

kirk or mercat cross of the burgh ; and all others by open proclamation at the said mercat cross and paroch-kirk ; and in case of their absence out of this realm, at the cross of Edinburgh, and peer and shoar of Leith, upon three score dayes ; with certification to them if they failzie, the said provost and bailies shall cause the said lands and tenements to be valued by certain persons, to be chosen and sworn by them for that effect, and sell the same to any person that will buy them, and pay the price of the same to these owners, if they be known ; and if they be not known, to consign the prices hereof in the hands of the provest, one of the bailies, or dean of gild of the said burgh, to forthcoming to these who have interest thereto ; and if no man will buy them, it shall be lawfull to the said provost and bailies, after apprising thereof, as said is, and payment or consignation of the prices of the same, to cast down the said ruinous houses and causebuild the same of new. And His Majesty, with advice foresaid, declares, that it shall not be lawful in time coming, to any maner of person to pursue them nor their successors therefore, nor pretend any right or interest thereto, but that the said right shall be a perfect security to the builders thereof and their successors."

The Statistical Society have also been favoured with Mr. MacNeel Caird's explanation of the part of the Scotch law which rests on judicial decision and usage, which has grown up under the Act of 1663, above referred to. He says :—

" In Scotland the Act of 1663 applies to all Royal Burghs, eighty in number, some of them very small, and the Burgh magistrates, elected by the Town Council, who are elected by the inhabitants, and called the Provost and Bailies, are the parties empowered to sanction the proceedings and grant the necessary warrants.

" The power of a person having a limited or doubtful title, to obtain authority from the Dean of Guild, to execute improvements on houses in Royal Burghs, and to charge the cost on the property, is not statutory, but has grown up by usage, and effects an incumbrance equivalent to a mortgage. The Dean Guild is one of the Burgh magistrates."

IV.—*The Importance of Industrial Education.* By Major H. L. Geary, R.A.

[Read, 27th June, 1876.]

IN the course of some recent investigations which involved enquiry into the working and results of Reformatory and Industrial Schools, it seemed to me that the subject had not yet received the attention it merited, on the part of many interested in the solution of social problems—living beyond the circle of those immediately engaged in the working of such establishments. And it is in the conviction that the principle requires more extended application, in the interests of the honest labouring classes, that I venture to submit the contents of this paper for the consideration of the Society.

It is interesting to notice the value that was set in ancient times upon industrial or handicraft instruction. There is a text in the Vedas to the effect, "That he who does not teach his son a trade teaches him to be a thief." In the days of the Jewish monarchy, if not amongst the Jews in the present day, every boy was taught a

handicraft, and to be a cunning workman was an honourable distinction. The high estimation in which handicraftsmen were held, and their influence on civilization, is witnessed to by the monuments and remains of Egypt, Assyria, Babylon, Greece, and Rome. It is not till the present century, that the just value of technical training amongst the class whom we should expect to find living by their handiwork, seems to fail so extensively in appreciation. This is referable to a variety of causes—amongst which we may note as the principal, a rapid increase of urban populations, the wide introduction of machinery, and the false ideas prevalent amongst the lower middle class as to what constitutes respectability.

It will be convenient to consider the last of these causes first. Luxury and extravagance, ever growing with national wealth, have swelled in the present day to a numerous class, shop-assistants, men-servants, petty clerks, and men of similar occupations—victims of the ignoble hope of passing muster in the crowd as other than they are—unanimous in their ignorant distaste of manual labour. The many are lured on by the success of the few obtaining apparently large salaries, and, by the shallow sophistries pervading a considerable proportion of the newspaper, periodical, and cheap literature of the day. The general teaching of these is to inculcate that the duty of man lies in discontent with his lot, rather than that of learning and labouring truly to do his duty therein. The spirit which led the forefathers of the present generation to leave their monuments of good work, well and truthfully executed, in the prentice pillars of churches, in the carved wood-work, both of cathedrals and dwelling-houses, in the well built labourers' cottages and substantial farm-houses, has well nigh evaporated in these, their degenerate offspring. The descendant of the carver of the varied capitals in yon cathedral is snipping ribbons in the plate-glass fronted fashionable establishment; and he whose ancestor calculated the proportions of the minster tower, adds up to-day the spirit-grocers' gains. The one spent his leisure in taking counsel for the welfare of his guild; the other passes an improving evening in listening to the un-wisdom of political and social quacks. As the ancestor was remarkable for the respect with which he received the teaching of an ancient church, so the descendant is prepared to teach others that Christianity was really never understood till the latter half of the nineteenth century—that "They didn't know everything down in Judee." It may be asked why this difference in character should exist between the man of work and the man of mere occupation. Biographies of men who have influenced the lives and thoughts of mankind in all ages, from the days of Tubal Cain, the smith, to those of Paul of Tarsus, the tent maker, and from then to the present time, attest that a healthy education of the mind proceeds simultaneously with that of the hands—being influenced accordingly as the hands are skilfully, ingeniously, and accurately engaged.

The distaste for real work in the class which has just been noticed, would be a matter for grave consideration if its effects were limited to their immediate descendants; but it becomes more serious when it is observed to extend to the humbler classes. Amongst them, this

distaste finds a soil predisposed for its reception by the action of the first two causes mentioned—namely, a rapid increase of population, and an ever extending use of machinery. Nor, it may be suspected, does membership of a trades-union seem to a thoughtful parent as desirable a provision for his son, as was freedom of the guild to his forefathers. The general result is that, in proportion to the working population, fewer boys are apprenticed to trades now than even a century ago; whilst there is a vast pauper population, supported by a heavy tax on industry, whose existence is almost exclusively due to a want of specific industrial training. For when the shopman, petty clerk, or servant fails, either from sickness or misbehaviour, and loses his appearance, the chance of restoration is small, and he too often “falls never to rise again.” Whereas the artisan, whenever and however often almost he may turn away from his wickedness, provided health remains, can readily reinstate himself. Take the daily instance of the pauper clerk in the workhouse, and the drunken street tinker. Who will employ the former? while the latter, though swilling from Saturday till Monday night, is still able to gratify his craving by the earnings of his skillful hands.

There is a feature about this pauper class which—bitter satire as it may be upon our civilization—may lead us to discover one of the causes of their condition. They are for the most part educated—or to speak more exactly, they have been at school. But the want of *training* while at school has landed the man—yet in the prime of life—in the workhouse. The capabilities for work and discipline were never aroused in the boy; he was perhaps passed over as dull, idle, sullen—in truth, he was not understood. These capabilities are now well nigh extinct from want of use, and he will be, in some form or other, chargeable to the rates all the days of his life. If the cause of each able bodied pauper's entry into the work-house were traced, it would generally be to defective education. How is a poor man's son to earn his bread without a bread-winning education?

Mr. Edwin Chadwick, in a letter published some few months ago in *The Standard* newspaper, has very ably pointed out the defects in the system of education pursued in the English elementary schools, and nearly all he has said applies with equal force to the Irish schools of the same nature. First, he notes the primary moral qualities, specially required for our population, to be “those denoted by the term discipline—prompt and complete attention, patience, self-restraint, order, punctuality, and exact obedience to command—duty in action.” He then shows, from the conduct of the boys in the recent disaster on board the “Goliath,” and from a contrast between the conduct of the inmates of the different schools in which drill is, and is not taught, of the enormous value of that education in which active drill and discipline form a part. This is based on the reports of the School Inspectors; and the Society of Arts, by a careful investigation, has verified the distinction as remaining good after the boys have left school—in their places of work and service.

The next point is, that in the English elementary schools the instruction held to be necessary extends from five to six hours daily, until the thirteenth or fourteenth year. The result of this has been

ascertained to be that the boys, after such a course, apprenticed or set to hard manual work, often run away from it—the labour being severely painful to them. The five or six hours desk work, up to thirteen years of age, has been decidedly injurious in unfitting them for hard work. Moreover, the teaching power in most schools does not admit of the teacher and each pupil being brought into personal contact throughout the attendance; and the boys not under immediate instruction grow weary, impatient, and idle. Nor, it is to be feared, could the brain of a scantily fed, hardly nurtured child—such as constitute the greater number in our poor schools—endure the strain of five hours mental exertion.

The difference in between their pupils and those of the best industrial schools, is calculated to fill Poor-law Guardians, Parochial Clergy, and most of those engaged in the education of the poor, with dismay. From their hands come the paupers for whose support industry is taxed; while, from the industrial schools and even reformatories, our trades are drawing some of their best recruits. An ex-industrial school-boy is almost unknown in the work-houses and refuges. But the former are the sons of the honest poor—the latter of the improvident and criminal. The conclusion seems irresistible, that the ordinary schools do not afford a bread-winning education, while the industrial schools do. The industrial schools work on what is known as the half-time system—usually three hours mental education, five hours trade instruction, and a certain amount of drill and recreation daily. Their aim is to educate the mind by varied and continual occupation, rather than by a long strain of mental work succeeded by a long period of idleness—to accustom a boy from the first, to the habits of labour and discipline in which his life is to be spent.

No fault can be found with the state for giving the street Arab an education superior to that open to his free brother, as charged with the education of such children, it is bound to adopt the best possible way of insuring the tax-payer against any future expense concerning them. It is to be wished that Irish Boards of Guardians would recognize this principle in the same enlightened way as some English Boards of Guardians are doing already in district schools.

Perhaps the strongest light in which to place the question of reforming parish schools, is to invite the managers to candidly consider whether are they or is the policeman, the poor boy's friend—they who offer the present education of the elementary school, or he who introduces the lad to an industrial school? It is a very serious matter for a community in which such a question becomes possible.

In considering how the industrial system can most usefully be applied to the ordinary poor schools, it is manifest that the asylum system is not of general application. It is only allowable for orphans or for those whose parents are hopelessly dead to a sense of duty, and perhaps for children rendered so rebellious by neglect as to require constant restraint; and it is even probable that the two former of these classes could be better treated by boarding out. And we have the experience of ex-sheriff Watson that the children of even dissolute parents, who regularly attend a good industrial day-school,

more often influence their parents for good than suffer from association with them, in returning home to sleep at night. The main principle to keep in view seems to be that the boy should, as far as possible, be nurtured under the same conditions as should be his in after life.

The day industrial feeding schools, which were begun in Aberdeen in 1841, seem worthy of imitation in Dublin. Food and education were given in return for the proceeds of the children's work:—

“The school hours were from eight in the morning to seven in the evening. During that space, three hours were given to intellectual instruction, five hours to industrial employment, and the remaining three to recreation. The boys were employed in oakum-picking, hair-teasing, and net-making; and several of the older and more expert boys, at hair-teasing and net-making, could earn more than the cost of their food and education. The girls were employed in sewing, knitting, darning, cooking, and house and school cleaning; and though the value of their work was less than the boys', still it formed an important item as affecting the annual expense. It was always a great object with the managers to keep out of the children's view, as much as possible, the eleemosynary character of the school, and persuade them that their labour, which was all they could give, was deemed an equivalent for the cost of their food.

“The intellectual instruction was elementary, but equal to the education in most of the common day-schools. Reading, writing, arithmetic, geography, and singing were taught in all the schools, and in one, for a time geology; and though only three hours a-day under instruction, the progress made by some of the children was remarkable. The author of *London Labour and London Poor* on a visit to Aberdeen, inspected the schools, and inquired particularly about education, and if, in addition to the usual branches, geography was taught. It was; and the highest class was examined, and exhibited such an amount of accurate observation and knowledge that the London author exclaimed:—‘I had thought till now that I had been a good geographer, but I find I have been under a mistake, for these children would beat me hollow.’ Indeed, so much was the industrial school education valued, that we were often asked by well-to-do working men to admit their children on payment, as they said such useful instruction could not be had in town.

“In addition to the religious instruction given during the ordinary week days, a Sunday evening school was held by volunteers, allowing the regular teachers to enjoy that evening's rest which their incessant labours rendered so necessary. The moral element was cultivated by requiring the utmost cleanliness in dress and person—obedience, honesty, and truthfulness; and by enjoining the children to give proof of their improvement by showing to parents and neighbours the advantages of industrial school training, by practising its lessons at home; and that they were practised at home was shown by the altered appearance of their parents' homes. Instead of bareness and untidiness, which the school managers and teachers saw at their first visit, an air of comfort and cleanliness met their view at a second; and the widowed mother or sickly father—downcast and

hopeless at the first interview—manifested a spirit of hopefulness and activity at the second ; and most grateful many of them were for the means that had effected the change. And the employers of labour, always alive to their own interest, soon relieved the managers of the schools of all anxiety about the future of their adopted ; for they were not long in perceiving that the industrial school child was as active and intelligent as any other, and often tempted him to enter the labour market before his education was complete or strength mature, and thus some fell back who would have stood secure if a little longer time had been allowed for enlightening their mind and strengthening their body ; but by far the greater number continued in the way of well-doing—earned a noble independence, contributed to the active industry of the country, and not a few, in the army and navy, did good service to the State. At this moment the Aberdeen industrial schools—one of them now thirty years old—are in a most healthful condition, every year increasing their attendance, and always having a sufficient, though not over-abundant, supply of funds.”

I am indebted to Mr. Tristram Kennedy for a pamphlet published by him in 1855, *On the Industrial Training Institutions of Belgium*, from which I shall venture to extract an account of the schools in the Ateliers de Charité, and which is understood to remain true at the present time. It is the more interesting as the efficacy of their system has stood the test of more than twenty years’ experience ; and taken together with that of the Aberdeen schools before described, affords valuable corroborative testimony to all that has been advanced in favour of the half-time industrial system.

“The children are obliged to attend with great regularity.”

“This, according to Dr. Steinbeis, is only a matter of difficulty during the first few weeks after their entrance into the school. The children being only occupied during at most two hours in the day with elementary instruction, and the remainder of the time in labour which is remunerative, they soon receive wages, which is a matter of great importance to the parents, who accordingly become themselves anxious that their children should be regular in attendance at school. Thus, not only have the children to pay nothing for their education, but they bring home money or the equivalent of money, in food or articles of clothing.

“The elementary instruction given in these schools, as Dr. Steinbeis further remarks, has peculiar merits, because, as the school time of each does not last long, they can be sub-divided into a great number of classes, and the capacity of each duly taken into account. The children can thus be more thoroughly and rapidly taught than in schools where they are crowded in great numbers, and where they sit together during the long school hours, until the more intelligent lose their energies, and get accustomed to idleness.

“The success of the Ateliers de Charité, amongst other considerations, suggested the idea of getting up similar institutions for apprenticing a number of young persons to different trades, who would otherwise add to the already sufficiently large class of unskilled labour, and thus increase both poverty and crime.”

In reforming parish schools in this direction, it is only necessary to insist upon the principle—of training a lad to habits of discipline and work, as well as giving him mental education; and the more specifically and thoroughly work is taught, the better for the lad. We have plenty of examples to show us that the amount of mental education afforded by this system is sufficient to constitute a solid ground of departure for such as may feel an inclination to study in after life. Our duty is simply to teach the sons of the poor how to earn their livelihood respectably and honestly.

It seems well to notice an objection which is often made to any large extension of the industrial system of education—that boys, on leaving the industrial schools, do not follow the trades at which they have been working. The reply to this is, that in many so-called industrial schools at present, trades are very badly taught—rather to occupy boys for the time being, than to prove of lasting use to them. But even this, though much to be deprecated, will not have been time quite wasted, if habits of industry have thereby been inculcated, which must be valuable in after life.

Another objection is that industrial training can only be taught at a sacrifice of literary education. This is not borne out by the experience of ex-sheriff Watson, nor by that of the Belgian *Ateliers de Charité*.

Mr. Edwin Chadwick goes farther, and has adduced facts to show that boys taught on the half-time system will reach a given elementary standard in three years, which those sitting in the full time elementary schools do not attain till seven years.

If the fact be, as has been stated, that the bulk of the able-bodied recipients of poor-law or charitable relief are the unskilled labourers who have sat in non-industrial schools, the question arises whether the state aid afforded to the education of the poor should not be made conditional upon certain industrial and disciplinal conditions?

The interest of the State seems to lie in a solution of this question, from being large employers of, what for our present purpose may be termed, unskilled labour, in the ranks of the army; and of the annually increasing number of soldiers who return to civil life without any knowledge of a trade, it is well known that a large proportion sooner or later fall upon the rates. Discontent follows hard upon the heels of poverty, sowing the seeds of civil strife; all the more formidable if the sower's *only* trade be that of war.

In conclusion, I would add weight to this paper by disclaiming all originality. Everything of any value in it has been learned from others; the dross has fallen from my pen alone.

Since the foregoing paper was read, Lord Sandon, on the 18th July, moved and carried the insertion of a new clause in the Elementary Education Bill, providing for the establishment of day feeding industrial schools. These schools are to be certified. There is a provision that the parents are to contribute not more than two shillings a-week to the cost of the maintenance of their children, and the State one shilling. The debate showed an almost unanimous

feeling to exist in favour of the measure, founded on results which had already been achieved from voluntary efforts of this nature.

It is submitted that no city in the United Kingdom presents a field so in need of the measure as Dublin; and that government should be moved to introduce a short bill extending this boon to Ireland.

V.—*Notes as to Proceedings of the State Charities' Aid Association of New York.* By W. Neilson Hancock, LL.D.

[Read, 30th May, 1876.]

THE Fourth Annual Report of the State Charities' Aid Association of New York, bearing date 1st March, 1876, has been received, and it contains information on points that have interested this Society.

One object of the Association is to

“Promote an active public interest in the New York state institutions of public charities, with a view to the physical, mental, and moral improvement of their pauper inmates.”

The Association also endeavours

“To make the present pauper system more efficient, and to bring about reforms in it.”

The most remarkable features in the labours of the Association are:—firstly, the importance they attach to the investigation of the causes of pauperism; secondly, the broad line they draw between the treatment of children and the adult able bodied classes—recognizing the wide diversities in the duties of the state towards the one class and the other.

The study of the causes of pauperism has been present to the minds of American philanthropists for a considerable period. So far back as 1845, there is a provision in the state laws of New York to the following effect:—

“That the overseers of the poor-law shall keep a list, to be procured at the expense of the town, in which they shall enter the name, age, sex, and native country of every poor person who shall be relieved or supported by them, together with a statement of the causes—either direct or indirect—which shall have operated to render such person a pauper, so far as the same can be ascertained.”

It is owing, no doubt, to this provision of American law, in force for upwards of thirty years, that Americans have been able to investigate the question of hereditary pauperism, in a way much in advance of what has been done in Great Britain or here.

As an illustration of the importance the Association attaches to the investigation of the causes of pauperism, I may quote from the Report of the sub-committee on employment, 20th October, 1875:—

“The active causes which bring ruin, disease, and poverty among the population of this city, are also included in the object of checking pauperism, no less than those which, by encouraging self-reliance and self-support, prevent the necessity of applying for help to strangers and officials. It is by investigating the sources of distress—by personal