitful soil,
Where competence waits upon labour's toil,
And riches will oftentimes glad the sight
Of the diligent man, with his hand of might!

Cheer up, cheer up; though the trumpet-voice
Of the Noble who makes your hearts rejoice,
Has fail'd in the senate, 'twill rouse the land,
And gather around an unwearied band;
Who will labour, and give, and hope, and pray,
And strengthen his spirit, from day to day;
Till you, and he, and the friends who make
Your cause their care, for "the Master's" sake,
Shall cease from their toil, and go up on high,
Above the stars, and beyond the sky:
And the glorious Saviour there behold;
And cast at his feet their crowns of gold:
And sing, to their harps, the delightful strain,
"Worthy the Lamb who for us was slain!"

J. P.

HUMANITY'S APPEAL.

"Take heed that ye despise not one of these little ones."—Matt. xviii. 10.

You say it is a pauper child,
That young defenceless thing;
But, in its features fair and mild,
The mind's imagining
Sees but a being of the earth—
A spirit of immortal birth!

Oh! do not check its guileless laugh!—
There's nature in the sound;—
Nor bid it cease the draught to quaff
Of joys still newly found:
Nor dim its eyes with needless tears:—
They'll come with grief of other years!

Repeat: "'Tis but a pauper child;"—
The truth availeth not—
The weal of man, lost, sin-defiled,
To earth a Saviour brought!
And Sacred Record says, that He
A blessing pour'd on Infancy!

The babes of rich and poor, with Him
Alike acceptance find;
And woe to those who seek to dim
The gold He'd have refin'd—
Would His high benison reverse,
And those He blesses dare to curse!

For Tyranny's a fearful curse
In every form and guise;
But, when we see it Childhood's Nurse,
And hear the Victim's cries,—
Humanity aloud should plead
'Gainst the recurrence of the deed;

A pauper child!—well, be it so;
We'll not dispute the name,—
Perhaps the babe of virtuous woe,
Perchance of vice and shame.

In either case its guiltless claim
Upon its country is the same!

Oh, foster it, Philanthropy!
But foster not in name,
In every deed its guardian be;
And, while you own the claim,
Reflect—how much upon your zeal,
Depends its future woe or weal.

To Him, who in His word hath said,
"Let children come to me,"
Religion whispers, "Be they led;"—
But not by Tyranny!
Let Justice, thrusting him aside,
Give Love to be the infant's guide.

And let them spend in sinless glee,
The dawning of their years;
And be, as childhood ought to be,
Secured from strife and tears.
With needful food, with needful rest,
And needful knowledge, still be blest.

Poor pauper babe, some future day,
(So wayward Fortune's mood,)
May see you sevenfold repay
Each debt of gratitude;
In honour, wealth, may see you stand,
A gifted guardian of your land.

Or, if in life's more brilliant page
Your name doth ne'er appear;
Judicious infant tutorage
May bless your humble sphere:
Thro' power Divine, from earth's dull
sod,
May bid you rise the Child of God!

JANE PHILPOT.

Editor's Portfolio.

THE GIPSEY GIRL.

"I was walking quietly along in the beautiful lane that leads to Stoke. A little way before me, a large covered cart was standing by the road-side. A horse was feeding near. Two children were playing about on the grass. When I got up to them, the eldest, a little girl, came and dropped a curtsy. She looked so bright and cheerful that I thought I should like to talk a little

with her, and she seemed quite as willing to talk to me. Her name, she told me, was Eliza. 'And where do you live, my dear?' I asked her. 'I don't live anywhere, sir,' she said; 'we go about in this cart with father and mother.' Her parents, I found, were away at the market, they would soon be coming back, and then the horse would be put in the cart, and carry them to another town; and this was the poor child's life! She was nine years old, she said; and her little brother, who sat by quite gravely, listening to us, was six. 'Can you read, my child?' 'O no, sir, nobody did ever teach me!' and she looked up in my face so sorrowfully that I quite pitied her, and said, 'Should you not like to learn?' 'O yes, sir, that I should!' and I could see the tears come into her bright eyes. I gave her a little book; you would have been glad to see how pleased she was! She thought that perhaps she could coax her father to teach her—for he was able; her mother could not read herself. 'Have you ever heard, my dear, about the great God?' 'O yes, sir, many a time.' 'And where is he?' Now many children would have pointed to the blue sky, and said, 'Up in heaven;' but this little maid knew better. She waved her hand round slowly, looked very solemnly in my face, and said, 'All about us, and everywhere.' 'Does God see you?' 'Please, sir, I don't know!' 'Not know, my dear! you may be sure that, as he is here, he sees you always, knows all you do, and hears every word you say.' 'Do he sir?' and the poor child looked quite frightened. I suppose she recollected something she had done wrong, and was afraid that God would be angry with her; for she said in a low tone, almost to herself, 'Then I must not say wicked words.' 'O no, Eliza, for God will be angry if you do, and has said that he will punish wicked people when they die, for ever and ever.' Eliza looked at me now without speaking, full of fear and wonder, but as if she did not quite understand what I said; so I asked her, 'Did you never hear of hell?' 'No, sir.' 'Nor yet of heaven?' 'No, sir.' 'And were you never told of Jesus Christ, who came into the world to save sinners?' 'No, Sir.' 'Should you not like to hear about all this?' 'O yes, sir!' and now the tears quite ran down her cheeks. I never saw any one look more anxious and unhappy. For a little while I talked to her, and told her as much as she could understand about the gracious Saviour who died for sinners, and said, 'Suffer the little children to come unto me;' about God our gracious Father, who will listen to a poor child's prayer; and about the heaven where all who love Him shall meet at last in joy. But I was soon obliged to bid her good-bye, and as I walked on, and prayed in my heart that God would teach and love her, I thought of you, my dear children, and gave thanks to our heavenly Father, that you are able to learn of him, and of Jesus, and of the way to be happy for ever."—*Green's Addresses to Children.*

SCHOOLS FOR GIPSIES.

"In an age," says the *Historic Times*, "of general philanthropy, when differences of caste are merged in the common feelings of brotherhood, it was to be expected that the outcasts of society, those who, by their exclusive habits, had shut themselves from the ordinary exercise of human sympathy, would not be forgotten. Accordingly we find, in many parts of the country, a deep spirit of concern awakening for the improvement of a class of our fellow-creatures, long regarded with indifference or abhorrence. We allude to the poor fortune-telling gipsies. Descended from Hindoo ancestors, inheriting much of the pride of the followers of Genghis Khan, they have dwelt among us, not as strangers only, but as foreigners. Hidden in an obscurity created by their own bad conduct, they have lived like animals of prey, out of sight and out of mind.

"These days of reciprocal disregard are now, however, so near an end, that we may look forward with hope to their speedy extinction. In several places benefit societies and schools have been established for their use, and most beneficial results have attended them; but it remained for the good people of Farnham to build them a house. This structure, erected in a modified Elizabethan style, does credit both to the architect and the purpose to which it is devoted. It is, we believe, the first of its kind, and from the arrangements made for its future conduct, and the success which has so far accompanied them, we may look forward to the day when it will become a model for similar institutions."

Literary Notices.

The Expostulation of the Neglected. A Sermon on behalf of the Lamb and Flag Ragged Schools. Preached by the Rev. J. F. DENHAM, M.A.

HAD we sufficient space in our pages, it would afford us great pleasure to present our readers with the whole of this eloquent and most important sermon. The text—from *Song of Solomon*, i. 6.—although chosen by way of accommodation, strikingly bears out the writer's views regarding the misdirection of Christian effort in bestowing so much on the evangelization of the heathen in distant lands, while so little is done for the multitudes of our heathen population at home. It would be well for those clergymen, ministers, and Christian congregations, who do so much for the heathen, yet in whose places of worship the cause of *Home Missions* and *Ragged Schools* has never yet been pleaded, to consider well the following important statements:—

"But I will not conceal the application of these words which I have in view, but will tell you at once, that the most fearful exemplification of the text is to be found where last of all it ought to exist, and might most reasonably have been expected not to exist—namely, in the *spirit of professed Christian philanthropy in the present age*, and in the proceedings of a large portion of the visible church of Christ.

"I am compelled to accuse the supporters of some of our most popular religious societies of having grievously fulfilled the text, and of being sadly entitled to the self-condemnation it contains; and I mean the supporters of *missions to the heathen*, who, in their zeal for the promotion of the religious welfare of *distant countries*, have overlooked the culture of their 'own vineyard' at home; and in the allegory which is furnished by the text, I behold the *genius of modern missions to the heathens*—her eye intently fixed on some far distant land, watching the arrival of a missionary ship, sent out at immense cost to the shores of some barbarous tribe; while around her crowds of miserable, yet kindred souls, are looking up as from the region of departed spirits, with reproof, expostulation, and censure in their looks; and beneath *this* picture the language of the text seems to burn and redden as the complaint appropriate to her own neglected countrymen:—'The children of my mother country are angry with me: they made me keeper of the vineyards; but mine own vineyard have I not kept.' 'These poor children of my mother-land, virtually by their relation to myself, made me the keeper of their welfare, and I have neglected *them* to keep the vineyard of *distant strangers*.'

"Such, my brethren, is the application I intend to make of this passage; and I am certain that no individual present will find reason to complain of it as unjust or uncharitable, when I mention that the income of the Church Missionary Society from this country alone was last year more than £90,000 for missions to the heathens, and that the Jubilee Fund, up to this time, amounts to more than £53,000, while the aggregate income of all the Ragged Schools for the conversion of our *native* baptized heathens at home, living in ignorance, vice, and impiety, has not been sufficient to keep any one of them out of a state of comparative bankruptcy; that the annual income of one of them is only £15; that, at a public meeting in aid of another, which was in debt to the amount of £30, the enormous sum of £2. 10s. was collected; and that the subscriptions to the Ragged Schools for which I plead this day, and which are situated in one of the most degraded localities of the metropolis, have not yet exceeded £90, after the most laborious exertions to obtain them; and that, in this Christian metropolis, there are but about seventy of these Ragged

Schools, all of them depending on chance for their daily bread, amid a population of *thirty thousands* of children . . . in a condition of the most absolute vice and misery. * * *

"If any man wished to see *religious ignorance* and its *results* in their *extremes*, he has no need to travel to any country beyond his own, or to visit any neighbourhood beyond that in which he resides, in almost any portion of this immense capital. In the outskirts of our new neighbourhoods, and in almost every old and densely populated parish of the metropolis, he may find localities which a regard even to his own reputation may absolutely forbid him to enter. Let him, for instance, descend into the streets, lanes, alleys, courts, and yards, comprising that centre of filth and sin, which is the immediate sphere of the Ragged Schools for which I plead, and when he has beheld the savagism, the degradation, the dirt, the demonism of those localities—more offensive to the mind than is the stench of their atmosphere to the senses; let him put to his own heart this solemn question, 'Shall I be doing right in giving what I have to spare to missions to the heathens, and in withholding my aid from 'a vineyard' which God and nature have made so peculiarly 'my own?' Let such a person consider, in the next place, that *this* may be essentially called our 'own' vineyard, because it is so *easily accessible*. One great rule of doing good, is to adopt the *readiest* and *nearest* sphere of benevolence, and when we have done 'whatsoever our hand findeth to do' in *that*, then to look abroad in search of other objects. Now, only consider, my brethren, whether it is right in us to pass over a sphere of immense, most legitimate, and undoubted usefulness lying at our own doors, in order to send out missionaries on long voyages to distant lands, who have to learn foreign languages, and almost as soon as they are tolerably fit for their employment are overtaken by death; or who have to learn those languages in missionary colleges, and who, after years of study, speak and write them most imperfectly; whereas you may, any of you, get to the Ragged Schools in Lamb Court in ten minutes' walk—every child in that neighbourhood speaks our mother tongue, and if we had but sufficient funds we could set more Ragged Schools in action in a week's time, and teach order, duty, and piety to hundreds and thousands more of the children of our mother-country.

"My brethren, let us beware lest we witness in this country the righteous retribution of Heaven, afforded by a state overturned by the neglected classes of its subjects; and have ultimately bitter reason to say, 'The children of my motherland are angry with me; they made me the keeper of the vineyards; but mine *own* vineyard have I not kept.' On the contrary, let us avoid this self-reproach now, and at the day of judgment, when our own individual share in the cause of it will be 'sure to find us out.' Let us apply our charity to the care of 'the children of our mother-land;' and especially to the poor lost children contemplated by Ragged Schools—born in beggary—cradled in misery—nourished in crime—and this within sight of 'our own' abodes, and dwelling in localities which you pass every day, to and from your engagements."

Scripture Sites and Scenes in Egypt, Arabia, and Palestine. London: ARTHUR HALL and Co.

THOSE who wish to increase their acquaintance with many of the interesting places frequently mentioned in the word of God, will find valuable assistance from the perusal of this volume. It is well illustrated, and will prove an excellent contribution to the present stock of Sunday school books, whether for the teacher, the senior scholar, or the Sunday school library.

Thoughts on the Study of Prophecy. The Duty and Discouragements; with Remarks on the 24th chapter of St. Matthew's Gospel. By a BARRISTER. London: J. J. GUILLAUME, Chester Square.

MANY sincere Christians have had reason to lament that the prophetic portions of God's word—so solemn and important—should have been made the arena of bitter controversy and of fruitless discussions, tending more to retard the inquirer in his progress than afford him help and encouragement. To such, the perusal of this admirable little work will prove a "word in season," showing in a striking manner the duty of studying the "whole word of God," and beautifully exemplifying the proper spirit in which that exercise should be prosecuted. We have much pleasure in recommending it to the attention of our readers.

Intelligence.

NEW CUT RAGGED SCHOOL.

THE Annual Meeting in behalf of this School was held on Tuesday Evening, August 28th, in the Parochial School Room, Borough Road. The room (which had been granted gratuitously for the occasion) was densely crowded. The Chair was to have been taken by Lord Ashley; a letter, however, was received from his Lordship, (enclosing a draft for £3,) stating that, owing to the illness of Lady Ashley, he should not be able to attend. The Chair was accordingly occupied by the Rev. J. Branch.

Prayer having been offered up, the Chairman stated, the New Cut Ragged School was more particularly attached to the congregation worshipping at the Waterloo Road Baptist Chapel. He congratulated the Meeting on the presence of the Rev. H. O'Neile, one of the clergymen of the parish, who had kindly come forward to advocate the Ragged School cause. He then expressed the gratification he felt that so much had lately been done to improve the sanitary condition of the poor, and a hope that the present pestilence would be, under Divine mercy, so overruled as to lead to the removal of those remaining sad and serious obstacles to improvement which still disgraced the metropolis. He hoped to see the day when we should, according to ancient custom, bury "without the gate." Yet, nevertheless, though we were to send a stream of pure water through every court and alley in London, though model lodging-houses were increased four-fold, though we had abundance of wash-houses and baths, and everything that had been conceived for the benefit of the poor, it must be obvious that nothing could be done for them as a mass until we had taught them in some measure to elevate themselves; and for this purpose Ragged Schools had been instituted. It had been said that Ragged Schools were taking in the dregs of society, and neglecting those just above them in the industrious classes, who deserved more of their sympathy. This could not be helped. They wished to put the former on an equal footing with the latter, just

as in a time of famine they would first assist those who were nearest to starvation. Many of those present were in the habit of attributing to sovereign mercy and grace anything that distinguished them from these poor helpless creatures; and certainly they should be the last in the world to make the excuse that Cain once made, "Am I my brother's keeper?" Whatever they had which these did not possess, they were bound to distribute; and in so doing they would be breaking down the barriers that kept man from his fellow-man, and brother from brother, in the cause of Christianity.

The Secretary having read the Annual Report, the Rev. H. O'Neile addressed the Meeting. He complimented the rev. Chairman on the good that had been effected through his instrumentality, and expressed the pleasure he felt in aiding him in such a cause as that of Ragged Schools. He thought, indeed, that amongst all the institutions which had been started in modern times, none were more worthy of support. Children who attended parochial and other schools were generally of a class whose parents were well instructed, and were often moral and religious persons; but there were thousands of children, living in almost the same localities, whom these schools could not reach, even by offering education gratuitously, for they were often ashamed to make their appearance among children so much better clothed than themselves. He was delighted to find that the Ragged School Union was prospering as a central society. On such central associations all these efforts must in a great measure depend; for the very places where schools were most needed were the places where the population could least afford to support them. The rev. speaker pointed out the necessity for combating the ignorance of the poorer classes by the "weapons of wisdom," rather than by the "weapons of war," and concluded by moving the adoption of the Report.

Mr. Anderson, the deputation from the Ragged School Union, seconded the Resolution. He was delighted, he said,

to find that, with the many demonstrations of sympathy manifested in this country on behalf of other nations, struggling for freedom, there was yet left in the heart of England a little sympathy for a portion of her own sons, who were struggling, not perhaps under the iron hand of tyranny, but under the equally destructive influence of poverty and neglect, pining away in ignorance and wretchedness, groping in mental darkness, punished for breaking laws which they never knew, wondered at for manifesting a depravity of which they did not know the guilt, and coldly pitied for rejecting that God whose name they had only heard, but of whose character they were ignorant. He rejoiced to know that public sympathy was at last awakened, and he trusted that it would enable them to accomplish the work set before them.

J. Payne, Esq., in addressing the Meeting, said, he had merely come forward to show that his long attachment to the cause of Ragged Schools was in no way altered. He reminded the Meeting that they were merely stewards of the property entrusted to them, and were responsible to God for its right application.

The Rev. Mr. Bishop pointed out what might be done by perseverance, and urged the Meeting never to despair of wholly reclaiming that degraded class whose interests they were advocating.

The Rev. Luke Tyerman delivered a very eloquent address on behalf of the Ragged School cause. The Ragged School reminded one, he said, of the parable of the good Samaritan, who exercised his benevolence towards one of a different creed from his own, towards one whose nation was hostile to his own, without making any previous inquiry into his status in society; he found a fellow-being in wretchedness, and he did his utmost to alleviate it. The Ragged School was thoroughly philanthropic, and philanthropy was God-like. Jesus Christ was philanthropic, and philanthropy was enjoined upon all his followers. Selfishness shrivelled up a man's soul, and turned a celestial essence into the most revolting deformity. Love was the compendium of godliness, the religion of heaven, the atmosphere of a higher world. The rev. speaker showed what might be done by culture both for good and evil. When he looked upon a child, he saw a man in miniature; he saw future

greatness in embryo; he saw, perhaps, a being who, in future life, would, like an angel, shed blessings all around him; or he saw one who would spread destruction with all the hate characteristic of a demon's soul. If this were true, how great was the importance of giving to all the rising generation a sound, Scriptural, and thoroughly Protestant education!

The Meeting was then addressed by Mr. Jackson, a City Missionary, who narrated instances of the good effected by juvenile training.

The Doxology having been sung, the Meeting terminated.

NEWCASTLE RAGGED SCHOOL.

At the Annual Meeting of this School, the following statistical account of the children was given by the master:—In the school there were 50 boys, and the Committee were not able to receive any more for want of funds. 22 persons, the parents of these boys, could not read. In the case of 18 boys, one of their parents was deceased, so that they were left under the care of father or mother only. In addition to these, there were 4 boys who had been deserted by their parents; 7 of the boys had previously employed themselves in begging; 8 other boys had employed themselves in selling matches, and collecting bones and rags. In addition to these, who went to no school, but straggled about the quay and other places, occasionally mingling with beggars and thieves, 20 boys; and he had found that the number of ragged, dirty, and shoeless, many of them affected or afflicted with vermin, was 50—the whole number. This being true, he thought it would be accorded the School was a Ragged one. In the girls' school, out of 38 children, 14 had previously sold sticks, 12 were beggars, and many of them had relatives in prison convicted of crime. The number of children in all was 88, all fit subjects for a Ragged School. Mr. Short detailed the kind of instruction which is imparted to the children, and one part of his statement—that the children are as happy in the afternoon, whilst undergoing industrial training, as in the morning, when they receive mental instruction, although they then also obtain a breakfast of porridge and a dinner of coffee or soup, was very gratifying. In answer to a written inquiry, he stated that the cost of educating each child is about £4 per year.

THE
RAGGED SCHOOL UNION
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Original Papers.

SCENES AND SIGHTS IN LONDON.

No. III.

MUSIC AND DANCING SALOONS—SCHOOLS FOR CRIME.

"PREVENTION is better than cure," has ever been our motto in the Ragged School movement. The results of our labours have already proved, that it is better and cheaper to train and educate the boy, than to punish him when a hardened criminal, provided the education and training be of a proper character. It is not, whether the boy is to have any education or not—but of what character is that education to be? Is he to be educated in the streets, the dancing saloon, the low public-house, the penny theatre, or the school? Every right-thinking mind will at once admit, that the school is the only place among those enumerated, in which a proper education can be obtained. Yet it is a fearful fact, that in the metropolis there are thousands of children and youths, who are only receiving a street education during the day, and are being trained in debauchery and crime, through the demoralizing influences of the dancing saloon, or the low penny theatre, at night. It is a striking fact, that while pauperism and crime are increasing with fearful rapidity, the demand for an increase of such places is still greater. That eighty-seven new applications were made at the Middlesex Sessions, for the opening of music and dancing rooms, gives sad indications of the low state of moral and religious feeling. Had these licenses been granted, an impetus would have been given to immorality and crime, to an extent which we are not prepared to estimate. Mr. Wilks, in an admirable speech on that occasion, clearly showed the evils resulting from such places, and the

counteracting effects they must have on the Ragged School and kindred movements :—

“ Although it was very true that there were but sixty-one places of the description alluded to which had received licenses from that court, yet he was astounded to see that there were this year not fewer than eighty-seven persons who were about to present themselves before that bench, to ask for its authority to open similar establishments of an equally demoralizing character. That being the fact, let him urge upon the magistrates to use the utmost caution in dealing with each individual case, for the course which the bench might take on that day was, in his opinion, fraught with far greater importance to the welfare of the population of the metropolis, more especially, as well as to that of society in general, than most people were aware of. He need not say, that the granting these licenses was infinitely more perilous to the morals and to the social interests of the community than it was in his power to depict. Let the bench concede these licenses, and the publicans would be rushing to the court in thousands, asking that their houses might have the like license granted to them, and so to be converted into so many dancing saloons. Where was the evil to stop? and at what point was its progress to be arrested? Let them look at their prisons—see the immense amount of juvenile depravity and crime which was there developed. Let them next look at the over-crowded state of their lunatic asylums—so much over-crowded, indeed, was that for their county of Middlesex, that the magistrates had been compelled to commence the erection of another to meet the exigencies; and then let them inquire of themselves, What did these facts indicate? Why, they went to prove that there were agencies at work in society, which corrupted the morals, gave vitiated tastes and propensities, stimulated crime, and promoted insanity; and he asserted with confidence, that those agencies chiefly had their origin in such places as were now about to be brought before that bench, as those to which the music and dancing license should be granted. Should, then, the privilege be conceded to them, the agencies to which was to be attributed the vast accumulation of the evils he had pointed out, would receive an increase and an impetus in proportion to the number of licenses granted. If that were so, how, let him ask, could any attempts on the part of the legislature to repress juvenile crime be attended with success? He sincerely trusted, therefore, that before any one of these fresh licenses was granted, the magistrates around him would pause, because he felt quite assured that any person who was anxious to see the enormous amount of juvenile depravity which now existed diminished, must regret to find that the prayer of any one of these eighty-seven applications should be complied with. It was his wish to see the population of the country in the full enjoyment of pure and healthy domestic amusements and pleasures. Those amusements would tend to their comfort, and would promote public morality, whilst the amusements and pleasures which would be found in these places for which the license was sought would have just the opposite tendency, for there nothing but depravity, crime, and immorality was to be seen, or resulted from their existence. But the mischief

to which such places led was incalculable. Would any of those upon that bench who were friendly to Ragged Schools, or the National Schools, give their sanction to such dens of iniquity, which could only increase the very evils which those schools had been calculated to suppress?"

We feel assured, that any one conversant with the nature of these places, will readily accord with the views advanced in the above extract. But, very few of those who ought to know, are at all acquainted with the demoralizing character of such places. They are only visited by those who love to be there, and who drink in the corrupt lessons with greediness. Hence it is, that so many of these dens of iniquity are allowed to exist, from which, we believe, a greater amount of youthful criminality is supplied, than from any other direct source in the metropolis. The scenes of depravity and uproar that are witnessed at Ragged Schools, may very often be traced to the lessons inculcated in these places of filth and abomination. We hazard nothing in making such a statement, for we have proved it by the confessions of the boys themselves, and from what we have been enabled to witness.

A few evenings ago, we had occasion to visit a Ragged School in Lambeth. On entering, we found about thirty-five boys, from ten to fifteen years of age. The school had just been re-opened, and a number of those present had come for the first time. Their conduct was most disorderly, and while the concluding hymn was being sung, they showed the utmost irreverence and profanity. Aware that a "saloon," connected with a low public-house, was open in the neighbourhood, to which they were in the habit of going, we resolved to visit it, and see whether we could trace any connection between the amusements of the saloon and the irreverent conduct of the boys. We shall present our readers with the results of the visit, from which they can draw their own conclusions. On entering the saloon, we observed a mother, with a child in her arms, purchasing a ticket. Her black and bruised eyes, the likely effects of a drunken brawl, led us to suspect the character of the company among whom we were to spend the evening. Our suspicions were further confirmed on reaching the top of a filthy stair, where we were met by a volume of effluvia, heavy and sickening, such as those only have felt who are in the habit of visiting Ragged Schools, or places where ragged and filthy human beings are densely congregated. The pit was filled with eager spectators, a large proportion of whom were boys and girls of the lowest class, from twelve to seventeen years of age. A sprinkling of grown-up people were present, chiefly females. We observed, also, about twelve or fourteen children, the most of whom seemed *under seven* years of age. A dark and wretched gallery, in the further end of the building, was crammed to suffocation by a class of boys and girls, who, for rags and filth, might have formed the *elite* of ragged scholars, in the

lowest school in the metropolis. But the mothers, ten in number, *with infants in their arms*, presented to our mind the most painful spectacle in the motley groups. In one case, the child did not seem to be more than a month old! What can be expected in after life of the children of such parents, but a course of depravity and shame—drinking in iniquity with their mother's milk—inhaling pollution with their very breath—listening to sounds the most savage, and oaths the most profane!

On our table we have a syllabus of the evening's transactions, headed with, "*Licensed by the Lord Chamberlain.*" The following was the bill of fare :—" *Spirit of the Abbey; or, The Bond of Blood!*" "*The Siamese Twins;*" and "*Promotion in Life; or, The Path of Crime!*" The whole evening's transactions strongly convinced us, that the last-named title was most truly characteristic of the proceedings. We know of no surer mode of hastening on the young in "*the path of crime*"—of filling our streets with thieves, and our jails with prisoners, than by licensing such dens of iniquity for their reception. To us the actors, like many of the audience, seemed not to be unacquainted with "*the path of crime.*" The conversations of the evening were characterized by swearing, profanity, deception, and lewdness; and the cases represented were those of drunkenness, seduction, murder, and suicide. The bursts of applause throughout the evening showed how eagerly the wretched audience was drinking in the moral pollution.

At stated intervals the pot-boy came round, asking for "*orders,*" and drink was freely supplied to those who had money to pay for it. On these occasions, the indecent conduct of the boys and girls was such as might be expected, where low rabbles are allowed to congregate promiscuously, and where everything around them is blunting their moral feelings, inflaming their passions, and sinking them further into the depths of degradation.

While licenses are granted for the opening of such manufactories of wretchedness and rags—while mothers are to be found ignorant enough, and wicked enough, to carry their babes or lead their infant children there—while neglected children and youths will prefer a night's amusement in such a place to an evening's instruction at school—and while no active measures are taken to remove such temptations out of their way—we need not wonder, although the necessity for Ragged Schools should increase; and, despite all such appliances, many a once hopeful youth will be found fearlessly rushing onward in "*the path of crime.*"

THOUGHTS ON RAGGED SCHOOLS.

BY OLD FATHER THAMES.

If there be "a tide in the affairs of men," so there is, also, in the enterprises of benevolence, nor can either the one or the other be neglected without disastrous consequences. The tide of the "Ragged School Union" appears to be now set in; we ought, therefore, before it goes out, to turn it to advantage. It will be wise to work "while it is day," for "the night cometh, when no man can work." This applies to all; but especially to us whose hairs are grey, for with us it is "now or never."

The old adage, "fair play is a jewel," applies successfully to every upright heart, nor should it be disregarded in the consideration of any subject that occupies our attention. Ragged Schools ought neither to be cried up, nor cried down, more than they deserve. He who asserts, on the one hand, that they will infallibly amend all the evils of society; and he who maintains, on the other, that no good will be effected by them, may alike be safely disregarded; truth lies between these wide extremes. Ragged Schools are no longer an untried speculation, for rough ground has already been ploughed, harrowed, and sown, nor has the harvest fallen short of the expected return. It takes time even with the best husbandry, to make stony ground productive, and to raise a crop of good grain, where docks and thistles were wont to grow in profusion; but industry, perseverance, and patience, have worked wonders before now, and will do it again.

When I read of an original promoter of Ragged Schools, nobly standing his ground against a charge of ragamuffins, after an attempt to "stab" a superintendent, and a threat to "rip up" a teacher—flying their rotten vegetables and animal refuse through the broken windows, bursting open the door, rushing up the crazy staircase, leaping on the forms, and overturning and breaking them—blowing out the lights, crashing the window glass, smashing the tables, and falling *pell-mell* one over another—screaming, cursing and swearing—it appears to me to be heroism of no common order. A charge at the head of the Life Guards would be nothing to it; for in this case, there are witnesses of the courage displayed, and honour and glory, *such as it is*, to be obtained; while the poor Ragged School teacher has neither the one nor the other to sustain him. I should like much to hear of half-a-dozen heroes from the Horse Guards generously doing honour to the heroism of the Ragged School teachers, either by a visit to their battle-fields, or by a contribution to the cause in which they are so nobly struggling.

The wants of the Ragged School Union are—money, schools, and teachers; with such a strenghy demonstration of wise heads and benevolent hearts, as shall devise the best means of promoting the welfare of the scholars, when freed from the fetters of ignorance and immorality. Without money, schools cannot be established; without schools, teachers would have no field for action; without teachers, the enterprise could not be carried on for a single day; and without a plan to enable the scholars to get their living, even the education they receive would be but a mockery.

When we look on a ship afloat on the waters, and take in at one view all her beautiful proportions, from the figure-head to the stern, and from the hull to the maintop-gallant mast, we marvel at the wonderful achievement. But soon after this, we begin to think how many men have been employed to build her. Some have felled the forest trees; some have conveyed them to the dock-yard; some have been at work in forming the hull; some the masts, some the yards, and some the sails; while others have been equally busy in the shrouds, and stays, blocks, braces, bowlines, and bridles—the whole is the united labour of active heads, hearts, and hands. Union is, indeed, strength: let us, then, be in earnest; let us set to work at once, with our heads, hearts, and hands, that we may see the good ship, “The Ragged School Union,” floating on the tide of public favour, with her pennant freely fluttering in the breeze.

We sometimes say of the individuals of a promiscuous assembly, that they are “good, bad, and indifferent,” but we cannot say this of the scholars of Ragged Schools, without making the admission that the good are very few, and the indifferent and the bad very many; but by whatever opprobrious names the worst of them may be called—thieves, beggars, and vagabonds—it is not because they are these characters that they are received. They are admitted into the schools, as I conceive, simply because they are friendless. It is true, in one sense, that they have friends—

“For there are unknown, viewless bonds that bind
The most abandoned beings to their kind;
The midnight ruffian reeking with the blood
Of recent murder, bosomed in the wood,
Will find his friends amid the lawless train
To bid him welcome to their band again.”

But from such friends as these, young people, if possible, should be delivered. Until they change such friends, hardly can they be changed themselves.

Many changes are outwardly for the worse, but inwardly for the better. A policeman, in his clean and simple uniform of blue, does not present half the points to the talented pencil of a Cruikshank, as a bawling old Dogberry of the old school did, encumbered in his many-caped great coat, and sinecure cudgel, protecting, forsooth, our houses, our property, and our lives; now snoring in his watch-box—now making a ludicrous effort with his heavy heels to overtake the nimble-footed depredator—and now springing his noisy rattle, to summon witnesses to his defeat rather than to his victory. A red Indian chief, in his buffalo robe, leggings, maccassins, and scalp-locks, with his head-dress of war eagle plumes falling down his back to the ground, armed with a tomahawk, war-club, and scalping-knife, has rather a tame appearance when changed into a missionary or Baptist minister. And, in like manner, a young Jack Sheppard, Dick Turpin, or Jonathan Wild, metamorphosed by the Ragged School, or rather changed by His almighty power, whose holy influence, in some degree, accompanies every undertaking of true and disinterested benevolence—changed, I say, from an evil-doer to a

well-doer, and from a Sabbath-breaker to a Sabbath-keeper; the reclaimed transgressor will no longer supply a hero for a novel or romance. But, if in each and all of these changes we lose somewhat of the *piquant* and the picturesque, we get better manners, better morals, and better men.

It would be difficult to say which uttered the louder cry in favour of Ragged Schools—principle, which requires us to "do as we would be done by," or policy, which moves us to take care of ourselves. The voice of each is clear and distinct. There is little danger of erring in the belief, that it is better to part with money to make honest men, than to have it stolen from us by rogues; better to give a little willingly to build a school, than to pay a great deal against our will to build a jail; and better, much better, to be surrounded by civil friends, than to be thronged and annoyed by savage enemies. To cage a tiger that was roaming at large among men, would be to deserve well of mankind; but the Ragged Schools, by teaching roguery, idleness, and immorality, the value of honesty, diligence, and moral habits, will, I hope and trust, cage a thousand tigers.

The scholars, however, in Ragged Schools, are not only taught the advantages that may be obtained in this life by honesty, diligence, and moral habits, but they are led on to reverence God's holy word, to reflect on an eternal world, and to aim at heaven. For what, after all, are the best things of time if not connected with eternity? An idle dream—a transitory illusion—a glittering bubble, bursting against a tombstone.

But to what and to whom are we looking for the success of Ragged Schools? They who depend on human power alone may think that they rest on a cable, while their hope hangs only on a spider's thread. The Giver of all good can alone give us success; to Him let us look, then, and in Him let us trust, turning to the best account all the means He has placed at our disposal.

If, as I believe, so far as earthly influences are concerned, the sinews and strength of this hallowed warfare against evil are the teachers and superintendents of the Schools—if, without their efficient aid, rank and riches would be alike powerless, how ought they to gird up their loins and arm themselves for the battle! What forbearance, and love, and patience, and perseverance, should they practise! What men should they be of faith and prayer, and what holy energy should fill their hearts! A hundred wise-headed, Christian-hearted, volunteer superintendents and teachers would be an irresistible host in the ranks of Ragged Schools, and the refined gold of California would be dross when compared to them in value.

And think not, reader, that you and I may do as we list, in assisting or neglecting the child of crime, the friendless outcast of poverty and depravity! Can we let him crimson his hand, blacken his brow, and harden his heart in iniquity, while we stand by, tempting, if not encouraging him by our indifference? Can we do this, and wash our hands in innocence? Impossible! If we act thus, "we are verily guilty concerning our brother," and run a risk of having addressed to us the words, "I was an hungered, and ye gave me no meat: I was thirsty,

and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. For inasmuch as ye did it not to one of the least of these, ye did it not to me."

The Ragged Schools are a field in which all may labour ; the peer, by his patronage and benevolence—and the poor man, by his personal attendance. The wild schemes of ambition are vanity, and

" The paths of glory lead but to the grave."

Let us pursue a humbler, a wiser, and a more useful career, for it is nobler to do good than to seek for renown. The philanthropist will live in our affections, and have his name handed down with honour, while we know not, and care not, who built the pyramids.

He who has prospered, and would lay out his money to advantage, cannot do better than embark in undertakings of benevolence, where every pound, nay, every penny is at compound interest. Commodities may perish, merchandize may be cast away, and the funds may fall, but active benevolence is sure to be productive in peace and satisfaction. " He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will He pay him again." Parsimony, pinching from other's comforts without adding to his own ; Covetousness, with his greedy eyes ; and Mammon, with his grasping hands—are losers in the game of life. The most merciless grasp—all that ever clutched ungodly gain, or locked up his iron coffer against the prayer of the widow, or the cry of the fatherless, never yet got half the enjoyment from his gold that he lost by his hard-heartedness. The costliest treasure, the purest gold, the most precious stones, are but poor, perishable, and and poverty-stricken materials, compared with the peace of an approving conscience here, and the joy and glory of a happy hereafter.

Whether, reader, you are rich or poor, do what you can in this righteous cause. In faith and love sow your seed in this field of philanthropy ; for, haply, watched over by a heavenly eye, and watered by a heavenly hand, it may spring up, and bring forth fifty and a hundred-fold to the good of others, and to your own satisfaction and joy.

THE SCHOOL AND THE PRISON.

In former times, the science of statistics was accounted of value, chiefly because of the aid which it was fitted to render to the statesman and the conqueror, in seeking to maintain authority, or to obtain dominion through the agency of war and bloodshed. For these ends, the fighting-men of a nation were numbered, and having obtained the number of these, kings sat down to calculate whether they might be able to meet the force of the enemy. In our day, the statistics of mortality have served as foundations whereon to build those associations for life insurances, which, in their own way, have been of no little benefit to mankind. But the science is fitted to aid mankind in attaining far higher advantages than any that are of a mere utilitarian or economical nature. Rows of figures in a statistical table, dry and meaning-

less though they appear, have, and that especially since the time of Sir John Sinclair, been of use as indices to point out great moral truths, and have lent their aid to the Christian philanthropist in his endeavours to further the spiritual well-being and mental improvement of his fellow-beings. By their aid, the physical and moral condition of a people may be laid bare, and the causes of happiness and misery may be more easily explained. To the cause of education they are of especial value, and to the Ragged School teacher they have already stood forth in the character of helps and encouragements. In a recent Newgate Report, noticed in the April Number of this Magazine, a marked decrease in the juvenile commitment-list is recorded, and the cause is traced partly to the increase of Ragged Schools. Partly, also, it is said, to "the wholesome effect of flogging." In other words, the principle of Love in the Schools, and that of Fear in the penal establishments, have unitedly had a good effect. It is not intended here to seek an explanation of what is right and wrong, in the various schemes for the improvement of prison discipline which have been of late years put forth. Experience must test in how far they are founded on truthful principles. That many of them have failed in their object is already apparent. A recent General Report on the Scottish Prisons reveals the fact, that since improvements, so-called, in arrangement and discipline have been introduced into the General Prison at Perth, the assessment on land and household property necessary for keeping up that prison has been more than doubled. This is irrespective of the thousands of pounds that have been expended on building. In 1836, the estimated expense of the prisons over all Scotland was under £12,000; while in 1846, or only ten years later, the assessment for current expenses was £33,544 8s., besides £92,734 for building, and the expenses of the general board. In course of the six years, from 1840 to 1846, inclusive, the sum expended on prison buildings in Scotland was £100,000, or thereby. Certainly the increase in population cannot account for all this.

When it is seen that prisons are so expensive, the economical bearing of Ragged Schools becomes apparent. Were these schools to be supported by assessment as prisons are, (not that this would be desirable, but for the sake of illustration,) their cost to the nation would actually be many thousands of pounds less than nothing. And yet the advocates of the Ragged School system require not to rest their arguments on such a consideration, for the value of money, and the value of those benefits which such a system is fitted to be the means of conferring, are incapable of bearing weights against each other in the same balances.

But the fact, that prison reformation involves an expenditure increasing year by year in a greater ratio than the population, may well excite a fear lest fundamental errors may have been committed in laying the plans for experiments in prison regulations, however well-meaning those philanthropists who designed them may have been. It has, perhaps, been too little borne in mind, that the prison is essentially and primarily a place of punishment; and that, being so, it is all the less fitted for being a place for mental and moral elevation. The prison reforms, chiefly by deterring from crime; at least, this is its most natural mode of operating. Before a debased, downcast, degraded criminal can be taught

to look around, and to look upwards, with faith and hope, and commendable ambition, he must be acted upon by an impulse of love, communicated from an outward source. He must feel that some one loves him, that some one has laid obligations on him that demand his gratitude. These agents, gratitude and love, can bend the rude nature, which, like the gnarled oak of a thousand years, has withstood the most violent of the tempest's shocks. There is one Being who can enter a prison, and visit the broken-hearted penitent there, and speak of love, undying, to his soul; and in so doing, that Being may use the means that pleaseth Him best; but, looking at the natural analogy of things, man may expect that when *he* enters the cell wherein a fellow-man may be immured for crime, his motives may be doubted, and his intentions disbelieved, however holy and loving they may be. The prisoner, if his heart has been barred against sympathy, gratitude, and love, will be inclined to dread and hate all men, because amongst their ranks his judge and his jailer are to be found. Love has one mode of teaching, and terror has another; and it is difficult for human instructors to unite them, when they undertake at once to punish and to reform their pupils. Love is the first element in spiritual elevation, and it is difficult to speak sympathetically of love to the chained prisoner, if the speaker, at the same time, has countenanced the riveting of the fetters. Human agency is here spoken of; with him who employs it there is no restraint. But it is not in the nature of prisons to reach those deep-lying impulses that lead to the commission of crime.

If love, then, cannot be an indweller in the prison, she must seek, by other means, to prevent crime, and to reform criminals. Something requires to be done, when the sentence of these unfortunate individuals expires, at once to place them in a way of securing an honest livelihood, and to incite them to act as beings possessing mental faculties and immortal souls. For those of the rising generation whose education is neglected, or who are in the way of being tempted to break the laws of their country, the Ragged School opens its doors. Every failure in prison reformation constitutes another call for support to Ragged Schools.

D. G.

SUMMARY JURISDICTION.

IN calling attention to Juvenile Delinquency in the metropolis, and the operation of the law on its increase or decrease, we would invite our readers to peruse Mr. Serjeant Adams's Charge to the Grand Jury of the Middlesex Quarter Sessions in April last. After showing that the present mode of Summary Jurisdiction under the present Larceny Act, although ostensibly showing a decrease of juvenile offenders, really proves an increase in their number, the worthy Serjeant proceeds to offer some judicious and useful suggestions on this all-important subject. He says:—

“I consider that, in the great majority of cases of juvenile offenders under 14 years of age, it is unjust to consider them as *criminals* in the ordinary

sense of the term—that is to say, as offenders of sufficient age of themselves to comprehend the social duties of civilized life, or as offenders who, having been instructed in those duties, have violated them. Many of these unhappy children are wandering and houseless orphans, without a friend to succour them, and committing petty thefts as a means of subsistence; others are hired by practised ruffians to rob and plunder, and initiated by them in every species of low and demoralizing debauchery. Many are children of poor, but respectable parents, seduced by boys of riper years to commit little pilferings, for which they find a ready market; whilst some contribute to the support of their profligate parents, by the fruits of their dishonest industry.

“It is not that these boys are naturally more vicious and depraved than the children of honest parents, but that their evil propensities have been encouraged, and their virtuous ones benumbed. How can a child of tender years, who has received no instruction, religious or moral, or who has been sent out by his parents to beg or steal, caressed when successful, and punished when unlucky, form any just notion of his duties either to God or to society? And if two or three months’ discipline of the tread-wheel, oakum-room, or solitary cell, (repeated at intervals, as the case may require,) could impart them to him, what means has he, when he quits his prison, of putting his newly-acquired principles into action? There is far greater hope under a kind of judicious system, of the reformation of these unfortunate and neglected beings, than of the children of honest and reputable parents who appear at the bar of justice, for such children have had the means of knowledge, and neglected it.”

He then goes on to show, what he would advise to be done, instead of short imprisonments and whipping, thus:—

“It appears to me, that moral and religious training, adapted to the capacities and habits of children, accompanied by agricultural or handicraft labour, with intervals, when their conduct merits it, for recreation and boyish sports, is the true punishment for offenders of this class; and this system can be more wisely and successfully carried out in well-disciplined reformatory schools, than in the gloom and monotony of a jail, or under any system of prison discipline which has hitherto been invented.

“I would first train them in the way they should go, and when they have been thus trained, I would send them to some healthy colony, (thus making expatriation the penalty of the parents’ sins, and the price of their own moral redemption,) there, under proper superintendence, and removed from their old temptations, to serve out their youthful years as apprentices to well-conducted masters.

“When a child is charged with such offences as would bring him within the present scheme of Summary Jurisdiction, or send him for trial at the Sessions, or warrant his commitment under the Larceny Act, I would empower the justice before whom he was brought to dismiss the charge altogether, or direct him to be whipped and locked up upon bread and water for some short period, or send him under an order to the parish or union workhouse, or under their warrant, at the expense of the parents, if they are of sufficient substance, or at the expense of the government, county, parish, or union, as the case may require, (the justice having the power to make the order accordingly,) to some institution for the reformation of young offenders, there to remain and abide by its rules, of which ultimate apprenticeship in some healthy colony should, for reasons already given, generally, if not invariably, form one.”

As one specimen of the expense attendant on the present system, and its manner of working, the following may be given:—

“Thomas Miller, *aged eight years*, was tried at Clerkenwell, at the August Session, 1845, for stealing boxes, and sentenced to be imprisoned for one calendar month, and once whipped.

“At the January Session, 1846, he was again tried at the Clerkenwell Sessions, for robbing a till, and inquiries being then made, it appeared that, in addition to the above-mentioned trial, he had also been twice summarily convicted, and once tried at the Central Criminal Court during the year 1846. He was, in consequence, sentenced to seven years’ transportation, for the purpose of sending him to Parkhurst, but the Prison Inspectors thought him too young and too dimunitive, and his sentence was commuted to *three months’ imprisonment*.

“On March 14, 1846, he was again convicted of larceny before the Common Serjeant, and in the printed Sessions Cases it is stated, that the prisoner had been in custody eight or ten times. The Common Serjeant took the same view of the case with myself, and again sentenced him to transportation, and he was again rejected by the Prison Inspectors, his sentence being on this occasion commuted to imprisonment for *two years*. He was discharged on May 13, 1848.

“In July, 1848, he was summarily convicted, and sentenced to *fourteen days’ imprisonment*.

“From that period he has been lost sight of in the Middlesex prisons until the 4th day of the present month, when he was sentenced under the Larceny Act to *be whipped and imprisoned two days*.

“He is now only twelve years of age, and not more than four feet two inches in height, so that he will continue his career for *two years* more, and until he has grown four inches, before he will be qualified for Parkhurst.”

BE IN EARNEST.

THERE is such a thing as being almost a Christian; as looking back unto perdition; as being not far from the kingdom of heaven, and falling short at last. Beware, lest thou lose the reward. The promise is made to him that holdeth fast—holdeth out to the end, and overcometh. Labour to forget the things which are behind, and reach unto the things which are before. He who is contented with just enough grace to escape hell, and to get to heaven, and desires no more, may be sure he hath none at all, and is far from the kingdom of God. Labour to enjoy converse with God. Strive to do everything as in his presence, and for his glory. *Act as in the sight of the grave and eternity. Let us awake and fall to work in good earnest.* Heaven and hell are before us. Why do we sleep? Dulness in the service of God is very uncomfortable, and at best will cost us dear; but to be contented in such a frame is the certain sign of a hypocrite. *Oh, how will such tremble when God shall call them to give an account of their stewardship, and tell them they may be no longer stewards!* Oh, live more upon the invisible realities of heaven, and let a sense of their excellencies put life into your performances!—*Janeway.*

If I ever reach the kingdom of heaven, I think I will try to find the thief who died on the cross, and take him by the hand, and say, Come, my brother, let us go aside, and see if we can find out which of us is the greatest debtor to the grace of God.—*Spence.*

Poetry.

THE RAGGED SCHOOL EMIGRANTS.

FAREWELL our native land,
From thee we range afar,
And leave thy shores, a homeless band,
Our lamp yon star.

Yon star with rays so bright,
To which we long were blind,
Till told of sight and heavenly light,
By teachers kind.

The God of whom they spake,
Will bear in mind their cares,
Reward their toils for Jesus' sake,
And hear their prayers.

We seek another shore,
Across the raging main,
The lov'd school-door for us no more
Will ope' again.

O may we learn to know,
That like the restless sea,
Where'er we go while here below,
Our life must be.

There is a land above,
Where wanderings all shall cease;
A land of light, a land of love,
A land of peace.

D. G.

BLESSING.

"And my prayer shall turn into my own bosom."—*Psa. xxxv. 13.*

WHAT ever lost by giving?
The sky pours down its rain,
Refreshing all things living,
While mists rise up again.

Go, rob the sparkling fountain,
And drain its basin dry;
The barren seeming mountain
Will fill its chalice high.

Who ever lost by loving?
Though all our heart we pour,
Still other spirits moving,
To pay our love with more.

And was there ever blessing,
That did not turn and rest;
A double power possessing,
The blesser being bless'd!

Pietas Metrica.

Plans and Progress.

THE COMING WINTER.

THE summer is nearly "over and gone." The bright sunny hours are passing away. The early sunset and the gathering clouds remind us of needful preparation for "the coming winter." The "fields and forests" will soon be bare—the green verdure and soft breezes of summer will soon be exchanged for the damps and colds of "gloomy winter." The Sabbath pleasure-vans will be less in use—the "highways and hedges" less frequented. In the lanes and alleys, too, the change will be felt, among those who seldom see the country, because they can neither afford shoes, nor vans to carry them,—those whose summer excursions extend only to the lane or the open street, where, for a time, they may forget their misery, escape from the torments of domestic "intruders," and the fœtid exhalations of their dingy dwellings. To the subjects of rags and hunger the cold is doubly keen, and even the cheerless attic or the cellar, with its broken windows and empty fire-place, again becomes to them a welcome refuge.

But let us not forget the many thousands of ragged, friendless children, who have neither cellar nor attic to which they can go. The dwellers under the bridges or dreary archways, whose bed is the cold ground or a handful of stolen straw, and whose only covering is a youthful companion in his misery, who lies over him to keep him warm.* To such, in the winter season especially, the Ragged School becomes a home. And not only to them, but to many others, whose brutal fathers and drunken mothers have rendered their homes so wretched, as to be, to the poor children, the least homely place in all the world, without the image of one endearment. The only friend he knows is his kind-hearted teacher; and the place to him, most like what others call home, is the Ragged School. He there finds warmth and shelter; and, better still, kindness and sympathy, and instruction in those truths which tell him of a home in heaven, through the mercy of God and the love of Jesus, which, in his father's home, was never known. For such reasons as these, the winter months become the harvest-time of the Ragged Schools. The forms, and even the floors, are thronged with children, and the doors are often surrounded by scores of needy applicants. "The harvest is truly plenteous, *but the labourers are few.*" Every school presents a field, laden with corn white unto the harvest, but few are willing to bear the labour and fatigue of reaping the precious grain. Much need have we to "pray the Lord of the harvest, that he will send forth more labourers unto his harvest." If this were a needful duty when the "sheep" were without shepherds, surely it is all the more needful when the "lamb" are "scattered abroad," without either attention or care. But let those who pray, also labour; let them be active, earnest, faithful. Let them not only be faithful to the children, but to the thousands in the church of Christ, who are "standing all the day

* Six or eight often lie in this state together, the one over the other.

idle." Let this not only be done in an individual, but also in a collective capacity. Let the Committees of those schools where teachers are wanted—and there are few Ragged Schools where they are not—let them resolve that, by deputations or otherwise, the claims of their schools shall be laid before the clergymen, ministers, and office-bearers of every Christian church and congregation in their respective neighbourhoods. By this means, a responsibility would be created, which, in many cases, would be felt and acted on. It is only to the church of Christ that we can look for such an agency. It is only there where we can find those who are able to use that only lever by which these poor fallen outcasts can be raised; and, we regret to say, that it is but in a few instances that a proper degree of interest has been taken in the work. In almost every Ragged School the effects of this are severely felt. The teachers have double and often treble the number of children in their classes which they ought to have, and for many children there are no teachers at all—large numbers on this account are kept outside the door. Hence arises confusion and uproar, both within and without. The teachers are discouraged, and the work of God is hindered; and yet all this can be remedied by an increased agency, and that agency, we repeat, is only to be found in the Christian church.

If it be true what an eloquent writer has said, when speaking of the physical wretchedness of a ragged child, "that there is not a father, by whose side, in his daily or his nightly walk, these creatures pass; there is not a mother among all the ranks of loving mothers in this land; there is no one risen from the state of childhood, who shall not be responsible in his or her degree for the enormity. There is not a country throughout the earth on which it will not bring a curse. There is no religion upon earth that it would not deny; there is no people upon earth it would not put to shame,"—if this be true in reference to those who have only this world's goods to give them, how much greater must be the responsibility of those who have "tasted of the good word of life," and are thereby enabled to measure the *extent* of the poverty of a friendless ragged child, to whom that "word of life" has never been explained? We believe there are many who might be brought into the work, if diligent and prayerful means were used, and it rests with those who have the welfare of the schools at heart to put these means in exercise. Let us not wait until the necessity be felt—let proper steps be taken at once to increase the number of teachers, and thus prepare for the exigencies of the coming winter.

To those already engaged in the work, we would say, Strive to be regular. Let nothing but sickness or death prevent you from being in your class *at the proper time*. Remember, if you are not in your class, it is likely to be in confusion. The children come to school to meet with *you*; and if you disappoint them, they are not likely to listen to a stranger. It may be the last evening with some of them, and the last opportunity *you* may have of doing them good. Therefore, be regular, be patient, be *earnest*. Remember your Lord's command and promise, "Deliver the poor and needy, rid them out of the hand of the wicked." "And thou shalt be blessed, *for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.*"

Editor's Portfolio.

THE BEGGAR.

FROM THE FRENCH.

MANY years since, when I was a young man about twenty years of age, I used very frequently to spend Sunday with my mother, who resided at Versailles, this being the only day of the week on which I could leave Paris. I generally walked as far as the Barrier, and thence I took a seat in one of the public carriages to my mother's house. When I happened to be too early for the diligence, I used to stop and converse with a beggar, whose name was Anthony, and who regularly took his station at the Barrier de Passy, where, in a loud voice, he solicited alms from every one who passed, with a degree of perseverance that was really astonishing. I generally gave him a trifle, without inquiring whether he deserved it or not, partly because I had got into the habit of doing so, and partly to get rid of his importunities. One day in summer, as I waited for the diligence, I found Anthony at his usual post, exerting his accustomed form of petition—"For the love of heaven, bestow your alms on a poor man—Messieurs, Mesdames, the smallest trifle will be gratefully received."

While Anthony was in this manner pouring his exclamation into the ears of every one who came within the reach of his voice, a middle-aged man, of respectable appearance, joined us. He had a pleasant expression of countenance, was very well dressed, and it might be seen at a glance that he was a man in good circumstances. Here was a fit subject for a beggar, who quickly made his advances, proclaiming, in a loud voice, his poverty, and soliciting relief.

"You need not be a beggar unless you please," replied the gentleman, "when you may have an income of ten thousand crowns."

"You are pleased to jest, sir," said Anthony.

"By no means," said the gentleman, "I never was more serious in my life. Listen to me, my friend. You perceive that I am well dressed—and I tell you, that I have everything a reasonable man need desire."

"Ah, sir, you are a fortunate man."

"Well, my friend, I would not have been so if I had sat and begged, as you are doing."

"I have no other means of obtaining my living."

"Are you lame?"

"No, sir."

"You are not blind, nor deaf, and you certainly are not dumb, as every passer-by can testify. Listen: I shall tell you my history in a few words. Some fifteen or twenty years ago I was a beggar, like yourself; at length, I began to see that it was very disgraceful to live on the bounty of others, and I resolved to abandon this shameful way of life as soon as I possibly could. I quitted Paris, and went into the provinces—begged for old rags. The people were very kind to me, and in a short time I returned to Paris with a tolerable large bundle of rags of every description. I carried them to a paper-maker, who bought them at a fair price. I went on collecting, until, to my great joy, my finances enabled me to purchase rags, so that I was no longer forced to beg for them. At length, by diligence and industry, I became rich enough to buy an ass, with two panniers, and they

saved me both time and labour. My business increased; the paper-makers found that I dealt honestly with them; I never palmed off bad rags for good ones; I prospered, and see the result. In place of being a poor, despised beggar, I have ten thousand crowns a year, and two houses in one of the best streets in Paris. If, then, my friend, you can do no better, begin as a rag merchant. And here," he continued, "is a crown, to set you up in your new trade; it is more than I had; and, in addition, please take notice, that if I find you here another Sunday, I shall report you to the police."

On saying this the gentleman walked off, leaving Anthony and myself in a state of great surprise. Indeed, the beggar had been so much interested in the history he had heard, that he stood with open mouth and eyes, in mute astonishment, nor had he even power to solicit alms from two well-dressed ladies who passed at that moment.

I could not help being struck with the story, but I had no time to comment upon it, as the diligence had arrived, in which I seated myself, and pursued my way. From that period I lost sight of the beggar; whether the fear of the police, or the hopes of gaining ten thousand crowns a year, had wrought the change, I was not aware; it is sufficient to say, that from that day forward he was never seen at the Barrier.

Many years afterwards, it happened that business called me to Tours. In strolling through the city, I stepped into a bookseller's shop, to purchase a new work that had made some noise. I found there four young men, all busily employed, while a stout, good-looking man was giving them orders, as he walked up and down, with an air of importance. I thought I had seen the face of the bookseller before, but where I could not for a moment tell, until he spoke, and then I discovered him to be my old friend Anthony. The recognition was mutual; he grasped my hand, and led me through his shop into a well-furnished parlour; he lavished every kindness on me, and finally gave me his history from the time we parted at the Barrier. With the crown of the stranger he began, as he had advised him, to collect rags. He made money; became the partner of a paper manufacturer; married his daughter; in short, his hopes were fulfilled, his ambition gratified, and he could now count his income at ten thousand crowns. He prayed every day for blessings on his benefactor, who had been the means of raising him from the degraded condition of a common beggar. Anthony is so convinced of the evil and sin of idleness, and of subsisting on the charity of others, that, while liberal and kind to those who are willing to work, no entreaties, no supplication, ever prevailed on him to bestow a single sou on those who would not help themselves.—*Bible Class Magazine*.

THE BISHOP AND THE BIRDS.

A BISHOP, who had for his arms two fieldfares, with the motto, "Are not two sparrows sold for a farthing?" thus explained the matter to an intimate friend of his.—Fifty or sixty years ago, a little boy resided at a little village near Dillelgen, on the banks of the Danube. His parents were very poor, and almost as soon as the boy could walk, he was sent into the woods to pick up some sticks for fuel. When he grew older, his father taught him to pick juniper berries, and carry them to a neighbouring distiller, who wanted them for making hollands. Day by day the poor boy went to his task, and on his road he passed the open window of the village school, where he saw the schoolmaster teaching a number of boys

of about the same age as himself. He looked at these boys with feelings of envy, so earnestly did he long to be among them. He was quite aware it was in vain to ask his father to send him to school, for he knew that his parents had no money to pay the schoolmaster; and he often passed the whole day, thinking, whilst he was gathering the juniper berries, what he could possibly do to please the schoolmaster, in the hope of getting some lessons. One day, when he was walking sadly along, he saw two of the boys belonging to the school trying to set a bird-trap, and he asked them what it was for. The boys told him that the schoolmaster was very fond of fieldfares, and that they were setting a trap to catch some. This delighted the poor boy, for he recollected that he had often seen a great number of these birds in the juniper wood, where they came to eat the berries, and he had no doubt he could catch some. The next day the little boy borrowed an old basket of his mother, and when he went to the wood he had the great delight to catch two fieldfares. He put them in the basket, and, tying an old handkerchief over it, he took them to the schoolmaster's house. Just then, as he arrived at the door, he saw the two little boys who had been setting the trap, and, with some alarm, he asked them if they had caught any birds. They answered in the negative; and the boy, his heart beating with joy, gained admittance into the schoolmaster's presence. In a few words he told how he had seen the boys setting the trap, and how he had caught the birds to bring them as a present to the master. "A present, my good boy!" cried the schoolmaster; "you do not look as if you could afford to make presents; tell me your price, and I will pay it to you, and thank you besides." "I would rather give them to you, sir, if you please," said the boy. The schoolmaster looked at the boy, who stood before him, with bare head and feet, and ragged trousers, that reached only half-way down his naked legs. "You are a very singular boy," said he, "but if you will not take money you must tell me what I can do for you, as I cannot accept your present without doing something for it in return. Is there anything I can do for you?" "O yes," said the boy, trembling with delight, "you can do for me what I should like better than anything else." "What is that?" asked the schoolmaster, smiling. "Teach me to read," cried the boy, falling on his knees. "O dear, kind sir, teach me to read!" The liberal master complied. The boy came to him at all his leisure hours, and learned so rapidly, that the schoolmaster recommended him to a nobleman residing in the neighbourhood. This gentleman, who was as noble in mind as in birth, patronized the poor boy, and sent him to school at Ratisbon. The boy profited by his opportunities; and when he rose, as he soon did, to wealth and honours, he adopted two fieldfares as his arms. "What do you mean?" cried the bishop's friend. "I mean," returned the bishop, with a smile, "that the poor boy was myself."—*Tales for Young People, by Miss Landor.*

LOOK FORWARD!

OH, BRETHREN! strive to obtain an abundant entrance and a full reward. Seek to be so useful that the world will miss you when away; or, whether this world miss you or not, that in a better world there may be many to welcome you as you enter it, and many to follow you when you have long been there. And, above all, so to live for Christ, so travail in his service, that when you fall asleep, a voice may be heard from heaven, saying, "Blessed are the dead which die IN THE LORD: yea, saith the Spirit, that they may rest from their LABOURS, and their WORKS do follow them."—*Life in Earnest.*

Literary Notices.

Christian Education the Safeguard of a People. A Sermon preached in St. Michael's Church, Chester Square. By the Rev. W. HARRISON, A.M. London: J. J. Guillaume, Chester Square.

WE hail with delight every effort that is made, either from the pulpit or the press, for the extension of a sound Scriptural education among the poor. Amid the many appliances for the cure of our social evils, it is the only one which will be found effective and permanent. The sooner the public gives practical evidence of this conviction the better. We believe that, to the cause generally, such an eloquent and striking appeal as that of Mr. Harrison's must render essential service. It is founded on the well-known passage in Prov. xxii. 6. After referring to the nature of the training suggested, and the beneficial results promised, he goes on to say:—

"But I turn from these considerations to one more important for my object now, and that is, the crying necessity for this early training in this day. And here, brethren, I might occupy hours with the various details of the statistics of crime, which has its origin in the paucity of our schools. But I would just call your attention to one point, and beg you to ask yourselves the question, as to what becomes of the thousands of youths who form the rising generation among the lower classes—I mean lads from fifteen years and upwards? What is their predominant character? It is precocious vice and lawlessness; a fierce contempt and hatred of restraint. Look through any congregation, and ask, Where are these youths? They are not in the house of God. I will tell you where they are. They are scattered on the Sabbath-day, according to their means and fancies, in a radius of ten miles round London. Greenwich, Richmond, Battersea, the parks, the streets, the public-houses—these and such like are their haunts on the day which God made for man's soul. If the Sabbath be a sign between God and man—A SIGN THAT HE IS THE GOD OF THE MAN WHO OBSERVES IT, what becomes of the relation between them and God? Are they not literally '*without God in the world?*' * * * But there are also below them the young thieves of London, for whom there are eight lodging-houses in one place, and, as I suspect, not very far from this neighbourhood. Imagine, in one place alone, upwards of 300 boys in regular training, not in the way in which they should go, but in the science of thieving; and many of them but *seven* years of age. And what is the religion of these masses of young men and lads? Religion? They have none. Many have had a scramble for the rudiments of education, and many may have learned enough to increase their stock of knowledge, by reading all the infidel publications of the day (of which there are more at this moment than ever were known;) but their religion is infidelity. They drink in from week to week intoxicating draughts of the foulest and most revolting nature. Everything that can tend to debase the intellect and demoralize the soul, is poured in profusion among the youth of our great cities."

After describing at length the quantity and character of the infidel literature of the present day, he adds:—

"Now, whither does all this tend? You are thinking beings. You have a stake in this country. You are Christians. What I have said of London is true, more or less, of every manufacturing town in England and Scotland. Temporally it tends to a revolution of horrors. Spiritually it tends to the eternal damnation of millions. How shall we clog, if we cannot destroy the evil? Is there no means left to us for stopping its further progress? There is but one way that presents us with much hope of success. Anticipate the mischief. Train up the children of the poor in the way they should go, and when they are old they will not depart from it."

We have much pleasure in adding, that the Duchess of Cambridge, who heard the sermon delivered, presented a copy, when printed, to the Queen; and her Majesty and Prince Albert were both so struck by its contents, that they each sent, immediately, a cheque of a liberal amount towards the completion of the author's schools.

Engraving of a Ragged School. Published by Joseph Cundall, 21, Old Bond Street, for the Benefit of the Birmingham Free Industrial Schools.

THIS Engraving is, we understand, etched by Mr. Wehnert, from a beautiful drawing by the Marchioness of Waterford. The sketch was taken by her Ladyship in the Ragged School at Westminster; and no one who sees it can refuse their tribute of admiration to the true nobility of the talented lady, who has thus devoted her genius to the good cause of Ragged Schools.

Correspondence.

To the Editor of the Ragged School Union Magazine.

SIR,—Should you think the following statement worthy a place in the Magazine, you would confer a favour on one or two parties who are much interested in the matter:—

A poor ragged boy, when crossing London Bridge one evening, in the early part of last week, discovered a parcel on the pavement. On taking it up he found it contained Bank of England notes, which he immediately conveyed to the nearest station-house. In answer to the inquiries of the inspector, he said he was a poor friendless boy, that he attended a Ragged School, but did not state where. Shortly afterwards the owner of the notes called at the station-house to acquaint the inspector of his loss, when, to his surprise, he found his parcel "safe in custody."

On examination, he found the notes all correct. He gave £5 to the inspector, to be presented to the school to which the poor boy belonged. But, although he has been at several Ragged Schools, he has failed as yet in discovering the right one. He informed me last Sabbath evening that they also wished to reward the boy for his honesty.

Now, Sir, if, through the medium of the Magazine, you would give these facts a wide circulation, and thereby call the attention of the Masters and Teachers to the facts I have stated, the donation would be handed over to the proper school, and the poor boy receive his just reward.

I remain, your obedient Servant, J. N.

Oct. 9th, 1849.

We have great pleasure in giving insertion to the above interesting statement, which has been forwarded by the Master of a Ragged School. Should the boy and his school be discovered, by communicating the fact to the Secretary of the Ragged School Union, the payment of the money will be facilitated.—ED.

THE
RAGGED SCHOOL UNION
Magazine.

DECEMBER, 1849.

Original Papers.

THE EMIGRANTS.

No. III.

GROTTO PASSAGE INDUSTRIAL SCHOOLS—DEPARTURE OF EMIGRANTS.

IN a former paper we adverted to the great disappointment felt by many of the ragged boys, through the failure of Lord Ashley's Motion on behalf of Emigration. The publication of the "Emigrants' Letters," which were freely distributed in the schools, has increased that feeling, as, by their perusal, many of the poor boys have been enabled more fully to realize the extent of their loss.

When the plan was first suggested, a strong suspicion obtained in the minds of the children and their parents, that there was really less benevolence or mercy in the proposition, than was represented by their professed friends. They concluded that something more than mere philanthropy had to do with it, which they had not fully discovered. Some looked upon it as the mere development of a selfish object, for which the best children in the schools were to be sacrificed. Others considered it a secret system of transportation, without the benefit of council or jury. Not a few thought it merely a plan for decimating their numbers, by getting them out to sea, and then sinking the ships! Among the parents, the report was current, that it was a new system of British slavery, and that Lord Ashley was to have £10 for every young "Arab of the city" he could capture. This feeling prevailed to a formidable extent among the parents of the first company of children who emigrated; and it was not until the benevolence of the object was proved to some extent, by the children receiving comfortable outfits,

that these impressions were removed. But we need not wonder that such impressions took fast hold of the minds of these people. It was the natural effect of their early training and experience. They were not accustomed to believe that pure benevolence towards *them*, existed in the hearts of those in superior circumstances to their own. In many instances, their opportunities of knowing had been few, and the samples they had were all unfavourable. The angry landlord, calling for his week's rent, when the money is yet to earn, and the work to seek, and who, therefore, threatens to turn them out of their dingy dwellings, and hand over to the "broker" the few fragments of broken furniture which constitute their earthly all—the tradesman, who never learned to "speak gently to the erring," but who changes the tone of his voice as soon as they enter his shop or warehouse, and churlishly tells them he can give them no work for another week—the oft-deceived shopkeeper, who has learned by sad experience to speak in a repulsive tone, and do no business on credit, nor allow his goods to leave the shop until they are paid for—these, together with the stern official of the parish workhouse, who denies them the weekly pittance to which they *think* they have a *claim*, are, in many cases, the only parties in better circumstances than their own, with whom that class of poor have any dealings. It need not, therefore, be matter of surprise, that such suspicions should prevail regarding the promoters of the Emigration Scheme. It was partly on this account that the Committee of the Ragged School Union resolved to print a few of the letters received from those who had arrived in Australia, and distribute them among the children, thereby supplying them with evidence from their own companions. But, while this important object has been gained, the feeling of disappointment has been greatly increased among those who have been labouring to qualify themselves for a participation in a further Grant, and this chiefly in the most efficient schools, where the children had profited most by instruction.

In the Grotto Passage Industrial Schools this feeling had so much prevailed, that the Committee generously resolved to send out four of the most deserving lads, chiefly at their own expense.* The arrangements for embarkation having been completed, a meeting was held in the school-room, on Monday evening, November 12th, for the purpose of bidding farewell to the happy participants in the much-valued boon.

A number of the best-behaved lads took tea in the school-room, along with their teachers and friends; after which, the meeting was made more public for the rest of the scholars, of whom a considerable number assembled. The chair was taken by W. J. Maxwell, Esq., Secretary of the Schools, who, in a suitable address, impressed upon the minds of the

* We understand the Committee are about to send out a fifth boy, who was formerly connected with the Grotto Passage Schools.

youth, especially those about to leave, how much their future welfare depended on the practical attention they gave to the instructions received at school. They were afterwards addressed by the Rev. J. E. White, M.A., H. Hayward, Esq., Mr. Haselden, Mr. W. Locke, and Mr. A. Anderson, of the Ragged School Union, during which their duties were illustrated and enforced, in a manner which they cannot fail long to remember. Boxes, containing excellent outfits, also at the expense of the Committee of the Schools, were presented to the emigrants, along with suitable books and other small presents.

We sincerely trust that many such meetings will yet be held in connection with other schools, and that the public will imitate the praiseworthy example of that Committee, by supplying the Ragged School Union with sufficient funds for sending out another hundred and fifty deserving children during the coming year. We know of no better means of removing those feelings of jealousy or distrust, which may naturally and reasonably prevail among the uneducated poor, than by the wealthy showing for them a *practical* sympathy, treating them as brethren, and striving to do them good. By this means they will gain back their lost affections, establish more securely the institutions of our country, and thus cause their deeds of benevolence to return back with a still greater blessing on themselves.

A FEW WORDS ON CHRISTMAS.

BY OLD FATHER THAMES.

WHEN I look back on the many and the merry Christmases that I have spent in the world, and call to mind how many of my old friends, accustomed to enjoy them with me, are now lying under the turf, it casts a shadow on my spirit. But, painful as these bereavals are, we require them to chasten our mirth, to sober our reflections, to solemnize our minds, and to lift our thoughts above the stars. Ay! and we require them, too, to quicken our pace in the paths of philanthropy, for they tell us, that to delay a deed of kindness, or a work of usefulness, may be to leave it undone for ever.

Christmas, with all its family-gatherings, its church-goings, and its charities, is a different thing to some people to what it is to others. Many would hardly think it to be Christmas without the crackling faggot and the farm-house fare, the reeking joints and the foaming cup; but what would hundreds of the poor lads in Ragged Schools think of the account of a good orthodox Christmas dinner? It would appear to them much more like a fairy tale than a reality. They see the red-berried holly, the misletoe, and the evergreen; and, if they choose, they may tell one another tales in Christmas fashion, and play at blindman's buff as long as they like; but as to the smoking sirloin, the turkey and chine, the pheasant pies, moor fowls, plum puddings, mince pies, and wassail bowl—these are quite out of their way. Their appetites may, perhaps, be whetted by the appearance of some of these in the cook's

shop windows, but that is the only opportunity they have of setting their eyes upon them. Though it is by no means desirable to put dainties before them, yet would it do me good to see a thousand of them seated to a good plain dinner on Christmas Day, instead of dining, as most likely many of them will, with "Duke Humphrey."

It would be a singular, though a painful spectacle, could we follow a dozen neglected, ragged lads in their Christmas career; some of them honest, some of them thieves; some of them industrious, some of them idle—but all of them friendless. Now pining with hunger, and now indulging in the most wasteful extravagance, purchased with the wages of dishonesty. At one time asleep on a stone step, or in a squalid lodging-house; and at another, revelling in that den of moral darkness, the gas-light dancing saloon; or greedily drinking in iniquity at the penny theatre, while gazing on the exciting scenes of "*The Bond of Blood*," or "*The Path of Crime*." Surely such scenes as these should call up a desire in every honest heart, to win these friendless backsliders to a course more consistent with their welfare here, and their happiness hereafter.

Many of the ragged community of wretchedness are altogether dependent on vicious pursuits for their daily bread, and these are always running risks to obtain the bits and drops that support them. They either act under tyrannical thieves, or trade in iniquity on their own account. Their every day is, as it were, a toss-up between the lodging-house and a prison; and, with some of them, transportation is by no means an improbable contingency.

The way in which the community has hitherto dealt with juvenile offenders against the law, is a little like the manner in which sporting gentlemen manage the game on their estates. The latter first employ keepers at a great cost to increase their hares, pheasants, and partridges, and then go around with fowling-pieces to destroy them. In like manner, the community allow the old thieves, certainly at no trifling expense to the public, to increase the number of youthful delinquents, and then, armed with authority, and animated with virtuous indignation, zealously proceed to capture, imprison, transport, and hang them, as the case may be. Now we know that sportsmen do not really wish to diminish their game, or they might do so at a small part of the expense it costs to maintain them; and if the community was in real earnest to prevent the increase of juvenile offenders, it might do so by an outlay of one tithe of what is expended in their maintenance and punishment.

Perhaps I might give a yet more familiar illustration of the manner in which enlightened England has acted with regard to the wretched and depraved outcasts of her population. England has acted like an idle and unthinking cottager, who, instead of cultivating his garden, allows the weeds abundantly to increase in it; and then, and not till then, holding up his hands with astonishment at the tangled wilderness before him, sets to work resolutely for a whole day in attempting to remedy what might have been prevented by a single hour. Hardly do I think that I have overdrawn my picture.

The very attempt, to say nothing of success, to rescue youthful wretchedness and crime from destitution and destruction, is creditable to

humanity; and this attempt must be made with the friendless scholars of the Ragged Schools, without putting them into a false position. They must be taught to love labour, and to see its advantages. "The sleep of a labouring man is sweet, whether he eat little or much;" and "better is a handful with quietness, than both the hands full with travail and vexation of spirit." And they must be led to understand that honour dwells with every honest man, and that a glory surrounds the habitation of the pious poor.

However merrily Christmas may be spent, the pestilence has flung a shadow in many a dwelling, that gas-light, and the smoking board, and the wine cup, cannot illumine. Well will it be if the grateful heart is moved to manifest its thankfulness for preservation, by some substantial pledge of its sincerity. Among the rejoicing sons and daughters of merry Christmas, I do trust there will be those who, among other praiseworthy resolutions, will resolve to remember the Ragged Schools. A joyous moment and a deed of mercy harmonize well together.

I wish I could move my own heart, and the hearts of others, to be more in love than we are with "whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report;" for then, as a willing horse requires no spur, our willing minds would require no persuasion. Thankful for our own mercies, we should rival one another in removing the miseries of others, and, according to our ability, do good unto all men.

It is an excellent thing, at all times, to have examples before us for our imitation. When we read of eminently useful servants of God, who, by meekness, faith, and patience, self-denial, holy fervour of spirit, unfeigned love, and long continuance in well-doing, even to death, have benefited mankind, and extended the glory of their Divine Lord and Master, we regard them with mingled respect and veneration. A man cannot stand by a gigantic column without feeling himself to be a dwarf; neither can we contemplate the character of these holy men without a sense of our inferiority. We feel ashamed that we have done so little, and desire to do more for the glory of the Redeemer. May both this shame and this desire increase in our hearts!

And it is just the same with philanthropy as it is with religion; those who have largely contributed to the general hoard of happiness grow in our regard and love, and will live in our remembrance. We want real heroes and real philanthropists; not those who selfishly proclaim themselves to be such. What is a philanthropist? Is one that aggrandizes himself, and derives wealth from his supposed benevolence? No—but one that so truly loves mankind that he will practise self-denial, make sacrifices for those he professes to serve, give freely of what God has freely given him, and, according to his ability, serve the meanest fellow-creature that breathes beneath the canopy of heaven. "And what is a hero? Surely not the man that deluges fields with blood, and leaves smoking ruins, and wrecks, and blasted villages; but he who deposits in the hearts of the desolate the hope of glory, communicates to humanity new, brighter, and more thrilling hopes; lifts it from the degradation in which sin has laid it; turns its heretofore tearful face to the skies; and tells it that, however smitten, proscribed, and persecuted,

it may look at the everlasting hills, and have eternity for its life-time, infinity for its home, the great God for its Father, and all the inhabitants of heaven for its blessed and its happy companions."

And now let me wish my readers, and all supporters of Ragged Schools, and teachers and scholars, and the people of this great city of London, and the inhabitants of this highly-favoured country, from the Orkneys to the Isle of Wight, and from Margate to the Land's End, in the very best sense of the words—A merry Christmas and a happy New Year!

I love Christmas, for it not only smacks of red holly berries, pure frosty air, bright fires, beaming faces, goodly fare, kind-heartedness, and charity, but it brings to our remembrance bygone days of home and happiness. "It is a sunbeam, that bids the green leaves and spring flowers of the heart unfold themselves and burst forth." And I love a Christmas Carol, too, for it gives a tone of cheerfulness and thankfulness to our spirits, and has a tendency to confirm our faith in holy things. As I have been trying my hand at a carol, I will here lay it before you. Read over, then, with a kindly spirit, the stanzas of Old Father Thames.

A NEW CAROL FOR CHRISTMAS DAY.

AWAKE! for this is Christmas morn,
And raise your voices high,
To celebrate the Son of God
Descending from the sky.
Ye winged hallelujahs rise,
The Lord of life proclaim!
Ye loud hosannas rend the skies,
And magnify his name!

Did bright-eyed burning seraphim
Attend him on his way,
And, flashing round his radiant car,
The living lightning play?
Did glittering stars adorn the crown
That decked his sacred head,
And glowing skies, with purple dyes,
Their robes around him spread?

No seraph wav'd his shining wing;
No splendour round him roll'd;
The Prince of peace among us came—
A child of mortal mould.

His life was love—he came to save—
Yet still, in savage glee,
Men bound his brow with cruel thorns,
And nail'd him to the tree.

But see—he rises!—rolls away
The dark sepulchral stone;
And triumphs over death, and reigns
On heaven's eternal throne.
Be ours to do what good we can
At merry Christmas time;
And save the young and outcast throng
From wretchedness and crime.

To clear from shame the cloudy brow
Of him that has no friend;
And gladly bless the fatherless,
And thus our praises blend.
Ye winged hallelujahs rise,
The Lord of life proclaim!
Ye loud hosannas rend the skies,
And magnify his name!

THE SANITARY CONDITION OF LONDON.

THE following important letter, addressed, by the Chairman of our Society, to the Editor of the *Times*, and which lately appeared in that paper, will repay an attentive perusal. The cause is one very closely connected with our own, and to which every true friend of the poor must wish prosperity, on his own account as well as theirs:—

Sir,—It is with some reluctance that I venture to request for this letter a place in your columns. I am induced, however, to do so by an earnest hope, that the present opportunity, resulting from the ravages of the late epidemic, and the painful experience it has conveyed, may issue in some

effective and permanent improvement of the domiciliary condition of the working classes.

The time is singularly favourable for such an effort. We have been spared, by God's mercy, the profligacy and demoralization so often the consequences of pestilence and mortality; the people have been rather softened than exasperated by their sufferings. The valuable reports of Mr. Grainger to the Board of Health, and of Mr. Simon to the Corporation of London, will attest that they are labouring under no prejudice, nor belief of poisoned wells, and sinister attempts to reduce the population;—nay, the reverse; they are really grateful to those who have visited from house to house in their behalf; and, having acquired at last a better understanding of their own physical and social exigencies, are most ready to receive any counsels that friendly and experienced persons might be disposed to give them.

I refer now especially to their domiciliary condition, because it lies at the root of all attempts to render to a people substantial service. Regarded physically or morally, it is an indispensable preliminary to all improvements that they should possess within their dwellings whatever is required for cleanliness and decency. Now, to show the physical mischiefs that, in this respect, beset the population of London, as well as most of our towns, be they great or small, (and much that is said of the towns may be applied to not a few of the agricultural districts,) I need only refer to the statements nearly every day in the columns of your journal, the reports of the Registrar-General, and of the various sanitary associations. Disgusting and horrible as they are, I can assert, of my own personal knowledge, that they fall short of the monstrous reality. If they do not beget, they unquestionably invite and localize epidemic disorders; and I have indeed long entertained a belief, which is confirmed by hourly investigation, and the opinion of many friends who are joined with me in these inquiries, that a very large proportion of the pauperism of the country, with its appalling train of debilitated frames, widows, and orphans, is the result of the sanitary condition to which our neglect has abandoned such vast multitudes.

As for the moral mischiefs, their name is Legion. I can call to witness, I am sure, every minister of religion, the Scripture Readers, the City Missionaries, the district visitors. They will concur with me in declaring, that to aim at the spiritual improvement of the fetid swarms that, without either the practice or the possibility of decency—without limitation of age, sex, or numbers, crowd the stinking apartments of the lanes, courts, and alleys of this great metropolis, is a vain and fruitless effort. The work, too, of education is altogether baffled; for the child, returning to these abodes of promiscuous and animal life, unlearns in a single hour the lessons of an entire day.

An effort such as this offers another advantage—it requires no preliminary delay; we may commence forthwith. The improvement, I rejoice to say, of the dwellings of the poor, with its concomitant blessings of health and morals, is no longer a matter of theory or investigation; it has been established by abundant proof; it may be seen in full operation in the various model lodging-houses of London, founded by the Labourers' Friend Society, by many benevolent individuals, and by the Metropolitan Society for Improving the Dwellings of the Working Classes—a joint-stock company, which, if it were well supported, would, of itself, be able to grapple with half the mischief. We may see in them decency, cleanliness, and repose: in the houses for single men, every comfort their station requires, at the price which each one would elsewhere pay for the twentieth part of some pestilential sty; in the houses for families, three well-aired

apartments, with a daily and ample supply of water, for the rent they would otherwise pay for one single room, and no water at all. The effects are corresponding; the human beings are elevated; they look better, speak better, think better, and are placed in a situation where it is their own fault if they do not discharge their duties as Englishmen and Christians.

It is well worthy of remark, that while the cholera was ravaging, to a frightful extent, the filthy and over-crowded receptacles, these new-fashioned lodging-houses were altogether spared. In all the establishments belonging to the Labourers' Friend Society there was not (so I am informed by Mr. Berry, our honorary surgeon) one case of cholera, and two only of diarrhœa, which speedily yielded to medical treatment. I have heard the same most striking statement from Mr. Gatcliffe, the Secretary to the Metropolitan Association.

The establishment of baths and washhouses is an indispensable part of any system for improving the domestic condition of the poor. To omit for a moment the effect upon health, we may assert, that it is absolutely impossible to a large mass of the population, however well-disposed, to be cleanly in their clothes or in their persons. This is no figure of speech—if any one doubt it, let him perambulate the streets and alleys, penetrate the courts, dive into the cellars, and climb into the garrets, the swarming nests of filth and misery, and he will then admit the truth of this assertion. He may find some houses, perhaps, where the laborious, scanty, and imperfect washing is carried on in the only apartment tenanted by the whole family. But an evil arises here, for hundreds of instances may be recounted in which the husbands, to avoid the disorder and discomfort of their homes, have become the habitual frequenters of a pothouse.

These, too, require no further investigation; the success of the admirable establishments in Goulston Street, Euston Square, and the parish of St. Martin, has manifested, beyond a doubt, the adaptation of such arrangements to the welfare of the people, and the exigencies of the times.

The truth is, that all these provisions should henceforward form a part of our normal state, and become inseparable items of the parochial system.

Every one will admit it to be a singular advantage in the plans proposed, that they partake in no respect of an eleemosynary character. The institutions are self-supporting, and, in order to be widely diffused, must be remunerative. The model-houses, constructed or adapted to the purpose at the expense of individuals or associated bodies, have proved that they will be so, and encourage the outlay of public and private funds in a benevolent yet profitable investment. The rents, fixed at a reasonable amount, are rigorously demanded and punctually paid. The independence of the working-man is thus consulted and maintained, while the aid of those who possess capital or leisure, (the very things which the working-men generally neither have nor can have,) does no more than render available for his service the gifts and resources of health and industry.

It has been estimated that, on an average, the working-man loses by sickness (the result, in most instances, of his noisome abode) about thirty days of labour in each year. Suppose his condition improved, and he lose but ten, the savings on the twenty, in time and medicine, may be calculated as worth at the least £3—no inconsiderable sum in the minute details of 10s. a-week. But the pecuniary benefit of the washhouses to the labouring class is still greater. A woman may now, by the excellent arrangements of these institutions, do for herself and her family, in three hours and a half, and with the outlay of a few pence, as much as (badly done after all) would have occupied, in her own house, the better part of two days, amidst neglected children, a disordered household, and the

pestiferous exhalations from linen hung to be dried in the common apartment. And as to the financial effects, some housewives of this class informed me; that they calculated the reduction on the actual sum formerly assigned to washing expenses (omitting the value of the time saved) to be no less than seventy-five per cent., and in some instances even more.

These several reductions must be estimated as tantamount to an actual increase of the wages of labour by a legitimate and permanent mode, which hurts no principle of political economy, maintains and confirms the independence of the working man, and simply opens to him the field for the free and rightful exercise of his moral and physical energies. If I am correct in this view it will be unnecessary to seek any further arguments; those to whom I appeal will remember the 10th of April, and the noble demeanour of the people; they will remember their fortitude and patience under their late sufferings; and will award that sympathy and co-operation which the wealthy and powerful of these realms have oftentimes been so forward to bestow.

GOOD SEED BEARING FRUIT.

DISMISSED, for her glaring misconduct, from a comfortable situation, and unable, from bodily infirmity, to work for bread, the mother betook herself to begging on the public streets, where her misery and her boy proved a source of wealth, which she wasted in habits of drunkenness. The more money to the mother, the more misery to the child. Let *that* be observed and remembered by the reader: it furnishes an argument for our schools in many other cases besides this. When the mother was intoxicated she was infuriated, and the hapless boy often fled from her cruelty to the common stair, where, with a step for his only pillow, he lay the long winter night, to sleep—when the cold would let him. Some kind Samaritan brought the child to our school, ignorant as a heathen—neither knowing a letter, nor a God, nor a Saviour. The little fellow has now been some twelve months or more with us; and our humble friend, the widowed tenant of a room five stories up, and living, to use her own expression, *but* and *ben* from them, tells us that she has often heard him, on his return in the evening, speaking to his mother as if he were an old, gray-haired Christian. With more sense than some beyond his years, he has learned the lesson of Divine wisdom—"Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." When he finds his wretched parent in a condition which unfits her to listen to counsel, he is silent; but on her sober evenings it is his practice to read the Bible to her—to tell her how the Master said this and that—and, graciously inverting the order of nature, to be the monitor and instructor of his own mother. Through the thin partition which usually divides these rooms of poverty, our informant has often listened with amazement to this child, affectionately warning his parent of the sad consequences of her sin—"Ah! mither, mither, what a dreadful thing it will be, when Jesus Christ comes to judgment, if I, standing at his right hand, should see my mither on the left; and you're sure to be *there* if ye live on as you're doing." In the humble locality where these parties

dwell, the remarkable demeanour of this boy, and visible change wrought on his habits and appearance, have recommended our Ragged School to the neighbours round about ; and it is our reward and encouragement to know, that this child has obtained for us the kindest regards of that humble neighbourhood, and a name there "above all Greek or Roman fame;" for of how much truer value than the passing applause of the world is the blessing of those who are ready to perish !

Such are the fruits and discipline of our school ; and surely we do not need to tell the reader that money spent upon the young is spent with greatest promise. We have not the shadow of a doubt, that one single pound contributed to the Ragged School will turn to better account than one hundred pounds spent on Penitentiary or Prison. We are sure that one pound employed on the reformation of a criminal in embryo is far better bestowed than one hundred pounds devoted to the reformation of veterans in crime ; just as by the power of a one-pound weight you can give a bent and form to the tender branch, which the weight, not of one, but of one thousand pounds, cannot impart to the giant arm of some gray and hoary tree, that breaks, but refuses to bend. And, growing more and more alive to the power of the prophet's question, "Can the Ethiopian change his skin, or the leopard his spots?" our eye turns away from other schemes, to look on these schools with the fondest anticipations—to regard them as offering to our outcast population "a door of hope in the valley of Achor." Other plans of benevolence have been tried on these masses. Home and City Missions, with their multiplied machinery, have had their period of probation ; and the longer that extends, the deeper grows our impression, that it is a hard, we dare not say a hopeless task, to turn the river which has worn itself a channel in the rock, and change a population that are, so to speak, hard and set in crime. While we would follow to his very grave the hoary-headed sinner, with calls of repentance and offers of mercy, still would we press on our readers our own deep-seated conviction, that the greatest efforts should be made in the direction of the young ; and that, therefore, among other schemes, the Ragged School has claims on a humane and Christian public—we shall not say before all—we do say second to none.—*Guthrie's Second Plea.*

DESTITUTION AND IGNORANCE.

FROM a paper drawn up by the Committee of the Field Lane Ragged School, and now in course of circulation, we present our readers with the following extracts—as showing a state of wretchedness and destitution which few would be prepared to credit, were it not for the respectable parties by whom it is substantiated. Truly "the rich and poor meet together," but the one knows not how the other lives—

"Towards the latter end of May, the City Missionary of the district, accompanied by a brother Missionary and one of the Committee, visited the arches near where the school stands, and there, crowded together, they discovered seventeen wretched, homeless, friendless creatures, who had crawled thither, unable to procure money for lodging, and having no

other place to which to resort. They were invited to attend the school the next morning; they came, and a most wretched and pitiable sight it was: bread was given and prayer offered, and they were directed to Jesus, the bread of life. The case being made known to Lord Ashley, with his usual kindness his Lordship, at about midnight on the 31st of May, in the company of the friends referred to, visited the arches, and found a large number of these poor creatures. For some time they came to the school, and received the best advice that could be given, and a daily allowance of bread. Of these, four were received into the Refuge, in Old Pye Street, Westminster; two were taken into Mr. Nash's dormitory, and three procured admission into the workhouse, being ill from sleeping under the arches, and want of necessary food. The rest would gladly have remained under the arches at night, but in consequence of the cholera making its appearance, the police received instructions to prevent them; they were therefore compelled to walk the streets for several nights, till at length a friend, at his own expense, took an attic in a neighbouring court, where they could sleep—eight were received. At first they had only the bare boards on which to lie, but even this was such a change for the better that joy beamed in every countenance. Other friends being raised up, supplies of bread, left-off clothes, and mattresses, were procured. Shortly after this the Committee took a house in Fox and Knot Court, containing four rooms, and fitted it up as a dormitory; and there are now constantly six or eight of the most wretched and destitute lodging there, who are supplied with a portion of plain food daily.

Since the night when the discovery was first made, FIFTY of these poor creatures have come under notice: of these, thirty-three had no parents; fourteen had one parent each; and only three had both parents living. Twenty-three of them had no shirts, sixteen had no shoes, and most of them had their clothes in a tattered condition, while their bodies were filthy in the extreme. Some of them had not slept in a bed for five weeks, some not for five months, and some not many times during two years.

Of these fifty, twenty-two have been admitted into the dormitory, of whom four have obtained employment; four have been restored to their friends; six have left of their own accord; six are still in; and two have been expelled as incorrigible. Others are waiting to be admitted.

It should be also stated, that many could not read at all, and that they have been trying to get a living by begging, or stealing, or picking up bones, etc.; so that we found a considerable number had been in prison, and some several times.

Perhaps there are many who may think that these boys, several of them being very bad characters, were quite undeserving of notice. That *some* of them were undeserving there can be no doubt; but not all: and the Committee felt it was not so much their duty, in the first instance, to investigate what had brought them into such a truly pitiable state, as to try to relieve them. They were well nigh starved; they were filthy in the extreme, had scarcely a vestige of clothing, and it was imperative upon the Committee to stretch out their hand and help them. Jesus fed a fainting multitude without inquiring whether they were sincere in thus following him, and cured all manner of diseases, which a life of sin had produced.

The Committee have one of the rooms of the dormitory fitted up for industrial classes, and they have engaged the services of a tailor and a shoemaker to instruct several boys in their respective trades. It is hoped that some boys may here gain sufficient knowledge of one of these trades to fit them for emigration to Australia, where they would get plenty of employment. More than thirty boys have been admitted to these classes.

A few Sundays ago, nearly twenty young men—thieves, costermongers, drovers, etc., presented themselves for admission. The school was quite full, and the time for closing nearly arrived, so that the superintendent refused to admit them till next Friday. "We wish to come in," was the reply, "as we want some religion." The superintendent was much moved, and would have tried to let them in if it had been earlier; "but," said he, "school will close in a quarter of an hour." "Yes, sir," was the rejoinder; "but isn't a quarter of an hour's religion better than none at all?" Several of this number have attended regularly since, scarcely one of whom can read.

Poetry.

HE MIGHT HAVE BEEN.

BY S. W. PARTRIDGE.

HE might have been! What might he *not* have been—
 That vice-encrusted, passion-fetter'd thing—
 Had Christian kindness sunned his youthful mind
 With beams of sacred truth? Alas for him—
 The child was parentless! it had no home
 But that unwholesome room whence it was driven,
 Except at night, into the vicious lane:
 And it had no society, but this—
 The swearer, liar, profligate, and thief:
 No cheerful hearth, no fond approving smile,
 No words of welcome and no kindly speech,
 No softening books, good training, pattern high:
 What wonder that the boy a demon grew,—
 Hard, mischievous, degraded? And good men,
 Solemn and staid, paced daily to and fro
 Along th' adjoining street; on Sabbath days
 Thronged to God's public worship, gravely knelt,
 And prayed, "Thy kingdom come;" gave lavish gold
 To Christianise th' antipodes,—nor cared
 For the dark heathen alley-world at home.
 Oh! ye who love the Saviour, reverence truth,
 And feel for man, train up the youthful poor
 In duty and God's fear! Thou doubtest not
 Of man's depravity, believest too
 In God's most needed blessing. Have, then, faith
 In Christian effort. Doth bad teaching thrive,
 And shall not also good? Build, fill the school,
 Lead to the Bible, to the Cross, to God.
 Nor shalt thou work in vain! Beneath those rags,
 How knowest thou? there may be human stuff
 To make a future Newton, Howard, Nell:
 See to thy talent, and remember well
 Their Father is thy Master; lest the poor
 Rise up against thee at the judgment-day,
 And at thee pointing, groan, "*We might have been.*"

Editor's Portfolio.

THE CHILDREN'S MITE.

MANY Christian parents, with a laudable zeal, are striving to interest their children in the cause of foreign missions. This is well, and much good has been done in consequence—but why should their sympathies not be called out on behalf of their little shivering neighbours, as benighted as the distant heathen, and whom they may meet at the corner of almost every street? Would it not be more natural for those children whose “feet have been set in pleasant places,” and to whom God has given “a goodly heritage,” to be taught *first of all* to care for their poor destitute young friends at home, *some of whom* were once as well provided for as they? A lady, strongly impressed with this idea, and warmly interested in the cause of Emigration, has lately printed a circular, which she is industriously circulating among her friends, with a view of interesting the young on behalf of the Emigration Scheme. In hopes that her zeal may be a reproof to the idle, and an example to those who are willing to labour, we transcribe to our pages a part of her excellent appeal:—

“The Committee of the ‘Ragged School Union,’ having been disappointed in the result of their application to Government for a Grant towards the Emigration of the most deserving scholars from the metropolitan and other of their schools, are very anxious to obtain funds to assist in this most desirable plan; and it has been suggested that the necessary sum might be easily raised, if the children of every family and school would spare but the least trifle from the money given them to spend for their own gratification.

“‘Many a little,’ says the Scotch proverb, ‘make a mickle;’ and this mickle so appropriated would be a most heart-cheering reward to those poor children, who are looking forward with anxious expectation to go forth and seek employment in those far-off lands, where there is abundant work for the labourer, and abundant room for the thousands who, if left to the misery of the condition in which they are born, would in this life be a burden and a blot, and in the next must perish everlastingly.

“Perhaps there are many young people who have never heard of the thousands of wretched beings who are to be found in every great town in England: offsprings of vice and crime, heirs from their birth of misery and destitution, they have no shelter but holes and corners, where animals might creep for warmth, no food but the scantiest and often the grossest kind, no covering but rags, no means of sustaining even this miserable state of existence but by begging and stealing, and other of the most lawless and sinful pursuits. Such ‘beings’ have been sought out by the benevolent, and by the greatest patience and kindness have been, in many instances, persuaded to accept instruction, and, finding the comfort and happiness of doing well, are anxious to go on in the path of duty; and it is to assist them in this endeavour, that the present appeal is most earnestly made.

“Will happy children, born of kind parents, receiving (by no merit of their own, but simply by the goodness of God) the benefit of Christian education, refuse to help these desolate and abandoned ones? The merest trifle will be a boon! Withhold not, then, your mite. Remember who hath made you to differ, and render your thankoffering willingly and gladly; for it is God who hath given you the power.

"As a friend most anxious to assist in this truly kind and beneficent work, I earnestly entreat you to interest the children of your families in behalf of these valuable schools, which, under God's blessing, we may hope will rescue many young as themselves from misery and perdition."

We sincerely hope that the efforts of our devoted friend will meet with success; and that, under God, she may be the means of stirring up many to care for the young and friendless poor. If the Christian children of England raised funds sufficient to *purchase* a Missionary Ship, and send it with a band of devoted Missionaries to a foreign land, might they not, if proper means were used, raise funds sufficient to *freight* a ship to Australia, with poor ragged children from London, many of whom are now starving in the streets? We should like to see such a ship in full sail, with two hundred Ragged School Emigrants on board, and two thousand young philanthropists standing on shore, bidding them farewell; and to hear the last shrill echoes of their young voices, heartily and gratefully responding to the well-wishes of their youthful benefactors. It may be too much to expect, but not too much for the mothers of England to accomplish if they anxiously desired it.

"MY OWN VINEYARD HAVE I NOT KEPT."

THE following reply was given by the chief of the Ojibbeway Indians (when in London) to some pious friends who were striving to convince him of the truths of Christianity. What would he have said, if told that Ragged children and Ragged Schools were called by many "a new discovery?"—

"Now, my friends, I will tell you that when we first came over to this country, we thought that where you had so many preachers, so many to read and explain the Good Book, we should find the white people all good and sober people; but as we travel about, we find this was all a mistake. When we first came over, we thought that white man's religion would make all people good, and we then would have been glad to talk with you, but now we cannot say that we like to do it any more. My friends, I am willing to talk with you, if it can do any good to the hundreds and thousands of poor and hungry people that we see in your streets every day when we ride out. We see hundreds of little children with their naked feet in the snow, and we pity them, for we know they are hungry, and we give them money every time we pass by them. In four days, we have given twenty dollars to hungry children—we *give our money only to children*. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk, and in their words they every moment abuse and insult the Great Spirit. You talk about sending black coats among the Indians; now we have no such poor children among us; we have no such drunkards, or people who abuse the Great Spirit. Indians dare not do so. They pray to the Great Spirit, and he is kind to them. Now we think it would be better for your teachers all to stay at home, and go to work right here in your own streets, where all your good work is wanted. This is my advice. I would rather not say any more."

THE FIFTH
ANNUAL REPORT
OF THE
RAGGED SCHOOL UNION,
ESTABLISHED FOR
THE SUPPORT OF FREE SCHOOLS
FOR THE
DESTITUTE POOR OF LONDON AND ITS SUBURBS.

READ AT A PUBLIC MEETING AT EXETER HALL, STRAND, ON TUESDAY
EVENING, MAY 15, 1849,

The Right Honourable LORD ASHLEY, M.P., in the Chair.

“Deliver the poor and needy: rid them out of the hand of the wicked.”—*Psalms* lxxxii. 4.

“Go out into the highways and hedges, and compel them to come in.”—*Luke* xiv. 23.

“And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.”—*Luke* xiv. 14.

LONDON:
PRINTED FOR THE SOCIETY:

AND MAY BE HAD OF

MESSRS. HATCHARD, PICCADILLY; MESSRS. NISBET, BERNERS STREET;
MR. SHAW, SOUTHAMPTON ROW; MR. HASELDEN, 21, WIGMORE STREET;
MESSRS. PARTRIDGE AND OAKLEY, PATERNOSTER ROW; AND
AT THE OFFICE OF THE SOCIETY, 15, EXETER HALL.

1849.

R U L E S.

I.—That the Name of this Association be, "THE RAGGED SCHOOL UNION."

II.—That the Objects of this Union be, to encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting Schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and Bible classes; and to assist the old as well as the young in the study of the Word of God.

III.—That all Teachers and Superintendents representing Ragged Schools, and all Subscribers of ten shillings per annum and upwards, be Members of the Union, and have the privilege of attending its meetings.

IV.—That the Financial Affairs be solely conducted by the Managing Committee, Treasurer, and Honorary Secretary, (to be elected at an annual meeting of the members,) whose services shall be entirely gratuitous.

V.—That this Union shall not interfere with the financial concerns or the internal management of particular schools, further than to ascertain that any money granted by the Union is applied to the purposes for which it is given.

VI.—That those Schools only be in union with this Society where the admission is entirely gratuitous, the authorized version of the Scriptures used, and those children alone admitted who are destitute of any other means of Instruction.

VII.—That this Union shall exclude no denomination of evangelical Christians, and that all its meetings shall begin and end with Prayer.

LIST OF OFFICERS FOR THE YEAR 1849-50.

CHAIRMAN.

THE RIGHT HON. LORD ASHLEY, M.P.

VISITING COMMITTEE.

THE RT. REV. LORD BISHOP OF NORWICH.	REV. THOMAS MORTIMER, B.D.
THE RIGHT HON. LORD KINNAIRD.	REV. R. REDPATH, M.A.
THE RT. HON. THE EARL OF HARROWBY.	REV. J. W. RICHARDSON.
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THE HON. A. KINNAIRD.	REV. J. SHERMAN.
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TREASURER.

R. C. L. BEVAN, Esq., Lombard Street.

HONORARY SECRETARY.

Mr. WILLIAM LOCKE, 127, Regent Street.

MANAGING COMMITTEE.

Mr. AGUTTER, Slades Place, Deptford.
 Dr. ALDIS, 1, Chester Terrace, Chester Square.
 Mr. F. BENHAM, 19, Wigmore Street.
 LIEUT. BLACKMORE, 27, Gloucester Place, Camden Town.
 Mr. BOX, 187, Regent Street.
 Mr. BUTLER, 18, Robert Street, Grosvenor Square.
 LIEUT. COODE, 23, Great Smith Street, Westminster.
 Mr. CUTHBERTSON, 123, Aldersgate Street.
 Mr. F. DOULTON, Kennington Common.
 Mr. J. DOULTON, High Street, Lambeth.
 Mr. HASELDEN, 21, Wigmore Street.
 Mr. W. HAMMOND, 250, Oxford Street.
 Mr. G. M. JACKSON, Blackheath Park.
 Mr. KENNEDY, Conservatory, Covent Garden.
 Mr. JAMES LOCKE, 119, Regent Street.
 Mr. MACGREGOR, 24, Lincoln's Inn Fields.
 Mr. W. J. MAXWELL, 9, Wimpole Street.
 Mr. M. OWEN, 42, Bark Place, Bayswater Road.
 Mr. H. E. PIERSON, India Board, Westminster.
 Mr. RANDOLPH, Marsham Street, Westminster.
 Mr. STAREY, 17, Ampton Street, Gray's Inn Road.
 Mr. J. SOUL, 9, Boxworth Grove, Richmond Road, Islington.
 Mr. JOHN VANDERKISTE, Bank of England.
 Mr. WARE, 84, Upper North Place, Gray's Inn Road.
 Mr. W. WILLIAMS, 13, Henrietta Street, Brunswick Square.

WITH POWER TO ADD TO THEIR NUMBER.

SECRETARY.

Mr. JOSEPH GEORGE GENT, 15, Exeter Hall.

ASSISTANT SECRETARY.

Mr. ALEXANDER ANDERSON, 15, Exeter Hall.

COLLECTOR.

Mr. W. A. BLAKE, 4, Southampton Row, New Road.

BANKERS.

MESSRS. BARCLAY, BEVAN, TRITTON, & Co., 54, Lombard Street.

RESOLUTIONS,

*Passed at the Fifth Annual Meeting, held in Exeter Hall,
May 15th, 1849.*

THE RIGHT HON. LORD ASHLEY, M.P., IN THE CHAIR.

THE Business of the Meeting commenced by singing three verses of the Hymn beginning—

“ All hail the power of Jesus’ name,”

After which Prayer was offered by the Rev. W. CADMAN, M.A., when the Hon. Secretary, Mr. WILLIAM LOCKE, read the Report, and the following Resolutions were passed unanimously :—

Moved by the DUKE OF ARGYLL.

Seconded by the RT. HON. FOX MAULE, M.P.

Supported by CHARLES HINDLEY, Esq., M.P.

That the Report (including the Rules) now read be adopted, and the following Gentlemen do form the Committee and Officers for the following year—*see page 3.*

Moved by JOHN LABOUCHERE, Esq.

Seconded by EDWARD CORDEROY, Esq.

Supported by the REV. WILLIAM ARTHUR.

That there are in the Metropolis many thousands of poor youths and children, who, from the neglect, the poverty, the desertion, or the loss of parents, are entirely destitute of the means of instruction, exposed to all the evils of ignorance, and to all the allurements of vice ; and that Free Schools for this class, (especially Evening and Industrial Schools,) are well deserving the hearty support of all true friends of the poor.

Moved by the REV. JOHN WILLIAM REEVE.

Seconded by the REV. JAMES SHERMAN.

That this Society, having for its express object the formation and support of Free Evening and Industrial Schools, is entitled to take its stand among the most useful and benevolent Institutions of our land ; and that it is the duty of all who profess and call themselves Christians, to unite in helping forward this great and good work, on the broad and unsectarian basis of the RAGGED SCHOOL UNION.

Moved by HENRY POWNALL, Esq.

Seconded by the REV. DR. LANG.

That the hearty thanks of this Meeting are due to the noble Chairman, LORD ASHLEY, for his kindness in presiding this evening, and for his zealous efforts in favour of Ragged Schools on all occasions.

The Business of the Evening was concluded by singing the Doxology.

REPORT.

THE Committee concluded their last Annual Report with a fervent prayer that God would raise up many kind friends during the ensuing year, and kindle in their hearts an earnest desire to help forward the great work of Ragged Schools.

In a spirit of humble thankfulness the Committee desire now to acknowledge that God has fully answered that prayer, and greatly increased the prosperity and influence of the Society during the past year.

In no former year have so many efforts been put forth by the Christian public for improving the condition of the lower classes, and extending to them the benefits of religious and moral instruction ; and in no previous year has the Ragged School Union met with so much encouragement and support. So true is it that benevolent and Christian societies do not, in their progress, interfere with, or retard each other, but, by their various operations, tend rather to increase each other's prosperity, and to produce, in many cases, an expansiveness in public charity and Christian liberality far beyond what might previously have been expected.

The increase in the funds of the Ragged School Union during the past year is very striking. The Subscriptions, which, in the former year only amounted to £89, have now reached the sum of £338 ; while the Donations have risen from £520 to £3,168.

The Committee attribute this pleasing result to several causes, but chiefly to the following : To a special appeal made in June last ; to the appointment of a paid Secretary and a Collector ; to the establishment of the Magazine ; and to the motion in Parliament last session, by the noble Chairman, in regard to Emigration from Ragged Schools.

A strong opinion having been expressed at the last Annual Meeting, that the public generally were not yet alive to the nature and importance of the Ragged School movement, an attempt was made by the Committee to call attention to the whole subject, by the issue of 10,000 Reports, and other papers, containing accounts of the Society's operations. These were enclosed in a lithographed Circular, penned by the noble Chairman, and were sent to all parties in the metropolis who were thought likely to take an interest in the subject, including the Clergy, the Members of Parliament, the Judges, and all the principal Merchants and Bankers.

Very few direct answers were received by the Committee, but they have reason to believe that this appeal, (which entailed considerable trouble and expense,) has tended greatly to increase the income of the Society.

Another cause of the increase in the funds has, no doubt, been the engagement of a Collector, but more especially the appointment of a

stipendiary Secretary, who would give his whole time to the business of the Society; and the Committee reckon themselves fortunate in securing the services of one well qualified by previous experience to carry forward the operations of the Society with diligence and discretion.

Nor can the publication of the Magazine (begun in January last) be left out of view, although a direct loss has accrued from the work so far as it has gone, (the number of copies purchased by the public being small,) yet it has, no doubt, assisted to bring in contributions, while it tends to create an interest as to Ragged Schools in many minds not before alive to the subject.

The Committee are very anxious to continue this little work, which has received favourable notices from a large portion of the public press, and think, if their friends would, each and all, make a slight effort to extend its circulation, it would soon become self-supporting, and also assist, in no slight degree, to advance the interests of Ragged Schools both in town and country. It is only by diffusing information that the public mind can be *fully* awakened in any cause, and the Committee are quite convinced that a large number of intelligent, influential, and well-disposed persons throughout the provinces, and even in the metropolis, are yet in a state of lamentable ignorance as to the real state of the juvenile poor in London and other large towns.

But the Committee cannot forget how much they owe to the exertions of their noble Chairman, in devising a plan for removing to a suitable British colony, at public expense, the most deserving and destitute objects of our London Ragged Schools.

It was in consequence of his Lordship's motion in the Commons House of Parliament, last session, that the Government have, since October last, given to 150 Ragged School pupils an outfit, and a free passage to South Australia.*

* The following particulars respecting the Emigrants from the Schools may be of interest, as showing the manner of their distribution:—

*"Labuan"	took out	14	*"Caroline Agnes"	took out	11
"Marian"	"	13	"Sir Edward Parry"	"	16
*"Osprey"	"	16	*"Saxon"	"	16
"Ramillies"	"	13	"Eliza"	"	3
*"General Palmer"	"	8	Waiting for a Ship	"	7
*"Lord George Bentinck"	"	14			
*"Mary Shepherd"	"	19			150

which is the total for which the grant was made. The 150 accepted have been selected from 276 candidates, viz., Boys 134; Girls 16; total 150.

* Those marked with an asterisk went to Port Phillip, and the remainder to Adelaide.

A larger number of girls would have been accepted, but the desire to improve their circumstances by emigration was by no means general; had it been so, the majority would have been girls rather than boys. The following are the Schools from which the Emigrants have been sent:—

Streatham Street School	18	Agar Town	12
Phillip Street, Kingsland	7	Dolphin Court	4
Grotto Passage	11	Edward Mews	7
Hindes Mews	9	Richmond Street	2
Broadway, Westminster	1	New Pye Street	3
John Street	5	Brixton	1
Lamb and Flag Court	1	Yeates Court	12
Compton Place	6	Vine Street	2
Brewers' Court	1	Jacob Street	1
Francis Street	5	Union Mews	4
Blackheath	1	Gray's Yard, Calmell	3
Westminster Refuge	3	Jurston Street	4
Grove Lane	4	Neales Yard	1
Hopkins Street	4	Field Lane	3
Palace Yard	9		
George Street	6		150

These have all gone off in high spirits, greatly pleased at the change in their condition, and evidently sensible of the benefit thus conferred upon them, each giving promise of good conduct and industry for the time to come.

The Committee feel exceedingly grateful to Government for this seasonable and healthy stimulus to their efforts, and have great reason to hope that the majority of the poor outcasts thus provided for will persevere in a right course, and prove a blessing to the colony to which they have gone.*

It must not be omitted to be noticed, that all the emigrants left of their own free will and pleasure; and that in every case the consent of parents, or other natural protectors, was asked and obtained. Everyone was, (through the kindness of the Bible Society,) furnished with a Bible, containing marginal references, while many books and tracts were given them by the Teachers, who, in almost every case, had a tea-meeting, to bid the youthful emigrants farewell, and commend them to God's providential care and keeping. A Teacher for each vessel was also appointed by the Commissioners of Emigration, and other precautions taken to ensure order, diligence, and industry, during the passage. No less than thirty schools participated in this boon.

The Committee hope and trust that the success of this experiment, and the economy of it, compared to prison discipline and convict transportation, will be so apparent, as to induce Her Majesty's Government to repeat the boon in this and succeeding years.

In this hope the Committee have in view the establishment of a Central Refuge, or Industrial School, where destitute boys and girls, from the various Ragged Schools may, for a certain time previous to qualifying for emigration, be lodged, trained, and taught some useful trade; thus being made, in many respects, more fit for the duties of a colonial life than those who have just gone out. With this view a public meeting was held in June last, at the Guildhall, presided over by the Lord Mayor, when the sum of £350 was subscribed towards such an establishment; but the Committee have not yet succeeded in obtaining suitable premises, or a suitable site for building.

* The following letter is from a boy sent out by Lord Ashley:—

"Brisbane, Friday, Dec. 22, 1848.

"DEAR MOTHER—I write these few lines to you, hoping to find you in good health, as it leaves me at present. I have arrived with safety in the Colony, after a long and wearisome voyage. I am in the Dépôt now, in Brisbane. I am engaged as a shepherd, or to be generally useful, to go to a place called Wide Bay, 120 miles further up the bush. The blacks are not very wild in the towns, but they are out in the bush, where they are wild, they catch kangaroos and eat them. Parrots and cockatoos are very numerous here; the natives will catch them for you, and give them to you, if you give them a piece of bread or tobacco. I forgot to tell you how much wages I am to receive; it is £12 per year, and my rations and washing. I am very happy at present, thank God.

So no more at present from your affectionate Son, W—— S——."

"Mrs. —, Strutton Ground, Westminster,
London, England."

A similar letter has been received from a boy named Flynn, who went out at the same time, who has also got a place to "mind sheep," as he calls it, at £12 a year, besides all his food, lodging, washing, &c.

In carrying out the emigration scheme, the Committee have exercised, and will continue to exercise, the greatest care, lest unfit objects should be selected. In the admission of children to the schools they desire that similar caution should at all times be observed. They wish to impress this upon all their friends and fellow-helpers, lest, by ill-judged philanthropy and excessive benevolence, they should produce improvidence on the part of the poor themselves, and thus increase the very evils they so earnestly seek to lessen or destroy.*

The Committee desire at all times to avoid this, and never, by carelessly admitting improper objects, to injure schools where payment is required; and they entreat all superintendents and teachers connected with them to be very careful in admitting only such children as Ragged Schools are intended to benefit.

Never be it forgotten that these Schools were instituted for that class who were debarred, by their debased and filthy condition, from all other means of instruction and improvement—for that class whom no existing school would or could admit within its walls—for that class who were sunk in such ignorance, wretchedness, and vice, as to render them unfit to mix with any other class of our juvenile population—for that class who are large enough to occupy all our efforts, without interfering with those who are already provided for.

This class will be found to consist, amongst others, of the following :—
Children of convicts who have been transported.

Children of convicts in our prisons at home.

Children of thieves not in custody.

Children of lowest mendicants and tramps.

Children of worthless, drunken parents—a large class.

* As examples of the destitution and vagrancy of the class that Ragged Schools seek to benefit, the following, from among many, may be given :—

1st. J. P., aged fourteen years.—Father dead; has a stepfather, who, shortly after marrying his mother, turned this poor lad into the street. There he managed as he could, sleeping on stairs and doorsteps for above three months, during which time he never had his clothes off. He was employed during the day by the coiners of Duck Lane, in passing base coin, at which he was very expert—so much so, that they on several occasions endeavoured to entice him away from the Ragged School. This lad having, by good conduct for a considerable time, secured a free passage from the Government Commissioners, as an emigrant, is now on his way to Australia, full of joy and gratitude, and good resolutions.

2nd. W. L., aged eighteen years.—Had not slept on a bed for upwards of three years, neither had his clothes off during that time—except when he got wet, and then he lay naked, in a hole under the stairs of an empty house in St. Herman's Hill. He had no recollection of ever seeing his parents, he being left at the door of Westminster Workhouse when he was two years old. Was an inmate of the workhouse twelve years. He was sent from there on board a fishing-smack; but, through the ill-usage of the captain, (as he said,) he ran away, and came again to Westminster. There he lived by carrying for the costermongers in the Broadway, holding horses, etc.—Was once in prison, (Tothill Fields,) for taking part in the Chartist riots: this, he said, was the happiest time of his life. This poor lad was the most miserable object the teacher ever saw. Divested of his rags, he seemed one mass of filth and vermin, which could not be fairly got rid of for a considerable time. He also became an emigrant to Australia, through the kindness of Government and Lord Ashley.

3rd. E. W.—Aunt lives in Duck Lane, gives her part of a bed; mother hanged herself; father, who drinks, turned her into the streets six weeks after her mother's death—destitute and starving. Very anxious to get into some asylum or refuge. Six other children at home.

Children of stepfathers or stepmothers ; often driven, by neglect or cruelty, to shift for themselves.

Children of those who, although suitable objects for a workhouse, prefer leading a vagrant life ; pilfering when they can ; sometimes in employment, but oftener engaged in practices of a doubtful or criminal nature.

Children of parents who, though honest, are too poor to pay even one penny a week for a school, and who cannot clothe their children so as to gain admission to better schools.

Children who have lost parents, or are deserted by them, or have run away from their home, and live by begging and stealing.

Youths who, disliking the workhouse, have left it, and lead a vagrant life.

Youths who are at work during the day as ostler boys, labourers' assistants, and in other ways ; or who go about selling articles in the streets, such as fish, fruit, and vegetables, and who cannot, therefore, attend a day school even if free admission be offered.

Girls who are driven into the street by cruel and worthless parents, and live by begging, and selling water-cresses, oranges, or lucifer matches.

Children of Roman Catholics, who come in large numbers to the Ragged Schools, and do not object to reading the Bible.

For all these, and others not enumerated, it is the duty of the community, as it will be found in the end to be their true interest, to provide instruction of a moral, useful, and religious kind ; to be given while these sections of social neglect are young, and before they become hardened in crime, and the victims of evil habits.

The vast expense incidental to our prisons and poor-law arrangements ;* the heavy amounts required for police and county rates ; the

* The prison at Perth costs for each prisoner	£22 a year.
Interest on building	5 "
The Scholars in the Refuge at Perth cost only £5 a year each.	£27

At a Meeting at Hanover Square Rooms, April 17th, 1849, the Right Hon. Lord Ashley, M.P., in the Chair, Mr. Pownall, the Magistrate, stated, that the 18,000 prisoners in the prisons of Middlesex alone cost at an average, first and last, £120 to £150 each. Also, that 550 persons, under 17 years, convicted in one year at Clerkenwell Sessions for stealing, cost in prosecutions £1,200, while the whole amount of the property they stole only amounted to £160.

Last General Report of Liverpool Borough Gaol:—"Recommitments 45 per cent. of the committals. 333 of the prisoners there for first time in one year were recommitted within the year. Total commitments for the year, 6,769. Of these, 2,624 had been in this prison before ; 139 had been in 20 times and more ; others double that number of times: some 50 times."—DAILY NEWS, April 11.

The enormous expense to which the public is subjected by the maintenance of young thieves, and the great saving effected by Industrial training, will be clearly seen from the following instance :—

The Industrial Class, in Brook Street School, New Road, is composed of fourteen lads and young men, formerly reputed thieves. Eight of them have been in prison, on an average, five times—in custody fifteen times—and the number of robberies committed by each about two hundred. For the property stolen they received only about one-fifth of its value, and yet the amount they often realized amounted to £3 each per week. One of these lads, formerly the worst among them, has, since he entered the school, been intrusted with property altogether amounting to about £1,500. This he has carried home safely, and returned with various sums, in all amounting to £50, for work done, to the superintendent, and in every instance has maintained strict integrity.

cost of judges and courts of law; the vast amount of property pilfered by these starving outcasts from the public, and the temptation to every form of vice by which they are on all sides surrounded, should animate all true patriots, and especially all Christian philanthropists, to unite in removing such an evil from our social system, and such a stain from our national honour.

Ragged Schools, with all their acknowledged imperfections, (and from their very nature they can never become a perfect system,) have done much to remedy such evils. Whether we look at the benefits conferred on the children themselves, who are many of them from time to time drafted off to better schools, or placed in situations to earn an honest livelihood,* or at the influence for good exerted on the parents and neighbourhood, of which some remarkable cases might be adduced; whether we regard the amount of Christian benevolence such institutions have called forth in favour of the destitute poor, or the information

* The following is extracted from the last Report of the Refuge in Westminster:—

"Forty-five of the boys are taught tailoring, ten of whom are quite ready for masters. During the year, they have made 28 jackets and 65 pairs of trowsers. They have also repaired 465 jackets and 1,500 pairs of trousers. 30 boys are in the shoemaking department, and 10 of them are ready for apprenticing. They have made within the last twelve months 50 pairs of shoes, and repaired 360 pairs.

"By the kind assistance of our Chairman and other friends, four of the best-behaved boys were presented with a suitable outfit and free passage to the new colony of Moreton Bay, in Australia. The gratitude expressed by those lads ere they embarked was most pleasing, and before they left England they wrote the following letter to the Committee:—

'Gentlemen,—We could not think of leaving England without expressing to you our most hearty thanks for all your care of us since we were admitted into the Refuge. We thank you for our protection, our education, and so worthy a master; and for our food and clothing. We hope so to behave as to comfort all your hearts. We may forget some we once knew; we never can forget Lord Ashley and the Committee.

(Signed) 'JOHN BROWN. CHARLES FLYNN.
WILLIAM SWAIN. JOHN WORMALD.'

'To the Committee of the Westminster Refuge.'

"The year was commenced with 52 boys; since that time 28 have been admitted; selected by the Weekly Committee, out of 80 applications; 4 of that number were direct from prison, and have thereby been rescued from ruin; 2 of whom are now provided for, and are promising fair for future usefulness.

"The ignorant, vicious, and filthy condition of the boys, when admitted, is scarcely creditable, and truly pitiable. Dishonesty and deceit are traits of character common to all of this class of youth who have entered the Refuge; and, in some instances, it has taken a long time, and much care, before a change was visible. Their improvement and reformation are much retarded by home influences, and more good appears to have been effected with such as are without relatives. There are cases where the boys have been the means, not only of instructing the members of the family, and inducing them to attend a place of worship, but actually getting the family to engage in prayer at home; still such instances are not general.

"The punctuality and decorum of the scholars are encouraging, and, excepting from illness, there are no absentees. Many of the once most disorderly are now assistants in preserving order, and show a delight in obtaining it. Many of the elder boys are daily sent on errands, entrusted with money, varying from 6d. to 20s., and in no instance has a boy betrayed trust. On six occasions they have returned money given in mistake above what should have been received. One boy returned a sovereign which had been given him for a shilling, which he could have kept without being suspected."

they have tended to diffuse respecting their forlorn condition—whether we dwell upon the blessings they produce, or on the evils they prevent, there can be no doubt that a vast amount of good has been effected through their instrumentality within the last few years, and it is pleasing to observe that this good is daily spreading, not only from the increase in the number of schools, but from the improvement everywhere visible in their discipline, order, and usefulness; so that thus parents are becoming alive to the benefits conferred on their children—the teachers increasingly interested in the work, whilst even the police are constrained to confess that Ragged Schools are daily rendering their duties less onerous, and lessening the necessity for their sad but necessary calling.

The number of schools has considerably increased during the year. By a table annexed to this Report, it will be seen that upwards of 20 new schools are added to the list; * this makes in all 82. Of these 30 are open daily, under paid teachers; above 50 are open several evenings a week; and nearly 20 have industrial classes, for teaching tailoring and shoemaking to boys, and sewing to girls.

The number of children partaking more or less of the benefits of these schools might be stated at 15,000; but the average of numbers, in actual attendance, cannot be safely estimated at more than 8,000. This is adding the evening scholars to the day scholars, as they are in almost every case a distinct and different class, but does not include Sunday scholars, who are many of them the same as those who attend the day or evening schools. The number of these in attendance is 8,500.

The Committee have given special grants for fitting-up, furnishing, and other purposes, to 26 of these schools, amounting to £587. Annual grants towards rent, teachers' salary, and other current expenses, have likewise been promised to 33 schools, amounting to £510.

They have also promised to pay half the expense that any school may incur, by improving the ventilation of its rooms, and 6*d.* a head for school-material to needy schools.

Suitable Reward-books are also supplied at a cheap rate; also Hymn-books, Bibles, and Testaments. The sum of £50 has been expended in Bibles, to be sold to the children at 6*d.* each during the past year.

The number of paid Teachers is now 110; of voluntary Teachers

* The following are the Schools recently opened, and added to the list during the year:—

Cotton Street, Poplar.
Cumberland Place, Whitechapel Road.
Goldsmith's Row, Hackney Road.
Anchor Street, Bethnal Green.
Twig Folly, Bethnal Green.
North Street, Whitechapel.
Darby Street, Rosemary Lane.
King Street, Drury Lane.
Elder Walk, Islington.
Brand Street, Holloway.
Grotto Place, Marylebone.
Huntsworth Mews, Dorset Square.

Paddington Wharfs.
West Greenwich.
High Street, Peckham.
Windmill Street, New Cut.
Nelson Street, Camberwell.
Mitre Court, Mint Street.
Waterloo Road.
Henry Street, Kent Street.
Union Street, Clapham.
Vineyard, Tooley Street.
Little East Place, Lambeth.

850. The Committee wish to urge upon the latter especially, the duty of increased diligence and perseverance, hoping they will not slacken in their efforts, or be irregular in their attendance, (as is the case in some of the schools,) but rather strive to increase in usefulness, and bring others into the work, the number of teachers being as yet, on the whole, far too small to accomplish all that is required. The Committee recommend frequent meetings of the Teachers for the study of the Scriptures, prayer, and mutual improvement in the mode of instruction and governing the scholars. They also recommend meetings, weekly or monthly, of the parents and friends, to explain what is being done in the schools, and to obtain as far as possible their co-operation and good-will. In one school in Islington, the Ladies' Committee meet the parents of their scholars once a week, to mend and make clothes, give useful advice, and spend some time in serious conversation; and already much good is apparent in the habits and homes of those who attend.

The Committee have much pleasure in referring to the kind patronage this year conferred on the Society by Her Majesty and her Royal Consort. Shortly after the last Annual Meeting, the Honorary Secretary sent a letter to the palace appealing for assistance, and in a very few days he received a courteous reply, enclosing a cheque for £100, as a joint donation from Her Majesty and His Royal Highness the Prince.

The Committee also refer with feelings of gratitude to the continued liberality of the Lady who, in previous years, so generously assisted them in their work. Not only has that Lady contributed towards outfitting and apprenticing some of the boys, but she has, with a munificence that deserves all praise, contributed this year to the funds a sum of £500, thus making in all more than £1000 given by her to this Society within the last two years.

To these and other liberal contributors to the funds, the thanks of all friends to poor children are eminently due. The Committee have also to give thanks for the following:—

To the Dowager Countess of Mulgrave, for a parcel of Anthems.

To Messrs. Darton, for 100 copies of the "Prince of Peace."

To Mrs. Mortimer, for 100 packets of "Ragged School Tracts."

To the Dowager Lady Buxton, Miss Twopeny, and other Friends, for parcels of Clothing, &c.

A Donation of £100 from the Worshipful Company of Goldsmiths is gratefully acknowledged; and it is hoped other large Companies and Corporations will ere long be led to follow this good example.

The Committee, ere concluding, desire to express their thanks for the continued and valuable assistance rendered by the Agents of the London City Mission, in the formation of new schools, and in the visitation of parents and children. They regard the aid thus received, as one of the collateral benefits conferred upon the poor of this vast metropolis by this excellent Society, whose labours first paved the way for Ragged Schools, and showed the necessity for their existence.

The Committee could easily swell out this Report with details respecting their operations, and the blessings and benefits resulting from them in many low neighbourhoods. Some of these details will be found in the Notes and Appendix, under the heads of the various schools. But the publication of a Monthly Magazine renders it now less need-

ful to enter into particulars. Many subjects are there dwelt upon, and many facts related, which they venture to hope will interest their friends ; added to which will be found Reports of the Annual Meetings of the Local Schools as they occur, containing remarks of speakers, and other valuable matter.

The Financial Statement will now be submitted, and the Committee conclude this, their Fifth Annual Report, with an earnest prayer to God for a continuance of his providential care over this Society, and a solemn appeal to all classes of the community for their co-operation in carrying on its operations.

Being mostly engaged in conducting the affairs of the local schools, or in teaching in them, and having many other claims upon their time, the Committee deeply regret that they cannot devote more individual attention to the affairs of the Central Society. They feel that there is a great work to be done, and few to do it. They, however, love work rather than words ; and prefer to act well rather than to speak much. They will, therefore, only add that, inasmuch as they believe that every child has a right to be taught those duties he is expected to fulfil, the very destitution of these poor outcast children not only gives them a stronger claim upon their fellow-countrymen, but also renders questionable the right of society to punish those whom it permits to grow up in a state of ignorance of all laws, both human and Divine. Such ignorance Ragged Schools seek to remove ; and the Committee consider them well entitled to the favour of a Christian public, not only from the necessity there is for their existence, and the Scriptural character of their principles, but from the economy of their operations, and the gratifying results that are now shown to arise from them in every place where they have been tried.

APPENDIX.

No. I.

BRIEF NOTICES OF SOME OF THE SCHOOLS IN LONDON
AND ITS SUBURBS.

Agar Town, St. Pancras Road.—This School is still efficiently conducted by a good staff of voluntary teachers, who are giving instruction to 280 children on the Sabbath morning, afternoon, and evening. During the week-days an Infant School is conducted by a paid trained teacher, to 100 children; and the week-evenings are employed by a paid superintendent, assisted by voluntary teachers, in instructing young persons of both sexes. An industrial class for girls has been formed, and proving useful. Twelve of the scholars have commended themselves by good conduct and improvement to their teachers, who have recommended them for emigration. They have been approved and accepted by the Emigration Commissioners, and are now on their way to Australia.

Bere Street School, Ratcliff.—The neighbourhood in which it is situated has been long proverbial for the poverty and degradation of its inhabitants. The Scripture Reader of the District, in 1847, after stating his conviction that the wretched and ragged condition of many of the children was the chief hindrance to their attending school, says—"In Harris's Court, on the Ruins, there are nine houses, three families in each, and 112 individuals, of whom fifty-six are adults and fifty-six children. Not one adult ever attends a place of worship, and only four children out of the fifty-six are sent to school." Of another court the same person writes:—"Here are thirty-six out of forty-two families who never enter any place of worship, and forty-six children who never go to any school, from want of clothing. In another part there are sixty-eight children, only twelve of whom are sent to school, the others having no decent apparel." Another visitor reports of a wretched court in the neighbourhood:—"Very few children are sent to school for want of clothes and shoes, and the small pittance required for admittance in the day-school (1d. or 2d. a-week) is urged as an objection." The situation chosen for the school was as nearly as possible in the midst of the children to be reclaimed. It was originally opened only on Sundays, and the first attendance was five scholars; but as the value of instruction became apparent to the children and their parents, the numbers gradually increased, until the attendance of 120 children has been sometimes obtained. Disturbances were at first very frequent. Lights were extinguished, window shutters and iron railings broken, books stolen, and the teachers set at defiance; but their forbearance and perseverance are gradually overcoming these annoyances. A few months after its commencement, the school was opened on two evenings in the week, besides Sundays, under voluntary teachers alone; but as the work still increased, a paid master was engaged, and the school opened on four evenings in the week; and the combined efforts of the voluntary and paid teachers are gradually producing most important results. In order to inculcate habits of economy, a Saving Fund has been established by this class. The sum deposited now amounts to £1. 17s. 7½d., principally in farthings and halfpence. The articles of clothing made are disposed of to the children at a reduced rate, or in case of great necessity are supplied free of charge.

Brewers' Court, Drury Lane.—A gentleman, resident in the country, liberally gave two houses in this court for mission purposes, the lower part of which have been fitted up for a Ragged School, in which street prowlers, vendors of matches, fruits, water-cresses, flowers, etc., and the children of costermongers generally, have participated in the blessings of Scriptural and secular instruction. One of these lads, having obtained a good character, has been recommended as a

candidate for emigration, and was accepted, and has since left for Port Phillip. In his letter of application, he states one of his motives for emigration to be, "To get away from all my bad companions." From Gravesend he writes, "Please thank all the gentlemen for what they have done for me. I not only thank you, but I also thank God. Oh, I am so happy I went to Brewers' Court School! May the Lord bless all the gentlemen!" In another letter, from Plymouth, he says, "I am very glad to inform you that, through my good conduct, I am appointed by the schoolmaster as one of the monitors. I hope and trust, if it please God we do not get a safe passage, I shall go to heaven." This letter had the following endorsement:—

"Sir,—I am happy to inform you that G. Smith is a well-behaved boy.

"THOS. GOSLING, Schoolmaster."

Brook Street School, New Road.—This school is in the centre of a neighbourhood inhabited by persons of the lowest order of society. The boys were, most of them, habitual thieves, and in many instances had been convicted and imprisoned. An industrial class has been formed for them. They are taught boot and shoe-making; others are employed in horse-hair picking, thereby partially paying for their own support. They can now be intrusted to carry home the horse-hair when picked, and receive payment for it; and in no instance have they betrayed that trust. A small house, next the school premises, has been taken, and is used as a dormitory and work-rooms. This effort is much crippled for the want of better local support.

Camden Town.—This school was opened in July last, since which time 170 boys, 125 girls, and 90 infants have been admitted. From 70 to 80 more have sought admission, but were refused for want of room. The attendance is regular, and the interest of the children in self-improvement is maintained. The disposition which once existed to quarrel is greatly diminished, and instances of variance and strife are comparatively of rare occurrence.

Compton Place, Judd Street.—This School has now been established for more than a year and a half, and the persevering labours of the teachers have not been unsuccessful; much good has already been done, and great improvement is manifested in the habits and demeanour of the children attending the school. Few persons passing through Compton Street and Hunter Street are aware of the nests of poverty and vice which exist within a few yards of them, or of the great number of children in those crowded, though hidden courts, to whom schools of this nature are the only means of obtaining sound religious or secular instruction. There are few parts of London which are more in need of such schools; but, though various attempts have been made to establish them in this locality, the difficulties of the undertaking have been such as to overcome these benevolent efforts, and they have been successively abandoned. The present success, however, of this School, justifies the expectation that, with God's blessing, and the aid of the benevolent in the neighbourhood, it will continue to prosper and increase in usefulness. Upwards of one hundred boys and girls are at present on the books, and, although the habits of the children render their attendance irregular, yet great desire for instruction, especially in writing and arithmetic, is manifested.

Clapham Ragged Schools.—The formation of Ragged Schools in White Square originated in consequence of the great destitution and vice of that locality having excited the interest of some benevolent individuals, who carried out their views with persevering zeal, and instituted, in a small confined room, both Sunday and Evening Schools. These disinterested efforts becoming public, pecuniary aid was afforded to admit of the rental of more airy rooms, which now accommodate 130 scholars. But not alone to this locality are Ragged Schools confined; rooms had been engaged in Union Street, which being found inadequate to the wants of that densely populated neighbourhood, led to the hire of an unoccupied shed, since converted into a commodious school-room. A similar effort has been made in North Street, which only requires further extension.

Crown Square, Walworth.—In May, 1848, attention was directed to premises considered suitable for a Ragged School. They were taken, furnished, and opened in July following. The average attendance on the Sunday evening is 140. At the commencement it was difficult to obtain order, but improvement was gradually effected, and now many pay great attention to the instruction. The School is also opened in the week evenings for secular instruction, and an industrial class is conducted for girls one afternoon in the week.

Deptford.—For want of suitable premises, this School, for a short time last year, suspended its operations. It is now efficiently conducted in a good room in Duncan Yard, by a large number of voluntary teachers, who attend in rotation, and a paid master and mistress. One hundred children can now be accommodated. The attendance, (especially in winter,) is good. The scholars, though very poor, are making pleasing improvement, of which they are sensible. They have frequently expressed their thankfulness, and shown their gratitude for the pains taken with them.

Dolphin Court, Spitalfields.—Of the class of children admitted into these Schools, some idea may be formed from the following facts. On one day, of the scholars in attendance, it was found that seven had no parents, fifteen had step-mothers, three were children of convicts, fifty had no bed, twenty were entirely without shoes, thirty had no cap, hat, or bonnet, ten were without any portion of body linen, and seven were known to have been in prison; this was only one day's attendance, and it was considered to be far below the usual average of wretchedness and misery which the School contains. For the benefit of this long-neglected portion of our fellow-creatures, the Committee have, during the past year, been enabled to carry out some plans of usefulness, and commence others. The Day School has sustained an average attendance of 180. The Evening School average for the year has been seventy; sometimes the attendance has exceeded one hundred, while at others it has been small, arising from the fact that the big boys and girls who attend are occupied in the streets during the fruit season, and during fine weather generally. The Sunday School has an average attendance of 140. Thus the three Schools afford instruction on an average to 390 per week. Much good has resulted; thieves have become honest; the idle have become industrious; and the ignorant have been instructed. Many of the children have got places of work; and some who came in filth and ignorance, after being at school some time, and getting a little clothing, have gone to schools where they had to pay a trifle for instruction, and thus have been raised one step in society. Industrial Schools have also been formed: those for girls, for needlework, are held both afternoon and evening; a teacher is paid a trifle per week to attend the afternoon classes. The boys' class for shoe-making has gone on well; a once idle lad has learned so much that he is now engaged by a shoemaker, who gives him half-a-crown a week and two meals per day. The tailors' class had a gratuitous teacher for three months, but has now a paid teacher; they are getting on well, and have made several pairs of trowsers. A Clothing Fund has been opened. The children are allowed to deposit a farthing at a time, and then to purchase clothing at the bare cost of the material. During the last winter, three hundred meals per week were given among the most destitute, but not from the School funds; the means were supplied by private benevolence. During the year, clothing has been lent to fifty children for Sunday wear, and they attend the house of God twice each Sabbath. A library, of 100 small volumes, has been formed, and the books are in good request.

Edward's Mews, Portman Square.—The Committee have been enabled to establish the following Schools:—1st. A Female Adult Evening School for religious instruction, reading, writing, arithmetic, and needlework. 2nd. A Male Adult Evening School, for religious instruction, reading, writing, and arithmetic. 3rd. A Girls' Evening School, for religious instruction, reading, writing, arithmetic, and needlework. 4th. A Day School, for children of both sexes under ten years of age, conducted on the Home and Colonial system. 5th. A Sunday School, for children of both sexes under sixteen years of age. 6th. Meetings and Classes have also been

occasionally held for explaining in a simple manner various portions of the Holy Scriptures. These schools are conducted by five salaried and sixteen gratuitous teachers. As soon as the schools were opened, a prodigious opposition, directly and indirectly, was stirred up by the Roman Catholic priests in the neighbourhood. The (so-called) benefits of absolution were refused to those who sent their children to, or themselves attended the schools. Penances were inflicted with a severity which nothing but a strong faith could be expected to resist. Repeated sermons were preached at their chapel against the schools. Then followed the excommunication of those parents and children who preferred using means to remove their ignorance, and to become acquainted with the truths of the sacred Scriptures, to remaining any longer under the thralldom of those who had so long kept their minds in darkness. Finding their devices less successful than was anticipated, their next proceeding was, to open a school very near that under the management of your Committee, at the same time sending visitors to warn the people from house to house, and room to room. On one occasion, a Jesuit priest was observed at the door of the school-room, displaying to some children who were waiting for admission a vile book by "Pinnemonti," called "Hell opened to Christians." It contains most terrific pictures, wholly unfit for children to see; and this was shown them as a warning of what their attendance there would lead them to hereafter. The Christian teachers who assist in instructing these poor people, are frequently spoken of by the priests as "Limbs of the Devil." And lastly, they have descended to the expedient of bribing some poor parents, by paying as much as 3s. 6d. per week, that their children might be sent to them. The effect of all this on the minds of the people has been very varied. At first it produced a spirit of malevolence against all connected with the school, which was manifested by the denunciation of the most bitter threats, that led the teachers sometimes to tremble for their lives; at other times stones and dirt would be thrown in at the school windows, pitch bedaubed on the doors, the key-holes be filled with burning tobacco, so that the fumes would prove a great and painful hindrance to the teacher. But a more interesting effect of the opposition of the priests is in the fact that it has led the people to think. The question arose in their minds, Why do the priests oppose that which is so good?—The people argued thus:—"If they keep us from such a good thing as this school, they cannot be our friends."

Exeter Buildings, Chelsea.—Like all other Ragged Schools, it arose from necessity. It did not exist till it was needed, although it was needed long before it existed. The court called Exeter Buildings has long been proverbial for rioting and disorder, for drunkenness and ignorance. Though small in size, it is large in population; though of little note in the religious world, it has long been a source of much trouble and concern to the police. Many a deed of darkness has been planned there—many a criminal act, (even that of murder,) committed within its precincts. It has always swarmed with youths and children idling about, and getting into mischief, quarrelling, fighting, and annoying the whole neighbourhood. The following is an abstract of the Day Schoolmaster's Report:—"Numbers admitted since January 1847, 362, (boys 210, girls 152.) Of these 37 had no father, 40 no mother, and 5 had neither. Average attendance last year, 70; but this year it has reached 120. Present number on the books, boys 97, girls 74, total 171." An Industrial Class, for teaching the boys tailoring, was begun in March last; and 75 caps, 19 pairs of trowsers, 9 waistcoats, and 4 coats, have been since made, and numerous repairs done. The girls are also taught sewing and knitting three times a week, when one of the Ladies' Committee attends and assists.

Field Lane School, West Smithfield.—For years the teaching had been carried on, with much inconvenience, in two small rooms in West Street. These were often crowded to excess; the heat was intolerable, and the atmosphere most unwholesome. Daily the inconvenience became more apparent; how to procure more eligible premises was the difficulty. To build a room seemed too expensive a project to entertain; to procure one suitable for the purpose in the immediate vicinity quite impossible. After a while, however, the premises now occupied were to be let. The first step seemed to be an application to the Ragged School Union.

They promised £20 towards fitting-up the room, and a grant of £15 annually in part payment of rent. With this assistance the premises were taken, and alterations commenced. The school was opened—the children came in by flocks. What a scene did the first night present! Such eagerness for admission! and, on their entrance, what astonishment did the wild scholars manifest! It was indeed a most exciting scene. In vain every effort to get order—save three hearty cheers for Lord Ashley, who happened to come in, nothing was done that evening. The next step taken on opening the new room was the appointment of a paid master to superintend secular classes the first four nights in the week, the expense being kindly borne by an anonymous friend. The Infant School is open from nine till twelve, and from two till four. Upwards of four hundred have been admitted since August. The average attendance is 150. The school is also open on Friday evenings, from half-past seven till nine, for religious instruction: also from half-past two to half-past four on Sunday afternoons: and from half-past six till eight on Sunday evenings. The average attendance on Friday evenings is 150, and on Sundays is 300; but it is a remarkable fact, that since the re-opening in August last, more than 1,200 have passed through the school. The Sunday Evening School is a new feature. The instruction used to be given in the morning, but it was found a failure. The children could not be persuaded to come. One boy, on being asked the reason, said he did not get up till one or two o'clock; and upon being asked what he did for breakfast, replied, "Oh, I takes it out in sleep." There is a most remarkable fact connected with the opening of this Sunday Evening School. The first night there came in more than two hundred of the very worst description. They were more quiet than might have been expected, and remained so till about ten minutes to eight, when a rush was made to the door, and in an instant four-and-twenty boys made their exit. The superintendent was just in time to catch the last one, and demanded where he was going to. "You let me go," said the boy. "Where to?" "Why, I am going to business." "Business!" said the astonished superintendent, "It is Sunday night." "Well," said the boy, pointing to the clock, "don't you see it's just eight o'clock, and we catches 'em as they come out of church and chapel." In a few moments a policeman entered, and said he knew them all to be convicted thieves. The Friday evening and Sunday instruction is carried on entirely by voluntary teachers. The number has increased from twelve to thirty-seven.

Foster Street School, Bishopsgate.—After much difficulty, premises have been obtained in Foster Street, Long Alley; and in making them suitable for the objects contemplated, nearly £500 has been expended. These schools will accommodate nearly two hundred children; and there are warm and cold baths introduced into the building for cleansing such of the children as may require it. These schools, while they reject all who by their circumstances in life ought to attend at other schools, receive all such as other schools reject—viz., the unclothed, the unclean, the outcast, and the vile. Evening classes are held during the week, and it is intended very shortly to establish an Infant and Juvenile School in the morning and afternoon. Classes on Sunday have been formed, and are numerously attended. In addition to the usual instruction in reading, writing, and arithmetic, and in their moral and religious duties, girls will be instructed in needlework, and boys in tailoring and shoemaking, so far at least as will enable them to keep their own clothing in good repair. It is also proposed to establish a Lending Library, which it is believed will be of great advantage, from children reading the books to their parents at their own homes.

Fox Court School.—The obstacles which were so great a bar to the progress of the children, (in the boys' school especially,) namely, the rudeness and ill-behaviour of some of the scholars, have, in a great measure, been removed, and the teachers have been able gradually to increase the number of the boys to an average attendance of thirty-three, and the order and good behaviour is now equal to what they were this time last year with half that number; and what is of most importance, the individual improvement of many of the children, both in the boys' and girls' schools, is very apparent. The progress of some in reading and writing is highly gratifying; many can now read the Holy Scriptures with ease, and amongst the number there are not a few who seem deeply interested in what they read, and have given proof of their love to the Word of God by their anxiety to procure a copy of it for themselves, and their

readiness to purchase it. There have been 28 copies of Bibles and Testaments voluntarily subscribed for by the children within the last few weeks. Much remains to be done before these schools can effect all the good they are obviously calculated to do, if thoroughly carried out as they ought to be; but this cannot be effected without an increase of means to work with, both as regards money and gratuitous teachers, for though there is a trifling increase in the funds this year, there is still a great deficiency; and though some valuable teachers have been added to their numbers, it is very desirable they should have more, particularly for the boys, as there are many more boys anxious to attend than can be admitted till there are more teachers. The paid superintendent, mentioned in the last Report, is still employed, and gives great satisfaction to the visitors of the schools. The average attendance of boys is 33; girls, 53. The times of attendance are Monday and Friday evenings, from seven till nine, for the girls; Tuesday and Thursday, at the same hour, for the boys; and on Sundays, from four to half-past five, for the girls, and from half-past six to eight for the boys. Wednesday evening is vacant, and it would be very desirable to have that time appropriated to teaching the girls needlework, that part of their learning having had to be relinquished, as it encroached too much on the time allotted for reading and religious instruction; but the extra expense attendant upon having the school opened another evening in the week, prevents this benefit being conferred upon the poor children, as the expenses are already so much beyond the receipts—the expenditure for the past year having been £57. 13s. 9½d.; the subscriptions received, £19. 11s. 6d.; donations, £12. 6s. 6d.; the grant from the Ragged School Union, £10, making altogether £41. 18s., which leaves a deficiency of £15. 15s. 9½d. for this year, to which must be added the balance due to the Treasurer on last year's account of £18. 6s. 8d., making together £34. 2s. 5½d.

Francis Street, Newington.—The school is situated at No. 13, Francis Street, Newington, and was opened on Sunday evenings in July, 1847, as a preaching station; but not answering as well as was expected, the service was discontinued, and a Ragged School substituted, which was with difficulty carried on by the zealous and devoted exertions of the few teachers who were mainly instrumental in its establishment, and who, ultimately, finding their own unaided strength insufficient for the work, applied for assistance to the neighbouring Sunday Schools, which being warmly responded to, the Committee was formed, and on the 25th of April last, officers were elected, and the school placed under proper discipline. The school at this time was in a most deplorable condition, frequented sometimes by more than fifty boys of the lowest description, not only in personal appearance, but in mental qualifications, together with a good proportion of known pickpockets and convicted thieves, whose only desire was to create riot and confusion, and whose chief amusements seemed to be shouting, throwing detonating balls, upsetting the forms, and letting birds loose in the school, which latter exploit always ended with a most energetic hunt by the whole assembly of scholars, notwithstanding all the efforts of the teachers to the contrary; but as this state of things could not on any account be permitted, assistance was obtained from the police, by whom the most unruly were expelled, and not suffered to re-enter until the teachers had reason to expect that their promises of better conduct would be fulfilled; and by the means of firmly, yet kindly, insisting on the refractory leaving the school on the display of insubordination, good order, comparatively speaking, is now obtained, the boys considering it a privilege to attend; and during the address at the close of the school, their silence and attention would sometimes not disgrace a Christian congregation. There are now about 80 scholars on the books, varying from ten to twenty-four years of age, with an average attendance of about 50; and on one occasion the policeman, (who it is considered prudent to have at hand in case of need,) counted 16 well-known pickpockets among them! They are getting much attached to their teachers, and no pocket-handkerchiefs are now missing from them, as was the case two or three months ago; though whether that arises from the teachers being more careful, or the boys more honest, cannot at present be decided, but it is fully believed it is from the latter cause. That a better feeling is being produced in the school is not only evident from the order, regularity, and attention which are now observed, but from the fact that, on the last Sunday but one, five boys commenced subscribing for Bibles, and two of them were formerly ringleaders in every species of annoyance and disorder.

George Street, Lisson Grove.—The School was first opened in January, 1847, and for a short time on Sunday evenings only: the Week Evening Schools for boys and girls, the Daily Infant School, and the Sunday services, were, however, shortly added, and the whole of these have been in constant operation ever since that time, so that the room is fully occupied in the mornings, afternoons, and evenings of every day except Saturday. The Sunday Evening School is devoted exclusively to religious instruction. The Week Evening Schools, for boys and girls, are under the care of a trained master and mistress, and continue to exercise a salutary influence on those who either would not or could not attend any school in which payment would be required. The Daily Infant School, also under the care of a trained teacher with assistants, is one of the most important features of the Institution, and is perhaps one of the very largest in the metropolis; the numbers vary considerably, according to the state of the weather, and from other causes; there have been as many as 496 in actual attendance at one time. During the year, 108 tenpenny Bibles have been sold to the scholars, at the reduced price of sixpence each, for which reduction they are indebted to the Committee of the Ragged School Union. Upwards of 400 Hymn-books have also been sold during the same period, at one halfpenny each, published by the Ragged School Union at ninepence per dozen; and about 100 reading books, at reduced prices. Six scholars, having been recommended and approved, have received the benefits of free emigration, granted by government to a limited number of the best scholars in the London Ragged Schools.

Golden Lane.—The locality of this School is situate in the parishes of St. Luke and Cripplegate—viz.: Golden Lane, White Cross Street, and neighbourhood, where thousands of the inhabitants are living in the lowest state of misery and degradation. From thence are daily issuing into our streets and thoroughfares hundreds of forlorn and destitute children, who are only educated in the arts of beggary and theft; many of whom are annually cut off, the victims of hunger and disease, and the remainder are growing up, the certain subjects of our Workhouses, Penitentiaries, and Prisons. How far they are removed from religious influences may be evident from the fact, that on a recent visit to the two places above-mentioned, 210 shops were open on Sabbath morning, when the church bells were ringing for public worship, and upwards of a thousand persons were in the streets, a large number of whom were making purchases. To lessen this evil, the Golden Lane Ragged School was established. The Committee feel that its two years' existence has proved its adaptation to meet the moral wants of these suffering and neglected outcasts. Many of them have been taught to read and write, and have obtained an acquaintance with the practical truths of the Word of God. But these blessings have been only extended to a few, while hundreds more are "perishing for lack of knowledge." With a view to meet their case, the Committee have taken, for nineteen years, a large School Room in Honduras Street, (adjoining Golden Lane,) which is capable of holding 350 children. By this arrangement they have contracted a debt of £200 for fittings, &c., which, if once removed, would leave only a small annual rent, and the current expenses of the School. It is now open as a Free Infant School, with a daily attendance of 120. It is also open four evenings each week for boys, who are taught reading, writing, and ciphering—and three evenings for girls, who, in addition to reading, are taught sewing, by which means articles of clothing are made up and given to them, or sold at a trifling cost. It is also open for religious instruction on Sabbath morning, afternoon, and evenings—in the latter case from 250 to 300 are in usual attendance, and taught by twenty-five voluntary teachers.

Gray's Yard Calmel School, James Street, Oxford Street.—The Committee state that the elder boys have been instructed in tailoring, and it is hoped that shoemaking, &c., may also eventually be taught. An Evening School has also been opened at the rooms for older boys, five of whom have emigrated to Australia, sent by government, at their own desire and with the sanction of their parents. The weekly meeting to read the Bible to the poor is continued, as well as the coal, clothing, and shoe clubs. Texts of Scripture are daily taught to children. The number on the books is 450, and the average attendance is above 250. The Rev. W. Cadman, Minister of Park Chapel, Chelsea, examined the children last spring, and expressed himself satisfied with their progress.

Grotto Passage Schools, High Street, Marylebone.—This Institution was founded in 1846, and has gradually become extended to embrace the following objects:—1. An Infant Day School, at which there is an average attendance of ninety-five. 2. A Girls' Evening School, where reading, writing, and needlework, are taught to such as attend regularly and conduct themselves well at the weekly class for religious instruction. 3. An Evening School for Males, from nine to thirty years of age, in which secular instruction is provided for those who attend the weekly class for religious instruction. 4. A Day School for Boys, from seven to fourteen years of age. 5. Industrial Classes, for such boys as distinguish themselves by regularity and good conduct at the Day School. 6. A Library and Reading Room, in connection with the Evening School for Males, open nightly to the most deserving of those who attend there. 7. A Refuge for Destitute Orphan Boys, who are provided with food, lodging, industrial, and other instruction. 8. On Sunday Morning, Prayers and Scripture Reading for the Refuge Orphans and Boys who attend the Day School. 9. A Sunday Afternoon School, for children of both sexes. Most of these branches are conducted by paid teachers; the classes for religious instruction by members of the Committee, and visitors who may kindly afford their assistance. Large sums have been expended in procuring suitable accommodation, in paying qualified teachers, in providing materials and directors for the industrial classes, in furnishing food and other necessities to the Refuge Department, in the formation of the Library, and in meeting the other necessary expenses of the Establishment. The Committee, convinced of the great utility of the Institution, and confident regarding liberal support on the part of the public, have not hesitated to make an expenditure in excess of their receipts; and they have now to invite inspection, and to request assistance in money, books, materials, and in personal effort, in order that they may be enabled to carry on their work with vigour and success.

Grove Lane, New Cut.—Since the commencement of the School, 400 children have been admitted; 180 are now on the books, while the average attendance is 130. Many more would attend but are prevented from want of clothing and other circumstances. Distress and squalid misery exist in many of their abodes, arising from want of employment; the constant complaint being, they can scarcely obtain bread. Many of the boys come to school without breakfast, return home, and come to school again, after having partaken of a crust of dry bread; yet these are the most cleanly. Their mothers are part of the night employed in washing their little blouses in order that they may appear decent at school. Although the children do not generally complain of want, it is to be seen in their pallid looks, in the dirty state of some of their homes, and in the attenuated forms of their parents. Some of the children are better provided for; they may be seen occasionally entering the school with their simple meal in their hands, some of which they give to their more needy schoolfellows; they may occasionally be seen to divide their scanty meal among three or four boys more distressed than themselves, after which they seem to enjoy the morsel left more than if they had eaten the whole. On Sunday, July 18th, 1848, a boy, named Alexander Dee, was drowned. This lad, who was only eleven years of age, used to teach the boys to mend their shoes. He had left the school a few weeks previous to this, to assist his aged parents, he being their only son. The case was mentioned to the scholars, the distress of the parents stated, and their inability to bury him, and they were told that their master would receive any money they chose to bring in assisting to bury him. In the afternoon they subscribed 1s. 2d. in half-pence and farthings; one boy had collected 3d. among his friends; they afterwards made it up 4s. The necessity of establishing industrial classes in order to teach the children to mend their clothes and shoes is much felt. A shoemaker has consented, should the Committee deem it expedient, to teach the boys his trade four hours per week for 2s. A tailor has also offered his services for five hours per week for 2s. 6d. Many lads, fourteen and fifteen years of age, who are unemployed, come to school one part of the day, and seek employment during the other part. There are six or seven who now can be confidently recommended. Their behaviour is excellent, considering the greater part of them were like unbroken colts, and whose bad parents brought them up to every species of vice, and suffered to run the streets unchecked. The teachers have been enabled, through the kindness of friends, to distribute above two hundred articles of clothing of various descriptions; but there

are many children still without shoes or stockings, some with scarcely any garments, others without body-linen, many being obliged to remain at home while their under-clothing is cleaned. Soap has been given to many of them in order that they might wash their clothes and flesh.

Hindes Mews School, Manchester Square.—During the past year more suitable and commodious premises have been taken and fitted-up, which has involved an outlay of £90, towards which a grant of £40 has been made by the Committee of the Ragged School Union. In the same period, 70 scholars have been admitted, making a total, since January, 1845, of 684. The number at present on the books is 128, viz.:—96 boys, and 32 girls, whose ages vary from 12 to 25 years. The average attendance is, boys 60, girls 19. Of the 128 now on the books, 29 have no father, 19 have no mother, and 10 have neither father nor mother; 88 have occasional employment, 30 have no employment, and 10 are too young to work. By the aid of the teachers, situations have been provided for several youths, and 6 have been sent to Australia under the direction and by the assistance of the Ragged School Union. In addition to the school for boys is a Girls' School, both of which are now open every Sabbath evening, from half-past six to half-past eight, for religious instruction. The school is also open for boys three evenings in the week, for secular instruction, and twice a week for girls—one evening is devoted to needlework; the average attendance is, boys 31, girls 10; and only those are admitted who are recommended by their teachers for regular attendance and good conduct on the Sabbath evening. The school is conducted by a superintendent, twelve male and four female teachers; two of the male teachers were, till very recently, themselves scholars.

Brand Street, Holloway.—This school gives instruction weekly to upwards of 140 children, belonging to a class physically and morally destitute. The statistics, even of a portion of the neighbourhood of Holloway, present the astounding fact, that between the new buildings erected in Queen's Road, Albany Place, and the Holloway Road, there are no less than 570 children under fourteen years of age, of whom more than one-half attend no school whatever. The entire district, through which the Committee are desirous this school should extend its usefulness, may be said to contain very few less than one thousand children needing instruction, for whom there is no day school, except St. James's Infant Establishment, and this Ragged School. They are therefore convinced that a stronger case can scarcely be found in any metropolitan district, for the effective co-operation of every friend of humanity; and they feel confident that the wealthy and charitable will not suffer so urgent a call upon their sympathy to pass unregarded, particularly as with comparatively trifling contributions so great an amount of good can be realized.

Hopkins Street, Golden Square.—The Hopkins Street Ragged School was commenced in a coach-house and stable, and although large enough for a beginning, they were found too limited to carry out the wishes of its founders, and many anxious children were denied an entrance because the place was already over-crowded. Under these circumstances, and in order to accommodate these neglected children, the Committee immediately determined upon enlarging the school, by taking the whole of the premises above those they then occupied; and being cheered by assistance from the Ragged School Union, who voted them a sum of £25, they proceeded with the alterations, and found it necessary, in order to obtain a good height to their school-room, to convert the two stories into one. This has been done, and the Committee have now the satisfaction of inviting all those interested in the work to see a lofty and well-ventilated school-room, occupying the place of two low-roofed carpenter's shops. The school is now double its former size, and is not found too large for the number of scholars who generally attend. The teachers in their various reports are unanimous in marking the improved appearance and behaviour of the scholars after they have been a short time in the school. Taking the average of the whole year, the attendance has been, on the Sunday evenings, boys 72, girls 56, total 128; but during the cold winter months, the attendance is often above 200, and seldom less than 170. On the evenings, when secular instruction is given, there are on the average 45 boys and 60 girls; several of both sexes have left the school to take situations, but who are so attached to the school and their teachers, that

they occasionally attend their classes as before. One girl, after being assisted with a little money to purchase some necessary articles of clothing, ere she could take a situation, has returned the amount with many thanks. The industrial class is found to work exceedingly well; the girls are employed in making up useful articles of clothing, such as shirts, flannel petticoats, aprons, frocks, &c. The materials are furnished by the Committee, and garments are purchased by the scholars at half the cost, and are sometimes given to the most destitute or the most deserving. Four lads from this school have been provided with a free passage to Australia, (two to Port Phillip and two to Adelaide,) which the Committee beg to state was at their own earnest desire, and with the full consent of the parents or friends of such as had any. The condition of one of these lads was so destitute and forlorn, that the Committee found it necessary to provide him for several weeks with lodgings and proper food, without which he would have been unable to have availed himself of this favourable opportunity of bettering his condition.

Huntsworth Mews, Dorset Square, (now forming.)—It having been ascertained that many children are turned away, for want of accomodation, from the Ragged Schools in connexion with Christ Church, Lisson Grove, and Christ Chapel, Maida Hill; and that there is no school of a similar character to supply the wants of the destitute districts lying between Lisson Grove and Upper Baker Street; a few friends connected with that neighbourhood, and well acquainted with the state of its population, have proposed, in reliance upon Divine assistance, to establish a Ragged School in the neighbourhood of Park Street, Dorset Square, a locality where such an institution seems much needed. As it will be necessary to take a room for such an institution, which would be vacant during the day, it has been considered desirable, if possible, to form a Day School for the destitute girls and infants with which the neighbourhood abounds, provided sufficient support can be obtained for such an extension of the original design. For £110 per annum, part of which will be defrayed by a grant from the Ragged School Union, and with the Divine blessing upon the undertaking, a vast amount of good might be accomplished, both as regards the present and eternal welfare of the children brought under the influence of the institution; thereby promoting the extension of the Redeemer's kingdom, and the permanent benefit of society at large.

Jacob Street, Bermondsey.—The operations of this School recommenced with the year (1848) with increased vigour. The conduct of most of the boys at that time was bad, being both noisy and blasphemous, but during the year improvement has been witnessed in many, which is the more pleasing as one-fourth of the children are orphans, and eight-tenths are engaged during the day as chimney-sweepers, wood-choppers, lucifer-match cutters and sellers, costermongers, and other occupations equally descriptive of the class attending the school. One lad has behaved so well, and made such improvement, as to attract the notice of the officers and teachers, and merit their approbation. They consider his moral elevation of character to be the result of the religious instruction he has received in the school. He has since been recommended by them as a candidate for emigration, and is now on his way to Australia.

John Street, Mint.—The summer attendance in this School has been 86 children and 14 teachers, while during the winter it is 182 scholars and 18 teachers. This school is entirely conducted by unpaid teachers, one of whom has been devoting five evenings each week to teach reading, writing, and arithmetic to his scholars, some of whom have made sufficient progress in writing to answer all common purposes, while in arithmetic they have excelled.

King Edward Street School, Mile End New Town.—In 1846, this School was opened, capable of receiving for instruction between three hundred and four hundred children, of the most degraded classes which infest London, and which trouble the police force. The premises originally comprised a stable, cow-house, and piggery, and were altered into one large room, which, with fittings, gas, &c., cost about £150. A necessity for this step was clearly shown from a canvass of that neighbourhood, when the following statistics were obtained, and which made

manifest the degraded condition of its inhabitants:—In 320 houses which were visited, containing 843 families, there were found 1,327 children, only 145 of whom could read, and only 166 attended any school. About 100 adults could read, and 105 attended public worship. Among these families there were found only 140 Bibles and 12 Testaments. The occupations of the inhabitants are various—mechanics, weavers, dock-labourers, hawkers, costermongers, and others, whose means of subsistence cannot be here described. Another canvass of the neighbourhood having just been completed, the following is the result:—In 800 houses visited, there were found 7,200 inhabitants. Of these, about 320 occasionally attended public worship, and 400 children attended Sunday School, one-half of whom only received daily instruction. In these 800 houses there were found only about 200 Bibles and 40 Testaments. The school has been open at almost all hours, from Sunday morning until Friday evening. On Sunday evenings, between 250 and 300 children may frequently be seen congregated together, presenting a deplorable spectacle of destitution and misery. For some months past, about twelve of the most destitute boys (one a poor Italian) have been housed, clothed, fed, and instructed in shoe and mat-making, also tailoring. An additional cottage has been rented for their sleeping apartments. These efforts have involved a considerable expenditure. To render permanent this Institution, which has been in operation upwards of two years, producing results not expected by its most sanguine promoters, a considerable outlay is indispensable, which, with an accumulated debt and current expenses, making a total of about £1,100, is a sum required by the Committee, about one-half of which is already subscribed, and £50 promised by the Committee of the Ragged School Union.

King's Cross.—During the past year, this School has been removed from the damp and unhealthy rooms in Britannia Passage, to two good and very suitable rooms in Britannia Street. This has been effected at the small cost of £25, £15 of which was granted by the Parent Committee. Poverty is one of the principal features of the locality in which this school is situated. In many cases, privation is felt to an extreme degree; families have been reduced to a state of almost hopeless destitution. Labourers, dustmen, costermongers, and others who obtain a livelihood merely by the casualties of a day, as well as several industrious mechanics, are the inhabitants of the neighbourhood. These may be divided into three classes:—1st. Those whose employment is such as to render them continually poor. Their poverty and its attendant evils are, in their experience, hereditary, and their circumstances preclude the probability of any other prospect either to themselves or their children.—2. Those who have been trained to a business calculated, when accompanied by frugality, to yield them a comfortable maintenance; but who, on account of the fluctuations of trade and the want of employment, have been reduced to a state of destitution even more painful than those who have never been taught a regular trade.—3. Those families who have been deprived of their means of support by affliction and death. Could we carefully collect the annals of this class, and present them to the public, they would exhibit a protracted series of painful circumstances and experience, never even imagined by those whose lot has been different. Many have evidently fled from more respectable neighbourhoods, and found their present locality a seclusion for their wretchedness. In reference to all, it may be said that they struggle for existence; their thoughts centre on one point—how to procure the next meal. And it frequently happens, when employment can be obtained, that the mother of a family is compelled to toil from morning till night, to procure a pittance for her helpless children, who are, meanwhile, left in charge of each other. Intemperance and improvidence exercise a powerful influence in perpetuating and increasing the poverty of the neighbourhood. It is a lamentable fact, that many whose circumstances demand sobriety and frugality are most indifferent to both. The fruits of industry, instead of being husbanded for future contingencies, and made available in the hour of need, are squandered on depraved appetites, which entail present and future injury on themselves and their families. Adversity has not taught them wisdom.

Kingsland School.—The Schools not being likely to succeed unless the same superintendent could be always present, the Committee of the Ragged School Union offered assistance towards a paid teacher, and the Committee determined

on seeking one. A person who was deemed suitable being recommended to their notice, he was engaged at Midsummer, and he has pursued his arduous and very difficult work with punctuality and steady perseverance, and some prospect of success. The house in Providence Row was soon found to be inconvenient, and too small for the purposes of the school. In August, the Committee made an application for the use of the Boys' British School Room, the Committee of which responded to the application by offering to let it at £6 per annum, which was accepted. By this arrangement the school is confined on the Sabbath to the evening, but that is the time when the greater number can be found to attend. Great difficulty has been experienced from the uproarious conduct of the scholars, especially the boys; but while they are still sometimes bad, a great improvement has taken place, and some of those who were most troublesome have now become quiet and attentive.

Lamb and Flag Court, Clerkenwell.—The number of children on the books of the Day Schools is 270. The average attendance is 200. Of these, twenty-nine have been taught to read in the Old, and thirty-five in the New Testament, since the 1st of January, 1847. Seventy-two also can write very fairly. The number on the books of the Sunday Schools is 250. The average attendance is 150. Of these, thirty-four can read in the Old, and twenty-six in the New Testament. Nearly 100 children attend Divine Worship on Sunday morning. There are no less than ninety sent to the schools between the ages of three and six, who cannot be turned away. The small children necessarily occupy a large portion of the time of the master and mistress, which they state, and state truly, ought to be devoted to the elder children. The present schools have now been in operation five years; and, to further the objects in view, an Infant Ragged School has just been opened. Arduous as may have been the task of breaking through the strongholds of vice and irreligion in the filthy locality where the schools are established, it has been accomplished, and the religion of Jesus Christ is really brought to the doors of very many who would otherwise never hear of the glad tidings of salvation. 547 children, besides nearly 100 adults, have attended the Day Schools during the past year, who, besides acquiring secular knowledge, were carefully taught the duties of religion, morality, sobriety, and cleanliness. The average attendance of children daily is 200; 250 have attended the Sunday Schools, with an average of 150.

Lomas Buildings, Stepney.—This School is conducted in a small house of three rooms, in which eighty children can be accommodated, but such has been the desire of the young persons to attend, that on one occasion 134 were present. The average attendance has been ninety. The teachers have reason to believe they are not labouring in vain, for several of the children, with their parents, who were never seen in any place of worship, may now oftentimes be seen worshipping in the houses of God in the neighbourhood; and two of the young persons having been examined by the Minister, have been admitted as church-members. An effort is being made to obtain better adapted premises, and otherwise to render the effort still more effective.

Mitre Court, Mint Street, Borough.—The Sunday Evening Ragged School consists of children, varying in attendance from eighty to ninety, whose dress and behaviour would altogether unfit them for the stated Sunday or Parochial Schools. During the winter months the disorder is, at times, so great as to render the presence of a policeman necessary to maintain order, and prevent a larger number from entering than could be well attended to. The teachers report that their instructions are (with few exceptions) gratefully received, and firmly expect that the Divine promise will be realised, "Train up a child in the way he should go, and when he is old he will not depart from it." The morning and afternoon Schools partake of the usual features of a regular Sunday School, but no children are excluded on account of bad clothing. The evenings of Monday and Wednesday are engaged in the instruction of girls, in writing, arithmetic, and needlework—about three pieces of calico have been made up by them for the more destitute children. The average attendance is sixty-five girls. With the assistance of the Ragged School Union, and

the aid of a competent master recommended by it, the Boys' Writing and Ciphering Class, on Tuesday evening, has increased from ten to thirty-five. The evening classes are very encouraging to all parties concerned, teachers as well as children.

Neales Yard, Seven Dials.—The degraded condition of the Seven Dials St. Giles's, is notorious; vagrants, thieves, sharpers, gamblers, beggars, costermongers, scavengers, basketwomen, charwomen, army seamstresses, and prostitutes, compose its mass; infidels, chartists, socialists, and blasphemers, exist there as in head-quarters; Sabbath desecration there is awful; and, in addition to the street traffic, there are not less than 150 shops open in these streets upon that sacred day—the laws of God and man are alike defied, all social order is set at naught, the passenger is more or less molested and insulted, and even the members of their own degraded fellowship and fraternity, are often forcibly deprived by their companions of any little property which they may happen to possess. Lodging-houses of the lowest and dirtiest description, thickly studded in these streets, alleys, and yards, afford temporary shelter to the vagrant and the criminal. It is in the very heart of this debased and debasing locality that this school is situated; its entrance-door is in the extreme angle of an irregular three-cornered yard, a spot so exceedingly uninviting, that few respectable persons have courage to venture through it. Here herds of idle and disorderly youths are frequently seen gambling and fighting; and it will not excite surprise that the more orderly portion of the scholars, as well as the schoolmaster and teachers, are often exposed to the greatest personal annoyance; that the door of the school-room has been frequently made to serve as a target for stones, brickbats, and all sorts of missiles; and that the windows and the tiles of the roof are constantly suffering from a state of siege, hardly to be credited in the heart of London. Indeed, the prompt and almost unceasing vigilance of the police is absolutely necessary, in order to keep this state of things thoroughly in check. On the 14th day of February, the school was opened, and, during the first few weeks, a very limited number of boys only were admitted, and most of them were dirty, rude, ragged, riotous, vicious, and deplorably ignorant; the exceptions were such as had been trained in other schools, who consequently fell in with our plans the more readily. By degrees an increased number of scholars were admitted, the majority of whom might be classed as errand-boys, stable-lads, street-sweepers, venders of fish, fruit, etc. Some could only attend once in the day, and that mostly in the evenings; in the case of many of the children, it was necessary to have their hair cut and cleaned before admitting them; and all are set to wash before school begins, provision having been made for that purpose. The aggregate number of scholars upon the books, from the opening of the school in February, to the end of 1848, has been 379; the greatest number that have been present at any one time on the week-days is 81; excepting upon special occasions—as, for instance, on those evenings when the schoolmaster has kindly given to the children a magic lantern treat, when the number has reached 105. The greatest number present on Sunday evening has been 128; and from a comparison of numbers, it is found that not less than 200 children attend the schools weekly, although they do not receive daily instruction, the attendance at such schools as these being so very irregular and interrupted. In the month of August, a Girls' School was added to that of the boys'; and a schoolmistress, under the control of an acting Ladies' Committee, was appointed, and the girls are now daily taught, (in addition to that religious and secular instruction which is common to the whole school,) to make and mend articles of clothing, to hem, sew, stitch, darn, and in fact every useful application of the needle; they are also set to clean, sweep, dust, and scour the school-room and school furniture, and to cleanse themselves with soap and water.

Paddington Wharfs School, Church Place, Paddington Green.—There are, in the neighbourhood of the wharfs above-mentioned, hundreds of our fellow-creatures, poor, ragged, and neglected. It may be sufficient to observe, that there are, in the five or six streets and passages adjoining the North Wharf Road, 379 children, out of 547, under twelve years of age, who attend no school whatever, and that there are only 29 children attending Sunday Schools. There are 1,441 adults, of whom only 75 attend public worship; there are in the same five or six

streets and passages, 26 shops which are kept open on the Sabbath. While suitable and commodious premises were being sought by the Committee, it was determined that an experiment should be at once commenced, to ascertain the feelings of the poor inhabitants in reference to education, and accordingly two small rooms were taken, and a governess obtained; and it is highly pleasing to remark, that no fewer than 117 children, within the short period of eight weeks, were sent to her alone; and the Evening Schools, conducted by honorary teachers, male and female, have been fully and gratefully attended; and, moreover, numbers have been turned away, from the want of accommodation.

Phillip Street, Kingsland Road.—The neighbourhood wherein this School is situated, which three years since was conspicuous for its scenes of riot and confusion on the Sabbath-day, has become one of peace and quietude; and, from 13 boys at the commencement, the numbers are now more than can be accommodated, for the two rooms that are occupied will only hold 80 scholars, and the applications for admission are so numerous, that the Committee believe that if they had a school large enough, they could easily increase the number to 200. Since the commencement of this school, in 1846, upwards of thirty youths have been rescued from destruction; eight of these have been placed in the Refuge for the Destitute, four are now apprenticed to respectable tradesmen: one of them was the greatest thief in the neighbourhood, and a terror to the shopkeepers round about, but his conduct for the last twenty months has been most exemplary; he is now, with his master, to be found in the Sunday School of the neighbourhood in which he resides. H. C. Sturt, Esq., has given a plot of freehold land to build a new school, capable of containing 280 children; he has also given the bricks to build it, and a promise that for every 15s. collected he will add 5s.

Plumtree Court, Shoe Lane.—This School has lately been removed from the small and inconvenient room in Plumtree Court to Farringdon Market. Two shops have been taken and fitted-up as school-rooms for boys and girls, and will accommodate 150 children. Since the removal the attendance has been considerably increased. The master, finding the habits of the children very irregular, and, in many instances, dissolute, has experienced extreme difficulty in establishing order. Thinking that those who had displayed aptness in wickedness, might, if trained, become useful as monitors, he adopted the system of instructing the elder youths for that purpose, after the dismissal of the younger children; he succeeded beyond his expectations, and has now the pleasure of seeing those who were the worst boys making the best of monitors.

St. Stephen's School, Kent Street, Southwark.—The District of St. Stephen's, Kent Street, contains a population of about 6,000 persons, and the juvenile proportion is so teeming, that 2,000 children, varying from infancy to fifteen years, almost destitute, are being trained up to crime. The locality has been notorious for ages as the abode of the most abandoned, and a succession of generations have been introduced, living "without hope and without God in the world." Some hundreds of these unhappy children have been induced to attend the services of the church, but owing to the want of the commonest knowledge of decency, the performance of Divine service has been a perfect trial. These children may be said to be in a state of semi-barbarism, and whatever favourable impression may be made on the Sabbath is obliterated during the week. A Ragged Industrial School seems to be the only method of keeping up in their minds the principles which it is wished to inculcate. Their poverty is so great, that it would be impossible to make payment on their part an essential; and the teachers are happy to find that they are willing to accept education upon any terms. Upon opening the school, although no general notice was given, the room was immediately filled, forty being all that it will at present contain; and a vast number of girls went away much disappointed that there was no accommodation for them. The ages of the children varied from eight to fifteen; none can read or write. The children in these families amount to 160, and the influence it is hoped will not be confined to the school, but extended to their families. The present generation has to repair the neglect of many ages; there seems to have been no

sympathy for these poor outcasts; they have been left in darkness worse than the Egyptian, and it is fearful to think of the many who have perished, and the many who are perishing, "for the lack of knowledge."

St. Giles's Irish Free School, 25, George Street.—The attendance varies according to the season; many of the girls are dependent for their living upon what they obtain in the streets by sweeping crossings, selling flowers, &c.; and even when they can come to school, they are often late, as their breakfast is provided with the halfpence bestowed by gentlemen on their way to the city, or with the earnings of their parents at Covent Garden Market. The children are drawn from the very dregs of society, from houses where murder and crimes of the most awful character have been and are committed, but their teachers are glad to say many of the parents profess their wish that their children should differ from themselves, and they are for the most part kept in the dark as to what goes on at home. Some however of the parents, though poor, are hard-working and respectable people, and it is very satisfactory to find that the mixture of children does not seem prejudicial. Some of the girls have been rescued from great temporal misery, and the efforts made to place them in suitable situations, and the kindness shown to them, have been apparently blessed both to parents and children. A stranger on entering the school, would scarcely imagine from what wretched and almost inaccessible habitations the children are gathered; they will see no display of rags, but worn and threadbare garments turned to the best advantage, and a uniformly decent appearance maintained to a pleasing extent. No day passes without Scriptural instruction, which uniformly excites great interest, and has been visibly blessed. The children in the girls' school are employed in the afternoon in needlework, under the superintendence of the ladies, and are thus enabled to be of use in their families, as well as to keep themselves tidy and free from rags. It is encouraging to observe the affection of the children, and their increased respectability as they grow up, and when they enter into life. As one means of raising the character of the children, cleanliness is earnestly enjoined, and none are refused on account of rags; but all are encouraged to mend them, and are assisted in their own efforts to procure tidy clothing. For this reason, all are promised one penny for every twelve good tickets. The pence so gained are expended in cheap materials, which are made into clothes, and distributed every half-year. By this means the children are supplied with work, and if they behave well, obtain a sufficient supply of the most necessary articles of clothing.

Stoke Newington School.—One hundred and sixty children are now on the list, but not many more than half of these are regular attenders at the school. As some are only at liberty in the afternoon, and others only in the evening, it does not often happen that the actual number present is much above ninety, the average attendance in the afternoon having of late been about fifty-five, and eighty in the evening. The irregularity in attendance has been much less during the last few months, and this is mainly attributable to the greater degree of system which has been introduced. It is wished to increase the capabilities of the week-day evening school; or, if this be impracticable, to make provision for the attendance of some of the more orderly and respectable of the children at the day schools of the neighbourhood. The funds will not at present allow it; notwithstanding an offer of some pecuniary aid made by the Ragged School Union, the Committee are at present far from being in a position to introduce such improvements. The Committee are far from wishing to insinuate that Ragged Schools are an honour to a neighbourhood. Indicative as they must be, to a certain extent, of the want and improvidence of a part of the community, the sooner they lose their distinctive character the better. They trust that during the past year they have made some approach to such a result; for though there are still many whose neglected attire is too characteristic of a yet more neglected mental training, they have, on the other hand, been occasionally charged with including among their numbers those whose appearance would qualify them for attendance at other schools. Not a few of these, however, are such as having availed themselves of the advantages of the Clothing Club, and attended to the recommendations of their teachers, have naturally wished to continue in a school, the benefits of which they have largely experienced. And should the school so far succeed that its name should become merely descriptive of the destitute condition of its earliest

attenders, they hope that such a result, so far from diminishing, will rather encourage the exercise of benevolence, by its portraying in lively colours the happy effects which flow from persevering exertion and well bestowed liberality.

Streatham Street, St. Giles's.—A decided advance has been made, not only in the numbers, but an improvement in the moral feeling and conduct of the scholars. Formerly it was no uncommon thing for the windows to be broken, and the building to be covered with mud, while the persons of the teachers were assailed with missiles, and their ears pained with language of the most disgusting character. Now, though the numbers have so much increased, the youths assemble and retire in a quiet and orderly manner, and offensive language has not been heard for several months. During the year, 314 boys have received instruction, and the average attendance has been fifty-two. The anxiety of the scholars to obtain admission has not at all abated; if there be any difference, it has increased. Eighteen of the scholars from this School were accepted by the Emigration Commissioners as fit candidates for the boon of a free passage to Australia, offered by Her Majesty's Government. On the superintendent going down to see them at the Emigrant Depôt, Deptford, previous to their embarkation, he inquired of each boy the amount of money he possessed, and was astonished to find that two had not a farthing, one had only 2d., another had 3d., and the rest (with one exception) possessed from 1s. to 5s. each. These lads could all read and write, and were acquainted with the first four rules of arithmetic; and it is gratifying to know that most of them obtained the principal part of their education in this school.

Thrawl Street, Spitalfields.—This School was opened on the 31st of January, 1848, with an attendance of fifty-nine children and seventeen teachers, and the number continued increasing till it reached to ninety-five children and twenty-nine teachers. Since its formation, about 700 children have been admitted, but such is their migratory character that the average attendance is only 137. Exclusively religious instruction is given on the Sabbath evening, and secular knowledge is imparted on the evenings of the week. By throwing two rooms into one a spacious apartment is made, capable of holding 140 children, which is appropriated exclusively to the use of girls and very little boys, whose conduct from the commencement, with a few exceptions, has been of the most encouraging kind. But in the boys' school, for a long time, the exceptions were very few indeed in favour of any kind of order; in fact, for some months their shouting, yelling, whistling, knocking out the candles, throwing each other over the forms, &c., presented a scene which almost baffles description. Frequently, while the teachers were engaged in prayer, dirt or hard peas have been thrown at their heads; and in attempting to sing a hymn, almost every one would use his own words and sing his own tune, so that the most inharmonious medley was produced which can possibly be imagined. Occasionally, an effort was made to induce them to listen silently to an address, which frequently proved as abortive as the attempt of the monarch who is said to have commanded the resistless waves. Many, on witnessing the turbulent scene, unhesitatingly expressed their opinion that the attempt to tame them would prove little better than "beating the air;" and some, after engaging in the work with zeal almost unbounded, and professing to see in the ignorance and depravity of the children only an incentive to greater diligence, suddenly went back and have been no more seen; but others, standing on the immutability of the Divine promise, and being animated by the assurance that if they did not become weary in well-doing, in due season they should reap, carried their case to the throne of grace, and earnestly sought Divine aid. The Committee, with heartfelt thankfulness to Almighty God, have now the happiness of stating that their labours have been already crowned with greater success than the most sanguine among them ventured to anticipate. During the year, about fifty Bibles have been sold to the children at 6d. each, which (unlike a former gratuitous distribution of Bibles among the adults in the neighbourhood) it is believed are, in almost every instance, most carefully preserved and highly valued. If the school had been made useful in no other particular, surely the introduction of the Sacred Volume into fifty benighted families, with the capacity of the children so improved as, in many cases, to be able to read it to their parents, would show that the teachers' labours have not been spent in vain.

Union Mews, Wells Street, Oxford Street.—This School is open on Sunday evenings from six to eight o'clock, for religious instruction, and on four evenings in the week from seven to nine. The children are then instructed in reading, writing, and arithmetic; in addition, there is an industrial class for girls. The week evenings' instruction is held out as a reward for those who behave well on Sundays. A Bible Class has lately been formed for the elder girls, who assemble on one evening an hour before the usual time of commencing the regular school. The attendance has greatly increased—the number of girls, both for Sundays and week evenings, having been much larger than in any former year. The total number of children who have passed through the school during the year is 928—viz., 501 boys and 427 girls. Of this number, 327 could not read when admitted, 459 could read imperfectly, and 142 could read well. 221 boys and 162 girls are on the books at the present time, while the average attendance has been only 99 on Sundays—viz., 58 boys and 41 girls; on the week evenings, 33 boys and 36 girls—total, 69: thus showing the migratory habits of this class of children. It may, however, be remarked, that during the six winter months the average is much greater, and nearly double what it is in summer, being 77 boys and 52 girls—total 129. Of those children who attend the secular instruction, 42 can read well, 105 are writing on slates, and 58 in copy-books; 43 have no father, 26 have no mother, and 9 are orphans; 5 have been in prison, 3 have run away from home, and 4 sleep in the open air; 15 live by selling articles in the streets, 7 by begging, 26 have no shoes, 53 have no stockings, 18 have no hat or cap, and 27 have no body-linen. The parents are in general exceedingly ignorant themselves, and careless as to the education of their offspring. Most of the children appear to come without consulting either father or mother, whilst some come for the mere love of novelty, and others to see how much disturbance they can make. The noise occasionally made by the boys on Sunday evenings, before commencing the duties of the school, is beyond description, and if there are only a few teachers present, as sometimes happens, the tumult and confusion are dreadful. Throwing peas, letting off crackers, singing, whistling, shouting, flinging the taps from one end of the room to the other, (and that so quickly and slyly that it is almost impossible to fix upon the boy who does it,) with all sorts of odd noises, is what the teachers have had to put up with at the commencement, until it has been found absolutely necessary to put out some of the most unruly. Not unfrequently after this has been the case, the remainder have been so quiet, that it would not be distinguished from a regular Sunday school. No harsh measures are resorted to; the severest punishment is that of being turned out of the school. It is by kindness they are conquered.

Vine Court School, Spitalfields.—One room is used for what we call a refractory class. The boys that attend this class are generally thieves; their ages vary from ten to eighteen years; and many of them are only known by fictitious names, of which the following are a few:—Blackey, Picture of Bad Luck, Cocoa, Tchessey, Sambo Sutton, Toby, etc. The number of juvenile thieves that have passed through the school during the last two years is from eighty to one hundred. They are very depraved. Infidelity and extreme ignorance greatly prevail amongst them. A black boy, named Andrews, who observed a Jewish youth coming into the school, said to the teacher, "That Jew boy has no business to come here, as his God is a different one from ours." The teacher corrected the mistaken idea, and the black boy left the school that evening under very different impressions. The object of the school is, the religious education of poor and destitute children on the Sabbath-day, and their moral and mental improvement during the week; and for this purpose it is open three times on the Sunday, and on four evenings during the week. The average attendance on Sunday mornings is from eighty to ninety; and on Sunday afternoon and evening from 120 to 130. On the week evenings the average is twenty-eight.

Vine Street, Liquepond Street.—The average attendance has been upwards of fifty, with but little fluctuation in the number, but very great as regards the individuals. Such is the roving character of the scholars, that not more than seven or eight of those present on some occasions would be present the following week. During the year, about 150 young persons have more or less received instruction in the school. Their attention to instruction—especially to the addresses delivered to

them on Sabbath evenings—is very pleasing; and, although their attendance is irregular at the school, yet the lessons there given are evidently making good impressions.

Vineyard School, Tooley Street.—Within and around the neighbourhood of the district of St. Mark's, Horselydown, there are hundreds of children belonging to the lowest classes, destitute of all instruction, secular or religious; and who are consequently growing up in ignorance of all religious duties; who are sent forth by their parents with a bag, and forbidden to return without procuring alms for their support, and, in order to avert the punishment threatened, in case of failure in their mission, are driven to the practice of petty larceny, and ultimately broken into habits of idleness, laziness, and thieving. These Ragged Schools have commenced to make an inroad upon the most wretched haunts of vice, infamy, and ignorance, which may be regarded as a "hell upon earth"—the resort of the soldier and sailor, who not only help to spread the contagion of vice at home, but carry the poison of their depraved habits and examples to foreign lands. There are upwards of eighty-seven children in daily attendance at the schools; they are of that class which would not be received (for want of dress and other obvious reasons) at the ordinary parochial schools. Many of the boys are known to the police as the pests of the neighbourhood; many of the children are belonging to persons of questionable character. The improvement, not only of the children, but of the parents themselves, is admitted by those in the habit of visiting the locality. The children attend the Sunday School and place of worship in the most orderly manner. The violence of those attending the Tuesday evening lecture in the Ragged School obliged the clergyman to call in the assistance of two policemen, but their aid is now dispensed with.

Waterloo Road School.—The lower part of the Infirmary for Children has been taken (comprising fifteen apartments) by the Committee, for the formation of a Ragged School and Refuge for the Juvenile Destitute; one of the apartments has been opened for such a school, and instruction given three times on the Sabbath day, for religious, and (two nights only at present) during the week for secular instruction. During the evening and afternoon of Sunday, the average number is already one hundred, and on the week evenings eighty. There are two other apartments the same size as the one already in use, which they intend to fit up for similar purposes, and to be divided thus, viz.—one for boys, and one for girls; the third, which will be termed a Reward School: this school to be for those who have merited this advancement by good conduct and perseverance, coupled with habits of cleanliness and industry. In addition to religious and secular instruction, they intend to form Industrial Classes, a portion of each week to be devoted to instruction in different branches of labour; thus to instil into their minds habits of industry, enabling them to get a living by their own honest endeavours. In showing the next object, it may, in the true sense of the word, be called the greatest. Still having other apartments idle, the Committee hold out the sanguine hope that they will be able to convert such into sleeping-rooms for the juvenile destitute of both sexes, thus forming an embryo of a model school, and refuge for the most destitute juveniles.

Windmill Street School, New Cut.—This district includes a portion of the New Cut, and contains a population of 8,500 souls, without any place for Divine worship, and is inhabited by the most awfully abandoned characters in the metropolis. A school for the girls, in addition to the one for boys, has been opened, which, if possible, was the more required, as the streets in the neighbourhood are inhabited by females of the most dissolute habits.

Wyndham Road Ragged School.—On the 16th February, 1849, a few gentlemen met together to consider the practicability of opening a Ragged School in Camberwell, when a Provisional Committee was formed. A suitable room has been obtained in Nelson Street, for which the Committee have agreed to pay £18, until Lady-day, 1850, which also required an outlay of £15 for school requisites. Thus furnished, the school was opened on Sunday evening, March 4th, when there were present 18 teachers, 155 scholars of both sexes, and 30 adults; since which it has

gradually increased to the present number, viz., 35 teachers and 255 scholars. The unusually encouraging circumstances attending this effort have induced the Committee to contemplate the opening of the school on three evenings of the week for secular instruction. This will demand an additional outlay of £60 per annum. The school is based on the broad and comprehensive principles of the Ragged School Union; and the religious instruction of the Sabbath is supplied by voluntary teachers of all evangelical denominations.

THE FOLLOWING MEDICAL GENTLEMEN HAVE KINDLY PROMISED TO ATTEND
GRATUITOUSLY TO THE SICK CHILDREN OF RAGGED SCHOOLS.

PHYSICIANS.

- DR. AITKEN, 18, St. Paul's Terrace, Islington.
DR. BENNETT, 24, Finsbury Place North.
DR. BROWN, 29, Gordon Street, Gordon Square.
DR. CAMP, 50, Green Street, Grosvenor Square.
DR. FOGARTY, 31, Great Percy Street, Pentonville.
DR. LLOYD, 4, Upper Phillimore Place, Kensington.
DR. LOVELL, 91, Blackfriars Road.
DR. WEST, 96, Wimpole Street.

SURGEONS.

- C. W. BARBER, Esq., 18, Upper Wellington Street, Strand.
E. BOOTH, Esq., Queen Street, Westminster.
G. BURY, Esq., Whetstone.
R. H. COOKE, Esq., Stoke Newington.
T. O. DUKE, Esq., Harleyford Place, Kennington.
DONALD FRASER, Esq., 1, Oakley Square, Camden Town.
T. HENDERSON, Esq., 45, Portman Place, Edgeware Road.
Messrs. ILIFF & Co., Newington and Kennington.
J. ILOTT, Esq., 152, St. John Street Road.
J. JEFFREE, Esq., Paradise Street, Lambeth.
A. LEGGATT, Esq., 70, Ebury Street, Eaton Square.
W. J. LEWIS, Esq., 7, Spital Square.
W. MACLURE, Esq., 14, Harley Street.
J. C. MILLAR, Esq., 48, Clifton Street, Finsbury.
J. T. MITCHELL, Esq., 32, Harleyford Place.
H. A. RAWLINGS, Esq., Francis Terrace, Kentish Town.
J. T. WARE, Esq., 51, Russell Square.

CHEMIST.

- MR. B. HUMPAGE, 51, Judd Street, New Road.

THE FOLLOWING SUMS HAVE BEEN PAID TO THE UNDERMENTIONED
SCHOOLS BY THE COMMITTEE OF THE RAGGED SCHOOL UNION
DURING THE PAST YEAR, VIZ.—

	£.	s.	d.
Agar Town, St. Pancras Road	10	13	0
Bird-cage Walk, Hackney Road	10	0	0
Blandford Mews, Marylebone	2	2	0
Brewers Court, Great Wild Street	10	0	0
Broadwall, Blackfriars	31	1	0
Brook Street, New Road	15	0	0
Compton Place, Judd Street	8	0	0
Crown Square, Walworth	10	0	0
Deptford	21	0	0
Dolphin Court, Spitalfields	42	10	0
Edward's Mews, Portman Square	12	10	0
Elder Walk, Islington	15	0	0
Exeter Buildings, Chelsea	58	0	0
Field Lane, West Smithfield	33	5	0
Foster Street, Bishopsgate	50	0	0
Fox Court, Gray's Inn Lane	12	10	0
Francis Street, Newington	5	0	0
George Street, Lisson Grove	45	0	0
Golden Lane, St. Luke's	47	1	0
Gray's Yard, James Street	10	0	0
Grotto Passage, Marylebone	10	0	0
Grotto Place, Marylebone	50	0	0
Grove Lane, New Cut	19	0	0
Hindes Mews, Marylebone	50	0	0
Hopkins Street, Golden Square	30	0	0
Jacob Street, Dockhead	10	0	0
King Edward Street, Mile End	39	0	0
King's Cross	15	0	0
Kingsland	6	5	0
Little Camden Street, Camden Town	30	0	0
Lomas Buildings, Stepney	1	12	6
Mitre Court, Mint Street	10	0	0
Neales Yard, Seven Dials	27	2	0
New Pye Street, Westminster	7	0	0
New Tothill Street, Westminster	24	10	0
Paddington Wharfs	26	0	0
Pear Street, Westminster	7	10	0
Plumtree Court, Shoe Lane	27	10	0
St. Stephen's, Kent Street	10	0	0
St. Giles's Irish Free Schools	20	0	0
Spicer Street, Spitalfields	25	10	0
Stoke Newington	5	0	0
Turk's Head Yard, Clerkenwell	23	5	6
Union Mews, Wells Street	36	1	0
Vine Court, Spitalfields	15	10	0
Vine Street, Liquorpond Street	10	0	0
Vineyard, Tooley Street	5	0	0
Yeates Court, Clare Market	25	0	0

SCHOOLS IN LONDON AND ITS SUBURBS

VISITED BY THE SCHOOL INSPECTORS DURING THE YEAR ENDING MAY 1, 1849.
 ** These Schools are under the management of Independent and Local Committees.

LOCALITY OF SCHOOL.	SUNDAY.			DAILY.			EVENINGS.				Teachers.		Room to Accommodate	
	Morn. & Aft.	Even.	Total.	Boys.	Girls.	Inf.	Total.	When Open.	Boys.	Girls.	Total.	Vol.		Pd.
EASTERN DIVISION.														
Foster Street, Bishopsgate	120	200	320	..	..	..	160	M. T. Th. F.	50	50	100	20	2	250
Dolphin Court, Spitalfields	130	..	130	mixed.	..	..	300	M. T. W. Th.	25	28	53	14	4	250
Vine Court, Spitalfields	120	110	230	mixed.	..	..	..	T. Th. .	68	80	148	13	6	300
Thrawl Street, Spitalfields	183	..	183	..	..	..	..	..	..	..	..	10	..	180
King Street, Spitalfields	100	..	100	..	..	..	..	..	..	..	..	10	..	180
Spicer Street, Spitalfields	30	130	160	60	70	100	230	M. T. W. Th. Fr.	25	25	50	13	5	180
Goldsmiths' Row, Hackney Road	..	..	..	..	..	..	..	T. Th. .	70	75	145	14	..	..
Twigg Folly, Bethnal Green	..	..	..	..	..	..	..	M. T. Th. F.	45	50	95	12	..	70
King Edward Street, Mile End	270	270	270	..	..	..	..	W. Th. .	18	12	30	9	..	250
North Street, Whitechapel Road	43	43	43	..	..	..	..	M. T. W. Th. F.	80	80	160	8	..	60
Cumberland Place, Whitechapel Road	60	60	60	..	..	..	..	T. Th. .	30	20	50	9	..	80
Lomas Buildings, Stepney	36	70	106	..	..	..	..	..	..	..	..	..	..	..
Cotton Street, Poplar	110	110	110	..	..	..	45	M. T. Th. F.	34	36	70	11	1	160
Bere Street, Ratcliffe	103	..	103	..	45	..	..	..	..	..	..	11	1	60
Darby Street, Rosemary Lane	50	50	50	..	..	..	..	..	..	..	..	5	..	50
CENTRAL AND NORTHERN DIVISION.														
Field Lane, West Smithfield	170	220	390	80	70	..	150	M. T. W. Th. F.	25	20	45	22	2	300
Plumtree Court, Shoe Lane	..	80	80	..	..	..	..	M. T. Th. F.	35	45	80	17	2	150
Golden Lane, St. Luke's	..	200	200	..	130	..	130	..	..	..	..	17	2	300
Turk's Head Yard, Clerkenwell	183	..	183	mixed.	..	..	80	..	..	..	..	..	..	60
Lamb and Fing Court, Clerkenwell Green	..	..	..	100	110	50	260	M. T. Th. .	60	44	104	13	3	250
Vine Street, Liqurpond Street	22	66	88	..	..	..	..	..	18	20	38	7	1	65
Fox Court, Gray's Inn Lane	25	29	54	..	..	..	..	M. T. Th. F.	29	49	78	7	1	65
Yeates Court, Clare Market	40	40	40	..	..	..	..	M. T. W. Th. F.	65	55	120	1	2	120
Brewers' Court, Great Wild Street	25	106	131	..	..	..	..	M. T. W. Th. F.	40	50	90	12	2	120
King Street, Drury Lane	30	100	130	..	..	..	..	..	35	40	75	9	..	40
Neales Yard, Seven Dials	75	75	75	35	30	..	65	M. T. W. Th. F.	55	44	99	19	3	120
Streatham Street, St. Giles	62	48	110	60	57	86	203	M. T. W. Th. F.	..	..	..	..	..	250
Irish Free School, St. Giles	..	..	..	..	..	..	80	..	..	..	..	..	1	80
Phillips Gardens, New Road	..	..	..	..	..	..	..	M. T. W. Th. F.	60	50	110	9	4	250
Little Camden Street, Camden Town	48	55	103	..	..	70	70	M. T. W. Th. F.	50	40	90	20	2	250
Agar Town, St. Pancras Road	230	70	300	..	90	..	90	M. T. W. Th. F.	35	30	65	7	2	80
Compton Place, Judd Street	30	50	80	..	..	..	..	M. T. W. Th. F.	16	24	40	3	..	80
Coram Place, Little Coram Street	24	..	24	..	..	..	..	T. F. .	30	56	86	7	1	150
Britannia Street, King's Cross	66	..	66	..	..	..	..	M. T. Th. F.	10	10	20	8	2	80
Elder Walk, Islington	80	..	80	..	65	65	..	M. Th. .	50	20	70	24	2	..
Brand Street, Holloway	100	30	130	130	110	..	240	..	..	..	..	7	1	250
Philip Street, Kingsland Road	25	20	20	..	..	..	..	M. F. .	20	18	38	7	1	80
Providence Row, Kingsland	90	90	90	..	30	..	30	..	..	..	..	7	1	250
Stoke Newington	..	..	..	..	30	..	..	..	..	..	..	7	1	250

WESTERN DIVISION.

Westminster Juvenile Refuge and School of Industry.

55, Old Pye Street	110	..	110	70	50	..	120	M. T. W. Th. F.	20	30	50	11	6	200
New Pye Street, Westminster	90	..	90	138	125	..	263	..	..	..	..	13	2	200
Pear Street, Westminster	..	40	40	70	90	..	..	M. T. W. Th. F.	90	30	60	18	1	100
Broadway, Westminster	..	150	150	..	..	..	..	..	..	..	..	10	1	160
New Tothill Street, Westminster	65	..	65	40	50	..	90	M. W. F.	30	..	..	30	7	190
Exeter Buildings, Chelsea	55	..	55	56	55	43	156	T. Th. F.	48	38	86	13	..	120
Camera Street, Chelsea	..	..	..	..	..	..	..	W. F.	53	60	100	18	..	200
Temperance Hall, Hammersmith	..	80	80	..	..	..	..	W. F.	40	60	100	15	..	..
Richmond Street, Lisson Grove	..	110	110	..	..	..	270	M. T. W. Th. F.	40	40	80	24	3	250
George Street, Lisson Grove	238	238	..	..	..	..	..	M. T. W. Th. F.	35	30	65	7	3	200
Paddington Wharfs	25	95	25	30	..	..	55	..	..	..	..	..	..	..
Now forming.														
Huntsworth Mews, Dorset Square	70	240	..	..	..	..	..	T. F.	60	50	110	18	1	200
Brook Street, New Road	16	203	219	..	..	..	..	M. T. W. F.	60	55	115	13	2	130
Union Mews, Wells Street	83	..	83	..	..	100	100	M. T. W. F.	50	50	50	8	2	100
Grotto Passage, Marylebone	30	..	30	90	..	..	90	M. T. W. Th. F. S.	75	75	75	7	3	200
Grotto Place, Marylebone	60	20	80	..	..	..	..	T. W. Th. F.	31	10	41	16	2	120
Hinder's Mews, Marylebone Lane	60	..	60	..	..	80	80	M. T. W. Th. F. S.	30	50	80	16	5	150
Edward's Mews, Portman Square	150	..	150	80	70	150	300	M. T. Th. F.	40	40	40	16	4	150
Gray's Yard, James Street	..	170	170	..	..	..	..	M. T. W. Th. F.	45	60	105	27	2	300
Hopkins Street, Golden Square	..	..	..	..	..	..	..	..	..	..	..	..	..	..
SOUTHERN DIVISION.														
Lambeth	285	285	..	..	..	..	..	M. W. F.	100	125	225	24	3	400
Little East Street, Lambeth	35	35	..	..	..	..	..	M. T. F.	24	20	44	4	..	40
Jurston Street, Lambeth	168	168	..	..	..	..	..	..	..	..	..	25	..	300
Grove Lane, New Cut	60	60	..	..	..	..	..	M. T. W. Th. F.	20	30	50	7	2	150
Windmill Street, New Cut	108	108	100	65	..	165	165	M. T. W. F.	45	15	60	16	1	150
Waterloo Road	70	110	180	mixed.	..	60	60	M. T. W. Th. F.	30	54	84	..	5	200
Broadwall, Blackfriars	..	..	..	..	..	..	..	..	25	14	19	9	..	150
Chapel Place, Great Suffolk Street	50	50	..	..	..	..	..	F.	14	14	14	14	..	250
John Street, Mint	135	135	..	..	..	..	68	M. T. W. Th. F.	40	50	90	9	1	120
Mitre Court, Mint Street	80	80	..	..	..	..	..	M. T. W. Th. F.	40	..	..	..	1	40
Henry Street, Kent Street	72	72	85	35	..	120	120	M. W. F.	55	..	55	..	2	120
Vineyard, Tooley Street	60	60	60	..	..	..	..	M. T. Th. F.	18	..	18	6	1	90
Jacob Street, Dockhead	60	60	100	..	..	..	..	M. T. W. Th. F.	43	30	73	20	2	100
Deptford, Duncan Yard	60	60	..	..	..	..	..	T. F.	60	60	120	6	..	..
Greenwich, East	50	50	..	..	..	..	..	..	..	..	..	5	..	..
Greenwich, West	100	100	..	..	..	..	..	T. Th.	60	50	110	10	..	180
Blackheath, Queen Street	..	..	..	..	..	..	..	M. T. F.	65	..	65	11	..	200
Peckham, High Street	250	250	..	..	..	..	..	M. W. F.	65	..	65	25	1	280
Camberwell, Nelson Street	95	95	..	..	..	..	..	M. T. W. Th.	40	12	52	11	..	100
Clapham, White's Square	70	70	..	..	..	..	..	M. T. W. F.	24	16	40	9	..	90
Clapham, Union Street	135	135	..	..	..	..	..	M. W. F.	30	40	70	14	..	150
Walworth, Crown Square	48	48	..	..	..	..	..	..	..	..	25	6	1	80
Newington, Francis Street	..	..	..	..	..	..	..	..	..	..	..	..	..	..

SUMMARY.

SUMMARY.									
	Schools	Attendance of Scholars.			Attendance of Teachers.		Room to Accommodate.		
		Sunday.	Weekday.	Evening.	Voluntary.	Paid.			
Eastern Division	15	1856	735	981	210	20	2045		
Central and Northern Division	24	2475	1463	1388	223	39	3255		
Western Division	20	2865	1664	1640	259	43	3640		
Southern Division	23	1721	1042	1315	237	22	3310		
Total	82	8130	4296	4964	929	124	11710		

APPENDIX, No. II.—GENERAL FUND.

*The following Donations and Subscriptions have been received from
May 1st, 1848, to May 1st, 1849.*

HER MOST GRACIOUS MAJESTY THE QUEEN, AND } DONORS OF £100.
HIS ROYAL HIGHNESS PRINCE ALBERT }

Donations.		An. Subs.		Donations.		An. Subs.	
£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
ASHLEY, The Right Hon. Lord, M.P.		5 0 0	5 0 0	Anonymous, per Geo. Wright, Esq.	10 0 0		
ASHLEY, The Lady	5 0 0			Anonymous, per Lord Ashley	10 0 0		
ASHLEY, Hon. Evelyn, col- lected by	0 12 1			Anonymous, per Hatchards	2 0 0		
ANSON, Sir John, Bart.		5 0 0		Anonymous, per <i>Record</i>	1 0 0		
ARDEN, The Lady	3 0 0			Anonymous, per Rev. Von Esse	5 0 0		
ASHBROOK, The Dowager Viscountess	3 0 0			Anonymous from York, per <i>Record</i>	10 0 0		
Ackworth, N. B., Esq.	5 0 0	2 2 0		Anonymous, per Mr. Shaw	5 0 0		
Adams, Rev. R. S.		1 1 0		BLANDFORD, The Marquis of, per Lord Ashley	5 0 0		
Adeney, Mr.		0 10 6		BEAUFORT, The Dowager Duchess of		1 0 0	
Addington, H. U., Esq.	10 0 0			BEAUFORT, The Admiral	5 0 0		
Agar, Mr.	1 0 0			BRIDGEWATER, The Coun- tess of	10 0 0		
Agnew, Miss M. A.		2 2 0		BOYLE, Lady Lousia		1 0 0	
Agutter, Mr.		0 10 6		BAKER, Sir Edward, Bart.		10 0 0	
Ainslie, Miss		0 10 0		BRINCKMAN, Sir T.	1 0 0		
Aitkinson, Mr.		1 1 0		Bacot, J., Esq.	1 0 0		
Alexander, Miss		1 1 0		Bailey, George, Esq.	2 0 0		
Alexander, Miss C.		1 1 0		Baillie, Alex., Esq.	5 0 0		
Allbut, Mrs. Edwin		1 1 0		Baker, C. H., Esq.	2 0 0	1 1 0	
Allen, Mrs. Anne	3 0 0			Baker, Mrs. C. H.		1 1 0	
Alston, I. F., Esq.		1 1 0		Baker, Master and Miss		0 5 0	
Anderson, J. H., Esq.	5 0 0			Ballance, Henry, Esq.		1 1 0	
Anderson, W., Esq.		1 1 0		Barclay, R., Esq.	5 0 0		
Angell, W. S., Esq.	5 5 0			Baring, John, Esq.	5 0 0		
Angell, W. S., Esq., for Eastern Refuge	10 0 0			Barnet and Ellis, Messrs.	2 2 0		
Arbuthnot, Mrs. E.	1 1 0			Barry, Mrs. E.	1 3 0		
Arkid, Miss	1 0 0			Baugh, Mrs.	2 0 0		
Armistage, G., Esq., collected by	1 0 0			Baxter, R., Esq.		1 1 0	
Arnold, Rev. C.		2 0 0		Bayles, Master C., collected by	0 19 0		
Arnold, T. G., Esq.		1 0 0		Beale, Miles, Esq.		1 1 0	
Arnold, Miss	0 7 6			Beauchamp, Mrs., per Hon. A. Kinnaird	50 0 0		
Arnot, Miss		1 0 0		Beaumont, T. W., Esq.	20 0 0		
Arpthorp, Mr. W.		0 5 0		Beazeley, George, Esq.		1 0 0	
Astley, F. D. P., Esq.	50 0 0			Beckford, F. L., Esq.		1 0 0	
Aston, J. J., Esq.	1 1 0			Beckford, W., Esq.		2 0 0	
Auriol, Rev. E.		1 1 0		Belfort, Chas., Esq.	1 1 0		
Austen, Mrs. H.		1 1 0		Benham, Mr. F.		0 10 0	
Ayres, Miss, collected by	0 10 0			Bennoch, F., Esq., collected by	1 11 2		
A. B. at Durham, per Seeleys	5 0 0			Benyon, Richard de Beauvoir, Esq.	100 0 0		
A. B., per Hatchards	3 0 0			Berens, Richard, Esq.	5 0 0		
A. B., per Secretary	3 0 0			Herry, T., Esq.	5 0 0		
A. B., per Shillito, Brothers	5 5 0			Beta, per Secretary	100 0 0		
A. E., per Hatchards	5 0 0			Bethell, Mrs.		2 0 0	
A Clergyman, per Lord Ashley	5 0 0			Bevan, Charles J., Esq.	21 0 0		
A Friend, per Miss Pownall	1 0 0			Bevan, R. C. L., Esq., for East- ern Refuge	82 10 0		
A Friend, per Rev. H. Howarth	5 0 0			Biddell, Mrs., (2 years)		2 1 0	
A Friend, per Secretary	0 10 0			Biddulph, R., Esq.	10 0 0		
A Friend, per H. Smith, Esq.	1 0 0			Birch, Mrs. N.		1 0 0	
A Friend, per Mr. J. F. Shaw	2 2 0			Bircham, F. T., Esq.		1 1 0	
A Friend, per Nisbets		1 1 0		Blackden, Henry, Esq.	10 0 0		
A Friend, per Joseph Payne, Esq.	0 5 0			Blackmore, Mrs., sen.		1 0 0	
A Friend, per Mr. Clarke	0 5 0			Blackmore, Lieut., R.N.		0 10 0	
A Friend's thankoffering, per Mr. Macgregor	1 1 0			Bliss, Mr. W.		1 1 0	
A Friend to the Poor, per Seeleys	5 0 0			Blundell, J., Esq.	1 1 0		
A Lady, per Lieut. Blackmore	500 0 0			Bodkin, Miss	2 2 0	2 2 0	
A Lady, per Hoare and Co.	50 0 0			Boetefeur, Mrs. Alexander	5 0 0		
A Lady, per Mr. Shaw	1 0 0			Borough, Mrs.	0 10 0		
A Lady, per Mr. Osborne	1 0 0			Bowmer, Mr.	1 0 0		
A Lady, per Nisbets	0 2 6			Box, Mr. R. D.		1 1 0	
A Lady, per Nisbets	0 5 0						
A Yorkshire Woman, per <i>Record</i>	5 0 0						
A Thankoffering, per Nisbets	0 10 0						
Anonymous, per <i>Record</i>	2 0 0						

	Donations.	An. Subs.		Donations.	An. Subs.
	£. s. d.	£. s. d.		£. s. d.	£. s. d.
Bracken, W., Esq.		1 1 0	Cuthbert, Mrs.		1 1 0
Bradshaw, A. H., Esq.	20 0 0		Cuthbertson, Mr. F.		1 1 0
Briggs, Joseph, Esq.	5 0 0		C. G., per Secretary	5 0 0	
Broughton, J. V., Esq.		1 1 0	C. G. S., per Nisbets	1 0 0	
Brooke, Jonas L., Esq.	2 0 0		C. H., Mrs., per Hatchards	1 0 0	
Brown, H., Esq.		1 0 0	C. M. C., per Barclays	4 0 0	
Browne, Rev. John	21 0 0		DURHAM, The Lord Bishop of		1 1 0
Bruene, Mrs. P.	2 2 0		DE GREY, The Countess		2 0 0
Bruno, Miss	2 0 0	1 0 0	DRUMLANRIG, The Viscount,		
Buckley, Col. (2 years)		2 0 0	M.P.	5 0 0	
Burch, Charles, Esq.		1 0 0	DUNDAS, Sir David, Knt., M.P.	5 5 0	
Burn, Adam, Esq.		1 0 0	DES VŒUX, Sir C., Bart.	5 0 0	
CANTERBURY, The Arch-			DUFF, The Lady	50 0 0	
bishop of		2 2 0	DUTTON, Lady L.		1 0 0
CARLISLE, The late Earl of	2 0 0		Dagley, James, Esq.	2 0 0	1 1 0
CARLISLE, The Dowager			Darling, Dr.		2 0 0
Countess of	2 0 0		Davis, Mrs. H.	1 0 0	
CAVAN, The Earl of	2 0 0		Davis, Miss	0 10 0	
CHICHESTER, The Dowager			Davis, Mrs. G.	0 5 0	
Countess of	1 0 0		Deacon, John, Esq.	10 0 0	
CHOLMONDELEY, The Lord			Deacon, Henry, Esq.	2 2 0	
Henry	5 0 0		Deacon, Mrs. H.	1 1 0	
CARLETON, Hon. Mrs.		2 0 0	Deane, Mr. Geo.	1 1 0	
CHANTREY, The Lady	5 0 0		Denison, Mrs.	5 0 0	
CHINMERY, The Lady	2 0 0		Derving, E. M., Esq.	2 2 0	
CLEMENTS, The Lady	1 0 0		De Simundiq, Mrs.	5 0 0	
CODRINGTON, Sir Edward	2 0 0		Dewar, B. A. B., Esq.	5 0 0	
COLEBROOKE, Sir T. E.,			Dimsdale, A. S., Esq.		1 1 0
Bart., M.P.	25 0 0		Donkin, Miss		0 10 0
COOPER, The Dow. Lady		2 0 0	Doulton, Mr. F.		1 1 0
COPLEY, Sir Joseph	25 0 0		Dunn, Thos., Esq.	10 10 0	
COPLEY, The Lady Charlotte		2 0 0	Du Pré, Miss	4 0 0	
Campbell, Mrs. D.	2 0 0		Durant, E., Esq., the late	10 0 0	
Carnell, Mrs.	0 5 0		Dyer, G., Esq.	5 5 0	
Carroll, Capt.	2 0 0		Dyer, Mrs. W. C.		1 0 0
Caslon, Miss		1 1 0	Dyke, F. H., Esq.		1 1 0
Cartwright, F., Esq.		1 1 0	D. C. W., per Secretary	5 0 0	
Cartwright, Mr. W.		1 1 0	ELLESMERE, The Earl of	20 0 0	
Chad, G. W., Esq.	5 0 0		EKINS, Sir Admiral Charles	5 0 0	
Charrington, The Misses		1 0 0	Eastlake, Mr.	1 1 0	
Charrington & Co., Messrs.	5 0 0		Elliot, Rev. H. V.	5 0 0	
Chandless, Thomas, Esq.	10 0 0		Ellis, G. H., Esq.	5 5 0	
Children's gathering, per Secre-	0 7 6		Ellis, T. F., Esq.	5 0 0	
tary	1 0 0		Ellis, Mrs. W.	2 2 0	
Christian, per Hatchards			Ellis, W. S., Esq.		1 1 0
Christie, G. H., Esq.	10 0 0		Ellis, Mrs. C.		1 0 0
Churchill, Miss F.	1 0 0		Ellis, John, Esq.	1 1 0	
Churchill, Miss L.	1 0 0		Ellis, George, Esq.		1 0 0
Churchill, Miss E.	1 0 0		Elphinstone, Mrs.	1 1 0	
Claypon, B., Esq.		5 0 0	Emly, Mrs.	1 0 0	
Claypon, J., Esq.		1 1 0	Erskine, Miss S.		1 1 0
Clifton, Thomas, Esq.	5 0 0		Eustace, Mrs., sen.	1 0 0	
Clive, Rev. Archer		5 0 0	Evans, W., Esq.	20 0 0	
Clutterbuck, Mrs.	1 1 0		Exmouth, E. M., Esq.	0 10 0	
Cocks, W., Esq.		1 0 0	E., per Record	5 0 0	
Coesvelt, Miss H.	5 0 0	5 0 0	E. E., per Record	2 0 0	
Coles, Mr. W.		1 0 0	E. H., 15, Q. S., per Secretary	5 0 0	
Collet, R., Esq.	5 0 0		E. L. G., per Nisbets	0 5 0	
Colgrave, Miss	0 10 0		E. L. N., per Barclays	5 0 0	
Colquhoun, J. C., Esq.		2 0 0	E. M. B., per Mr. Brown	50 0 0	
Complin, Miss		1 1 0	E. R., per Hatchards	2 0 0	
Conant, Miss	5 0 0		E. Y., per Nisbets	21 0 0	
Cooke, Mrs. W.		0 10 6	FOSTER, Rt. Hon. S. A. J., Bart.	10 0 0	
Cooper, Mr.		0 10 0	FARQUHAR, Sir W.		10 0 0
Corthorn, Miss	1 0 0		FELLOWES, Hon. Mrs.		1 1 0
Cotton, John, Esq.	5 0 0		FERRAND, Hon. Mrs.		1 1 0
Cotton, Rev. R.	5 0 0		FRANKLIN, The Lady		1 1 0
Cotton, The Misses, collected by	2 10 0		Farnham, Mrs., Loughborough	2 0 0	
Courtenay, Mr.		1 0 0	Farnham, Mrs., Leicester	1 0 0	
Courthorpe, Mrs.	10 0 0		Farquhar, Mrs.		2 2 0
Courthorpe, Miss	1 0 0		Farquhar, Miss		3 3 0
Courtney, W., Esq.	0 0 0		Farquhar, Mrs. James	1 0 0	
Cowley, S. N., Esq.	2 2 0		Field, Joshua, Esq.		1 1 0
Cox, A. B., Esq.		1 1 0	Forbes, W., Esq., M.P.	2 0 0	
Crabb, Mrs.		1 0 0	Forbes, Miss		0 5 0
Cuff, E. G., Esq.		1 1 0	Foster, James, Esq.		2 0 0
Cuff, J. D., Esq.		1 1 0			
Culverwell, Mrs.	0 10 0				

	Donations.	An.	Subs.		Donations.	An.	Subs.
	£. s. d.	£. s. d.	£. s. d.		£. s. d.	£. s. d.	£. s. d.
Foster, J. P., Esq.			1 1 0	Hoare & Co., Messrs.	21 0 0		
Foster, Porter, & Co., col. by	1 2 0			Holburton, T. H., Esq.			1 1 0
Foster, Mrs., collected by	0 5 2			Holford, R. S., Esq.	25 0 0		5 0 0
Fortesque, J. F., Esq.		2 2 0		Holland, F., Esq.			2 0 0
Fownes, E., Esq.		1 1 0		Holland, Miss			2 0 0
Fownes, Mrs. E.		1 1 0		Holland, Captain			5 0 0
Fownes, Thomas, Esq.		1 1 0		Hooper, Mr. G. N.			1 1 0
Frankham, Miss		0 10 6		Hooper, W., Esq.	2 0 0		
French, Miss E.	0 10 0			Hornbrook, Mrs.	0 7 0		
Frere, Jas. H., Esq.		1 0 0		Hornby, Miss L.			1 1 0
Friend, per Nisbets	1 0 0			Horrocks, Mr., collected by	2 0 0		
Friend, per Barclays	1 0 0			Hough, T. G., Esq.			1 1 0
Friend at Doncaster, per Seeleys	1 1 0			Houghton, C. G. G., Esq.	3 0 0		
Fulton, Mrs. H.	1 0 0			Howard, Mrs.	1 0 0		1 0 0
F., Mrs., per <i>Record</i>	0 10 10			Howarth, Rev. H.	5 0 0		
F. H., per Secretary	1 5 0			Hubbard, J. G., Esq.	100 0 0		
GOLDSMITHS, The Worshipful				Hullam, H., Esq.	5 0 0		
Company of	100 0 0			Hurst, Miss H.	5 0 0		
GALLOWAY, The Countess of	3 0 0			Hyslop, Lieut.-Col.			1 1 0
GREVILLE, The Lady C.	20 0 0			Highgate, per Secretary	0 10 0		
Gaselee, B., Esq.		1 1 0		H. J. L., per <i>Record</i>	1 0 0		
Geddes, Miss, collected by	2 0 6			H. S., per Barclays	5 0 0		
Gent, Mr. J. G.		1 1 0		H. S., per Lord Ashley, M.P.	10 0 0		
Gladstone, Capt. J. V.	10 0 0			H. P. E., per Mr. Blake	0 10 0		
Glynn, Mrs.	2 2 0			H. T., the family of, per Nisbets	2 12 0		
Glynn, Miss S. M.	2 2 0			Ingham, J. T., Esq.			1 1 0
Godfrey, Mr., collected by	0 4 6			Isham, Miss			1 0 0
Gower, W. L., Esq.	25 0 0			JARVIS, Sir John, M.P.	5 0 0		
Graham, Mrs.		1 0 0		Jackson, G. M., Esq.			1 1 0
Grant, R., Esq.	5 0 0			Jackson, Jabez, Esq.	5 5 0		
Greig, W., Esq.	5 0 0			Jackson, Hugh, Esq.			1 1 0
Gruener, L., Esq.		2 2 0		Jakins, Mr.	1 0 0		
Guillaume, Mrs.	1 1 0			James, The Misses			1 1 0
Gurney, W. B., Esq.		1 1 0		Jeffery, Mr. John			1 1 0
G. A. F., per Barclays	2 0 0			Jennings, E., Esq.			1 1 0
G. B., of Douglas, per <i>Record</i>	1 0 0			Jones, E. H., Esq.			1 1 0
G. S. B., per Nisbets	1 0 0			Jones, John, Esq.			2 2 0
HARROWBY, The Earl of				Jones, Mrs.	1 0 0		
HARROWBY, The Countess of	5 0 0			J. A. C., per Hatchards	2 0 0		
HART, The Lady	1 0 0			J. B., per Secretary	1 0 0		
HERBERT, Hon. Mrs.		2 2 0		J. H. B., per <i>Record</i>	1 0 0		
HASTINGS, Sir Thos.		1 0 0		J. H. L., ditto	1 0 0		
HOPE, Admiral, R.N.	35 0 0			J. M., per Secretary	1 0 0		
HOWARD, Lady Mary		1 0 0		J. L. W., per <i>Record</i>	2 0 0		
HOWARD, Hon. Capt.	5 0 0			J. P. D., per Hatchards	5 0 0		
Hamilton, Miss, Egham	2 0 0	1 0 0		J. T. S., per Secretary	1 1 0		
Hamilton, Miss, Wimpole-street		1 0 0		KEITH, The Viscountess			1 1 0
Hamilton, Capt. W. A. B.	1 0 0			KINNAIRD, The Lord			2 0 0
Hammond, Mr. W.		0 10 0		KINNAIRD, The Hon. Arthur	10 10 0		
Hankey, T., Esq.	5 0 0			Kelsey, N. J., Esq.	1 0 0		
Hanson, J. O., jun., Esq.		1 10 6		Kennoway, Mr.	5 5 0		
Harcourt, W., Esq.		1 0 0		Keysell, Mrs.			0 10 0
Hardwick, Joseph, Esq.	1 0 0			Keysell, Miss			0 10 0
Harris, Rev. H.		1 1 0		Kidd, R. C., Esq.	5 0 0		
Harrison, Rev. E.		1 0 0		King, Miss L.			1 1 0
Hart, G. B., Esq.		1 1 0		Knoblock, Thomas A., Esq.			5 5 0
Haselden, Mr.		0 10 0		Knolett, Miss H.	0 7 6		
Hasler, J., Esq.	10 0 0			LANDSOWNE, The Marquis of			
Hatchard, Mrs.	1 0 0			LABOUCHERE, Right Hon.	25 0 0		
Hay, Capt.	1 0 0			Henry, M.P.	10 0 0		
Hayes, Rev. J. W.		2 2 0		LEFEVRE, Hon. Mrs. C. Shaw	5 0 0		
Hayes, Mrs. J. W.		1 1 0		LINDSAY, Hon. Mrs.	2 0 0		
Hayward, Mr. and Mrs.		1 0 0		Lake, G. H., Esq.			1 1 0
Heathcote, J. E., Esq.		1 1 0		Lambert's, Miss H., two friends	1 5 0		
Heaton, Mr.		0 10 0		Latham, S., Esq.	5 0 0		
Henderson, Mrs.	0 5 0			Law, Archdeacon Henry	1 0 0		
Herries & Co., Messrs.	5 0 0			Lawrence, Lieut.-Col.			3 0 0
Heseltine, M., Esq.	3 3 0			Layard, Rev. C. C.			0 10 6
Hewlett, H., Esq.	5 0 0			Leatham, J. A., Esq.	10 0 0		2 0 0
Hewley, C. P., Esq.	1 0 0			Lemon, Miss	2 0 0		
Hicks, F., Esq.	5 5 0			L'Estrange, Lieut.-Gen.	1 1 0		
Hicks, Thomas, Esq.	10 0 0			Lewis, S., Esq.	20 0 0		
Hill, Rev. F. T.	2 10 0			Lewis, Miss	5 0 0		
Hill, Mr.	1 0 0			Lewis, Mrs.	0 10 0		
Hills', The Misses, pupils	0 7 6			Loycester, Miss E.	4 0 0		
Hillmore, George, Esq.		2 2 0					
Hinchliff, Jas., Esq.	5 0 0						

	Donations.	An. Subs.		Donations.	An. Subs.
	£. s. d.	£. s. d.		£. s. d.	£. s. d.
Leycester, Miss K. T.	4 0 0		PULTENEY, Lady	3 0 0	
Leycester, Miss Emma	1 0 0		Pacey, Dr.	2 0 0	
Leycester, Miss C.	1 0 0		Paget, Lieut.-Col.	2 0 0	
Lichfield, Mr.		1 0 0	Paget, Miss M.	1 0 0	
Lindsay, Basil, Esq.	1 0 0		Parkes, Charles H., Esq.	5 0 0	
Lightfoot, Mrs.	10 10 0		Parkson, Mrs.	1 0 0	
Lock, C. P., Mr.	0 5 0		Parnell, Miss		1 0 0
Locke, Mr. James		1 1 0	Pattison, Mrs., collected by	0 14 8	
Locke, Mr. W.		1 1 0	Payne, Joseph, Esq.		1 1 0
Locke, Mr. W., collected by	0 9 0		Pearce, W., Esq.	10 0 0	
Locke, Master George, collected by	0 11 0		Pearce, G., Esq.	5 0 0	
Lockton, Rev. T.	3 0 0		Penley, Major		1 0 0
Long, Miss		1 0 0	Pennant, Mrs. D.	10 0 0	
Ludlow, Mrs.		1 1 0	Percival, D., Esq.	1 0 0	
L. L., per Mr. Blake	0 10 0		Percy, Mrs. F.	0 5 0	
MANNERS, Lord C.	5 0 0		Perrette, Miss	0 15 0	
MULGRAVE, The Dowager			Peters, Joseph, Esq.	1 0 0	
Countess of, (Sale of Anthems)	1 10 0		Pierson, Henry C., Esq.		1 1 0
MACLEOD, The Lady	5 0 0		Pigou, Robt., Esq.	5 0 0	
MACKWORTH, The Dow. Lady		1 1 0	Platt, John, Esq.		1 1 0
MALEF, The Dowager Lady	2 0 0		Pocock, J. W., Esq.		0 10 0
MIDDLETON, Sir W. F.	5 0 0		Pocock, Mrs.		0 10 0
MUNDAY, Admiral Sir G.	5 0 0		Pollard, R. B., Esq.		1 0 0
MONSON, Hon. Miss	2 0 0		Pollard's, Mr., pupils, col. by	1 19 0	
MONSON, Hon. Charlotte	5 0 0		Prance, Robt., Esq.	5 5 0	
Maberly, Mrs.	0 10 0		Pullin, Miss		0 10 6
Macalister, Mrs.	1 1 0		P. O., per Nisbets	1 0 0	
Macdougall, Capt., R.N.		1 1 0	Postage Stamps, per Secretary	0 2 0	
Mackenzie, Mrs.		1 1 0			
Mackworth, Miss A.		1 0 0	RADSTOCK, The Lord	5 5 0	1 1 0
Magendie, Mrs.		0 10 0	RADSTOCK, The Lady		1 1 0
Mangles, R. D., Esq., M.P.	2 0 0		RUSHOUT, The Hon. Anne	20 0 0	
Marryat, Mrs.	10 0 0		ROSE, Rt. Hon. Sir G. H.	10 0 0	
Marshall, Miss	1 0 0		ROSE, Sir George	1 0 0	
Marshall, Miss S., collected by	2 0 0		ROUS, Hon. Mrs.		1 0 0
Marston, Miss		1 1 0	Ransome, James, Esq.		1 1 0
Martin, W. H., Esq.		1 1 0	Read, Mrs.	1 1 0	
Mash, Miss M. A.	2 2 0		Reade, Alfred, Esq.		1 1 0
Matthew & Co., Messrs.	5 5 0		Reynolds, Joseph, Esq.		1 1 0
Maxwell, W. J., Esq.	2 2 0	2 2 0	Reynolds, Mr.	1 1 0	
Medwin, James, Esq.		0 10 6	Rice, Rev. Dr.		1 1 0
Medwin, J., Esq., collected by		0 6 0	Rich, H., Esq., M.P.	2 0 0	
Millar, W., Esq.		3 3 0	Richards, J. S., Esq.		0 10 0
Montague, Major		1 1 0	Richards, Mrs., collected by	0 17 6	
Moore, R., Esq.	10 0 0		Ripley, C. W., Esq.		1 1 0
Morland, W. C., Esq.		1 0 0	Ripley, J. R., Esq.	0 7 6	1 0 0
Morland, Mrs.		0 10 0	Robarts, Miss		1 1 0
Morrison, Major-Gen. W.	10 0 0		Robarts, Miss M. A.		1 1 0
Mortimer, Rev. Thomas		1 1 0	Roberts, Miss E. A., collected by	0 13 0	
Munn, Mrs. P. S.		1 0 0	Robinson, Wm., Esq.	5 0 0	
M. A. T., per Secretary	5 0 0		Robinson, M., Esq.		1 1 0
M. J., per Secretary	1 1 0		Rous, Miss		0 10 0
M. E. J. S., per Secretary		1 0 0	Routh, Rev. J. O.	1 5 0	0 10 0
M. P. R., per Record	3 0 0		Roxburgh, Capt.	0 10 0	0 10 0
M. S., per Nisbets	10 0 0		Rushout, Miss H.		1 1 0
M. W., Brighton, per Secretary	0 10 0		Rutty, E., Esq.	1 1 0	
Matthew, 18 c. 14 v., per Record	0 10 0		R. E., per Barclays	2 0 0	
			R. S. U., per Mr. Haselden	2 10 0	
NEILD, Lady C.	25 0 0				
Neckson, Mrs.	1 0 0		STRAFFORD, The Earl of	5 0 0	
Nesham, John, Esq.		1 0 0	SHAFESBURY, Countess of	10 0 0	
Nichol, Mr. D.		1 1 0	STRADBROKE, The Countess of	5 0 0	
Nolloth, Capt., R.N.		1 1 0	SPEAKER, The Rt. Hon. the	10 0 0	
N. Y. G., per Record	1 0 0		SMART, Sir George	10 0 0	
			SOUTH, Sir James	5 0 0	
OXFORD, The Lord Bishop of	5 0 0		Sadler, Miss		0 5 0
Oak, Miss C.		0 10 6	Sarjeant, Mrs. George	2 0 0	1 0 0
Oliphant, Miss		2 0 0	Savage, J. H., Esq.		1 1 0
Oliver, Mr.		0 10 6	Savory, A. B., Esq.		1 1 0
Onslow, Mrs. D.		1 1 0	Sawkins, Miss	5 0 0	
Orton, J. S., Esq.	1 0 0		Sayer, C., Esq.	5 0 0	1 1 0
Owen, Mr. M., collected by	2 16 8		Sayer, Miss		1 1 0
O. M. O., per Record	2 0 0		Scott, Samuel, Esq.		1 1 0
			Scrymgour, Lieut., R.N.		1 1 0
PAGET, Lord Alfred	5 0 0		Shafto, T. D., Esq.	2 2 0	
PARSONS, Lady	1 0 0		Shafto, Mrs.	1 1 0	
PELHAM, The Ladies	3 0 0		Shadwell, Mrs. H.		1 0 0
PELHAM, Lady H.	5 0 0		Shaw, Mr. J. F.		1 1 0

	Donations.	An. Subs.		Donations.	An. Subs.
	£. s. d.	£. s. d.		£. s. d.	£. s. d.
Shepherd, H. J., Esq.	5 0 0		T. T., per Nisbets	2 2 0	
Sherrard, J. C., Esq.		1 0 0	Tabernacle, Islington, collected		
Shuter, R., Esq.		1 1 0	by Friends at, per Secretary	12 5 10	
Silver, S. W., jun., Esq.		1 1 0	Thankoffering, per <i>Record</i>	1 0 0	
Silvester, Miss		5 0 0	Two Friends, per Lord Ashley	2 2 0	
Simmons, Capt.		1 0 0	Two Ladies, per Secretary	1 10 0	
Simpson, Mrs.	1 0 0		Unwin, Mr.	1 0 0	
Simpson, J., Esq.		0 10 6	Usborne, John, Esq.	2 0 0	
Skrine, H., Esq.	5 0 0		Usborne, Miss E.	1 0 0	
Smith, Henry, Esq.		0 10 0	Usborne, Miss M.	1 0 0	
Smith, Mrs. Sidney	2 0 0		Usborne, Miss H.	1 0 0	
Smith, Mrs. Vernon		1 1 0	VERULAM, The Countess of		1 0 0
Smith, J. H., Esq.	5 0		Vanderkiste, Mr. J.		0 10 6
Smith, James, Esq.	1 0 0		Venn, Mrs.		1 1 0
Snee, E. L., Esq.		1 1 0	Vere, James, Esq.	25 0 0	
Soames, Joseph, Esq.		1 1 0	Vivian and Co., Messrs.	5 0 0	
Soames, Miss		1 1 0	Vizard, W., Esq.	5 0 0	
Sotheby, Major		1 0 0	Vyner, R., Esq.	20 0 0	
Sotheby, Miss		1 0 0	Ventnor, col. at, per <i>Record</i>	0 13 6	
Sperling, John, Esq.		2 0 0	WALDEGRAVE, The Earl of	5 0 0	
Spilsbury, Rev. F. W.	5 0 0		WALDEGRAVE, The Hon.		
Spitta, Rev. F. J.		1 1 0	Misses E. and H.		1 0 0
Spitta, H. A. Esq.		1 1 0	WALDEGRAVE, The Hon.		
Spottiswoode, John, Esq.	5 0 0		Misses	10 0 0	1 1 0
St. Lawrence, Mrs.	0 10 0		WENLOCK, The Dow. Lady	5 0 0	
Starey, Rev. J. R., proceeds of a			WILBRAHAM, Hon. Lieut.-Col.	5 0 0	
Lecture by	2 0 0		WROTTESEY, Hon. Col.		1 1 0
Stewart, W. Esq.	5 0 0	2 0 0	Walters, Miss, collected by	1 5 10	
Stewart, E., Esq.	5 0 0		Ward, Thomas L., Esq.	10 0 0	
Stewart, Miss E.		0 10 0	Ward, Miss F.		2 0 0
Stewart, J. W., Esq.	20 0 0		Warren, Miss	5 5 0	
Stone, Samuel, Esq.	2 2 0		Warren, Mrs. Pelham		2 0 0
Stuart, Miss L. P.	2 0 0		Warner, Miss	5 0 0	
Sturge, George, Esq.		0 10 0	Watkins, Rev. R. H.	10 10 0	
Swaine & Co., Messrs.		1 1 0	Watson, Miss C. H.	3 0 0	
Symes, Mr. and Miss	10 0 0		Watson, Mrs.	0 2 6	
Symons, J., Esq.		1 1 0	Watts, Rev. A.	1 0 0	
S. A., per <i>Record</i>	10 0 0		Wedgewood, Miss		1 0 0
S. E. M., per Hatchards	0 10 0		Wenthorpe, Mrs.	1 1 0	
S. S., per Nisbets	0 10 0		Westminster Improvement Board	5 0 0	
S. W., per <i>Record</i>	1 0 0		Whitelock, Benjamin, Esq.		2 2 0
Sacerdos, per Barclays	20 0 0		Wigram, E., Esq.	5 0 0	
Some Guildford Friends, per			Wilkins, Mr. Serjeant	1 1 0	
Barclays	1 0 0		Willcock, J. W., Esq.	1 1 0	
THORNTON, Sir C.		2 1 0	Williamson, Miss	5 0 0	
TOLER, Lady G.	2 0 0		Wilson, J., Esq.	10 10 0	
TUCKER, Hon. St. George		2 2 0	Windle, Miss	1 0 0	1 0 0
Taunton, Miss	0 5 0		Windle, Miss S.	1 0 0	1 0 0
Taylor, W., Esq.	10 0 0		Wior, E. T., Esq.	1 0 0	
Taylor, W. H., Esq.		1 1 0	Withers, Miss	0 10 0	
Tennant, Capt. C. E.		1 0 0	Wollaston, Mrs., collected by	0 16 0	
Thackery, Miss M. A. E.	1 1 0		Wrey, Mrs. Henry	2 0 0	
Thomas, General	0 10 0		Wright, F., Esq., collected by	2 8 4	
Thompson, Miss, collected by	7 17 6		Wright, W. L., Esq.	1 1 0	
Thompson, The Misses, Newry	0 10 0		W. Mrs., per Capt. Holland	1 1 0	
Thompson, M., Esq.		2 2 0	W. A. E., per <i>Record</i>	0 10 0	
Thurlow, Major	5 0 0		W. H., per Secretary	0 5 0	
Tidswell, Robt., Esq.	5 0 0		W. R., per Secretary		0 10 0
Tod, Mrs. C.	1 1 0		W. S. E., per Barclays	0 10 0	
Tomkins, Mrs.	1 0 0		W. T., per Secretary	6 6 0	
Townsend, Chas., Esq.	3 0 0		Worksop, collected by some boys		
Treacher, H., Esq.		1 1 0	at, per <i>Record</i>	2 0 0	
Tremenhere, Seymour, Esq.	2 0 0		Yelloly, Mrs.		1 1 0
Tritton, Joseph, Esq.	10 0 0	11 2 0	Yorke, Miss C.	1 0 0	
Trotter, Capt.			Yorke, Miss H. A.	0 10 0	
Truman, Hanbury, & Co.	25 0 0		Young, Mrs.		1 0 0
Tucker, Joseph, Esq.	10 10 0		Y. T., per Nisbets	4 0 0	
Tufnell, E. C., Esq.	5 0 0		ZETLAND, The Countess of	3 0 0	
Turner, Rev. Sidney		1 1 0			
Twining, Miss L.	1 0 0				
Twopeny, Miss		1 1 0			
T. A., per Secretary	1 0 0				

DONATIONS

Of Five Pounds and upwards, received at different periods since the commencement of the Society, (exclusive of those received in 1848-9.)

	Gen. Fund.			Spec. Fund for West- minster Ju- venile Re- fuge.				Gen. Fund.			Spec. Fund for West- minster Ju- venile Re- fuge.		
	£.	s.	d.	£.	s.	d.		£.	s.	d.	£.	s.	d.
ASHLEY, Rt. Hon. Lord, M.P.	6	0	0	10	0	0	Denison, Mrs.						
ACLAND, Sir Thomas, Bart.				5	0	0	Dent, W., Esq.				6	0	0
Addington, H. W., Esq.	5	0	0				Dixon, Alexander, Esq.				5	5	0
Alexander, H., Esq.	5	0	0								10	0	0
Alexander, J. W., Esq.	20	0	0				EXETER, The Marchioness of	5	0	0			
Amory, W., Esq.	5	0	0				EBRINGTON, The Viscount	5	10	0			
Arnot, Miss				5	0	0	Elliot, C., Esq.				5	0	0
A Friend at Stamford, per Secre- tary	6	6	0				Ellis, John, Esq.				5	0	0
A Friend at York, per Hon. Secretary	5	0	0				Empson, W., Esq.				5	0	0
A Friend, per Nisbets	25	0	0				Emslie, Mrs.				5	0	0
A Friend, per Hatchards	5	0	0				E. B., per Rev. S. Turner				5	0	0
A Friend, per Messrs. Crawford and Co.				20	0	0	GREY, Rt. Hon. Sir George, M.P.	10	0	0	10	0	0
A few Friends, per J. Foster, Esq.				95	0	0	Gaddesden, E., Esq.				10	0	0
A Lady, per Lieut. Blackmore, 2 donations				500	0	0	Gaselle, Mr.				5	0	0
A Lady, per Lieut. Blackmore, for apprenticing two boys				20	0	0	Glynn, Mrs.				7	2	0
A Lady, for Seven Dials' School, per Hon. Secretary	50	0	0				Gray, W., Esq.				5	0	0
Anonymous, per Bankers				25	0	0	Griswood, H., Esq.				5	5	0
Anonymous, per Bankers				25	0	0	Gurney, W. B., Esq.				5	5	0
Anonymous, per Record	5	0	0				Gurney, Samuel, Esq.				20	0	0
Anonymous, per Hon. and Rev. H. M. Villiers				5	0	0	Gurney, Rev. J. H.				5	0	0
Anonymous, per Bankers	10	0	0				Gwatkin, F., Esq.				5	0	0
BLANDFORD, The Marquis of, M.P.				5	0	0	G. H. C., per Nisbet				5	0	0
BUXTON, Dow. Lady				5	0	0	G. R., per Lord Ashley, M.P.				30	0	0
BUXTON, Sir E. N.				10	0	0	HOGHTON, The Lady				100	0	0
Barclay, Robert, Esq.	20	0	0				Haig, James, Esq.				10	0	0
Barclay, J. G., Esq.	5	0	0				Hancock, S., Esq.				5	0	0
Baxter, Rev. R. W.	5	0	0				Harris, Mrs.				5	0	0
Bevan, R. C. L., Esq.	25	0	0	20	0	0	Hart, T., Esq.				5	0	0
Bennoch, F., Esq.	5	0	0	10	0	0	Heathcote, U., Esq.				5	0	0
Best, Mrs.	5	0	0				Hewlett, H., Esq.				5	0	0
Bethell, John, Esq.	10	0	0				Hitchcock, G., Esq.				10	10	0
Bethell, R., Esq.	10	0	0				Hoare, Joseph, Esq.				5	0	0
Bird, Miss Smith	5	0	0				Holford, R. S., Esq.				20	0	0
Blake, Lieut.-Col.	5	0	0				Holland, F., Esq.				5	0	0
Brooke, W. C., Esq.	10	0	0				Holland, Rev. E.				50	0	0
Browne, Mrs. Deane	5	0	0				H. R., per Lord Ashley, M.P.				10	0	0
CHOLMONDELEY, Marquis of				10	0	0	Irvine, Miss				10	0	0
CANNING, The Viscountess	5	0	0				James, the Misses M. and A.	5	5	0			
CALTHORPE, Rt. Hon. Lord	5	0	0				Janson, J. H., Esq.				10	0	0
CHURCHILL, The Lord Alfred				5	0	0	Jeffrey, Mr.				5	0	0
COLTMAN, Sir T.	21	0	0				LONDON, The Corporation of the City of				100	0	0
COPLEY, Sir J.				25	0	0	LAWLEY, Sir Francis				25	0	0
Cabbell, B. B., Esq., M.P.	10	0	0				Labouchere, John, Esq.				10	0	0
Carter, W. G., Esq.	5	5	0				Lee, Richard, Esq.				5	0	0
Cobb, John, Esq.	5	0	0				Loyd, S. J., Esq.				50	0	0
Coesvelt, Miss	5	0	0				Ladies, at Stoke Farm, per Hon. F. Byng				5	0	0
Cooper, J., Esq.	5	5	0				MAHON, Rt. Hon. Lord				5	0	0
DURHAM, The Lord Bishop of	5	5	0				Malcolm, Neale, Esq.				20	0	0
DE GREY, The Countess				5	0	0	Marryat, Joseph, Esq.				20	0	0
DUNDAS, Sir David, M.P.				10	10	0	Macgregor, John, Esq.				5	0	0
DENISON, Lady Charlotte				10	0	0	M'Intosh and Co., Messrs.				5	0	0
Dalton, W. H., Esq.	10	10	0				Mackrell, W. T., Esq.				20	0	0
Darwin, Miss C.	5	0	0				Miller, W., Esq.				5	0	0
							Montague, H. S., Esq.				5	0	0
							Morley, S. Esq.				5	0	0
							M. P., per Record				5	0	0

	Gen. Fund.				Spec. Fund for West- minster Ju- venile Re- fuge.					Gen. Fund.				Spec. Fund for West- minster Ju- venile Re- fuge.				
	£.	s.	d.	£.	s.	d.				£.	s.	d.	£.	s.	d.			
NEWARK, The Viscount .	10	0	0															
NEEDHAM, Lady G. .					5	0	0											
Paynter, W., Esq. .					20	0	0											
Parry, Miss .					5	0	0											
Pearce, George, Esq. .	5	5	0															
Peck, W., Esq. .					5	0	0											
Pigou, Frederick, Esq.	5	5	0															
Powell, W., Esq. .	5	5	0		5	5	0											
RADNOR, The Earl of .	15	0	0															
Redmayne, Mr. .					5	0	0											
SPARROW, Lady O. .	20	0	0															
Shepherd, Miss F. .	5	5	0															
Silvester, Miss .	5	0	0															
Smith, Abel, Esq., M.P. .					100	0	0											
Society for bettering the condition of the Poor, per Secretary .	10	0	0															
Spottiswoode, John, Esq. .	5	0	0															
Taber, J., Esq. .	5	0	0															
ThurLOW, Major .	5	0	0															
Thursby, Miss G. C. .	5	0	0															
Tucker, Joseph, Esq. .	5	0	0															
Twentyman, R., Esq. .														50	0	0		
Urquhart, J. H., Esq. .	5	0	0															
Vere, James, Esq. .	5	0	0															
Vere, Miss C. .	10	0	0															
Vere, Miss E. .	5	0	0															
WESTMINSTER, The Marquis of .														50	0	0		
WAY, The Lady. .	5	5	0															
WOOD, Lady Mary .																5	0	0
Ward, Miss .	5	0	0															
Ware, Mrs. Robert .																5	0	0
Wells, Mrs. .	5	0	0															
Wilkinson and Co., Messrs. .														100	0	0		
Wollaston, T. A., Esq. .														10	0	0		
Wood, J. C., Esq. .														5	0	0		
Worrell, Samuel, Esq. .	5	0	0															
X. Y. Z., per Lieut. Coode, R.N. .														10	0	0		
Y. Y. Z., per Lieut. Blackmore, R.N. .														5	0	0		
Yateman, W. H., Esq. .	5	0	0															
Y. T., per Nisbets .	5	0	0															

DONATIONS and SUBSCRIPTIONS will be thankfully received at the OFFICE of the SOCIETY, 15, Exeter Hall, Strand; by MESSRS. HATCHARD and SON, 187, Piccadilly; MESSRS. NISBET & Co., 21, Berners Street; Mr. SHAW, 27, Southampton Row; MESSRS. SEELEY, Fleet Street; MESSRS. PARTRIDGE and OAKLEY, Paternoster Row; by the TREASURER, BANKERS, SECRETARIES, or any MEMBER of the COMMITTEE.

Post-Office Orders should be made payable, at Charing Cross, to one of the Secretaries—Mr. WILLIAM LOCKE, or Mr. JOSEPH GEORGE GENT, 15, Exeter Hall, Strand.

BALANCE SHEET OF THE GENERAL FUND.

43

Receipts.	From the 1st of May, 1848, to the 1st of May, 1849.			Payments.		
	£.	s.	d.	£.	s.	d.
Balance last Audit	444 10 10	Special Grants to Schools (see page 33.) . . . . .	.	587 6 6
Donations	3,168 14 6	Annual do do (see page 33.) . . . . .	.	389 6 6
Subscriptions	338 0 0	Bibles, Hymn Books, Magazines, and Reward Books, including the stock in hand . . . . .	.	238 11 2
Collection at Annual Meeting, 1848	76 10 8	Advertisements, Postage, Stationery, and Printing, including 10,000 copies of Report, and Circulars for Special Appeal . . . . .	.	201 1 3
Collecting Cards, Boxes, etc.	49 16 1	Office Furniture, Rent, and Sundries . . . . .	.	135 5 8
Sale of Bibles, Hymn Books, Anthems, Reward Books, and Magazines	65 4 7	Salaries and Poundage . . . . .	.	282 6 0
				Amount Deposited at interest towards the proposed Eastern Refuge and general purposes . . . . .	.	1,850 0 0
				Balance in hand . . . . .	.	458 19 7
				being less by £150 than the amount promised to Schools for the current year.		
						£4,142 16 8

We, the undersigned Auditors, have examined these Accounts, and found them correct.

(Signed) FRANCIS CUTHBERTSON,
JOHN BLACKMORE.

NOTICE RESPECTING BEQUESTS

TO THE

RAGGED SCHOOL UNION IN LONDON.

AN Act of Parliament "for the Amendment of the Laws with respect to Wills" having been passed on the 3rd day of July, 1837, which Act came into operation on the 1st day of January, 1838, the attention of all persons who may contemplate making Bequests to the Ragged School Union is respectfully called to the following section:—

1 VICTORIA, cap. 26, sec. 9.

"And be it further enacted, That no Will shall be valid unless it shall be in *writing*, and executed in manner hereinafter mentioned; (that is to say) it shall be signed at the foot or end thereof, by the Testator, or by some other person in his presence and by his direction; and such signature shall be made or acknowledged by the Testator, *in the presence of Two or more Witnesses present at the same time; and such Witnesses shall attest and shall subscribe the Will in the presence of the Testator; but no form of Attestation shall be necessary.*"

N.B. Wills executed *prior* to the 1st day of January, 1838, are not affected by the New Act; *but any alteration therein, or codicil thereto, must be executed in the manner before-mentioned.*

The following extract from a work recently published is worthy of particular attention:—

"The Statute of 9 Geo. II. c. 36, called the Mortmain Act, is not repealed or altered by the 1 VICTORIA, c. 26; and therefore legacies to charities out of *real* estate will still be void. If a Testator desire to leave legacies to charities, he must take care to make them payable, either expressly, or by ordinary course of law, out of such *personal estate* as may be applied for the purpose. A bequest to a charity of a term of years, or leasehold property; or of money to arise from, or be produced by, the sale of land; or by the rents, profits, or other interest arising from land; or a bequest of money to be laid out in land; or a bequest of money secured by mortgage; or a bequest of annuities charged on land, or rather rent-charges; or a bequest of money, with a direction to apply it in paying off mortgages on schools or chapels; or a bequest of money secured on parochial rates or county-rates, or turnpike-tolls,—is in each case void; and even where no particular fund is pointed out in the Will, for the payment of charitable legacies, and they are consequently a charge on the residue, and the residue consists, in part, of property of all or either of the kinds above specified; so much of the legacies will become void as shall bear the same proportion to the entire legacies as the exempted property bears to the entire residue."

FORM OF BEQUEST TO THE RAGGED SCHOOL UNION IN LONDON.

I GIVE and BEQUEATH unto the Treasurer for the time being of "THE RAGGED SCHOOL UNION," formed in London in April 1844, the sum of _____ pounds of British money, to be paid within _____ months after my decease, *exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes*; and I hereby lawfully charge such part of my estate with the said sum upon trust, to be applied towards the general purposes of the said Union; and I direct that the receipt of the Treasurer, or the reputed Treasurer, for the time being, of the said Union, shall be a sufficient discharge for the said legacy.

If a Testator wishes the legacy to be paid free of duty, he will add the following words to the above form:—

"And I direct that the legacy duty upon the said legacy be paid by my Executors out of the same fund."

N.B. Devises of land, or of money charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands or tenements, are void; but money or stock may be given by Will, if not directed to be laid out in land.

